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CONTENTS

	Page
The Anselmic View of the Atonement. Thomas Coates	673
The Spiritual, Not the Social Gospel in the Church John Theodore Mueller	682
Outlines on Old Testament Texts (Synodical Conference)	694
Miscellanea	705
Theological Observer	721
Book Review	739

Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den *Wölfen wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verführen 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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ARCHIVES

Miscellanea

A Pastor's Daily Prayer

O almighty God, merciful Father, I, a poor miserable sinner, confess unto Thee all my sins and iniquities; especially do I acknowledge my indolence in prayer, my neglect of Thy Word, and my seeking after good days and vain glory. But I am heartily sorry for them and sincerely repent of them; and I pray Thee, of Thy boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Thy beloved Son, forgive me all my sins, and be gracious and merciful to me. Yea, cleanse me through Thy Spirit by the blood of Jesus Christ, and give me more and more power and willingness to strive after holiness, for Thou hast called me that I should be holy and blameless before Thee in love.

I thank Thee also, O faithful God, for my family, my wife and children and for all my relatives. Thou hast given them to me purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me. Preserve them in good health, and give them their daily bread; but above all keep them in Thy grace and in the true confession of Thy name unto the end.

Thou, O God of all grace and mercy, hast also called me, a poor unworthy sinner, to be a servant of Thy Word and hast placed me into that office which preaches the reconciliation and hast given me this flock to feed. In and by myself I am wholly incompetent to perform the work of this great office; and, therefore, I pray Thee, make me an able minister of Thy Church. Give me Thy Holy Spirit, the Spirit of wisdom and knowledge, of grace and prayer, of power and strength, of courage and joyfulness, of sanctification, and the fear of God. Fill me with the right knowledge, and open my lips that my mouth may proclaim the honor of Thy name. Fill my heart with a passion for souls and with skillfulness to give unto each and every sheep or lamb entrusted to my care what is due unto it at the proper time. Give me at all times sound advice and just works; and wherever I overlook something or in the weakness of my flesh speak or act wrongly, do Thou set it aright, and help that no one may through me suffer harm to his soul.

Glory and honor, praise and thanks be unto Thee, God, Father, Son, and Holy Ghost, for all the mercy and faithfulness Thou hast shown to this congregation. Thy Word has not returned unto Thee void, but Thou hast here gathered a people that knows Thee and fears Thy name. Give me Thy Holy Spirit, that I may at all times see the good things in this congregation and praise and thank Thee for them. Bless Thy Word in the future, that it may preserve the believers in Thy grace, convert those that are not yet Thine, and bring back the erring and delinquent. Gather Thy people as a hen gathereth her chickens under her wings, and be Thou a wall of fire round about Thy congregation.

Graciously take into Thy fatherly care the sick and the needy, all

widows and orphans, and all who are in any trouble, temptation, anguish of labor, peril of death, or any other adversity. Comfort them, O God, with Thy Holy Spirit, that they may patiently endure their afflictions and acknowledge them as a manifestation of Thy fatherly will. Preserve their soul from faintheartedness and despondency, and help that they may seek Thee, the great Physician of their souls. And if any pass through the valley of the shadow of death, suffer them not, in the last hour, for any pain or fear of death, to fall away from Thee, but let Thine everlasting arms be underneath them, and grant them a peaceful departure and a happy entrance into Thine eternal kingdom.

Furthermore, I pray Thee, Thou wouldest at all times fill the offices of this congregation and its societies with upright, honest, and sincere men and women, who have the welfare of their congregation at heart and are able to help me in my office with their counsel and their deeds. Unite their hearts with me in love for the truth; give them the spirit of prayer for me and for their congregation, so that we may in unity and harmony build Thy kingdom in this place.

And since hypocrites and ungodly people are often found within the visible church organization, I pray Thee, do not permit Satan to disrupt this congregation through such or to hinder the efficiency of my office. If there are such in our midst, let Thy Word be like unto a hammer upon their heart of stone. Have patience with them; but if they persist in their unbelief, hypocrisy, and wickedness, do Thou reveal them so that they may be put forth from Thy congregation. Give me a forgiving heart towards all, and help me, especially for their sake, to speak and act cautiously.

Preserve and keep the youth of our Church from falling away and joining the world, and keep them from the many sins of youth. Thou, O Lord, knowest how difficult it is to lead the young on the right paths and how to divide the word of truth with respect to them; do Thou therefore give me particular wisdom and skill to be stern without estranging their hearts, and mild and charitable without strengthening them in frivolity and unruliness.

Mercifully bless the education and instruction of the children, that they may grow up in Thy fear to the praise of Thy name. Bless the work of our Sunday school teachers, and help them to lead the little ones into the Savior's loving arms. Grant us in due time a Christian day school, where we may more effectively provide Christian training for the lambs of this flock.

To Thy grace and mercy I also commend all my brethren in office. Arrest and suppress all discord and dissension. Give me a brotherly heart towards all and true humility, and help me to bear with patience their casual weakness or deficiencies. Grant that they also may act as true brothers toward me.

Keep and preserve our whole Synod, its teachers and officers, true to Thy Word. Cause the work of our Synod to grow. Guard and protect all members of Synod against sinful ambitions, dissension, and indifference in doctrine and practice. Bless all higher institutions of learning, our colleges, seminaries, and university. Accompany all missionaries on their dangerous ways and help them to perform their work.

Gather the elect from all nations into Thy holy Christian Church, and bring them at last into Thy Church Triumphant in heaven.

Grant also health and prosperity to all that are in authority in our country, especially to the President and Congress of the United States, the Governor and Legislature of this State, and to all judges and magistrates. Endue them with grace to rule after Thy good pleasure, to the maintenance of righteousness and to the hindrance and punishment of wickedness, that we may lead a quiet and peaceable life in all godliness and honesty.

Hear me, most merciful God, in these my humble requests, which I offer up unto Thee in the name of Jesus Christ, Thy Son, our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen.

(Translated with adaptations from *Homiletic Magazine*, Vol. 38, 1914 pages 1-3, by R. Jagels)

The Social Gospel. What Is It?

We can best understand what the social gospel is by comparing it with the Gospel we have in the Bible.

The Gospel, taking the word in its proper sense, is the glad tidings of the grace of God in Christ Jesus. Its purpose is to re-establish the spiritual relation of man to God, God procuring, offering, and imparting to man forgiveness of sins, life, and salvation, and man accepting these blessings through faith in God's promises. And in the strength of this faith man will then lead a life well pleasing to God. It primarily pertains to the relation of man to his God and only in the second place to his relation to his neighbor.

The social gospel, as its very name indicates, emphasizes the social relations of man and ignores his spiritual wants. In fact, it is a reaction against the preaching of repentance for sin and faith in Christ, and stresses works and conduct and good behavior. Men should not concern themselves so much about the things above and the hereafter, but look after the things here on earth, to improve the social relations of men and nations, their morals and their living conditions, and make this world a better place to live in. Not creeds, but deeds; not what a man believes, but how he lives, that is the most important thing. In order to accomplish this, the social gospel stresses the Law, nor does it hesitate to add rules of its own and have the government enact and enforce laws to regulate and to improve the social relations of man. The social gospel therefore is not really Gospel but Law.

And this, they maintain, is the chief content of Christ's teaching. Christ is to them not the Savior from sin, but rather a new Lawgiver, who wished to raise men to a higher level of personal morality and of social companionship and good will.

Our criticism of this social gospel is this: In the first place it forgets or neglects the deeper spiritual needs of man, namely, to be reconciled to God by faith in Christ Jesus. In the second place it forgets that before the outward life of man can be reformed, his heart must be renewed; a change of life must be preceded by a change of heart. And here again it is faith in the forgiving grace of God that will bring about

this change. In the third place the social gospel does not supply the right motive for a better social life. At best it points to the general social improvement it hopes to accomplish as the motive for our effort in that direction, whereas the Bible says that it is faith, faith in the redeeming grace of God, that worketh by love. In short, the advocates of the social gospel wish to accomplish by the Law what can be accomplished only by the proper use of the Law and the Gospel.

The Law of God is so comprehensive that it covers all social relations of the individual, his relations to his family, to his government, to his neighbor, friends and foes, acquaintances and strangers; and besides regulating his external contacts, it is a discernor of the thoughts and intents of his own heart. There is no personal or social relation for which we do not find sane and reliable directives in the Law of God.—But all this will not put them into operation. Here the Gospel enters in. While its chief purpose is to restore the right relation between God and man, and does so by working in man faith in Christ for the remission of sins, it has for this very reason a secondary effect in that this faith worketh by love, Gal. 5:6, and that this love urges us to keep His Commandments, 1 John 5:3. Thus it is that the Gospel supplies the moving power to do those things which the Law requires, and as a result thereof the social relations and conditions among men will improve. Let us first make men true Christians at heart, and they will then also be true Christians in their lives.

Whatever improvements in the social conditions of mankind have in the past been effected were brought about by the proper use of the Law and the Gospel. Here we have something better and more effective than the social gospel, which does not change the heart of man and would at best only get him to do good for its own sake. But the morality and social improvement achieved by the proper use of the Law and the Gospel is built up on the love of God and love of the neighbor, and is, therefore, ethically considered, of a higher type than any other. But this love, while demanded in the Law, is not by this Law created in our hearts. Love is engendered by love that is experienced. And it is the love of God for us, as revealed in the Gospel, that kindles in our hearts love for Him and love for our neighbor.

Men who advocate the social gospel for the improvement of the social relations of man simply do not understand the functions and the effects of God's Law and Gospel on the human heart, they do not know the difference between the two, and do not rightly divide the word of truth. An error in the understanding of the true nature, purpose, and effect of the Law and the Gospel will lead to many aberrations.

E. W. A. KOEHLER

Lincoln and Washington As Men of Prayer

On this topic the *Watchman-Examiner* brought an article from which we quote statements of Washington and Lincoln. In his first inaugural address Washington said, "It would be peculiarly improper to omit, in this first official act, my fervent supplications to that almighty Being who rules the universe, who presides in the councils of nations, and whose providential aid can supply every human defect, that His

benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge."

Of Lincoln it is reported that he said to L. D. Chittenden, "That the Almighty does make use of human agencies and directly intervenes in human affairs is one of the plainest statements of the Bible. I have so many evidences of His direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. . . . I am satisfied that when the Almighty wants to do or not to do a particular thing, He finds a way of letting me know it." The last words quoted indicate that Lincoln relied too much on subjective guidance, a thing not absolutely promised us in the Scriptures apart from the leading which is furnished us in the divine Word. But it is cheering for us to see that these two giants of our country's history evidently believed in the efficacy of prayer.

A.

Calendar Reform and the Date of Easter

In an open letter published in the *Lutheran* Henry W. Snyder speaks of suggestions that have been made with respect to calendar reform and a definite and unchangeable date for Easter. He writes, "The best solution to the problem we have seen so far is that proposed by the World Calendar Association, which suggests April 8 as a date to be fixed for Easter; and according to this new calendar that day would always happen on Sunday. The World Calendar Association proposes that the year be divided into four equal quarters of 91 days each, 13 of which shall be Sundays and 78 weekdays or work days. The first month in each quarter would have five Sundays, 31 days; the other two, four Sundays, or 30 days. This calendar would be perpetual, every year beginning on a Sunday. December 30 would be a Saturday, the 364th day. Then there would be another Saturday, a holiday, designated as Y or year day. The new year would begin again on Sunday. In leap years, a similar day would be intercalated at the end of June, designated as L or leap day. Now, the exact date of Easter when Christ arose is unknown; the traditional date of the crucifixion is April 7. April 8 comes about as near the traditional date for Easter as one can reach and is a happy selection; it is just about midway between the present possible extremes on which the festival can fall. It occurs when spring is fairly under way, and thus gives a greater degree of assurance of good weather. If one may take into consideration finances—and even churches must do so to some extent at least—it is just close enough to the end of a quarter to permit quarterly statements to reach the membership with the probability that delinquents will respond to the Easter urge to meet their pledges; perhaps even to bring them to the church, which most people attend at that season, if at no other. Comparative statistics would be fair comparisons of one year with another.

"Can the calendar be changed? It has been changed. Julius Caesar had an astronomer named Sosijenes change from a chaotic system to

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"Can the calendar be changed? It has been changed. Julius Caesar had an astronomer named Sosijenes change from a chaotic system to

one that was reasonably accurate in 45 B. C. Later another change was needed. The calendar year is $365\frac{1}{4}$ days; the solar year 365 days, 5 hours, 48 minutes, 46 seconds, a difference of only 11 minutes, 14 seconds. 'A mere trifle,' you say? Yes; but by 1582 Pope Gregory XIII found that the Julian calendar was 10 days short of the solar year. He adopted the present Gregorian calendar, according to which every fourth year is leap year, except those at the end of centuries; these must be divisible by 400 to be leap years. Thus 1900 was not a leap year; 2000 will be."

Speaking of the possibility of bringing people to agree to such a change, Mr. Snyder says, "The change is on the way. Already favorable action has been given by the Protestant Episcopal Church, the Council of Bishops of the Methodist Church, the Universal Christian Council for Life and Work at Geneva, the Eastern Orthodox Church. Even the Roman Catholic Church has said that there exists no dogmatic objection to revision. 14 nations also have given their approval, embracing a wide variety of religious faiths, for example, China, Brazil, Norway, Greece, Turkey." A.

A Home for Convalescent Theologians?

There are an increasing number of preachers and teachers in our day in all the Protestant churches who are recovering from various forms of acute or chronic theological doubt and uncertainty. One hears of them through the press and listens to them on the radio or in the pulpit. Some convalescents profess that their recovery from critical doubt and barren humanism began by reading Karl Barth or Sören Kierkegaard. Others, like Barth himself, were suddenly aware that their spiritual vision was dim (atrophy of the optical nerves), but it came back through a fresh study of Paul's epistles. The symptoms and the causes of this prevalent return from intellectual and spiritual distress are manifold and multiform. They are mentioned at some length in books such as *Back to Religion*. One of America's theologians and preachers, Dr. Halford Luccock, tells in a religious magazine of his transformation from a modern scientific preacher to one of the most noted Bible preachers in the land. He says:

"I graduated from the theological seminary back in the bronze age; perhaps a better metallurgical term would be 'the age of brass.' In those days quite a number of us young Apollos on graduating, having become men, put away such childish things as texts and Bible stories. I, for one, in the pulpit lived amid the immensities and starry galaxies. But after a while, when the long-suffering congregation had heard my sermon on 'The March of Progress' (for progress was marching in those days), and the one on 'Science and Religion,' and the one on 'Pragmatism' (for pragmatism was going big then), like the Prodigal Son, I began to be in want. Then I came to myself and said, 'In my Father's Book are texts enough and to spare. I will arise and go to the Bible.' I was not the only one with that experience." Yes, there are many more in many pulpits.

Some of these modern spiritual biographies (of the downward path and then the upward climb) of earnest souls are full of pathos. A series of articles appeared some years ago in a leading Christian periodical

telling how certain outstanding preachers had changed their minds (and message?) from "rising doubt and rebel sigh" to a new, although still feeble, grasp of the faith of their fathers. A writer in the *British Weekly* tells of the ravages of this same infantile paralysis across the seas in a review of Gilbert Murray's book *Stoic, Christian, and Humanist*:

"Dr. Gilbert Murray writes as if he surveyed the world with the cool unimpassioned mind that befits an Olympian; but, alas, he is mistaken! He is unable to cast himself loose from the reactions of his youth against the Christianity taught in the Australian bush. He tells us about the Gadarene swine, and the barren fig tree, and eternal damnation, and how he threw Christianity away because of them. Now, when all that makes life precious is perishing in a tornado of destruction, he sets himself to show that the belief in God is only 'man-thinking'; and the belief in immortality only 'wish-thinking'; and that the Christian spirit is only 'humanism' or 'liberalism.' Can it be that our fathers had the treasure and we have lost it? If so, we must find it again. Find it at all costs. What has God done that we should turn our backs on Him and refuse to believe in Him?"

These are noble words and should hearten us all to do something about it to save the stoic and the humanist now. But in the war of the Church Militant, as in the present global war, we will fail if we do too little and are too late. Therefore we must save manpower by opening a Home for Convalescent Soldiers of the Cross and realize that victory comes through prayer power. Those on the road to recovery themselves admit that what they need most is a new, bracing spiritual climate, exercise in winning souls, the real Bread of Life three times daily, without removal of any vitamins, and the new lifeblood from the Vine. The whole head is sick of destructive criticism and humanistic rationalism. The whole heart has become faint in trying to understand the Evolution-of-the-Idea-of-God instead of meeting Him face to face in Jesus Christ our Contemporary. As a professor at Yale expressed it, "I have been reading Anselm and Calvin and Jonathan Edwards of late and am becoming more conservative daily." Of course, there are plenty of such tonics and vitamin products on the theological market, old and new, which the wise can buy and use privately. But this only increases the need for a central Home for Convalescents. Such men need companionship in a new environment, with southern exposure to the Sun of Righteousness and experienced physicians of the theological soul to help them. They also need robust nurses who can administer an occasional injection against the Graf-Wellhausian virus or help remove an unhealthy growth from the system.

We are convinced that if such a Home were accessible and the patients tarried of their own free will, recovery would be rapid and permanent. Now there are many on the way to recovery, but they still look anemic and in need of an invalid's chair. They are on the way back to Paul, but have not yet reached certainty of conviction and fearlessness in their message. We are happy to quote from an anonymous letter written by an elder to his young pastor after the latter's recuperation in such a Home: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. . . . I have no greater

joy than to hear that my children walk in the truth." On last reports Gaius was in splendid health, and he had good report from all men that his preaching was with the power of the truth, Diotrophes and Demas notwithstanding. The same was true of Demetrius, mentioned in a postscript.

SAMUEL W. ZWEMER, D. D., in *The Presbyterian*, March 25, 1943

Ulrik V. Koren, D. D., the Theologian

Dr. Koren was evidently one of those strong figures in the history of the Church who was genuinely loved by those who agreed with him and as genuinely feared by those who disagreed with him. The simple explanation of this is the truth long taught by experience that a mighty defender of a friend must at the same time be a strong opponent of the enemy. Those who loved the truth loved Dr. Koren, who so valiantly defended that truth; but those who loved error feared Dr. Koren, who so fearlessly made war upon that error.

Thus we immediately begin to muse at the very mention of Dr. Koren as a theologian. His life and activity were so intimately associated with the wars of our Church that his very name recalls strife. And let those who love error decry that name as much as they will; we love it for what it calls to mind, a heroic battle in defense of that truth which gives us an eternal hope.

We often wonder why men of Dr. Koren's type should be made the center of so much opposition. Those who knew him as a pastor remember him for his simple Gospel sermons, his faithful ministering to the sick, the dying, and the afflicted, and his unselfish and untiring efforts as a missionary, braving the hardships of pioneer life to bring the cup of consolation to souls in distress. In his home and among his associates he was a husband, father, and friend who was kind and considerate and to be trusted implicitly. As a man among men he had the bearing of those who are well born and well bred, the brow of a scholar, the vision of a statesman, the tongue of an orator, the eye of one who is called to command. He was a natural leader among his fellows and recognized by them as such, being elected to responsible positions as a self-evident thing. And as a leader he was willing and able to assume the responsibilities of his office. He never shirked the arduous tasks that his office imposed upon him, and in judgment as well as in the carrying out of his duties he presented a worthy ideal of integrity and dependability.

We wonder the more when we learn to know the man at closer range. It is true, Dr. Koren could be both stern and even harsh, at times, in his words and demeanor. But he who reads Dr. Koren's circular letters as president to his brother pastors and such other documents from his pen will be drawn to him by the love they breathe, a fervent love of the Gospel and of souls purchased by the blood of Christ. He who reads will be touched similarly by his evident personal humility, by which Koren himself was nothing and his Redeemer was all. In his office he was but a servant and fellow laborer with his brethren. One thing he abhorred with the whole force of his strong personality, namely, all that savored of sham and pretense. In combating or characterizing

any show of dishonesty, hypocrisy, or vain boasting, he spared no one, and there his words disclose the vehemence he felt. His whole nature rebelled against shallowness and deceit and conceit in any form.

Do we not recognize in all of this characteristics of the true Christian and Lutheran theologian? Let us recall how tenderly Christ Himself preached the Gospel, but how sharply He rebuked the hypocritical Pharisees, and was He not genuinely feared and hated for this? Let us remind ourselves of the example of Paul and his presentation of Christian doctrine, how intent he was on preaching Christ and Him Crucified, His abounding grace to the complete exclusion of all merit and worthiness of man, but how relentlessly he declared and waged war on every form of error that threatened to obscure this same Christ and His grace. Consider Luther, who spared nothing in his eagerness to bring to his countrymen the sweet comfort he had found in the Gospel; but Luther's thunderous denunciation of error is re-echoed to this day. And as the Master, Christ, was made to suffer hatred and persecution because of His preaching of Law and Gospel, so the servant Paul and the servant Luther and the servants Walther and Koren and the rest.

From the very beginning of Koren's ministry in this country, his work was of that twofold kind: that of the trowel and of the sword, of building and waging war, of teaching the truth and warding off error. Koren, as one of the earliest of our pioneer pastors, played a chief part in the establishing of the newly organized synod on a solid foundation of truth. That foundation was the eternal bedrock which is Christ. And the mighty pillars by which the Church of God is fitly joined together Koren was along in establishing in the midst of that Church: the Word of God as the only norm of faith and life and the doctrine of justification by faith alone without the works of the Law as the central and saving truth of that Word.

With all his learning, his keenness of intellect, his training in philosophical thinking, his wide acquaintance with books, Dr. Koren boasted only one thing so far as learning goes: a childlike obedience to the simple Word of God. With all his piety, labors, sacrifices for the Church, Dr. Koren boasted nothing save the Gospel of a free forgiveness of sin through Christ. His whole theology was borne along on the wings of these two truths, as he himself says in one of his classic writings:

These were the truths which lay the foundation for the Lutheran Reformation; and where the Lutheran Church has continued true to its mission, this has been accomplished by the faithful adherence to these principles. For it is these principles which bring it about that we do not become as reeds which are swayed hither and thither by the many changing winds of doctrine. These alone lay the true and firm foundation for a right conversion and a sincere repentance. These alone preserve us from every temptation to labor for the Kingdom of God by new devices, self-chosen worship and ecclesiastico-political schemes. These truths alone establish the heart, set the conscience free, and at the same time teach [a man] to work out his own salvation with fear and trembling and to have the assurance of faith regarding eternal salvation. These were the truths which were our light in the days when zeal and activity were most marked in the Norwegian Synod, and it was these truths for which we battled in the days to which the publication of the Konferens so mockingly refers in the words: "Now they are writing again in the style which was common twenty years ago." It is true,

we have discovered nothing new. We continue to battle for those things for which we battled then, the two above-mentioned principles. The writer can prove that he in all general conventions where he was present, as well as in all our own synodical conventions, has sought according to his ability to have these two principles recognized and established. And after a discussion, particularly of the first of these principles, the doctrine regarding Holy Scriptures (*Skriptprincipet*), he has heard the following declaration made by one of the best-known men of the Konferens: "Now, I understand finally what it is that the Norwegian Synod has been seeking (wanting)"; while another who also had been in the service of this same body declared that he well realized that what we had presented was the sound and original Lutheran principle regarding the Scriptures, but he added humbly that he himself had not quite grasped it.¹⁾

When Koren was asked to encourage, comfort, and strengthen the members of the Synod to carry on, he says that he could find no better means or remedy than to direct them again to study these two great principles of the Church of the Reformation. And it was the sacred responsibility, he maintained, of clergy and laity alike to continue to study these prayerfully, diligently, and earnestly, that they might become fully established in them.

A theologian who has accepted these two principles as the mighty pillars of his teaching has learned to look altogether away from himself. Where the Bible is recognized as the inspired Word of God and the sole norm of faith and life, there man with his own opinion and logic and reason cannot play the master. There pride must go. There doubtings and questionings and fears must give place to the sure promises of the clear Word. Again, where the second principle of the Reformation, the justification of a sinner before God by grace through faith, is permitted to stand, there, too, pride must go. There all boasting must cease. There fear gives way to peace, despair to hope, and sadness to joy. There the false comfort of a salvation through works or good conduct or prayers and any effort that is of man is banished before the shining brightness of the eternal message from the cross of the gracious forgiveness of sins, all sins, through the all-sufficient merit of Christ. It was this pure Gospel message which God permitted Dr. Koren to bring to our Church, a Gospel which was neither conditioned nor abbreviated, neither beclouded nor disguised, neither adulterated nor uncertain, but God's own message, clear, pure and complete, to comfort and to save.

In the bright light of a theology that bears this message and is upheld by these principles, error appears in its true garb. Before an uncertain Word and an adulterated Gospel error may seem quite innocent. And when Eielsen came and Schmidt and the rest, some thought there was no harm in their doctrines and confused them with the truth, and that simply because men had succeeded in making the Word seem unclear and grace a thing which was dependent at least in part on man himself. In righteous anger Dr. Koren let the full light of the truth reveal the real character of these errors: as sin against the holy majesty of God, for they dared to oppose the clear Word of very God; the real consequences of these errors, since they robbed sinners of their only

1) U. V. Koren, "Hvad den norske synode har villet og fremdeles vil," *Samlede Skrifter*, III, 379, 380.

comfort and hope; and the dangers to the Church of Christ of these errors, if they should prevail, since a half Gospel or part Gospel is no Gospel at all. Where man's conduct or effort, no matter how apparently small that effort may be, is permitted to have a place in the doctrine of the forgiveness of sin, there Christ is mocked, His grace is obscured, His merit has become insufficient, and the hope of the Church an uncertain thing. God gave to Dr. Koren the faithfulness and the courage and the strength and the patience and the conviction to take the Sword of the Spirit, which is the Word of God, and wield it so mightily in defense of the truth.

The name Dr. Koren is not a name to be forgotten, though he would gladly have it so if only the message he preached and the warning he gave would continue on and not be forgotten. Just as we associate the name of Paul or David or Moses or Abraham or Luther or Walther with certain definite conditions in the Church, certain definite experiences of the Church, and therefore certain definite lessons which God taught the Church through these messengers of His, so the name of Dr. Koren recalls and should recall certain definite lessons which God has taught our Church through this man of God. The message, even the very specific message, that God gave His Church through Abraham or David, has been preserved for the Church of our day by the grace of God in order that we might continue to learn from it comfort or admonition as the need arises. The writings of Dr. Koren have not been inspired as the words which we have from the mouth of a David or an Abraham, and we cannot look to them as such. But the Gospel which Koren preached, the admonition he brought, the doctrines he taught are those of the Word of God and applied to conditions and needs of our Church which are ever present. We still have the errors of an Eielsen and a Schmidt to contend with, and we still have those arising from time to time in the Church who make light of both the first and the second great pillar of the Church of the Reformation, the Word as the only rule of faith and conduct and the doctrine of justification by faith without the works of the Law. We would honor Dr. Koren aright if we would continue to remember his name and teach it to our children, not as a name by itself or as honoring the man who bore it, but as recalling to us and to them the experiences of the Church with which the name is identified and the blessings God in mercy brought our Church in and through the man who bore that name. And the writings of Dr. Koren are there today to help us in all of this.

One lesson we would learn in particular. When we study the ways of the Church today, consider its frantic attempts at publicity, its feverish activity in this organization or committee and that, its busyness and its noise about outward things, then we do well in studying and restudying the life and work of Dr. Koren, and then in particular the theology of Dr. Koren. How high he towers above the pettiness of the temporal affairs of the Church, and how his example calls to us to make the Gospel with its eternal message of the love of God in Christ our one and serious concern! His voice is heard today in the writings he has left, as in the memories of those who listened at his feet, and that voice speaks to us of

those eternal truths of which we all, as individuals or as a Church, shall ever be in need. He calls to us to mind the heavenly things, to busy ourselves with the sacred doctrines as with God's greatest gift, to hate and abhor what is false and a lie as we hate and abhor him who is the father of lies, and to despise and shun vainglory and show that the glory of God may remain great. Dr. Koren calls to us, his spiritual sons and daughters, to use the trowel and wield the sword, to build and to fight, that the Church of God may be alike built and protected in the midst of an untoward generation. And when our bodies grow weary and our spirits faint, when success seems so far and defeat so near, when friends fail and foes grow strong, when we are made to cry with Asaph (Ps. 80): "Thou makest us a strife unto our neighbors; and our enemies laugh among themselves," then he points us to that Word which abideth forever and that grace which never fails. When the Church, even our Church, seems like that vineyard whose hedges were broken down, which all they that passed by did pluck, which the boar out of the wood did waste and the wild beast of the field did devour (Ps. 80), then again Dr. Koren, as a messenger of God, shows us the strong foundation which is Christ, the two mighty pillars of truth which uphold that Church, and the glorious promise of Him who is the Truth: "The gates of hell shall not prevail against it." Who of us who were privileged to know Dr. Koren personally can forget the sure comfort he holds out to each Christian from the Word of God, a comfort which is the great message of the Church and about which our every activity in the Church should be centered:

God has promised that He will never leave us nor forsake us; Christ has promised that no man shall pluck us out of His hand — and we are not willing to believe this! Christ would that we should find comfort in the fact that all the hairs of our head are numbered; how much more would He not have us find comfort in the assurance of faith in the fact that He has resolved to preserve our soul! Let His Holy Name be praised! ²⁾

In faith Asaph prayed: "Turn us again, O God, and cause Thy face to shine; and we shall be saved." He prayed again and said: "Turn us again, O God of hosts, and cause Thy face to shine; and we shall be saved." In full assurance he prayed again: "Turn us again, O Lord God of hosts, cause Thy face to shine; and we shall be saved" (Ps. 80). And as we think of the theology of Dr. Koren, we think of it as a theology which he believed and by which he received the assurance of faith regarding his own heavenly birthright, so that he could make the contents and spirit of the one-hundredth psalm his own and sing with the simple trust of a child:

Ye lands, to the Lord make a jubilant noise;
 Glory be to God!
 Oh, serve Him with joy, in His presence now rejoice;
 Sing praise unto God out of Zion!

Not we, but the Lord is our Maker, our God;
 Glory be to God!
 His people we are and the sheep led by His rod;
 Sing praise unto God out of Zion!

2) Koren, "Kan en kristen väre vis paa sin salighed?" *op. cit.*, III, 374.

Oh, enter His gates with thanksgiving and praise;
 Glory be to God!
 To bless Him and thank Him our voices we will raise;
 Sing praise unto God out of Zion!

For good is the Lord, and His mercy is sure;
 Glory be to God!
 To all generations His truth shall still endure;
 Sing praise unto God out of Zion!

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William Shakspeare's Petty School

By T. W. Baldwin. Urbana, The University of Illinois Press, 1943. 1 preliminary leaf, 240 pages, illustrated with facsimiles, the end papers also consist of facsimiles (from horn books). 7×10 inches. (University of Illinois Seventy-fifth Anniversary Series). Price, \$3.00.

Before attempting to describe *William Shakspeare's Petty School*, it seems proper to introduce the author, Thomas Whitfield Baldwin. He was born in 1890, so that he is now at the height of his powers. He attended Erskine College (A. B., 1909) and received his Ph. D. at Princeton in 1916, his dissertation being *An Edition of Philip Massinger's "Duke of Milan."* He has been at the University of Illinois since 1925, attaining the rank of Professor of English in 1928. His courses in English literature cover several areas of that vast domain, but his main interest has been the Elizabethan period, his research being concentrated particularly upon Shakspeare. His attitude is that of the American scholar. European scholarship, transplanted to this country, has developed an independent and characteristic quality of its own. German thoroughness, French lucidity, English practicality, have been united with American objectivity and forthrightness—for we are removed, more or less, from European feuds and fetishes there held in high regard. Baldwin combines thorough knowledge and appreciation of the Shakspearean age with straightforward objectivity. The sly humor with which he has spiced his work indicates that he agrees with Puck's dictum: "What fools these mortals be."

In considering Shakspeare's education we find that he would have attended the petty school till he had completed his sixth year, after having spent about two years in it, i. e., from about 1568 to 1570. Those who attended grammar school usually left that school for the university, varying in age from 15 to 17 years; Shakspeare did not proceed to the university, and it seems that he concluded his formal education in, perhaps, his sixteenth year, i. e., about 1579–80. Having decided that it was necessary to study the schoolbooks of Shakspeare's time, Baldwin began to collect schoolbooks of that period; when the original editions themselves were not available, he procured photostats. What the University of Illinois Library has of such schoolbooks plus Baldwin's private holdings constitutes a collection probably as representative and complete as any in this field. When the University of Illinois celebrated its Seventy-fifth Anniversary on March 2, 1943, it was appropriate to issue, as one of the Anniversary Series, Baldwin's *William Shakspeare's Petty School*, recently off the press. His book on the grammar school, *William*

Shakspeare's "Small Latine and Lesse Greeke," will also be published in the Anniversary Series.

Baldwin's *Petty School* is meticulously accurate. Most books have some misprints, and there are, most probably, some in this book, but they are hard to find. The reader is warned against assuming that peculiar spellings in quotations from Elizabethan works are misprints (cf. similar instances in Wm. Dallmann's articles in C. T. M.), and, in the case of Latin quotations, it will be found that what appear to be mistakes, e. g., a wrong case ending, are merely exact quotations of the original. Baldwin has not bothered to put *sic* after such instances; for the quotes enclosing the passage make the original responsible. The book is embellished with a few appropriate illustrations (facsimiles), including one showing a schoolroom, with Launce's dog, occupied with a bone, lying on the floor (cf. *The Two Gentlemen of Verona*).

The scope of Baldwin's work is indicated by its chapter headings:

I. The Theory and the Practice of the English Petty School in Shakspeare's Day. II. The Formation of the Authorized *Primer* and *Catechism*. III. The *Primer* and *Catechism* of Shakspeare's Day. IV. The System of Religious Training in Shakspeare's Schooldays. V. The Forms of Nowell's *Catechism*. VI. The Form of Shakspeare's *ABC with the Catechism*. VII. Shakspeare's *Abcedarius*. VIII. Shakspeare's Writing and Casting Accounts. IX. Shakspeare's Reflections of *THE ABC with the Catechism*. X. Shakspeare's Reflections of Other Materials from the *Primer*. XI. William Shakspeare, Anglican.

Specialists in Shakspeare and in the education of his time will here find much to occupy their attention. The ordinary layman, however, likes to ask two questions: "Did Shakspeare have enough knowledge to have been able to write the plays and poems attributed to him?" and "What was Shakspeare's religion?"

The latter of these questions is dealt with in the last chapter, covering pages 216 to 224. Relying solely upon internal evidence, one may make Shakspeare out to be almost anything. He is anti-Semite: "Liver of blaspheming Jew" (*Macbeth*, IV, 1:26); he is pro-Jewish: "Hath not a Jew eyes? Hath not a Jew . . . senses . . . subject to the same diseases, healed by the same means . . . as a Christian is?" (*Merchant of Venice*, III, 1:61-6).

Baldwin settles the matter thus:

"We know that Shakspeare was baptized into, trained up in, and conformed to the Church of England. That is a matter of record, not of inference, though the legitimate inferences support those facts" (p. 221).

It is a recorded fact, for instance, that Shakspeare stood godfather to William Walker on Oct. 16, 1608. As such he would have to be a communicant member of the Church of England. The circumstances of this occasion and the vows he had to renew for himself and take for his godson are given on pp. 219-221 (see also Baldwin's *William Shakespeare Adapts a Hanging*, pp. 135-139).

It is, perhaps, justifiable to infer that Shakspeare's loyalty to the national church was connected with his patriotism as an Englishman. It may not be too much to say that his historical plays indicate that the wave of nationalism that was gathering momentum throughout

Europe was particularly strong in England and in the national poet, Shakspeare:

"This royal throne of kings, this scept'red isle . . .
This precious stone set in the silver sea,
Which serves it in the office of a wall . . .
Against the envy of less happier lands,
This blessed plot, this earth, this realm, this England."

(*Richard II*, II, 1:39—50.)

The concluding words of *King John* probably reflect what a patriotic Englishman of Shakspeare's day would feel about the international manipulations of the Papacy:

"This England never did, nor never shall,
Lie at the proud foot of a conqueror,
But when it first did help to wound itself,
. . . Nought shall make us rue,
If England to itself do rest but true."

Let us return to the first of the layman's two questions. Did Shakspeare know enough to be able to write what has been attributed to him? His apparently encyclopedic knowledge may not, necessarily, be the result of university training or of extensive and intensive studies. For instance, his quotations from the Bible may be confined to passages learned from a religious schoolbook. Anglicans interested in the history of their Catechism, as it appears today in the *Book of Common Prayer*, will find material here concerning its pre-history, particularly in Chapter V: "The Forms of Nowell's Catechism" (pp.108—120). The curriculum of the petty school included also reading, some preparation for Latin grammar, writing and arithmetic (all this before the child was seven years old). On the whole, the emphasis was on religion:

"In the petty school of Shakspeare's day there was no touch of Renaissance, only English Reformation" (p.217).

"At first, such external influences as there were upon English Reformation had been of a Lutheran cast. . . . But those who . . . were to become bishops and high officials under Elizabeth had, come into close contact in one way or another with the ideas of Geneva" (p.222).

It may be of some interest here to point out a technique in statecraft practiced by the Tudor dictators. While Henry VIII, apart from his attitude toward Papal Supremacy, was by conviction a Roman Catholic, yet he was just as Protestant as Luther in his endeavors to make education universal; so, when the decision eventually came in his conflict with the Papacy, he had the bulk of the English people with him. Elizabeth continued his policy. It is worth noting that in 1571 schoolmasters were thus directed:

". . . And once every yeare they shall signifie to the Byshop, what chosen scholers they haue of all their number, which are of that aptnes, and so forward in learning, that there may be good hope they will become fitte, either for the common wealth, or for the holy ministerie" (p.86).

Such an educational system hallowed loyalty to family, to State, and to Church, with the sanction of religion. Thus it was that so many had strength to sacrifice all, even life itself, for the sake of religion or patriotism.

The educational system below university level included also the grammar school. Baldwin will deal with that in his (as yet unpublished) *William Shakspeare's "Small Latine and Lesse Greeke."* If it is permissible to anticipate the findings of that treatise, it might be said that the ordinary education of Shakspeare's day not only gave him enough knowledge to be able to write his works, but — and this must be emphasized — it was this education that produced generations capable of appreciating Shakspeare. He would not have been *the* popular dramatist he was unless his audiences had had the same education as he and thus had the necessary background for enjoying his plays.

These considerations lead us to look at education here and now. We do not teach our seven-year olds as they were taught in Shakspeare's day. An ordinary audience today would not be able to appreciate the Biblical, literary, and historical allusions that were familiar to a similar audience in Shakspeare's day. Among schools below university level that, at the present time, make any serious efforts to realize the ideals of the schools in Shakspeare's day, the church schools must be put in the first rank (or, shall we say that they are alone in making this attempt?). These are the parochial schools and the church colleges. First and foremost they serve religion (wherefore it is essential they teach orthodox religion); they also serve the nation; they are a bulwark of democracy, for those who have been subjected to their influence have been effectively inoculated against the virus of totalitarianism.

As has already been intimated, these schools place religious values first, while everything else is considered incidental, being bestowed upon us, as a matter of course, by the Providence of a loving God. Cultural values and what belongs to material well-being, such as good crops, automobiles, and the like, are among these incidentals. We believe that faith in the God-Man Christ, in bringing us to a true understanding of the Fatherhood of God and the brotherhood of man, also makes us better able to give to the cultural and material values their proper places in our lives and in our civilization. We reject the humanistic doctrine that cultural values should come first. We reject the materialistic-hedonistic doctrine that bodily well-being should come first — a doctrine that has found expression in the slogan "Let us eat and drink; for tomorrow we die" (1 Cor. 15: 32).

We trust that our heavenly Father will, for our Savior's sake, forgive us our inability to carry out perfectly the ideals of our religion. In the meantime it is our privilege and our duty, and the privilege and the duty of our church schools, earnestly to strive, under the leadership of the Captain of our salvation (Heb. 2:10), toward the highest possible realization of these ideals. "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you" (Matt. 6: 33).

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