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THEOLOGICAL OBSERVER

THE LITERATURE OF THE LUTHERANS

Dr. H. H. Schmidt, librarian of Lutheran Theological Seminary at Gettysburg, Pa., under this heading, has published in *Religion in Life* (Autumn 1958) a choice bibliography of works by Lutheran authors in our country. His contribution is the sixth in that quarterly of articles on bibliography of the various Protestant denominations in America. The author admits that "not every item of value in Americo-Lutheran literature has been included. . . . Many other excellent works exist which have not been mentioned (such as works in the German and Scandinavian tongues), and a more comprehensive synthesis would be incomplete without them." While we appreciate the writer's difficulty in presenting the bibliography "in compressed form," we nevertheless regret that Dr. Francis Pieper's *Christian Dogmatics* (3 vols.) in its English translation has been omitted.

Among the items mentioned the following may be of more than usual interest to our readers: "Both 'extensive' and 'comprehensive' describe the resources to be had on the history and doctrine of the Lutheran Church in the two collections on the campus of Concordia Seminary, St. Louis—the Pritzlaff Memorial Library and the Library of the Concordia Historical Institute. The latter is the official depository for the Lutheran Church—Missouri Synod, and has underway a well-planned microtext program to extend its coverage of American Lutheran documents and source materials well beyond the Missourian nucleus. Concordia Seminary campus will also become the location for the library which is to house the materials collected by the recently incorporated Foundation for Reformation Research. Headed by a board of leading scholars, the Foundation will concern itself with collecting and collating originals or microreproductions of all important sources, primary and secondary, dealing with the Reformation and the Counter Reformation as well as related areas of history. The library and research center is to be a central clearinghouse and catalog of sources available in this country."

JOHN THEODORE MUELLER

MELANCHTHON'S "THEOLOGIA GERMANA"

Under this heading *Kerygma und Dogma* (January 1958) offers valuable notes on Melanchthon's revision of his *Loci theologici* or, as they are also known, *Loci communes*, which the Preceptor of Germany elaborated in 1553. The original copy of the revision in Melanchthon's own handwriting had long been lost, but fortunately it was recovered.

In 1660 the copy was donated to Elias Hutter of Nürnberg, who asked his heirs never to sell this most precious volume. But sold it was and so lost to the world for half a century. Then, quite by accident, it was purchased by the noted collector of rare books, Ferdinand Hoffmann of Grünbüchel, Austria. In 1679 the volume became the property of the Austrian Jesuit College at Brünn. When a century later the order of the Jesuits was suppressed, the *Theologia Germana* was donated to the library of the University of Olmütz, where in the course of time it was discovered by the librarian Alois Mueller, who first regarded it as a mere German version of the *Loci*, but was amazed when he learned that he had found the lost copy of Melanchthon's famous revision of 1553 in his own handwriting. The discovery was made and substantiated by Dr. H. E. Bindseil of Halle, Germany, one of the editors of the *Corpus Reformatorum*. Melanchthon's revision had been published both in Wittenberg and in Nürnberg, and this perhaps explains how it came into the hands of Elias Hutter. The first German translation of the *Loci* was prepared by Spalatin in 1521. Later, in 1536, Justus Jonas did the work into German. Reprints of this translation appeared repeatedly between 1542 and 1550, though the version was never thoroughly revised, so that it agrees neither with the modern revised Latin editions nor with Melanchthon's own revision of 1553. In revising his work Melanchthon bound himself neither to any Latin nor to any German edition of the *Loci*. The revision of 1553, then, is Melanchthon's own literary production.

JOHN THEODORE MUELLER

AUTOGRAPH BEZA NEW TESTAMENT

Concordia Seminary Library was fortunate to obtain from Menno Hertzberger, antiquarian bookseller of Amsterdam, the copy of the 1565 Greek Testament which Theodore Beza (1519—1605) presented to the Zurich Reformer, Heinrich Bullinger (1504—75). This is the first edition of Beza's Greek text. He subsequently published three more editions in folio (1582, 1588, and 1598) and five in octavo (1565, 1567, 1580, 1591, and 1604). The 1565 folio edition also contained his Latin rendering of the text, revised from its first appearance in a Stephanus New Testament, the Vulgate, and Beza's annotations to the text.

The text of the Latin autograph dedication reads as follows:

Eximio Christi servo, D. Heinricho Bullingero patri mihi plurimum observando, Theodorus Beza, meae perpetuae observantiae pignus dedi, Nonis Junii, Anno Dnii. 1565.

The occurrence of two such names in this one dedication makes this

volume an outstanding monument of Reformation history. A similar autograph dedication would be difficult, if not impossible, to find.

This edition was printed by H. Estienne (Stephanus) in Geneva, Switzerland. It is Stephanus who established the principle of a critical apparatus for the New Testament in his *editio regia*, printed at Paris in 1550. The volume is still in its original binding, embossed pigskin over wooden boards, with brass clasps. There are no marginal annotations to indicate that Bullinger ever used the volume for intensive study.

EDGAR KRENTZ

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Minneapolis, Minn.—Concern over the future of the National Lutheran Council in view of two projected mergers involving its eight member bodies was expressed by some editors attending the annual convention of the National Lutheran Editors' and Managers' Association here.

As a result, the editors' section of the association went on record urging leaders of Lutheran Church bodies to meet for informal conferences to consider ways "to strengthen avenues of inter-Lutheran co-operation such as the National Lutheran Council and to explore new roads that may lead to further co-operative efforts. . . ." It also expressed hope that "our churches may be led to bear witness to our Lord as one united body of all Lutherans in the U. S. A."

In a panel discussion on Lutheran unity at the convention, Dr. E. E. Ryden, Rock Island, Ill., editor of the *Lutheran Companion* (Augustana Lutheran), said he hoped that neither of the two Lutheran bodies being created in the mergers "would feel so self-sufficient that it would go it alone without co-operating with the other body."

Dr. Edward W. Schramm, Columbus, Ohio., editor of the *Lutheran Standard* (American Lutheran), who moderated the panel, said he was "very genuinely concerned" about the effect of the mergers on relations in the council. Both Dr. Ryden and Dr. O. G. Malmin, Minneapolis, editor of the *Lutheran Herald* (Evangelical Lutheran), expressed hope that The Lutheran Church—Missouri Synod would join the National Lutheran Council or its successor agency.

The Rev. Alfred P. Klausler, Chicago, editor of the *Walther League Messenger* and a pastor of the Missouri Synod, said he was "pessimistic" about the possibilities of the Missouri Synod's joining the National Lutheran Council in the near future.

Dr. L. F. Blankenbuehler, St. Louis, editor of the *Lutheran Witness*, official organ of the Missouri Synod, said his Synod always is ready to join with other Lutheran bodies "but on the basis of doctrine." "There

must be a unity in doctrine before we can work together," he declared. "We have got to see eye to eye on the doctrine of the inspiration of the Bible because that's fundamental."

Dr. John M. Jensen, Spencer, Iowa, editor of the *Ansgar Lutheran* (United Evangelical Lutheran), said he felt a merger of all eight Lutheran bodies in one church would have delayed a larger union. The fact that there will be three groups of equal size will make it easier to get one Lutheran Church in America, he said.

Dr. Ryden said he agreed with this view, but he deplored "pride, prejudice, and personalities," which he felt had disturbed the progress of merger negotiations. He said he was not pessimistic about the future "in spite of all these disappointments." He expressed hope that the new *Service Book and Hymnal* might be a unifying influence in the eight National Lutheran Council bodies.

Dr. Albert P. Stauderman, Philadelphia, associate editor of *The Lutheran* (United Lutheran), said the danger of two separate merger movements involving the eight National Lutheran Council bodies was that they "might harden into separate groups and remain that way."

Dr. Fredrik Schioltz, Minneapolis, president of the Evangelical Lutheran Church, who addressed the editors and managers at the convention dinner, took note of the concern for the National Lutheran Council's future. He said it is obvious that there will have to be a reorganization of the council because of the mergers, but stressed "reorganization does not need to mean any lessening of the area of co-operation. I hope there will be an enlarged area. There might be 'two tracks under one shed' in the reorganized council," he suggested. Areas of practical matters in which the Missouri Synod co-operates, such as relief and chaplaincy work, might be conducted on one track, he proposed. On the other could be the more "intimate" work in which matters of faith are involved, he suggested.

Dr. Schioltz pleaded that the bodies "continue to have confidence in one another even if now and then we have a detour."

Stockholm.—The General Assembly of the Swedish State Lutheran Church, meeting in extraordinary session here, accepted the government's proposal for the ordination of women as pastors by a vote of 69 to 29, with two abstentions. With this approval, the bill authorizing the ordination of women in the state church, already passed by both chambers of the Riksdag (Parliament), will become effective January 1, 1959.

The Assembly in 1957 voted 62 to 36 against such ordination. The government-sponsored measure was introduced and passed by the Riksdag last spring. However, women could not be ordained until

the bill was approved by the state church. If the Church Assembly had again exercised its veto right, a constitutional revision proposing abolition of this privilege was expected to be submitted to the Riksdag.

The church's 2-to-1 endorsement of the ordination of women was in agreement with a survey of 119 parishes a year ago, in which two thirds of the congregations said they would approve women as ministers. Some of the younger clergy also had declared themselves in favor of the proposal. Bishop Nils Bolander of Lund, elected to his see last summer, had stated he approved the bill.

Opposing the measure was an antiordination group formed a few months ago by some 600 pastors and laymen of the church and headed by Bishop Bo Giertz of Gothenburg. As stated at the time, the group's objective was to persuade Lutheran pastors not to co-operate with female ministers under any circumstances, even if this meant breaking Swedish law. The campaign was directed particularly against government circles favoring women's ordination. Some observers expect the group to continue its effort and resist implementation of the law when it becomes effective.

Jerusalem. — Ancient Caesarea on the Palestine coast, built by Herod the Great and named after the Roman Emperor Caesar Augustus, is slated for reconstruction. Plans for a new modern city on the site of the historic old port were announced here by Baron Edmond de Rothschild, founder of the Caesarea Development Corp. Around the ruins of the once magnificent civil and military capital of Judea, he said, a new garden city with a light industry center and an international camping area will arise. The medieval ruins, dating from the Crusades, will be restored as a tourist attraction. A golf course will surround the old Roman amphitheater.

It was in Caesarea that St. Peter baptized the centurion Cornelius, the evangelist Philip resided, and the apostle Paul often sojourned and was imprisoned two years before being taken to Rome.

Half the shares in the development corporation are owned by the Israel government, Baron de Rothschild said.

St. Louis, Mo. — Five new languages and 11 new lands have been added to the schedule of the Lutheran Hour Gospel broadcast during its 25th year, which has just ended. This brings to 59 the number of languages used on the program and to 68 the number of countries from which stations beam the global broadcast, according to Paul Friedrich, executive director of the Lutheran Laymen's League, sponsors of the Lutheran Hour.

The new languages are: Arusha-Masai, Chagga, Efik, Ibo, and Swahili. The new lands are Aruba, Belgian Congo, Cameroons, Gibralt-

tar, Ivory Coast, Nigeria, Sierra Leone, Tahiti, Tarawa, Thailand, and Togoland.

Mr. Friedrich reported that 1,314 Lutheran Hour broadcasts are now made regularly from 1,044 stations around the world at a cost of \$1,545,000 annually. Speaker on the English versions of the program is Dr. Oswald C. J. Hoffmann of New York, Public Relations Director of The Lutheran Church — Missouri Synod, with which the League is affiliated.

BRIEF ITEMS FROM NATIONAL LUTHERAN COUNCIL

Dayton, Ohio.—A milestone on the way to the merger of four Lutheran church bodies was passed when the 21st biennial convention of the United Lutheran Church in America here overwhelmingly approved provisional plans for union with the Augustana, the AELC, and the Suomi Synod. The convention commended the Joint Commission on Lutheran Unity for the blueprint worked out by the representatives of the four church bodies and expressed hope that "it will be God's will that the merger will speedily come to pass."

The ULCA was the last of the four merging bodies to give official approval to the commission's blueprint, as the three other bodies had done at the conventions held earlier this year. If the joint commission can complete final merger documents for approval by the 1960 conventions of the four bodies, actual merger could become possible as early as in 1961, ULCA's president, Dr. Franklin Clark Fry, told the convention.

The detailed discussion of the commission's report on the merger plans took up a major part of the week-long ULCA convention here, but throughout the debate delegates indicated an eagerness for merger and refrained from pressing even such issues as they might disagree with on the grounds that they did not want to put the merger talks in jeopardy. There was no debate concerning the joint statement on doctrine. Although individual delegates questioned several provisions concerning the administrative organization of the church-to-be, no motions calling for reconsideration of joint agreements were made. The only exception was an attempt by a minority group to force reconsideration of the joint commission's statement concerning membership of pastors in secret societies "which claim to possess in their teachings and ceremonies that which the Lord has given solely to His church."

"Provisions shall be made in the constitution of the church whereby ministers ordained by the new church shall agree to refrain from membership in such organizations or be subject to discipline," the

joint statement said. The convention was informed that the statement would definitely apply only to new pastors ordained by the church-to-be. Also, delegates were told that the societies in which membership would be forbidden have not yet been named. The ULCA representatives in the joint commission agreed to the statement "because they felt this to be the only way to go on with our merger discussions," the delegates were told.

President Henry H. Bagger of Luther Theological Seminary in Philadelphia, a member of the commission, said that personally he was "not very much in favor" of the joint statement because "it violates evangelical freedom, establishes double standards for laity and clergy, and puts a matter of pastoral counseling into the field of discipline." However, he repeatedly urged the convention to accept the statement if the delegates did not want to put future merger plans in jeopardy. The ULCA delegates on the joint commission "found themselves faced with a very real question of whether or not we want the whole proposition of merger to go to the ground, and we decided the price was worth paying," Dr. Bagger added.

A showdown vote on the issue was forced when the Rev. Luther E. Schlenker of Parkasie, Pa., moved to "instruct" the joint commission to reconsider the statement which "does violence to the unity of the ministry by setting up one standard for those now ordained and another for those who shall be ordained." During the following, sometimes highly emotional debate, Dr. Fry warned the delegates that by their vote they will have to decide "one of the most serious questions that has faced the ULCA." The vote was overwhelmingly in favor of the joint statement as presented by the commission.

Winnipeg, Canada.—Dr. T. O. F. Herzer, prominent lay supporter of Canadian Lutheran programs in refugee resettlement and overseas material aid, died here October 7. An active member of The Lutheran Church—Missouri Synod, he was treasurer of Canadian Lutheran World Relief and chairman of the Canadian Christian Council for Resettlement of Refugees, an organization of which he was a leading founder. A telegram sent Mrs. Herzer by Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, read: "LWF expresses sincere sympathy on the death of Dr. Herzer. We remember with gratitude all valuable services as refugee and relief programs. May God be with you."

San Antonio.—The American Lutheran Church gave overwhelming endorsement here to final plans for its merger with two other

Lutheran bodies into a single church of more than two million members.

At the same time the ALC's 15th biennial convention rejected a mild effort to gain support for "The Evangelical Lutheran Church" as the name for the new body that will be constituted in April of 1960. Instead, the delegates reaffirmed the ALC's satisfaction with the original proposal to use its own name for the united Church.

By unanimous voice vote, the convention accepted all the merger resolutions recommended by the Joint Union Committee of the ALC, Evangelical Lutheran Church, and United Evangelical Lutheran Church. Without debate, the delegates approved the constitution and by laws for adoption by the constituting convention, adopted the articles of union, and endorsed the timetable for merger.

In a separate resolution, the convention's committee on merger matters recommended approval of "The American Lutheran Church" as the name agreed upon by the Joint Union Committee of the uniting churches. The committee pointed out that the proposed name has been widely publicized and has already become known, that it has proved "very fitting and helpful in the work" of the present ALC, and that it seemed "inadvisable" to make a change at this point in the union negotiations. Furthermore, the committee said, "the true character and significance of the united church will be determined by its evangelical doctrine and its concern for souls."

The committee's recommendation was adopted with only nine of the nearly 200 delegates dissenting after a heavy voice vote defeated the substitute motion in favor of the name "The Evangelical Lutheran Church." The substitute was proposed by the Rev. Theodore B. Hax of Los Angeles, Calif., who said he spoke for a "considerable constituency" that wanted the word "Evangelical" to appear in the name of the merged church.

Less than a half hour was devoted to discussion of the issue, which was brought to the fore last June when the Evangelical Lutheran Church expressed an overwhelming preference for the name "The United Evangelical Lutheran Church."

The ELC's representatives on the Joint Union Committee, composed of nine members from each body, were instructed to vote as a block in the committee for a constitutional amendment on the name of the new church. Efforts to change the name seem doomed to failure, however, as both the ALC and UELC have now taken official action in favor of the original proposal. Any amendment must be approved by a two thirds vote of the 27-member committee to bring it before the constituting convention in 1960.