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## Putting the Bible In and Taking Christianity Out.

A Critical Examination of the Dominant Ideas Concerning  
Religious Teaching in Public Schools.

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The question concerning the study of the Bible in the public school becomes more acute and also more complex every day. The vexed problem seems to defy every attempt at solving it and is like the Gordian knot, which puzzled the minds of men till it was cut by the sword of Alexander. The advocates of religious teaching in the public school, after much useless deliberation, seem to be inclined to follow the method of the great conqueror by *forcing* the Bible into the public school, whether this agrees with the Constitution or not, and whether it pleases or displeases the voters. While we are not in possession of accurate and extensive statistics on this score, the reports that have reached our desk show that at least a fair beginning has been made in the attempt to embody Bible-study as a part of the curriculum of the public schools, and if the movement should gain in momentum, it may not be long before the Bible will be a regular and indispensable text-book in the public schools of our country. Weary of fruitless discussions, the friends of the Bible have quit talking and have begun to act. Such is the course of the movement as delineated in reports covering practically all the States of the Union.

An interesting feature of the movement seems to be that the advocates of religious education in the public school are serious and zealous Protestant Christians. People not connected with the Christian Church, or such as are opposed to it, have, upon the whole, remained strangely indifferent, whereas the movement has progressed most rapidly in circles in which Fundamentalism is

## BOOK REVIEW.

*Concordia Publishing House, St. Louis, Mo.:—*

**Concordia Home and Teachers' Bible.** Self-pronouncing. With special helps, revised and, in part, rewritten by *Prof. Th. Graebner*. Style G. C., silk cloth, red edges, \$2.50. Style G. F., leather-grained cloth, gilt edges, \$3.00. Style G. D. C., full divinity circuit, leather, gilt edges, \$4.75.

This is the Bible which the publishing house of the Missouri Synod has prepared to supply a long-felt need in our Church. While there is no lack of popular and useful Bible editions with explanatory, historical, and geographical notes, they usually contain statements which the Lutheran Church cannot accept as correct, and which contain, or at least wink at, false conclusions, and in some instances set aside the inspiration of the Bible. This evil has been remedied, and under an arrangement with one of the large Bible manufacturers, Concordia Publishing House now offers a Bible which may be safely placed into the hands of our general Lutheran public. The text is the Authorized (King James) Version, in fair-sized, self-pronouncing type, with marginal references. The helps comprise a concise Bible dictionary, a combination Concordance, a subject-index, and twelve standard Biblical maps. These helps have been carefully revised and, in large part, entirely rewritten by *Prof. Theo. Graebner* of Concordia Seminary. Considering the work spent on this Bible and the comparatively limited market for it, the price at which it is sold is very reasonable.

MUELLER.

**Synodical Reports of Missouri Synod.** *Western District.* 32 pages; 18 cts.—*Manitoba and Saskatchewan District.* 16 pages; 9 cts.—*Eastern District.* 52 pages; 23 cts.—*California and Nevada District.* 48 pages; 21 cts.

The Proceedings of the Western District contain a doctrinal paper: "The History of the Western District, resp, of Synod, has in a Glorious Way Shown that God's Blessing is with Those who in Doctrine and Practise Remain True to His Word," by *Pastor F. Wenger*, also a summary of an essay by *Dr. Kretzmann* on "The Baptism, or Gift, of the Holy Ghost"; those of the Eastern District, a doctrinal paper on "The Family Altar" (continued), by *Pastor J. Sohn*; those of the California and Nevada District, an essay on "Christ's Return and the Doctrine of the Millennium," by *Prof. Th. Graebner*.

FRITZ.

*United Lutheran Publication House, Philadelphia:—*

**1. Six Years in Hammock Land.** *Rev. Ralph J. White.* 123 pages; 28 pages of illustrations.

The Merger Synod's missions in British Guiana—one hundred and seventy-eight years old—are here described in an admirable manner. The present missionary, with whose advent a new period of prosperity has begun for the missions, is a good narrator. He offers no dry chronology of the events that have marked the checkered history of the mission, no abstruse dissertation on primitive religion and anthropology, but tells in a plain, straightforward manner what has happened to the missions, what

he has seen, heard, observed, the bright and the dark sides of the missionary's life, his fears and his hopes. You see while he is pleasantly chatting what the missions were, what they are now, and what he hopes, with the Lord's help, to make them. The little book is a model of a mission-tale for our church-people.

D.

**2. I Believe.** *William Lee Hunton.* 82 pages.

By means of the 31 meditations on the Apostles' Creed, of two to three small pages each, requiring about two minutes' reading, the contents of the Creed can be reviewed, and catechumens can revive the instruction which they received during catechization. The plan is a good one. The author's style is plain. In a few places a little more precision and doctrinal distinctness is desirable. *E. g.*, on p. 17 it is implied that faith is "giving the heart to God. The mind will follow later." This is obscure. On p. 48 the descent into hell is said to have been for the purpose to "proclaim even there the 'good tidings of great joy'"; and on the next page the remark of Augustine is cited that Christ went "to that place where those who died before the coming of Christ expected Him." Neither 1 Pet. 3 nor Article IX of the Formula of Concord contains such teaching. On pp. 65 and 66 the holiness of the Christian Church should not be explained wholly by the holy lives of its members. That is only one side of it. The work of the Holy Ghost is chiefly the imparting of the righteousness of Christ and as a fruit of that the creation of a righteousness of life. That is the logical sequence of the Third Article after the Second, and the reason why "the forgiveness of sins is mentioned immediately after the Church as the first great gift bestowed by the Holy Ghost." In the meditation on the forgiveness of sins (p. 72 f.), which is very brief, a few sentences might be added on the force of the term "forgiveness."

D.

*Lutheran Book Concern, Columbus, O.:—*

**Pen Pictures of Prophets.** *Gerhard E. Lenski.* \$1.25.

This is a series of addresses based on the lives and teachings of the prophets Hosea, Isaiah, Jeremiah, Ezekiel, and Daniel. Originally these addresses were delivered in lecture form before the Lutheran Chautauqua convened at Lakeside, O., July 9—16, 1922. We recommend the book to our pastors principally because of the suggestions it contains for applying the lessons of the Old Testament to present-day conditions. In many Lutheran circles the Old Testament is altogether too much neglected, and Lutheran congregations are kept in ignorance concerning those vital messages which were addressed to people very similar to our own and living in times very much like those of the present. How these messages may be utilized with benefit is shown in this book. Some of the statements made in the book may be questioned. Occasionally the application is strained, and there is no reason why the name of the Prophet Hosea should be misspelled.

MUELLER.

**Pulpit and Battlefield.** *Arthur H. Kuhlman.* Price, 40 cts.; in dozen lots, 32 cts. per copy; in hundred lots, 29 cts.

This story centers in the life of Peter Muhlenberg, that eminent patriot, who established for himself a place in the history of our country

through his loyalty during the Revolutionary War. The story has many faults. Frequently there is a lack of logical sequence, the action is abrupt, the delineation of character hazy, and the chapters are crowded with too many incidents and improbable scenes. Again, though no one cares to derogate from Muhlenberg's glory, yet the story does not present the real heroes of the Lutheran faith in America, who, obscure and unnoticed, struggled faithfully for the maintenance of confessional Lutheranism. Those men have contributed to the glory of the Lutheran Church in America who, midst trials and temptations, fought bravely and persistently for the truth of God's Word as expressed in the Confessions of the Lutheran Church, and for a practise in conformity with these Confessions. The story of these pastors and congregations has never been written. Here is a field which deserves the attention of able writers.

MUELLER.

**The Evil of Lodgery.** *Roy D. Linhart*, Pastor of Faith Lutheran Church, Detroit, Mich. Price, 15 cts.; dozen, \$1.50; hundred, \$10.00.

This is a serviceable and popular demonstration of the evil of lodgery, directed mainly against Freemasonry. The arguments are stated with precision and force. The book, however, does not clearly show that all lodges fall under the same condemnation as Freemasonry. This is a point which must not be overlooked by pastors and writers dealing with the subject of lodgery.

MUELLER.

**The Lie of the Age.** *W. Schoeler*. Price, 75 cts.; in dozen lots, @ 60 cts.; in hundred lots, @ 55 cts.

This is a fine story and eminently timely. Written by a Lutheran, it is free from the nauseous things that characterize the average modern story. The theme is lofty, and the purpose of the story is to point out the dangers that threaten the students at colleges and universities in which evolution is taught. As this great "lie of the age" is taught in all our State schools, the book supplies a real demand. Incidentally, also, it speaks words of encouragement for the maintenance of Christian schools and colleges. We cheerfully recommend this story.

MUELLER.

*The Lutheran Literary Board, Burlington, Iowa:—*

**A System of Christian Evidence.** *Leander S. Keyser, D. D.*, Professor of Ethics, Theism, and Christian Evidence in Wittenberg College, Springfield, O. Price, net, \$1.75.

This is a second and greatly enlarged edition of the writer's original work on Christian Evidence, or Apologetics, which was received so favorably. By the addition of much valuable material the work has been greatly improved and well deserves a place in the minister's library. The author is an able apologist and thoroughly covers the entire ground of Christian Apologetics. The paragraphs are clearly and logically arranged, the style is simple, lucid, and popular, and the whole book is interestingly written. The objections of skeptics, infidels, freethinkers, rationalists, and latitudinarians are ably confuted, and the ethical, moral, and spiritual value of the Christian religion is clearly set forth. The chapters on the internal proofs of the divine inspiration of the Bible, on Biblical criticism, and on evolution are of special importance. Of course, the reviewer can-

not give assent to every statement in the book. In general, the value of Apologetics seems overestimated, while occasionally the reader would expect a more decisive position. In spite of these *naevi* the book deserves a thorough study, especially at the present time, when so many objections are raised against the Christian religion.

MUELLER.

*The Macmillan Company, New York, N. Y.:—*

**Christianity and Liberalism.** *J. Gresham Machen, D. D.*, assistant professor of New Testament Literature and Exegesis in Princeton Theological Seminary. \$1.75.

Now and then at least the heart of the reviewer is gladdened by the sight of a good book which is really worth while studying. Dr. Machen's *Christianity and Liberalism* is a book of this kind. In a clear and systematic way he takes up the fundamental doctrines of the Christian faith, compares them with the falsehoods of modern liberalism, defends the faith, and confutes error. The subjects treated are the following: Introduction; God and Man; The Bible; Christ; Salvation; The Church. Of course, in the treatment of these doctrines the author exhibits his Calvinistic views, and consequently one must read the book with caution. Nevertheless, the book contains so many beautiful and instructive passages and so much valuable and timely information on the destructive tendencies of modern liberalism that we would recommend it to our brethren in the ministry for careful perusal.

MUELLER.

*The Sunday-School Times Company, Philadelphia, Pa.:—*

**Is the Higher Criticism Scholarly?** *Robert Dick Wilson, Ph. D., D. D.*, Professor of Semitic Philology in Princeton Theological Seminary.

The purpose of this brochure is to show that the destructive "assured results of modern scholarship" are indefensible. In order to accomplish his purpose, the author produces striking facts and evidences. The believing scholar is in full sympathy with the views and arguments set forth in this book and will find it a pleasure and benefit to consider them carefully. The author's view on Higher Criticism is summarized on page 57, where he says: "The Higher Criticism, as Dr. Driver affirms in the preface to his *Introduction to the Literature of the Old Testament*, is based upon 'a comparative study of the writings.' No one will object to this method of investigation. Only let us *abide by the results*. Let us not bring in our subjective views and make them outweigh the obvious facts." He goes on to say: "Last of all, we must cast a glance at the history of the religion of Israel. It must be admitted that, before we can attempt such a history, we must determine two great facts: first, the dates of the documents on which the history is based, and secondly, the attitude we are going to take with regard to miracle and prophecy. As to the first of these facts, I have already given a number of the reasons for holding that there is no sufficient ground for believing that the Pentateuch did not originate with Moses, or that David did not write many of the psalms, and that there is every reason in language and history for supposing that all but a few of the books were written before 500 B. C. I have not attempted to fix the exact dates of composition or final redaction of the books composed before that time, preferring rather to show that there is

nothing in the history of the world from 2000 to 164 B. C. that militates against the possibility, nor even against the probability, of the trustworthiness of the history of Israel as recorded in the Old Testament. Nor, in spite of some apparent inconsistencies and of many passages difficult to explain satisfactorily, owing to our ignorance of all the facts, is there anything in the history of Israel as recorded in the Old Testament that makes it appear incredible or unverified. No one knows enough to affirm with confidence that any one of the prophetic books was not written by the man whose name it bears. No one knows enough to assert that the kings and others mentioned did not do and say what is ascribed to them."

A very interesting and useful foreword, written by Philip E. Howard, publisher of the *Sunday-School Times*, affords the reader an insight into Professor Wilson's inner motives for opposing Higher Criticism. We read: "What Robert Dick Wilson then believed, and now believes, with all his heart is this: that textual and historical Biblical controversies should be taken out of the region of subjective personal opinion into the region of objective, clearly attested fact. It was to this task that he set himself, and no labor was to be too long or too tedious or too exacting to enable him to reach that goal. He could not at that time learn Babylonian in America, so he went to Heidelberg, determined to learn every language that would enable him the better to understand the Scriptures, and to make his investigations in original documents. So to Babylonian he added Ethiopic, Phœnician, all the Aramaic dialects, and Egyptian, Coptic, Persian, and Armenian. He studied in Berlin with Schrader, who was Delitzsch's teacher, called the father of Assyriology. He studied his Arabic and Syriac under Sachau and Arabic under Jahn and Dieterich; Hebrew under Dillmann and Strack and Egyptian under Brugsch. He became conversant with some twenty-six languages in these years devoted to language acquisition. For Professor Wilson had a plan, carefully worked out during his student days in Germany, under which he proposed to spend fifteen years in language study, fifteen years in Biblical textual study in the light of the findings of his studies in philology, and then, God willing, fifteen years of writing out his findings, so that others might share them with him. And now it is our privilege in this booklet to read, in terms that we all can understand, some of the gloriously reassuring facts that he has found in his long pilgrimage through ancient days."

MUELLER.

*Fleming H. Revell Co., New York, N. Y.:*—

**Within the Gateways of the Far East.** *Charles R. Erdman*, Professor of Practical Theology, Princeton Theological Seminary.

This is a delightful record of Professor Erdman's recent travels in Japan, Korea, and China. The author writes in a happy vein, and his remarks on the ethical, social, moral, and religious conditions of the countries visited are worthy of consideration. Speaking of the missionaries in the Far East, he might have found occasion to censure certain liberalistic tendencies which seem to prevail among them and the substitution of civilization for the preaching of the Gospel. He mentions this subject on page 126, where he writes: "After some months of continued association with missionaries, one could not fail to return from

the field with the belief that the time has come for more definite and aggressive and personal evangelistic effort. Particularly was this evident in China and Japan. Other forms of service are admirable and essential, whether medical, or industrial, or educational, or social; and all of these may be used toward the one supreme end of bringing individual souls into vital relationship to Christ; but there is sometimes a danger of mistaking the means for the end. The reports at the Shanghai National Conference laid great stress upon this point; and the Conference of Federated Missions, at Karuizawa, took 'Evangelism' as its theme and made ringing declarations along this line. The feeling seemed to be unanimous that the definite presentation of the Gospel-message to individuals must be made and kept more preeminent in all the forms of missionary activity which are being prosecuted so admirably and with such notable success." The author closes the book with the following paragraph: "Finally, the supreme conviction which one brings back from the Orient is that of the unity of the human race and the sufficiency of the Gospel of Christ. The differences between the peoples of China and Korea and Japan and America are obvious and interesting, but their similarities and their essential oneness are far more real and important. All have the same sorrows and joys, and hopes and fears, and temptations and sins, and glorious possibilities and spiritual needs; and, for all, there is hope and relief and light and triumph and liberty and peace in the presence and the transforming power of the living Christ. For making Him known, the Orient has never offered more abundant opportunities, nor have the obstacles ever been more obvious or more real; and these obstacles and opportunities constitute the most significant walls and gateways of the Far East."

MUELLER.

*Geo. H. Doran Co., New York, N. Y.:—*

**The Return of Christ.** *Charles R. Erdman*, Professor of Practical Theology, Princeton Theological Seminary, Princeton, N. J. \$1.00.

This book is rather below the standard of the Erdman books. It lacks the clear and distinct tone that characterizes the other volumes of the esteemed author. Especially in a treatise on *The Return of Christ* the reader looks for definite views. No matter whether a writer be premillennialist or postmillennialist, or non-millennialist, his book should ring with personal conviction. In this the present volume is wanting. Professor Erdman is manifestly a premillennialist, and his arguments favor premillennialism. Nevertheless, he does not regard the matter as of great importance. To the Lutheran reviewer this position is untenable. The subject of millennialism, or rather the refutation of millennialism, is of weighty significance. Millennialism has no place in Scripture. It is merely a whimsical fancy. Christ's kingdom is spiritual, and the subjects of Christ's spiritual kingdom will behold the revelation of Christ's glory not on earth, but in heaven, after the Judgment. No one can be a millennialist without perverting the doctrine of the Church and without holding hopes not substantiated in Scripture. Again, no one can be a millennialist unless he sets aside and misinterprets clear Scripture-passages which have once for all settled the question of Christ's return and which find expression in the confession of the creed: "From thence He shall come to judge the quick and the dead."

MUELLER.

**Praise Ye the Lord, All Ye Lands!** Published by *Wm. E. Krueger*, 818 E. Main St., Belleville, Ill. Order direct from publisher. 10 cts.; dozen, 90 cts.

This is a song of praise based on the 100th Psalm, written for mixed chorus and interspersed with a few short duets and a short bass solo. It may be used for festival or for ordinary occasions. Mr. Krueger is a teacher in one of our parochial schools. The composition can be sung by a choir of average ability.

FRTZ.

*Stefan Zweig's Jeremiah* has been brought out in an English translation by Thomas Selzer of New York. The translation is made from the author's revised German text by *Eden and Cedar Paul*. The Biblical material relating to the great witness of the Babylonian captivity and the destruction of Jerusalem, chiefly the prophet's own book, has been dramatized. The drama presents nine scenes, beginning with the inspiration of the prophet for his mission and ending with the abduction of the people. Between these terminal points the uprising of the nationalistic spirit of the Jews, fanned into fierce outburst by the military party under General Abimelech, and the theocratic party under the high priest Pashur and the people's prophet Hananiah, the fatal meetings of the council at Zedekiah's palace, the equivocal, then desperate attitude of the king, the deliberations with the envoys of Nebuchadnezzar, the hopeless efforts of Jeremiah to stay the approaching ruin of the nation by pacifist measures, the conversion of his assailant Baruch—all these and a score of other exciting scenes are depicted in accordance with the rules of the histrionic art. No matter if the motives guiding the diplomacy of the Chaldeans, on the one hand, and the nationalism of the Hebrews, on the other, are in the main correctly explained, the Bible-story of Jeremiah and his times gains nothing by this dramatic portrayal. On the contrary, sacred Bible facts suffer by being weakened or perverted for dramatic effect. Take, for instance, the lurid scene which exhibits the prophet in an ecstatic state as he receives the divine summons for his mission. Jeremiah in this scene is a half-maniac, and the act of inspiration is after the fashion of manticism, so much favored by certain modern theologians. For some of the scenes in this drama the modern historical school of theology might have written the *scenario*. If this play were put on the stage or filmed, the audience would view it as any other play; it would afford the jaded theatergoer that brief diversion which he is craving, and it is very doubtful whether the intended lesson of the drama, as Romain Rolland has interpreted it, would be realized: "the sublime melancholy that sees beyond the bloody drama of to-day the eternal tragedy of humanity—the defeats that are more fertile than victories and the sorrows that are more resplendent than joys." The lesson of Jeremiah is more spiritual and elevated, and it is told with matchless grandeur and sublimity in heart-gripping simplicity by Jeremiah himself in his prophecies and lamentations. Human art cannot add anything to the beauty of the Scripture account, but it can mar its effect.

D.