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## Suffering for Conscience' Sake a Christian Duty One Should Not Seek to Shirk.

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It is part of true Christianity to be conscientious in one's every act. God's Word is the Christian's guide and rule of life, and his conscience binds him to follow its rule and guidance. If in any case he fails to do so, his conscience will reproach him. Therefore, if he would live conscientiously, he must bring all his actions into harmony with the teachings of the Bible. But one cannot do so without finding that many people take offense thereat. For instance, it is a matter of conscience for us to abide by the Biblical doctrine of conversion, predestination, the Sacraments *et al.*; to have no church-fellowship with all such denominations or synods as teach a doctrine different from what we know to be the truth. Our conscience being bound by the Word of God, we cannot do otherwise. But what is the consequence? People seem not to understand our position and therefore accuse us of conceit, bigotry, and of preventing Christian unity in the Church. What are we to do in the matter? We would fain avoid all this and live in peace and harmony with all that call upon the name of Jesus. But as that would mean sanctioning false doctrines and teaching otherwise than God's Word teaches, which for conscience' sake we cannot do, we must suffer uncharitable judgments and unmerited condemnation at the hands of those who would be our brethren. Yet we would rather have all the world against us than know that we are condemned by God and His Word. Ministers of the Gospel are criticized as being narrow-minded and fanatical, and they are hated by the public because for conscience' sake they refuse to officiate at some funerals or marriages or to admit unworthy communicants to the Lord's Table. And such cases are by no means rare in which earnest Christians experience enmity and annoyance from neighbors and relatives because of their Chris-

## BOOK REVIEW.

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

**Popular Commentary of the Bible.** Book 1. *Old Testament.* Vol. I: Genesis to Esther. *Paul E. Kretzmann, Ph. D., D. D.* 798 pages. \$5.00, postpaid.

The two New Testament volumes of Dr. Kretzmann's *Commentary* have for some time been on the market and have been well received. The first volume of the Old Testament is now ready. It contains the entire historical section, from Genesis to Esther. The publisher's note says: "It was necessary, for obvious reasons, to use a briefer form of commentary in treating so much material, but we feel satisfied that this has not been done at the expense of usefulness. In fact, we believe that the combination of the style of the Weimar Bible and of Dr. Stoeckhardt's *Bible Histories* has worked out successfully. There are no special articles included, but users of the book will find that all important passages, such as the Messianic prophecies, have been treated sufficiently in detail for all ordinary purposes. As in the New Testament, the original text has been consulted throughout." Two maps especially prepared for this volume are included. The second volume of the Old Testament is now on the press, and soon, the Lord willing, all four volumes, or the complete *Commentary*, may be purchased. Some of our lay-members have been clamoring for just such a commentary, and we therefore expect that not only pastors and teachers in our parochial schools, who will find the *Commentary* a very handy reference work, but also Sunday-school teachers and many of our lay-members will purchase the complete set. However, if this is to be done, our pastors will have to bring the *Commentary* to the attention of their people and urge them to buy and read it.

FRTZ.

**Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1922.** 198 pages. \$1.00, postpaid.

The *Statistical Year-Book* gives statistical information as to the officers of Synod, reports of presidents, parochial reports, Lutheran church-bodies in America, language used in services, schools, educational institutions, etc., etc., all of which speaks a language of its own. The low price of one dollar does not pay for the cost of production.

FRTZ.

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

**The Origin of Paul's Religion.** The James Sprunt Lectures delivered at Union Theological Seminary in Virginia. *J. Gresham Machen*, D. D., assistant professor of New Testament Literature and Exegesis in Princeton Theological Seminary. \$1.75.

In these days, when many books are published on religious subjects, it is refreshing to find one which can be recommended. Such a book is Professor Machen's *The Origin of Paul's Religion*. In a scholarly and masterly manner Professor Machen deals with the critics of Paul and proves that their charges cannot stand, but that Paul's religion is the religion of Jesus Christ, the God-man and Savior of the world.

In his introduction Professor Machen says: "Explain the origin of the religion of Paul, and you have solved the problem of the origin of Christianity. . . . Even apart from any detailed investigation, however, one difference between the religion of Paul and the Oriental religions is perfectly obvious. The Oriental religions were tolerant of other faiths; the religion of Paul, like the ancient religion of Israel, demanded an absolutely exclusive devotion. A man could become initiated into the mysteries of Isis or Mithras without at all giving up his former beliefs; but if he were to be received into the Church, according to the preaching of Paul, he must forsake all other saviors for the Lord Jesus Christ. . . . If Paul had been a liberal Jew, he would never have been the Apostle to the Gentiles; for he would never have developed his doctrine of the Cross. Gentile freedom, in other words, was not, according to Paul, a relaxing of strict requirements in the interests of practical missionary work; it was a matter of principle. . . . Christianity could not live without theology. And the first great Christian theologian was Paul. . . . In dealing with the Apostle Paul we are dealing with one of the moving factors of the world's history. . . . The religion of Paul was rooted altogether in the redeeming work of Jesus Christ. Jesus, for Paul, was primarily not a Revealer, but a Savior."

In his chapter on "Paul and Jesus" the author writes: "The Pauline epistles contain not the slightest trace of any conflict with regard to the person of Christ. . . . The paucity of references in the Pauline epistles to the teaching and example of Jesus has sometimes been exaggerated. The epistles attest considerable knowledge of the details of Jesus' life and warm appreciation of His character." The merely human Jesus of modern liberalism Professor Machen calls a *monstrosity*. He says: "Two difficulties face the reconstruction of the liberal Jesus. In the first place, it is difficult to separate the natural from the supernatural in the Gospel-picture of Jesus; and in the second place, after the separation has been accomplished, the human Jesus who is left is found to be a monstrosity, with a contradiction at the very center of His being. Such a Jesus, it may fairly be maintained, could never have existed on earth. . . . The religion of Paul is a religion of redemption. Jesus, according to Paul, came to earth not to say something, but to do something; He was primarily not a teacher, but a Redeemer. He came, not to teach men how to live, but to give them a new life through His atoning death. He was, indeed, also a teacher, and Paul attended to His teaching. But His teaching

was all in vain unless it led to the final acceptance of His redemptive work. Not the details of Jesus' life, therefore, but the redemptive acts of death and resurrection are at the center of the religion of Paul. The teaching and example of Jesus, according to Paul, are valuable only as a means to an end, valuable in order that through a revelation of Jesus' character saving faith may be induced, and valuable thereafter in order that the saving work may be brought to its fruition in holy living. But all that Jesus said and did was for the purpose of the Cross. 'He loved me,' says Paul, 'and gave Himself for me.' This is the heart and core of the religion of Paul. . . . Everywhere in the epistles, moreover, the attitude of Paul toward Christ is not merely the attitude of man to man or scholar to master; it is the attitude of man toward God."

Discussing the question whether Paul perhaps received his religion from pagan sources, Professor Machen writes: "This difference is intimately connected with a highly significant fact—the presence in Paul of a 'forensic' view of salvation. Salvation, according to Paul, is not only salvation from the power of sin; it is also salvation from the guilt of sin. Not only regeneration is needed if a man is to be saved, but also justification. At this point there is apparently in the mystery religions no parallel worthy of the name."

The following words, with which Professor Machen closes his discussion of 317 pages, characterize his book: "The religion of Paul was not founded upon a complex of ideas derived from Judaism or from paganism. It was founded upon the historical Jesus. But the historical Jesus upon whom it was founded was not the Jesus of modern reconstruction, but the Jesus of the whole New Testament and of Christian faith; not a teacher who survived only in the memory of His disciples, but the Savior who, after His redeeming work was done, still lived and could still be loved."

These few excerpts may suffice. We cannot enter upon the detailed and scholarly examination to which Professor Machen subjects his critics. For three reasons we recommend that our readers purchase and study Professor Machen's book: first, because of its scholarly examination of the subject under consideration and the sound principles maintained; secondly, because it gives to the reader a comprehensive presentation of the whole life and work of Paul; thirdly, because it is a testimony that among the many men who in our day are, by their false teaching, trying to destroy the old Christian faith, there are still to be found those who are convinced that the old Gospel must stand and also have the courage to voice their conviction.

As to the doctrine of the Sacraments, Professor Machen adheres to the Reformed view. To him the Sacraments are merely "an outward sign of an inner experience," and not means of grace. He charges Luther with "overliteralness" in insisting that the words of Christ in the Lord's Supper be taken to teach the real presence of Christ's body and blood. He says that this "overliteralness" of Luther was "fraught with disastrous consequences for the Church and is deserted by most advocates of the grammatico-historical method of exegesis." Professor Machen is not willing that Luther's "overliteralness" be applied to what the Scripture says of the blessings of the Sacraments. Professor Machen seems to think that we have an *ex opere operato* conception of the Sacraments. In this

he is, of course, mistaken. In discussing the question of the relation of Paul's religion to pagan religions, he says: "The argument depends upon one particular view of the Pauline sacraments; it depends upon the view that Baptism and the Lord's Supper were conceived of as conveying blessing not in virtue of the disposition of soul with which they were administered or received, but in virtue of the sacramental acts themselves. In other words (to use traditional language), the argument depends upon the view that the Pauline sacraments conveyed their blessing not *ex opere operantis* but *ex opere operato*."

Professor Machen evidently does not distinguish between the giving of the blessing through the Sacrament by God and the receiving of such blessing through faith by man. He argues that, if the blessing of the Sacrament is received by faith, then *the Sacrament itself* does not convey that blessing, and that, if any one teaches that it does, he necessarily has an *ex opere operato* conception of the Sacrament. This argument, however, cannot hold good. According to the Reformed view the Holy Spirit acts *immediately* upon the soul from within and not through certain means which God has appointed. This leaves it a mere matter of speculation as to when and where the Holy Spirit operates. God, however, has given us His Word and Sacraments as means whereby He gives His blessings and whereby the Holy Spirit operates in the heart of man. Through the Gospel God offers forgiveness of sin to all who hear it, but the forgiveness can be received only by faith. Even so through the Sacraments God offers forgiveness of sin, but only by faith such forgiveness can be received. Whether or not God's blessing is *given* through the Gospel and the Sacraments does not depend upon man's faith, but *upon God's promise*; he only, however, receives that blessing who accepts it by faith. The blessing is there also for the unbeliever; but the unbeliever does not receive it, not because it is not there for him, but because he by his unbelief refuses to accept it. Neither Luther nor our Lutheran Church has taught that the Sacraments convey their blessings *ex opere operato*. As to Baptism, our Lutheran Church teaches in its Catechism that "it works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to *all who believe this, as the words and promises of God declare*." In answer to the question, "How can water do such great things?" our Catechism says: "It is not the water indeed that does them, but the *word of God* which is in and with the water, and *faith*, which trusts such word of God in the water. For without the word of God the water is simple water, and no Baptism. But with the word of God it is a Baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, chapter third: By the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ, our Savior, that, being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying." As to the doctrine of the Lord's Supper, our Lutheran Church, answering the question, "What is the benefit of such eating and drinking?" says: "That is shown us *by these words, 'Given and shed for you for the remission of sins'*"; namely, that in the Sacrament forgiveness of sin, life, and salvation *are given us through these words*. For where there is forgiveness of sin, there is also life and salvation." And to the question,

"How can bodily eating and drinking do such great things?" our Catechism answers: "It is not the eating and drinking, indeed, that does them, but the *words here written*, 'Given and shed for you for the remission of sins'; which words, beside the bodily eating and drinking, are as the chief thing in the Sacrament; and *he that believes these words has what they say and express, namely, the forgiveness of sins.*" What our Lutheran Catechism teaches we believe to be the Scriptural doctrine of the Sacraments. The Biblical doctrine of the means of grace is so plainly stated that even Professor Machen, lapsing from his own Reformed position, was constrained to express it when, in another connection, he writes that Baptism is "an external sign which is made the vehicle of special blessing." That is exactly what our Lutheran Church teaches, to wit, that the Sacrament is a *vehicle* of God's blessing. If it is a vehicle, then it is more than a mere *outward sign* of an inner blessing, for then it *brings* to man that very blessing; whether or not man receives it by faith, that is another question. The mere act of being baptized and the mere act of partaking of Christ's body and blood does not impart divine forgiveness; but that does not say that, *as far as God is concerned*, forgiveness has not by Him been actually offered in the Sacrament. When Peter says: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins" (Acts 2, 38), he certainly teaches that Baptism is to be administered for the remission of sins. The Lutheran doctrine of the right use of the Sacraments is taught in the following words of the Augsburg Confession: "De usu sacramentorum docent, quod sacramenta instituta sint, non modo ut sint notae professionis inter homines, sed magis ut sint signa et testimonia voluntatis Dei erga nos *ad excitandam et confirmandam fidem* in his, qui utuntur, proposita. Itaque utendum est sacramentis ita, ut fides *accedat*, quae credat promissionibus, quae per sacramenta exhibentur et ostenduntur. Damnant igitur illos, qui docent, quod sacramenta *ex opere operato* justificent, nec docent, *fidem requiri* in usu sacramentorum, *quae credat remitti peccata.*" ("Of the use of the Sacraments they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted *to awaken and confirm faith* in those who use them. Wherefore we must so use the Sacraments that *faith be added* to believe the promises which are offered and set forth through the Sacraments. They therefore condemn those who teach that the Sacraments justify *by the outward act*, and who do not teach that, in the use of the Sacraments, *faith which believes that sins are forgiven is required.*" — Art. 13.)

FRITZ.

George H. Doran Co., New York, N. Y.: —

**The Art of Preaching in the Light of Its History.** Rev. Edwin Charles Dargan, D. D., LL. D. 247 pages, 5¼×7¼. \$1.75, net.

"Homiletics," says Dr. Dargan, "needs and deserves a new appraisal. It is worthy of a more scientific study and treatment than it usually finds among those who teach and learn it, and it is entitled to far more respectful consideration than it ever has received from thinkers in the wider ranges of general science. The importance of preaching in history and in existing social conditions would seem to justify, if not demand,

a better attitude toward the theory of preaching." The author treats the historical development of preaching, giving also the bibliography. The large number of books published in recent years on homiletics, or the art of preaching, is an indication that the importance of the sermon is not being lost sight of. Let us, however, not forget that the first requisite of a good sermon is that it be Biblical. This having been granted, the make-up and the delivery of the sermon deserves all the attention it can be given.

FRITZ.

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

**How to Speak Effectively without Notes.** *Robert E. Speer.* 5×7½. 25 cts.

This booklet of twenty-eight pages contains very valuable hints for effective public speaking. Among other things, the author urges preachers to study their Bible for the sake of its contents and to procure a good vocabulary. As to public speech, the author says that it is "simply private speech before a somewhat larger company—conversation on a larger stage." We recommend the booklet to our pastors.

FRITZ.

*Publishing House M. E. Church, South, Nashville, Tenn.:—*

**Chapel Talks.** *John Carlisle Kilgo,* former President of Trinity College and Bishop of the Methodist Episcopal Church, South. Collected and edited by *D. W. Newsom,* Treasurer of Trinity College. 173 pages, 5¼×7¾. \$1.25.

We give a few samples to show what Dr. Kilgo in his chapel talks offered to his students. In an "Address of Welcome on the Opening of College" he said: "I have just said something about your entrance into college and your preparation in Latin, Greek, Mathematics, etc.; but there is another preparation that is of much higher value, of greater importance than this. It is the preparation that your mother started to give you the first time she bent you at her knee and said over your bowed head, 'Now I lay me down to sleep.' Some of you have brought no other evening prayer with you than 'Now I lay me down to sleep'—that indicates inner preparation of high honor and high integrity and true manhood and purity. We look very closely into your faces, for we want to see whether they are clean faces. Is that young man prepared to have all the rights of college; is he prepared to have a roommate; is he prepared to be trusted on the streets; is he prepared to be trusted out of sight; to be trusted by his parents away from home? That is the most important preparation. This is a great time for you to vow a very great vow to yourself, and I trust you will do it. If you have been taught to pray and to attend church, do not think that being a Freshman in college has released you from it. Start right. Last night was your first night in college. Did you do as you did at home—bow by your bedside and commit yourself to God before retiring, or did you say, 'I am in college now; a college boy cannot afford to pray; that will do for the folks at home'? If you did, you made a terrible stride toward ruin. . . . One other point. I hope your Bibles are on your tables. I pity any young man who came to college without his Bible, and I pity a mother who allowed her son to come to college

without a Bible. If you never read your Bible, read it now. There is no wall around Trinity College. Evil is here as everywhere. Hide yourself behind your Bible. Next Sunday morning I hope to see you in your places in church. There is a spirit to-day that promises to make church-haters. The greatest strength in America is church fidelity. When that is gone, there is nothing to stand on."

In a talk on "The Dollar" Dr. Kilgo said: "Do you know how to handle a dollar, young man? Have you learned how sacred a dollar is? . . . If you are the son of a farmer, or a merchant, or a lawyer, or a doctor, or a preacher, you will know how he came to have it. Behind it are days of toil, fatigue, anxiety, and much sacrifice. The blood of your father and of your mother is in a very true sense on that dollar they sent you. . . . Should not money from home be the finest money, the dearest money, and the hardest money to spend? When you go from this room, take the dollar out of your pocket and look at the tired face of your father and the weary form of your mother on it, and I am sure you will set on it a new value and guard it with a new care."

In a talk on "Ruffianism" we read: "Because a man is young, it does not follow that he should be a hoodlum, ruffian, or a fool. Neither do I see any reason why the fact that a man is a student in a college excuses him from being a gentleman. . . . Because you are a college student, is it true that the public expects to find all that is common and low and coarse in you? No, young men, this public attitude is an insult to every college man in the land. It should be resented as an insult. No decent man should dare accept its protection. And I say, no decent man will accept it. Such an excuse may be made for idiots, and unless college students are willing to rank as idiots, they should not hide behind an idiot's refuge. Because you are college students, the world has a just right to expect the best of everything from you; and if you are not disposed to give it, the law should handle you with rough hands. There is no reason why a boot-black should be sent by a court to the roads for taking a gate from the hinges, and the same community laugh at a set of college boys doing the same deed, as though they were imbeciles. The time has come when colleges should be required to make a show of their right to exist by the superior example in everything set by them. If they know more than other people, then they should do better than other people. Think on these things, young men, and let your conduct be such as becomes educated gentlemen. Get for your college the reputation of being a college of gentlemen and for gentlemen."

In a talk on "The Mission of a College" Dr. Kilgo remarked: "The service a college renders the world must be measured by the height to which it raises a few men. The quality of citizens is of vastly more importance to a commonwealth than is the number of them. China with its millions and millions has no such history as lies behind the Greeks. To be the rendezvous of a multitude is a false ambition for a college, but to be a community of working students and teachers is a praiseworthy aim. I am frank to say that there are not lacking in American colleges signs which strain the confidence of thoughtful men. Steadily there have grown up in our educational communities customs and sentiments which beget just suspicions. The spirit of play has become alarmingly great, while the



spirit of work has seemingly declined. A class of pedagogical adventurers have conceived the scheme of reducing education to a happy outing and a prolonged frolic. It is not difficult to see why their shallow philosophies should gain favor among the young; but the way to knowledge is still a steep, a long, and a hard way, only passed over by those who have courage and endurance. Men who work hard and economize closely to send their sons to college fail to understand why they should toil that their sons may frolic. And no sane man can show them a sound reason for such an arrangement."

We cannot agree with Dr. Kilgo when, in a talk on "Christ as an Educator," he stated: "As Christ looked over a world sunk in sin, He saw that the one thing it needed was education in righteousness. To give that education was His task. He founded a school. He took for His students twelve men, untaught in the traditions of the learning of the day." No amount of education in righteousness could have helped a world sunk in sin. What the world needed was a Savior from sin, and Christ is that Savior. "God made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." 2 Cor. 5, 21. We can, however, agree with Dr. Kilgo when, in the same chapel talk, he says: "Let us not measure a college by its buildings or its enrolment. I am often asked, 'How many students have you at Trinity?' as though I were running a stock-farm. Some people measure a college by its baseball or its football team. This has become a favorite mode of advertising with some institutions. It is a false standard."

The book contains over fifty chapel talks. Some of the subjects, besides those already mentioned, are: Telling the Truth, Leadership, Walking with God, The Prodigal Son, Small Things, The Faith of Moses' Mother, Examinations, A Call to the Ministry, Conduct in College, Idleness, Companions, Faith, A Holiday.

FRTZ.

*The Westminster Press, Philadelphia, Pa.:* —

**The Coming of the Slav.** *Charles Eugene Edwards.* 148 pages. Paper cover, 50 cts.; cloth, 75 cts., postpaid.

The purpose of this booklet is to encourage Presbyterians to use their influence to evangelize the many millions of Slavs in Europe. In the foreword we read: "No Slav land has so many evangelicals as Czechoslovakia. No other is rated so high for intelligence and culture. No other has so intense an admiration for its great Reformer, John Huss. Thus there is 'a spark of Protestantism in every Bohemian.' A far greater movement than *Los von Rom* (Away from Rome) of some years ago, is progressing in Bohemia and Moravia toward the ideals of Huss and the Hussites. America helped Czechoslovakia to win her present liberty, after a thralldom of centuries. Christian America should now help these seekers after a Savior to stand fast in the liberty wherewith Christ has made us free. No Christians in America have done more for Slavs than the Presbyterians, especially in the work of colportage, which is illustrated in portions of this book." Bohemia, Moravia, Silesia, Slovakia, and Ruthenia (Rusinia) are the divisions of Czechoslovakia.

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