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## The Sorrows of the Sect.

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In the April number of *Columbia*, the official organ of the Knights of Columbus, a Jesuit, in an interesting article on "The Sorrows of the Sects," attempts to find the highest common factor for the diverse Protestant beliefs.

Before the writer begins his "shaving-down process," he suggests to his readers that a Protestant Church was launched at Augsburg in 1530. The writer seems to be aware of the fact that his readers know little of historical facts regarding the Reformation in general and the work done at Augsburg and are not likely to inform themselves reliably through personal effort. As far as the name Protestant is concerned, that had already been used at the preceding Diet at Nuremberg, but it was intended neither at Nuremberg nor at Augsburg to found a new Church. It is true, the 25th of June, 1530, is properly regarded as the birthday of the true Protestant Church, because beginning with this day it stands before the world as a body separate from Rome and united by a public confession, but the founding of a new Church was not intended by the confessors. Let any one open to conviction carefully read the Augsburg Confession and then upon his conscience point out where he finds the slightest indication of a new Church's having been founded. In the very first paragraph of the preface the confessors declare: "That in this matter of religion the opinions and judgments of the parties might be heard in each other's presence and considered and weighed among ourselves in mutual charity, leniency, and kindness, in order that, after the removal and correction of such things as have been treated and understood in a different manner in the writings on either side, these matters may be settled and brought back to one simple truth and Christian concord, that for the future one pure and true religion may be embraced and maintained by us, that, as we are all under one Christ and do battle under Him, so we may be able also to live in unity and concord in the one

## BOOK REVIEW.

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**Synodical Handbook of the Ev. Luth. Synod of Missouri, Ohio, and Other States.** Compiled by order of the Synod. *English Edition.* Translated from the fifth, completely revised German edition. X and 186 pages. 90 cts. (Concordia Publishing House, St. Louis, Mo. 1924.)

The draft for the Constitution of the Missouri Synod was first published, with an introduction and explanatory footnotes, by Dr. Walther, in his church-paper, *Der Lutheraner*, on September 5, 1846, and soon after in pamphlet form. Even at the first convention at Chicago, April 24 to May 6, 1847, changes were proposed, and these changes increased as Synod grew and its activities became diversified. Particularly the officials of Synod soon felt the need of a codification of all the decisions, by-laws, in-

structions, etc., which had been adopted from time to time by successive conventions of the Synod. This codification came in the form of the *Synodalhandbuch*, a manual which offered in a topical arrangement, following the order of the Constitution, a compilation and survey of all the rules which had been adopted by Synod or any of its Districts for the dispatch of its business. A third revised edition of this publication appeared in 1888, and this was followed in 1899 by a fourth revised edition, and in 1914 a fifth revised edition was ordered. By this time the changes had become so numerous and, in part, contradictory that it was thought advisable to reconstruct the *Handbook*. Moreover, the extension of Synod's work called for an amplification of the Constitution and By-Laws. To draft these, a committee was appointed in 1914,—Dr. Fuerbringer, Prof. Fritz, and Mr. Boehne of Evansville, Ind.,—who worked nearly three years on the draft and published their labors in the official organs to invite criticism and suggestions for improvement. At the convention at Milwaukee, in 1917, this draft was examined by a committee and reported to Synod with a number of alterations that were proposed. Synod took three more years to consider the amplified Constitution and By-Laws in this altered form. At the convention at Detroit, in 1920, Synod adopted the Constitution, and at the convention at Fort Wayne, in 1923, the By-Laws in the form in which they are presented in this book, which has been prepared in accordance with the fifth edition of the German *Synodalhandbuch* that left the press a few months ago. For this English edition, which aims, by means of "changes in construction and occasional paraphrasing," to "convey in good English the meaning of the German original," Professor Fritz, Rev. H. P. Eckhardt, Rev. W. Broecker, and Rev. J. K. E. Horst are responsible, having been appointed to do this work by the President of Synod.—Professor Fritz says pertinently, at the conclusion of his foreword: "It is much to be desired, yes, even necessary, that the members of the Synod—not only its officials, but especially also its pastors and teachers, the officers of congregations, and the delegates to the synodical conventions—be familiar with the basic principles and the working rules which have been adopted by the Synod for the purpose of enabling Lutheran congregations which remain true to their heritage to cooperate in doing the greatest work on earth, to wit, the extension of Christ's kingdom by the preaching of the Gospel for the salvation of many souls to the glory of God. May the Lord to this end graciously bless the use of our *Synodical Handbook!*"

DAU.

**Christianity at the Cross-Roads.** By *E. Y. Mullins, D. D., LL. D.* 289 pages, 5¼×7¾. \$1.75, net. (George H. Doran Company, New York, N. Y.)

The Southern Baptist Seminary at Louisville, Ky., is one of the seminaries of Reformed connection which is holding out against the New Theology and the Higher Criticism. Fortunately, for the cause of Christianity, it is the largest of them all. In the book before us the president of the institution makes a strong argument against the fundamental positions of the New Theology, especially against the evolutionistic background of present-day "reduced Christianity." At times he reverts beautifully upon the evolutionists the point of their own arguments.

There is, on page 264, a fine parallel between Savonarola and Luther, which brings out the effectiveness of evangelical preaching as compared with the efforts of moral reform. Professor Mullins says:—

“Savonarola’s movement failed. Its influence was obliterated like the trail of an ocean-liner in the sea after the great ship has passed on. Luther’s movement, on the other hand, changed the course of history. It is a mighty factor in the world to-day. Why the difference? The answer is not difficult. Savonarola’s was an effort for moral reform. Luther’s was a religious movement. Savonarola attacked the current morals. He burned the Vanities in the streets of Florence. He wanted a civil government for the city with Christ as King. But he never sought to change or correct the religious foundations. Salvation through Sacrament, priest, and Church he accepted.

“Martin Luther went forth and shook the world with a great religious principle: justification by faith. He began with the fact of sin and man’s need. He went to the New Testament for the remedy. He found there Christ as atoning Redeemer, risen and glorified. For him Christ was all in all as the Revealer of God. Trust in Him brought divine forgiveness and a new standing. The conscience was thus purged from dead works to serve the living God. Thus, by restoring Christ to men seeking salvation and reaffirming the central truth of Paul’s preaching he opened again the floodgates of life eternal for mankind.” GRAEBNER.

**Modern Religious Cults and Movements.** By *Gaius Glenn Atkins, D. D., L. H. D.* 359 pages, 5½×8¼. \$2.50, net. (Fleming H. Revell Company, New York, N. Y.)

This book exhibits the origin and teachings of Christian Science, New Thought, Theosophy, Spiritualism, Bahaim, and other modern cults and yields information of value to the student. However, the author’s argumentation against these new claims of religion is vitiated by the fact that he has himself succumbed to the allurements of cults as dangerous as any which are criticized in his book. Evolutionism and the New Theology speak from every page. As a treatment of modern spiritual ailments it is a case of the cure being worse than the disease. GRAEBNER.

**Spiritual Healing.** A Discussion of the Religious Element in Physical Health. By the *Rev. Harold Anson, M. A.* 1923. 211 pages, 5×7½. \$2.00, net. (London, University of London Press, Ltd.)

The author is chairman of the London Guild of Health, an organization within the Church of England which seeks to restore the gift of spiritual healing. As his premises are those of the New Theology, with its denial of Christ’s divinity, of the reality of miracles, and of the inerrancy of Scripture, his conclusions do not commend themselves to the Christian reader. Indeed, there is hardly a chapter from which we must not dissent both on the grounds of Scripture and of human experience. GRAEBNER.

**Religion in Russia under the Soviets.** By *Richard J. Cooke.* 311 pages, 5×7½. \$2.00, net. (The Abingdon Press, New York, N. Y.)

Bishop Cooke has had access to many valuable original documents in preparation of this story of the Russian Orthodox Church under Bolshevik rule. The rise of the pro-Soviet and pro-Communism “Living Church,”

which was organized within the Orthodox Church in 1922, is described with great fulness of detail. Regarding the general character of the Bolshevik revolution and of the attitude of the Soviet government toward religion, this book is strongly confirmatory of the darkest pictures which have been painted of events in Russia since 1917. While extremely horrible in much of its detail, the book maintains an objective, judicial attitude, which is willing to find extenuation even for some of the ruthless policies of Bolshevism where that is possible.

GRAEBNER.

**God's Masterpiece.** By *Arno C. Gaebelein*. Cloth. 145 pages, 5×7½. 75 cts.

**The Annotated Bible.** Vols. IV and V. By *A. C. Gaebelein*. Cloth. 294 and 333 pages, respectively, 5½×8. \$2.00 each. (Publication Office "Our Hope," 456 Fourth Ave., New York, N. Y.)

The first of these volumes contains a comprehensive analytical exposition of Ephesians, chaps. 1—3, the name "Masterpiece" being a translation of the Greek word *poiema*. No other portion of the New Testament Scriptures could have served the author's purpose better than the first three chapters of Ephesians, in which the apostle shows God's loving plan of salvation through His beloved Son, by whom everything that man lost through sin has been restored to him and is made his blessed possession by grace through faith. To set forth these great thoughts is the purpose of the fine little book, which the reader will peruse with profit.

Upon the *Annotated Bible* reviewers have bestowed no little praise. Its main purpose, as the author states, is to restore confidence in the Bible as the inspired Word of God. In the introductions to the different books of the Bible the arguments of destructive criticism are examined and answered, while external and internal evidences are given to prove the authorship and authenticity of each book. The introductions to the various books are followed by a careful division of the book itself. In this section the purpose of each book is stated, after which the main division and subdivisions are laid down for closer study. Then follow the Analysis and Annotations, each chapter being divided as to its contents. These are followed by a consideration of the "spiritual and dispensational" teachings of the book, and for this purpose comparisons are made with other prophecies of the Bible. It is here that the author usually fails in rightly interpreting the Scriptures, for, being led away by his millennialistic views and hopes, he forces into the text ideas which manifestly were foreign to the holy writers. Apart from this there is much in Gaebelein's commentary which may be commended. His love and reverence for the Scriptures as the Word of God are everywhere apparent.

MUELLER.

**Seven Questions in Dispute.** By *William Jennings Bryan*. Cloth. 158 pages, 5×7½. \$1.25, net. (Fleming H. Revell Company, New York, N. Y.)

"McKinley on a white horse, Bryan on a mule; McKinley is a fine man, Bryan is a fool." This doggerel was recently resuscitated from deserved oblivion in connection with the Democratic Convention. Considered also from a religious point of view, Bryan is a fool in the opinion of most of his fellow-men. Of all Fundamentalists he is the most con-

servative, the most courageous, and the most clear-sighted. His little book, *Seven Questions in Dispute*, is a fine exposition of the truths at stake in the present controversy between Liberalists and Fundamentalists. With rare dialectical skill Bryan presents the case of the Fundamentalists, and shows the disastrous consequences involved in the surrender of the fundamental teachings of Christianity. We heartily recommend this book as an excellent contribution to the ever-welcome literature of popular Apologetics.

MUELLER.

**The Influence of the Church on Modern Problems.** Papers by various writers read at the Church Congress in 1922. Cloth. 223 pages, 5×7½. (The Macmillan Company, New York, N. Y.)

The essays in this volume were read at the Thirty-seventh Church Congress in the United States, held in Baltimore in April, 1922, under the auspices of the Episcopal Church. The problems discussed are of a practical nature and involve such questions as: "What are our young people seeking in their apparent revolt from the moral standards of an earlier day?" "Creedal requirements and church reunion," "The second coming of Christ, the signification of current expectation," "Psychoanalysis: its value and its dangers," "How can we best meet young men's hesitancy to enter the ministry?" "The necessary guidance of the present revival of interest in prayer." Certainly, these are all problems of vital interest to the pastor of to-day. Unfortunately, most of the essays are unsatisfactory, and of necessity must be so, as the Episcopal Church has long ago departed from the moorings of that safe Word of Counsel, in which God Himself advises Christians what to do. Neither Romanism nor Liberalism can successfully cope with the problems with which the Church is confronted, and the tendencies prevailing in the essays are those either of the High or the Broad Church. Occasionally in this series of essays the reader will meet with a helpful suggestion; in general, however, he is sure to be disappointed.

MUELLER.

**The World's Great Religious Poetry.** By *Caroline Miles Hill, Ph. D.* 836 pages, 5½×8. Cloth. \$5.00. (The Macmillan Company, New York, N. Y.)

As used in the title, the term religion is, of course, employed in its most general meaning. Otherwise it would be hard to understand why some of the poems and hymns have been listed in this collection. Certainly the great majority of them do not glorify that true religion which is by faith in the Redeemer. Also from other points of view it is difficult to judge why some of the literary productions quoted in the book should be regarded as religious poetry, e. g., "The Fate of the Prophets," by Longfellow; "The Poet," by Amy Lowell; "Verses from the Rubaiyat," by Omar Khayyam, etc. At best, most of these express but the vague, agnostic feelings of the religion of the carnal heart, the naturalistic religion of sin-blinded man. Of course, the reader will find in this collection also true gems of sacred melody, although we regret that those of the great German lyrists have been omitted. Luther is quoted but once, and even the translation of his great battle-hymn—the one by Frederick Hedge is given—does not show the readers of this anthology the marvelous faith which indited this masterpiece, in its rugged strength.

MUELLER.

## Brief Mention.

The *Schriftenverein* of our brethren in Germany announces another popular treatise from the fluent pen of *Dr. C. M. Zorn*: *Die geistliche und selige Freiheit eines Christenmenschen*. It is an exposition of Galatians (118 pages); also a tract by *Rev. Heinrich Stallmann*: "*Die Internationale Vereinigung ernster Bibelforscher*" (32 pages), a review and criticism of the Russellites; also two anonymous tracts: *Was hast du mit deinen Sonntagen gemacht?* and *Unentbehrlich fuer jedermann!* The thing that is indispensable for everybody is repentance.

From the publication office of Johannes Herrmann at the same place (Zwickau, Saxony) we have received *Ev. Luth. Hausfreund*, the well-known almanac, for 1925; a tract: *Luther's Schrift: "Eine einfaeltige Weise zu beten"*; *Rev. Albert Lehenbauer's* *Roughing It for Christ in the Wilds of Brazil*, a stirring missionary appeal.

The Walther League sends us its tract entitled, *Lutheran Travelers' Welfare Work and its Hospice Directory*, showing what this young people's society is doing to take care of such of their class as find themselves strangers in our large cities.

Mr. Rudolph Volkening of St. Louis has published *Dr. Martin Luther's Small Catechism, Explained by Way of Questions and Answers* (41 lessons by means of 549 brief questions and answers, 212 Bible-texts, and a vocabulary of difficult terms in footnotes), by *Christopher Drewes*, at the instance of the Missionary Board of the *Ev. Luth. Synodical Conference*. With its appendices of Luther's "*Christian Questions*," a graded list of Bible-passages to be memorized, prayers, and hymns the book has 96 pages.

*Rev. Paul F. Miller*, of Fort Wayne, Ind., sends us a beautiful — illustrated — folder of artistic design: *Preaching the Word of the Cross — Does It Pay?* which has been used with success as a preparation for the congregation's mission-festival.

From *Rev. F. Oberschulte*, of St. Paul, Minn., has come another artistic print, which commemorates the tenth anniversary of the founding of his congregation, the Church of Our Savior.

The White Publishing Company at Indianapolis, Ind., has issued a 64-page tract on *Public and Sectarian Schools*, which *Rev. Katt*, of Terre Haute, Ind., sends us. The author presents the current fiction of the Ku Klux Klan on the subject, which he pretends to discuss.

The South Manchuria Railway Co. sends us its artistic folder *Manchuria — Where East Meets West*.

DAU.