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Will Christ Come Again?

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Those "earnest Bible-searchers," the Russellites, had confidently fixed upon the fall of 1925 as the time of the coming of the heavenly kingdom. ("Millions of men now living will never die.") While they are collecting their shattered wits and gathering sufficient audacity for a new prophetic escapade, Christians will all the more earnestly search their Bible for real information regarding the great event to which they are taught to look forward.

The daring predictions of millenarians, when demolished by the course of events, have always hurled many who had accepted them as genuine into rank unbelief. That is happening again since the uneventful close of the fall of 1925. The army of credulous dupes who first "believed" too much now refuse to believe anything. They were eager to accept anything upon the authority of a man's word. Now that they are undeceived, they decline acceptance of the facts about the Lord's return, for which there is ample guaranty in the Word of God. The host of infidel worldlings, moreover, who are habitually heaping scorn upon the idea of the Second Advent of Christ are pointing with unholy glee to the Russellite prophecy for the fall of 1925 and exclaim: "Didn't we tell you you were going to be fooled! Out upon all your Bible trash!" It is too pathetic a spectacle. The Christian pastors whom Mr. Rutherford, prior to the fall of 1925, haughtily lectured on their skepticism should now rivet the responsibility for the increase of infidelity on him. And when Russellites launch their next slogan, it should be met with the counter-slogan: "Thousands of men now living who accept Russellism will turn infidels."

Scripture warns against a twofold error to which men are liable in connection with the Second Coming of the Lord. On the one hand, it declares that the date of Christ's return will never be known in advance, either in the world of created spirits or in the world of men. Matt. 24, 36. Even the Son of Man in His

BOOK REVIEW.

Synodical Reports: *Texas District.* Seventeenth Report. 63 pages. 40 cts.—*Minnesota District.* Thirtieth Report. 72 pages. 45 cts. (Concordia Publishing House, St. Louis, Mo.)

The report of the Texas District contains an essay by Prof. G. Eifrig on "The Third Use of the Law." The report of the Minnesota District contains an essay by Pastor C. G. Seltz on the subject, "How Can Our Congregations Best Do the Great Work which God has Given Our Synod to Do?" The Minnesota District decided that henceforth also an English secretary should be appointed, that at its meetings a brief English essay should be read, and that also English sermons should be preached during the time when Synod convenes. This is another evidence that church-work in the English language is becoming more and more a real necessity within our own circles. In our country at large we can fulfil our missionary duty only if we preach the Gospel in the language of our country. FRITZ.

Proceedings of the Eighteenth Convention of the Oregon and Washington District. 20 pages. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

A doctrinal essay on "The Christian Day-school an Excellent Missionary Institute" by Pastor C. J. Beyerlein is printed in these minutes of the convention held last June by one of our Districts on the Pacific Coast. The essayist elaborates the following subdivisions: The True Nature of a Christian Day-school; The Christian Day-School an Excellent Missionary Institute; Our Duties with Respect to the Christian Day-school; The Result of Such Missionary Activity. The minutes also contain *Regulations for the School Board* of the District. Among other duties the following are mentioned: "To have the schools of the District, its teachers, and the school-teaching pastors visited at least once in two years by one of its members or by some one appointed by this Board." "To call the attention of the Mission Board to such congregations as ought to open a Christian day-school." "To keep in touch with the boards of other Districts and the General School Board in the interest of our schools." "To watch over our schools and guard them against hostile interference." "To keep itself informed of the progress in the pedagogical field and to acquaint itself with good new books on the subject." "To take note of the best text-books, recommend them, and be instrumental in having our Concordia Publishing House keep them in stock." FRITZ.

Concordia Junior Bible. $4\frac{1}{8}\times 6$. Price: Blue silk cloth, \$1.50; leatheroid divinity circuit, \$2.10; genuine leather, morocco grain, flexible covers, \$2.75. (Concordia Publishing House, St. Louis, Mo.)

This new Bible, gotten out by our Concordia Publishing House, is a real pocket Bible, $4\frac{1}{8}\times 6$ inches, which one can conveniently carry to Sunday-school or to meetings or take along when traveling. It is only one inch thick, but contains fairly large and readable modern type and has been printed from new plates. Each Bible has thirty-two full-page colored illustrations, eight colored maps, 63 pages of "Practical Helps" by Dr. P. E. Kretzmann, and an attractive presentation page for inscription, making it most suitable for gift or reward purposes. The following practical helps are added: A Brief Outline of Bible History, Summary of the Books of the Bible, Passages Proving the Chief Doctrines of the Bible, Passages of Great Beauty and Comfort, A Brief Description of the Holy Land, The Chief Messianic Prophecies, Parables of Christ, Miracles of Christ, Jewish Weights, Measures, Money, and Time, The Jewish Calendar. This Bible ought to have a large sale, especially among our young people and those who frequently travel. FRITZ.

Plain Sermons. On Portions from the Old and New Testament Scriptures. By *J. H. Hartenberger*. 452 pages. Price, \$3.25. (Concordia Publishing House, St. Louis, Mo.)

Pastor Hartenberger, of Red Bud, Ill., has put a number of sermon books on the market, and they have been favorably received. His newest book contains sermons for every Sunday of the church-year on so-called free texts, a few of which have been taken from the Old Testament. Dr. W. H. T. Dau has written a foreword, in which he says that all the qualities of a good sermon are found in Pastor Hartenberger's sermons. Preachers should use printed sermons for the purpose of learning how others preach and thus benefit for their own sermon work; but every preacher should himself be a sermonizer, making his own sermon sketches and writing his own sermons after he has thoroughly studied the text (preferably in the original language) in the light of the context and other Scripture-passages. The contents of the sermon the Christian preacher must take from the Bible, but his own personality should enter into the make-up of his sermon, and he should not in this respect be a mere imitator. FRITZ.

Essays on Evolution. By *Theo. Graebner*, Concordia Seminary, St. Louis, Mo. 103 pages, 6×9 . Price: 75 cts. (Concordia Publishing House, St. Louis, Mo.)

Professor Graebner has made a careful study of evolution. Some time ago he published a book of 148 pages under the title, *Evolution. An Investigation and a Criticism*. The essays which he is now publishing are reprinted, with revisions, from the *Theological Quarterly*, the *Lutheran Witness*, and the *Walther League Messenger*. The table of contents reads as follows: Introduction: The Dayton Trial—an Aftermath; The Conflict; Evolution and Revelation; The Permanence of Species; The Barrier of Instinct; Evolution and Disease; The Assured Results of Science and Dr. Einstein; Haeckel's Fictitious Links and Certain Pliocene Remains; Evolution of Man—the Verdict of History; How Old Is Man? Man and Monkey; Unsolved Mysteries of Every Day. It goes without

saying that every pastor at the present ought to be informed on the evolution theory. And since the evolution controversy has not only been featured in the newspapers in connection with the Dayton Trial, but has also found its way into current literature, the laymen also ought to have such authoritative information as is given in Professor Graebner's books.

FRTZ.

The Pastor as Student and Literary Worker. By *Th. Graebner*. 147 pages. \$1.50. (Concordia Publishing House, St. Louis, Mo.)

In this book, which appears in its second, revised edition, Professor Graebner presents his subject-matter under the following general heads: Scholarship, The Preacher as Student, The Mechanics of Authorship. Under these general heads a variety of topics are treated and valuable suggestions given which will guide the busy pastor in his work and help to keep him efficient. We do not hesitate to say that every one of our pastors ought to have a copy of this excellent book.

FRTZ.

More Attention to the Children! By *A. C. Stellhorn*. 16 pages. Price: Single copies, 4 cts.; dozen, 30 cts.; 100, \$2.25, plus postage. (Concordia Publishing House, St. Louis, Mo.)

Mehr Acht auf die Kinder! By *A. C. Stellhorn*. 14 pages. Price: Same as above. (Concordia Publishing House, St. Louis, Mo.)

These small tracts, issued in a German and in an English edition, have been gotten out for the purpose of reminding Christian parents of their duty to give their children a Christian training in a Christian school. Like all tracts, these also will not serve their purpose unless they are bought in large quantities and distributed among the people.

FRTZ.

Tidings of Great Joy. A Collection of Original and Selected Christmas Recitations. By *W. M. Czamanske*. 88 pages, 4¼×6½. 60 cts. (Concordia Publishing House, St. Louis, Mo.)

Those who use recitations in connection with their Christmas program will be glad to have this little book of 109 Christmas recitations.

FRTZ.

Day by Day with Jesus. A 1926 Calendar for Family and Private Devotion. Edited by *Prof. W. H. T. Dau*. Price: Single copies, 60 cts.; per dozen, \$6.00, and postage. Order from Concordia Publishing House, St. Louis, Mo.

This calendar contains a small sheet for every day in the year, on which is found a Bible-text and meditations and prayers. Bible readings for morning and evening devotions are also suggested. The Scripture-texts, meditations, and prayers are so brief that their reading will consume but little time at the breakfast table. If this calendar is placed into the homes, many might thereby be persuaded to have family devotion, who now get along without it. Pastors are asked to call the attention of their members to this calendar.

FRTZ.

Catalog of Concordia Publishing House. 1925—26.

The new *Catalog* of Concordia Publishing House which has just left the presses contains 736 pages, to which is added a School Reference Catalog of 20 pages and a Juvenile Literature Catalog of 83 pages. From

the size of the book and its contents one must conclude that a large printing-plant stands in the back of it. Concordia Publishing House has just added and dedicated a new, large additional building and is now the largest church-printing plant of its kind in our country. The *Catalog* is mailed *gratis* to pastors and to such as request it. The many good religious books and other religious literature, including the church-papers, which are published by the Publishing House of our Synod ought to be brought to the attention of the members of our churches. Unless this be done, the output of our Publishing House will not reach those for whom it is intended and will not serve its purpose in fullest measure. We rely almost exclusively on our pastors and teachers to make our people acquainted with our book market.

FRITZ.

An Introduction to the New Testament. By *Benjamin Wisner Bacon*, D. D. XV and 285 pages.

The History and Literature of the New Testament. By *Henry Thatcher Fowler*, Ph. D. 443 pages. (Both publications by the Macmillan Company, New York.)

Of these isagogic treatises the former, by the Professor of New Testament Exegesis in Yale Divinity School, is written entirely from the standpoint of Higher Criticism, sees in the New Testament writings only the final compilation of original fragments, and works very extensively with German authorities. The latter treatise, by the Professor of Biblical Literature and History in Brown University, adopts the "historical method" of Scripture study and aims to show how the New Testament grew, and had to grow, out of the living conditions of early Christians.

DAU.

What after Death? By *L. Franklin Gruber*. 253 pages. (The Lutheran Literary Board, Burlington, Iowa.)

This book is a sober presentation of the eschatological facts of Scripture as far as they relate to man's future existence. These facts are set out in strong array over against error. After an introductory chapter on the question: Will there be retribution after death? the author discusses: 1. Annihilationism; 2. Psychopannychism; 3. Probationism; 4. Purgationism; 5. Universalism; and concludes with a chapter on Eternalism, in which the future punishment is shown to be endless, and two chapters on the nature of future punishment and of future blessedness. — Zwingli, I think, has been judged too leniently on p. 213 f.

DAU.

Religion since the Reformation. By *Leighton Pullan*, D. D. XVI and 291 pages. (The Clarendon Press, Oxford.)

This is the second, revised impression of the eight lectures on the Bampton Foundation, delivered in 1922 by a Fellow and Tutor of St. John Baptist's College, Oxford. It is a newsy, sketchy series of historical talks, such as could be given only by a scholar who has done extensive and close reading of source materials, knows how to build up out of his notes a fairly complete chain of facts by which developments in the Greek and the Roman Catholic and in the Protestant churches can be traced, and understands how to show the bearing which these facts have on present-

day church-life. The lectures deal with these subjects: 1. The Counter-Reformation and the Doctrine of Grace; 2. Religion in Great Britain from 1550 to 1689; 3. Continental Protestantism from 1520 to 1700; 4. The Roman Catholic Church from 1700 to 1854; 5. Religion in Great Britain and America from 1689 to 1815; 6. Aspects of Lutheranism and Calvinism since 1700; 7. The Eastern Orthodox Church; 8. Aspects of Christian Thought since 1815. Besides the footnotes, there are nearly thirty pages of valuable excerpts at the end.—Though the author opens his talks with a reference to Luther's revolt from the Roman indulgence theory, Luther is no congenial person to him, his praise of Luther is half-hearted, and his judgment of him, perverse, for instance, when he is associated with Calvin as teaching irresistible grace. Lutheranism does not fare much better in this book. The value of its teaching and literature is measured mostly by episcopal standards. Only Swedish Lutheranism is viewed with some favor because of the episcopacy.—The "Divinity Lecture Sermons" of the Bampton Foundation were designed for the defense of the great Catholic truths of Christianity and require, on the part of the lecturer, loyal adherence to those truths. It seems that this stipulation of John Bampton has to a certain extent laid a restraint on the lecturer. He explains that he has criticized Modernism only in a restricted sense, namely, as denoting the tendency of one who "holds that he is morally justified in repeating the ancient creeds and prayers of the Church while repudiating the meaning of important phrases in those creeds or prayers." Otherwise the lecturer "believes that it is possible to combine all modern learning with a loyal adherence to the great Catholic truths for the defense of which the Bampton lectures were founded." This belief is a chimera.

DAU.

Atonement. By *H. Maynard Smith, D.D.* XII and 336 pages. (Macmillan & Co., London.)

Not satisfied with all previous theories of scholars who have tried to explain the atonement, each from a particular point of view, the Canon of Gloucester attempts a new book on this oft-mistreated subject, "I. to provide rational grounds for believing in the Atonement; II. to interpret the doctrine in relation to other articles of the Christian Creed; III. to insist on the life that should be lived if such a belief be true." Two things are fatal to the success of his undertaking: first, he holds that "to start an enquiry into the mystery of the Atonement by postulating the total depravity of the human race is, of course, absurd. If men were altogether worthless, it would be irrational to save them." Now, this is exactly what the Scriptures declare man in his natural state is: worthless. 1 Cor. 1, 26—28; Eph. 2, 1ff. The author "believes that the Atonement cannot be completely explained in the terms of Darwinism, but we are grateful to Evolutionists for the new light which has been shed on religious problems." With such antecedents to start from, you can imagine what the scope and content of the Atonement comes to be. Secondly, attaching the sanctification of the believer to the Atonement is fatal; for it depreciates the Atonement, which is complete in itself, because it is all Christ's doing, whether any person believingly accepts it or not, and regardless of the effects it produces in believers.

DAU.

The Germans in the Making of America. By *Frederick Franklin Schrader*. 274 pages. (The Stratford Co., Boston.)

The German element recognized in this book as contributing to the making of America is that which has come to the fore in the industrial and political life of the country. DAU.

Preachers and Preaching. By *Arthur H. Smith*. 145 pages. (United Lutheran Publication House, Philadelphia.)

Principles of Preaching. By *Ozora S. Davis*. XVII and 270 pages. (University of Chicago Press.)

In Pulpit and Parish. By *Nathaniel J. Burton, D. D.*; edited by *Richard E. Burton*. 376 pages. (The Macmillan Company, New York.)

The first of these titles is a Lutheran contribution to that ever-flowing stream of books which aims at instructing preachers how to preach. The author is pastor of Trinity Lutheran Church at Ashland, O. The contents of his book were originally prepared as lectures which the author delivered in the spring of 1923 at Hamma Divinity School, Springfield, O., on the Kessler Foundation. The first lecture is a historical review of preaching in the course of church history; the remaining chapters discuss the Purpose and Content of Preaching, the Making of the Sermon, the Preaching of the Sermon, and the Preacher and His Own Spiritual Life. There is not anything in these lectures that is new; but the positions taken are sound and conservative and the advice offered wholesome.

The second title introduces something new in the field of teaching homiletics. The President and Professor of Practical Theology at the Chicago Theological Seminary has designed this book as a text-book in his classes. The method which he adopts is that of a literary laboratory. The book is divided into two parts, of which the first part consists of eight sermons, which the students are taught to analyze according to directions given them on a "work-sheet." The sermons to be thus treated are Robertson's "Obedience the Organ of Spiritual Knowledge," Bushnell's "Unconscious Influence," Brooks's "The Light of the World," Chalmers's "The Expulsive Power of a New Affection," Spurgeon's "Songs in the Night," Newman's "Christ the Son of God Made Man," and Ainsworth's "Star Counting and Heart Healing." The evangelistic and pastoral, the dogmatic and hortatory types of sermons are represented in this collection. The author has purposely not selected so-called "great sermons," but "sermons of power." The plan for studying these sermons, I think, is an ingenious and happy one, and I believe every pastor will be benefited by reading this book. For each sermon offered there is an informing Introductory Note, and in the Analysis at the end the author calls attention to points that might have escaped the student's notice. In the second part the author presents in succinct form on eighty pages the Principles of Preaching, and discusses 1. The Sermon; 2. The Text; 3. The Title and Subject; 4. The Proposition; 5. The Introduction; 6. The Conclusion; 7. The Plan; 8. Sources of Sermon Material; 9. Illustrations; 10. Transitions; 11. Unity; 12. Style. The book has a good working index.

The third title is a reprint of the Yale Lectures on Preaching given

by the author in 1883—84. These lectures are well known and have ranked high. They were delivered from a mental basis of church-life in Congregationalism. Eight new lectures have been added; but there is no index to these 376 pages of unusually close print. D.A.U.

The Virgin's Son. By *John B. Champion, M. A., B. D.* 160 pages. (The Bible Institute Colportage Ass'n, 826 N. La Salle St., Chicago.)

The author defines regeneration as "the birth of the ability to behold spiritual things" and inspiration as "the authority or appeal of another person than the speaker" and "the part which God had in producing the Scriptures, the share He took in their writing." These are some of the inadequacies of the book. But the fourteen chapters into which it is divided are spirited testimonies to the deity of Christ, the union of the natures in Him, and the consequences that follow from rejecting the Virgin Birth. It is especially forceful in its warnings to churchmen who are inclined to treat the Virgin Birth with indifference. D.A.U.

The Lutheran World Convention. The Minutes, Addresses, and Discussions at the Conference at Eisenach, Germany, August 19—26, 1923. Issued by the American Committee on Arrangements. 195 pages. (United Lutheran Publication House, Philadelphia.)

The famous event to which this publication refers is almost forgotten, but so much has been written before, during, and especially after the event that not a few persons will be interested in this well-edited protocol of the convention. D.A.U.

The Religious Minorities in Transylvania. Compiled by *Louis C. Cornish*, in collaboration with the Anglo-American Commission of 1924. 174 pages. (The Beacon Press, Boston.)

By the Trianon Treaty, Hungary lost the rich province of Transylvania to Roumania. The treaty guaranteed protection of all Minority rights; but very soon the Lutheran (both Saxon and Magyar), the Reformed or Presbyterian, the Roman Catholic, and the Unitarian minorities had to complain of unwarranted interference with their rights by the Roumanian Government. The American Committee on the Rights of Religious Minorities [created by the Federal Council of Churches?] sent an Anglo-American Commission into Transylvania to investigate the troubles of the Minorities. This book, which aims at diplomatic accuracy, is the Commission's report to the American Committee. What the latter body will do with it is not known as yet. The report supports the alleged grievances of the Minorities.—The Commission states that it had received statements of grievances from the Lutherans in Transylvania, but since no similar report had been received from Roman Catholics, the Lutheran statements were not embodied in the report of the Commission. I confess that I fail to understand the justice or the necessity of this action. D.A.U.

