

BOOK REVIEW.

Register zum Homiletischen Magazin. Jahrgang 39—50. Bearbeitet von *E. Eckhardt*. 48 pages, 6×9. 75 cts. (Concordia Publishing House, St. Louis, Mo.)

Those who have the volumes of the *Homiletic Magazine* which are indexed in this book will thank the compiler for his work. Those who do not possess these volumes will, nevertheless, make a good investment if they purchase the book for seventy-five cents; for from it they can get many a suggestion with reference to sermon-texts and sermon-topics.

FRITZ.

Hymns for Synodical Conventions, Pastors' and Teachers' Conferences, Circuit Meetings, and Similar Occasions. Selected by *Prof. L. Fuerbringer*. English Edition: 14 pages; 5 cts.; \$2.25 per 100. English-German Edition: 22 pages; 5 cts.; \$2.50 per 100. (Concordia Publishing House, St. Louis, Mo.)

The custom of congregations' supplying hymn-books to the worshipers rather than having them bring their own books to the church services, is becoming more general. When, however, synodical conventions or larger conferences and other similar meetings are held, the usual supply of books is inadequate. The hymn folders, for which Dr. Fuerbringer selected the hymns, are to provide an inexpensive way to supply this need, so that all can join in the singing.

FRITZ.

Faith Unshaken. A Popular Defense of Christianity. Dedicated to the Young People of Our Church. By *John Theodore Mueller*, Professor of Systematic Theology at Concordia Seminary, St. Louis. 100 pages, 5×7½. Cloth cover, 85 cts.; paper cover, 50 cts. (Concordia Publishing House, St. Louis, Mo.)

The religious book market of our day is, perhaps as never before, being flooded with books; but, sad to say, many had better never have been written. So much the more does it become our duty to supply the antidote of good religious reading-matter. There is no lack of this in our Lutheran Church; but much of it has been written in German, which no longer strongly appeals to many and which others cannot understand. We ought to welcome every effort, therefore, to give us good literature in the English language. Professor Mueller's latest book, *Faith Unshaken*, helps to supply this need. His essays are short and to the point and will in this respect appeal to the people of our time; for in this age of speed and of multiplicity of activities the demand is not for big books and long chapters and articles, but for a brief and lucid presentation of essentials. Let us not deplore this too much. The more elaborate discussions of former days, unless they were scholarly, detailed elaborations for scholars, were often too verbose. The spirit of our age demands that when one has something to say, it be said in as few words as possible. And we ask, why not?—In his twenty-five apologetic essays Professor Mueller treats such subjects as "The Doctrine Concerning God and Man's Salvation," "The Superiority of Christianity over All Man-made Religions," "Christianity and Its Victorious Power," "Christianity and Miracles," "Christianity and the Resurrection of Christ," "Christianity and Science," "The Great Doc-

trine of Inspiration," "The Virgin Birth of Our Savior," "The Comforting Doctrine of the Atonement," "Christianity and the Lutheran Church." If our church-members, especially also the young people, will study these essays, it will not only strengthen them in their Christian faith, but also supply them with a wealth of material over against false teachers and unbelievers.

FRTZ.

Luther's Small Catechism. Edited by the Ev. Luth. Synod of Missouri, Ohio, and Other States. With Additional Notes for Students, Teachers, and Pastors. By *Edward W. A. Koehler*, instructor in Concordia Teachers' College, River Forest, Ill. \$1.50, plus 10 cts. postage. (Koehler Publishing Co., 496 Monroe Ave., River Forest, Ill.) Order from Concordia Publishing House, St. Louis, Mo.

Some books are of such a nature that the mere notice suffices that they have appeared. Others again have to be mentioned with the warning, "Do not buy. Bad investment." But then there are a few concerning which the reviewer feels he would like to shout from the housetops, "Buy them by all means." The book under consideration is of the latter kind. It is extraordinarily useful. Pastors and teachers know that instructing classes in the Catechism is about as difficult a task as any that can confront an educator. We have an official exposition of Dr. Luther's Catechism, it is true, but to point out what is essential and salient in the various questions and proof-texts remains far from easy. Professor Koehler wishes to help his brethren who are teaching the Catechism. The notes which he offers were originally dictated in the classroom, and there their worth was proved. Former students urged that the notes be printed, and fortunately for the Church the author has consented. We have no rhetorical effusions here, no striving after elegance of language. The remarks of the author are simple, brief, to the point. But they always go to the very heart of the matter under discussion. Professor Koehler is a man of remarkable acumen and dialectic skill and defines the various concepts with precision. The book thus far has been very favorably received. May it continue to win friends and thus to assist our pastors and teachers in that most blessed work, the indoctrination of our children and young people! Perhaps those professors at our synodical colleges to whom the religious instruction has been entrusted will find upon examination that they might with profit introduce this annotated Catechism in their courses.

Sche-Erith Isroel. Order sample copies from Rev. N. Friedmann, 823 Jennings St., New York, N. Y.

This paper is the Yiddish quarterly which our brethren in New York have begun to issue in the interest of our mission-work among the Jews. The title means, "The Remainder of Israel." The price is 25 cts. a year. Let all those who have an opportunity to bring the Gospel to Jewish people procure a few copies of this little paper of sixteen pages, which seems well adapted to be used as a tract.

Allerlei aus Gottes Garten. Gotteslehren in kurzer Form. Von *Dr. C. M. Zorn*. 334 pages. 90 cts. (Verlag von Johannes Herrmann, Zwickau, Sachsen.) Order from Concordia Publishing House, St. Louis, Mo.

The aged and venerable pastor Dr. C. M. Zorn is, according to his own statement, waiting and writing. He is waiting for the blessed hour in

which the Lord will call him to his rest. In the mean while he keeps himself busy writing popular expositions of Scripture and timely elucidations of the Christian faith. In his *Gotteslehren* he follows his old and tried method of letting Scripture interpret itself, or of letting God's Word do the teaching, arguing, and convincing. His own words merely serve to supply an outline and the background. Each topic covers about a page and is of vital significance. The subjects may be roughly divided into two classes, doctrinal and practical. Some of the doctrinal heads are: "Allgemeine Rechtfertigung," "Gesetz und Evangelium," "Die Sintflut," "Der Antichrist," "Chiliasmus," "Allgemeine Judenbekehrung." Practical subjects are: "Kuvertsystem," "Kinos," "Kirchenpolitik," "Logen," "Fanatisch," "Die grosse Armee." We recommend the book not only to our laymen, but also to our younger pastors, as a ready reference in case they are suddenly called upon to explain the topics here discussed. MUELLER.

Die innere und aeußere Stellung einer christlichen Gemeinde gegen das Weltwesen. Synodical Report of the Ev.-Luth. Freikirche (48th convention). 50 cts. (Schriftenverein [E. Klaerner], Zwickau, Sachsen.) Order from Concordia Publishing House, St. Louis, Mo.

It is an important and well-written essay which is here offered to the Church. The author of it is Pastor Albert Huebener, Kolberg. The report of the business transactions is likewise of interest to all friends of true Lutheranism.

Introduction to the Symbolical Books of the Lutheran Church. By *J. L. Neve, D. D.* With contributions by *George J. Fritschel, D. D.* Second, revised edition. 1926. 454 pages, 5½×8. \$2.75. (The Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

The subtitle of this book is: "A Historical Survey of the Ecumenical and Particular Symbols of Lutheranism, an Outline of Their Contents, and an Interpretation of Their Theology on the Basis of the Doctrinal Articles of the Augsburg Confession." Dr. Neve is professor of History, of Doctrine and Symbolics, in Hamma Divinity School, Wittenberg College (U. L. C.), Springfield, O., and Dr. Fritschel is professor of Church History and Symbolics in Wartburg Seminary (Iowa Synod), Du-buque, Iowa.

The greater part of the book (pp. 83 to 354) is devoted to the Augsburg Confession and its Apology. The other symbols of Lutheranism are discussed in the 90 pages which follow, half of this being accorded the Formula of Concord. Dr. Neve treats the Ecumenical Creeds and the Augsburg Confession, Dr. Fritschel the other confessional writings.

The authors uphold the unaltered Augsburg Confession as the authentic statement of Lutheran doctrine, while the theology of the *Variata* "is a constant temptation for the adherents to the Augsburg Confession to lose themselves in the direction of indifference to the old historical issues between Lutheranism and Calvinism and in the direction of synergism. . . . Therefore the qualification *unaltered* is of importance to-day in the formula of confessional subscription." (p. 110.) Very good. Concerning the doctrine of conversion, Professor Neve writes: "The Lutheran doctrine is that

man, being dead in sins, can contribute not the least. On the contrary, as far as he is concerned, he will by his nature only resist. (See Art. II of F. C.) God is moved by His grace to help this lost and condemned creature. . . . Not because the sinner is in some measure good or better in some way than others or for anything in man, but because God is gracious and merciful, Christ offers Himself as the gift. Man must accept this free gift. And even this act of receiving and accepting, this taking over, is attributed by the Scriptures to God as the Author of everything that is good." (p. 159 f.) We say, very good, all the more so since nothing else in the book is intended to diminish the inclusiveness of these sentences. As regards the confessional principle, Dr. Neve says: "Lutheran churches and organizations are representatives of the true Church of Christ only in so far as they actually live up to their Confessions in doctrine and practise." (p. 185.) And instancing the difference between Lutherans and Baptists on the Sacrament of Baptism, he remarks: "What the one side accepts as a doctrine of the divine Word the other rejects as human error. It is impossible that, in the sense of our article, both can be the Church 'in which the Gospel is rightly taught and the Sacraments rightly administered.'" (p. 188.) Regarding Baptism, the author does not modify the Lutheran doctrine in the manner familiar to us in the writings of General Council theologians (who teach, or have taught, that in Baptism the "germ of spiritual life" is implanted in the nature of the child), but clearly sets forth the specifically Lutheran view: "In Baptism God, in a way that He has not revealed to us, creates faith in the infant child (regenerates, gives spiritual light, receives as His child, or whatever similar terms may be used)." (p. 205.) Returning to the discussion of conversion in his interpretation of Art. XVIII, Neve denies, as we deny, that the Formula of Concord goes beyond the Augsburg Confession in the doctrine of free will. Nothing could be more clear in its denial of human cooperation in conversion than the statement: "The F. C., quoting Luther, says 'that man's will is in his conversion purely passive.' (499, 18; 509, 89.) Even this phrase is not against the doctrine of our article. If the spiritual righteousness is 'wrought in our heart,' and if it is a '*Wirkung*' of the Holy Ghost, who 'renews and purifies us,' and if it is God who 'imparts life and motion' (Melancthon, *Scholia on Colossians*), then man's will is passive in the act of conversion." (p. 288 f.) "Our conclusion is that in the F. C. (Article II) there is no doctrine of free will materially different from that in Article XVIII of the [Augsburg] Confession. It is the original Lutheran doctrine of divine monergism, fortified, of course, against the objections of Philipistic synergism." (p. 290.)

In what respects, then, if any, does this *Introduction* differ from the doctrinal standpoint of the Missouri Synod? Mainly, we would say, in the doctrine of the Church. The discussion of the terms Visible and Invisible Church (pp. 195—199) goes far aside the mark. Again, there is the same difference that prevailed at the time of the founding of the General Council between its leaders and the Missouri Synod theologians regarding the nature and obligations of fellowship. While undoubtedly the book as a whole favors a strict confessional attitude, it throws the doors wide open (as did Seiss and others in their day) to a sinful Unionism by allowing certain exceptions to the rule that pulpit-fellowship is permissible only

where there is unity of doctrine. (p. 193.) Regarding the ministerial call, the General Council view, familiar to us in the writings of Jacobs, Gerberding, and others, is upheld; it is the representative Church and not the congregation alone, that calls. (p. 249.) So important do we deem the discussion on this point which exists within the American Lutheran Church that we intend to devote to it an article, now in the course of preparation for this MONTHLY.

However, there are other statements both by Dr. Neve and by Dr. Fritschel with which the reviewer cannot agree. The statement on page 55 regarding the Descent does not reflect early Christian opinion correctly. We can make nothing of Dr. Neve's condemnation of "an absolute and unfailling predestination." (p. 232.) An "absolute" predestination we, too, deny; but if it is not unfailling, it could not be predestination. Similarly p. 293: "Among the many gems of truth expressed in his [Luther's] *De Servo Arbitrio* there are some predestinarian sentences. He failed to emphasize the universality of God's saving will and wrote as if some were by divine decree excluded from salvation." We cannot assent to this. On the other hand, Dr. Fritschel goes too far when (p. 441) he says: "After they have reached the assurance that Christ has atoned for their sins and has accepted them through faith as children of God, they can *easily reach absolute certainty* as to God's eternal decree towards them." The italics are Dr. Fritschel's own. The term "absolute" would be tolerable if nothing but the common parlance is intended. In the theological sense it should not be so used. On p. 442 the "*a priori* method" of setting fort the doctrine of predestination is simply identified with Calvinism. What was wrong with Calvin and what is wrong with Calvinistic theology is not the "*a priori* method" of presentation, but the teaching of an absolute decree of election and of a parallel decree of reprobation, which denies the universality of redemption.

The discussion of the Sabbath stops at the half-way house; it leaves the Christian in bondage to a day both on the civil side (which is right) and on the religious (which is wrong). (p. 264; but see p. 382.)

The proof-reading has been very imperfectly done. Aside from numberless instances of misspelled words, misplaced brackets and quotation marks, there are particularly irritating typographical errors on pp. 64 (some nature for same nature), 192 (misplacement of footnote), 200 (theme for there), 205 (lines misplaced), 250 (brackets missing in last sentence), 276 (five errors on this one page!), 278 (duplicate reference), 282 (determination for determinism), 291 (*usque* for *utriusque*), 297 (last word wanting), 406 (Antinomianism), 431 (Te for He).

The scholarship of the book satisfies the demands of a manual of Lutheran symbolism. The text of the Augsburg Confession especially has been studied with reference to the latest finds. The copious footnotes testify to the erudition of the authors.

GRAEBNER.

The Truth of Faith. By *John A. W. Haas*, President of Muhlenberg College. \$1.00. (United Lutheran Publication House, Philadelphia.)

"The purpose of this volume," says the author, "is to make it possible for the college teacher in religion somewhere in his courses to give the full statement of New Testament truth in its own worth to the student."

In many colleges "these courses mostly approach the New Testament solely from the literary point of view and give little attention to the inner truth. There is also a historical method, which is shot through with criticism not only of the text, but also of the content." Dr. Haas stands for the Lutheran method. "The only guide in these conflicting currents of present religion," he says, "is the teaching of the New Testament in its directness and simplicity." He consequently recognizes that "there is a standard value in the old dogmatic." His Scriptural presentation of the great doctrines of sin, of redemption, the person of Christ, the personal union, the communication of attributes, the vicarious atonement, the means of grace, justification, sanctification, the Church, the ministry, hell, heaven, etc., etc., buttressed throughout by copious Scripture-proof, is most valuable, and the reader who follows the author's advice ("This is no book for careless reading, but for earnest examination, with the New Testament constantly in hand") cannot but grow in the knowledge of the saving truth, the more so as the author does not hesitate to point out the respective gross and fine aberrations of modern theology—on the death of Jesus (being nothing more than the exhibit of divine love), the immanence of God, the Virgin Birth, the modern attitude of undervaluing the final fulfilment of faith, etc., the millennial dreams of the Fundamentalists, woman's preaching, etc., etc. We sincerely wish we could herewith close our review and say with the *Lutheran*: "Anybody who will read and study it, with the New Testament in hand, will find it difficult to discover where in any of its parts it is out of harmony with the faith of the Confessions." We are compelled to point out that parts of it cannot be harmonized with the Confessions. Dr. Haas presents the modern Lutheran, not the confessional Lutheran, teaching on inspiration. "When the interpretation of this revelation is to be given, it is guaranteed by the guidance of the Spirit, who keeps it correct and pure. As the specifically selected prophets and apostles give utterance to revelation, they are upheld by the Spirit, who fills their words with the authoritative truth. This is inspiration." (p. 41.) The phrase "guidance of the Spirit" repeatedly occurs, never the term verbal, plenary inspiration. "There is a truly human side in the historical and descriptive references." (p. 39.) If "human side" means merely the writers' own style and mode of expression, the phrase must not be restricted to "the historical and descriptive references." "The historical process, by which it [the New Testament] became a record of revelation that contained the authoritative revelation." (p. 41.) That is the modern phraseology; does it present the modern view? On page 43 we find the fine statement: The believer "knows that the things given of God can be spoken, not in words which man's wisdom teaches, but only in words 'which the Holy Ghost teacheth.' 1 Cor. 2, 13." If the author is willing to have this statement express verbal inspiration, we are very willing greatly to modify our first statement. — "We have more than this mediated historical knowledge in the inner appropriation of Christ through which we learn to know Him and the reality and power of His truth." (p. 18.) Modern theology bases faith on "experience," not on the Word of Scripture. Where does Dr. Haas stand? According to page 20: "Faith finds its justification and reason in the actual, living experience, that takes hold of Christ as mediated through the historical message of the

Gospel," it would seem that he stands on the Confessions, but according to page 45: "—our own Christian experience and the demand urged upon us by what Christ means to us in our spiritual life is best explained and secures its fullest satisfaction when it is in agreement with the record of the New Testament," it would seem that he puts, in the modern way, experience first and the Word second.

We cannot favor the introduction of this book as a text-book into Lutheran colleges. It teaches synergism. "While God begins and continues His work in man, there is a willingness or unwillingness on the part of man. The power and effect of the new life does not come through the channel of subconsciousness, but is presented to clear consciousness and to the choice of the will." (p. 118.) "While the new birth is the creative act of God, conversion is the response and reaction which man presents to the work of God." (p. 117.) "Paul ascribes everything to divine grace without denying human responsibility and action." (p. 119.) "We must nevertheless remember that, while we can turn to God or away from Him, there is no merit in our attitude. We deserve no credit; for God begins the good work in us, and our salvation in its inception and foundation is not due to our cooperation." (p. 120.) "It depends upon us whether we will let faith have its way, and yet the willingness of our will is called forth by God. Phil. 2, 12, 13." (p. 17.) The second clause should have forbidden the penning of the first clause. "There is no condition forced upon men without their will and readiness to follow the drawing and to allow their hearts to burn." (p. 118.) Surely there is no condition forced upon men, but that does not justify the remainder of the statement. The Formula of Concord rejects it: "As to the expression of ancient and modern teachers of the Church, when it is said: *Deus trahit, sed volentem trahit, i. e.*, God draws, but He draws the willing, . . . these expressions do not conform to the form of sound doctrine, and therefore, when we speak of conversion to God, justly ought to be avoided." (*Trigl.*, p. 789.) "There is a complete change of thought and life, and this is not effected by our own striving" (p. 105), is a strong monergistic statement, but it cannot neutralize the strong synergistic statements put forth. — Hopeless confusion results where the call, enlightenment, repentance, and regeneration are treated as separate and successive works of the Spirit and repentance as contrition and repentance as conversion is not differentiated. The Confessions use these terms as synonyms. — The following quotations, we think, will give a fair view of Dr. Haas's teaching on predestination: "It is thus through the action of men that the universal will of God is changed into the selection of particular men." (p. 71.) "Even some of those called did not remain as the chosen. Matt. 22, 14." (p. 103.) "But it is only as men oppose the will of God that they cannot draw themselves up into the faith to eternal life. Acts 13, 48. The Greek word *tetagemnoi* is not necessarily passive, but rather middle mood. . . . The English translation 'ordained' is incorrect." (p. 72.) In passing, we might quote Thayer on this passage: "As many as were appointed (*A. V.*, ordained) [by God] to obtain eternal life, or to whom God decreed eternal life"; and the *Expositor's Greek Testament*: "Some take the word as if middle, not passive: 'as many as had set themselves unto eternal life.' . . . This rendering *may* be adopted," not: must be adopted. And as to the matter in hand, does Dr. Haas adopt

the translation: "As many as had set themselves unto eternal life believed"? And seeing that the Formula of Concord applies this text to prove that election is a cause of faith (*Trigl.*, p. 1065), we might have expected that he would adduce some other, some pertinent text to prove the matter if he agrees with the substance of the statement of the Formula of Concord. We cannot agree with the following statements: "Although mankind knew that the Law was spiritual and desired to do the right, they were carnal, sold under sin, and did what they hated, Rom. 7, 14 ff." (p. 82); "Whenever the world is spoken of as an object of God's love and of His salvation, it is not the world under sin and condemnation, John 3, 16; 12, 47"; "The purpose of the descent of Christ into Hades was to preach to the spirits in prison, 1 Pet. 3, 19; those who disobeyed in the past were now to have the Gospel preached to them, 1 Pet. 4, 6, and to receive the benefit of the propitiation" (p. 95); "In the fulness of time the Jews will again be called and believe, Rom. 9—11" (p. 105); "Along with the return of Israel . . . the man of sin, the Antichrist, will appear" (p. 152); and others. — It grieves us deeply that a book which we would like to recommend for its clear and powerful presentation of many, of most of the doctrines of Scripture had to be marred by aberrations in several important doctrines. E.

The Parables of the Old Testament. By *Clarence Edward Macartney*. New and enlarged edition. 201 pages. \$1.50. (Fleming H. Revell Company, New York.)

Dr. C. E. Macartney is pastor of the Arch St. Presbyterian Church in Philadelphia, and his doctrinal position may be defined as that of a mediating Fundamentalist. In this book he presents fifteen sermons, or rather addresses, delivered on as many parables of the Old Testament, some of which are "The Parable of the Trees," Judg. 9, 7—20; "The Parable of the Thistle and the Cedar," 2 Kings 14, 8—14; "The Parable of the Ewe Lamb," 2 Sam. 12, 1—23; "The Parable of the Two Eagles and the Vine," Ezek. 17. Each parable is applied to present-day conditions in the Church and the Christian life, and usually the addresses close with a most earnest appeal to accept Christ and His salvation. The value of these addresses consists in pointing out how the Old Testament parables may be used for pulpit-work. — At the same time, however, a most earnest warning is in place; for the addresses are not always doctrinally sound, and to a large extent the applications and lessons are quite far-fetched. The Arminian background appears clearly in the first address, where in proof of the statement that "life is what you make it" the author quotes the lines: "I am the master of my fate; I am the captain of my soul." Similar errors are found throughout the book. MUELLER.

Ministerial Life and Work. By *W. H. Griffith Thomas, D. D.* An abridgment of *The Work of the Ministry*, by his wife. 236 pages, 5½×8. (The Bible Institute Colportage Association, Chicago, Ill.) Order from Concordia Publishing House, St. Louis, Mo.

The author treats the man and his work. The book contains some good chapters on preaching. It will be stimulating to any pastor to read a book of this kind once a year; it will help him to examine himself occasionally in reference to his life and work. FRITZ.