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Brief History of the Church in England and the

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## BOOK REVIEW.

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Die Bibel oder die ganze Heilige Schrift Alten und Neuen Testaments, nach der deutschen Uebersetzung Dr. Martin Luthers, mit in den Text eingeschalteter Auslegung, ausfuehrlicher Inhaltsangabe zu jedem Abschnitt und den zur weiteren Vertiefung in das Gelesene noetigsten Fingerzeichen, meist in Ausspruechen der bedeutendsten Gottesgelehrten aus allen Zeitaltern der Kirche. Nebst Holzschnitten. Zunaechst fuer Schullehrer und Hausvaeter, doch mit steter Ruecksicht auf das besondere Beduerfnis der Geistlichen und Theologiestudierenden. Herausgegeben von *August Daechsel*, Pastor zu Steinkirche bei Strehlen. Mit einem Vorwort von *Dr. August Hahn*, weiland Professor der Theologie zu Breslau und Generalsuperintendent der Provinz Schlesien. Erster Band: Die fuenf Buecher Mose. Handsomely bound. \$3.25. (A. Deichertsche Verlagsbuchhandlung [Dr. W. Scholl], Leipzig.) Order from Concordia Publishing House, St. Louis, Mo.

This is the first volume of the famous Bible Commentary known as *Daechsels Bibelwerk*, reprinted now at a comparatively low price. As stated above, the volume contains the Pentateuch. The method which is adopted by the author is to insert parenthetically in the Scripture-texts comments on important or obscure matters, the text itself being easily recognized through the heavy type in which it is printed. In addition, short paragraphs are inserted here and there in small type, in which such points as could not be disposed of in a word or two are treated. That the comments are copious is evident from the size of this first volume, which, though it contains only the writings of Moses, nevertheless embraces 640

pages. The author writes as a professed Lutheran, in keeping with which fact he frequently quotes Luther and other prominent exegetes of our Church. In spite of its popular character the work everywhere gives evidence of sound and varied learning. Often it presents discussions at greater length in refutation of modern errors. While the commentary is not entirely unobjectionable in point of doctrine, it is so superior in this respect to commentaries that were produced in the Reformed camp that it deserves to be given a cordial reception. The remarks of the commentator are frequently strikingly apposite and felicitous, briefly disposing of erroneous views and bringing out the right view in strong relief. To give an example, with respect to the familiar Shiloh passage, Gen. 49, 10, the author rejects, first, the view that Shiloh is simply the name of a city (Silo); secondly, the view that the meaning of Shiloh is rest, quiet; thirdly, any other interpretation regarding Shiloh as a common noun. He says that the only view doing justice to the term is the one which regards Shiloh as a name for the Messiah. The difficult passage Lev. 11, 6, which classifies the hare as a ruminant, while it is a rodent, is explained on the basis of the movements of the mouth of the hare, which create the impression that it is a ruminant—an explanation adopted also by other Lutheran exegetes; for instance, by Dr. Kretzmann in the *Popular Commentary*. The value of the work is enhanced by maps and illustrations. In an appendix the Mosaic authorship of the Pentateuch is defended against the higher critics.

**St. Mark's Life of Jesus.** By *Andrew Sledd, D. D., Ph. D.* \$1.00. (Cokesbury Press, Nashville, Tenn.) Order from Concordia Publishing House, St. Louis, Mo.

This book may be used with advantage by pastors and teachers who are expounding to their classes the Gospel of St. Mark. In choice, simple language the author relates the story of the life of Jesus as given in the second gospel, adding chronological, geographical, or historical explanations and comments wherever they are needed for the understanding of the book. What will prove of special benefit to the teacher is the clear outline which is presented and followed by the author. It seems that on the basis of such a book it ought not to be difficult for a pastor or teacher to arrange for his Bible class studying Mark's gospel a highly profitable series of lessons. While the reviewer does not agree with all doctrinal and exegetical statements made, he is glad to see that the author contends for the deity and redemptive work of Christ.

**The Self-Disclosure of Jesus.** By *Geerhardus Vos, Ph. D., D. D.*, Professor of Biblical Theology, Princeton Theological Seminary. \$2.00. (George H. Doran Company, New York.) Order from Concordia Publishing House, St. Louis, Mo.

We are accustomed to seeing good books emanate from the precincts of Princeton Seminary, and the one before us is not an exception. In fact, I am inclined to say that this is one of the most helpful works that Princeton has given to the theological world in recent years and that it deserves a place beside Professor Machen's famous book *The Origin of Paul's Religion*. The writer, as the subtitle shows, discusses the "Modern Debate about the Messianic Consciousness" of Christ. The great questions

he treats are: Did Jesus lay claim to the title of Messiah? Did He conceive of Himself as the Christ? Did His disciples before His death recognize Him as such? What did He tell His followers and others about His person? To us, who accept the New Testament as the infallible Word of God, these questions appear so easy and the answers so evident that we might be inclined to think it ought not to be necessary to write a long book on them. But those who have kept abreast of critical discussions will perceive at once that here some of the essential points in the modern debate about Jesus are touched upon. Modern critics whose voices have been heard with attention and respect in colleges and universities have denied that Jesus ever taught that He was the Messiah, and they ascribe the idea of His Messiahship to His disciples. Other critics are willing to concede that Jesus laid claim to the Messianic title, but they say that He did not employ the term in the sense in which we use it. Our author sketches the controversies connected, on the one hand, with the names Colani, Weiffenbach, and Volkmar, who either prepared or directed the assault on the belief that Jesus proclaimed Himself the Messiah, and, on the other hand, with the names Johannes Weiss and Albert Schweitzer, who stressed the eschatologico-Messianic elements in the message of Jesus to the exclusion of almost everything else. The agnostic position held by Wrede, under whose hand the figure of Jesus became very shadowy and obscure, and various other theories are brought into view and examined. After this review and examination of critical opinions, extending through seven chapters, the great terms in which Jesus is spoken of in the gospels are considered: The Christ; The Lord; The Son of God; The Son of Man; The Savior. The final chapter treats of the Messianic death. Throughout his work the writer both exposes the erroneous assumptions of anti-Biblical critics and sets forth the teachings of Scripture on the points at issue. The enemies of evangelical truth are here met on their own ground. For those who would like to make a close study of the questions involved when the Messiahship of Jesus is treated no better book than the one by Professor Vos can be recommended.

**William Tindale. A Biography.** By *Robert Demaus*. Popular edition, revised by *Richard Lovett*. 561 pages, 5½×7½. \$1.75. (Laymar & Barton, Nashville, Tenn.) Order from Concordia Publishing House, St. Louis, Mo.

In this large and well-illustrated volume the author tells the story of Tindale's life, with special reference to his translation of the Bible into English. The author "implicitly accepts" the testimony of contemporary authors and believes that Tindale, "shortly after his arrival in Hamburg (1524), proceeded at once to Wittenberg and there enjoyed personal intercourse with Luther." "For Tindale thus to come into contact with the strong, joyous faith of Luther, to hear his lion voice echoing through the crowded University Church of Wittenberg, or to listen to his wonderful 'table-talk,' as he sipped his beer in friendly, social intercourse, would be to have his whole soul inspired with courage, bravely to do whatever duty God had called him to, and to learn to repose with implicit confidence in the protection of the Divine Master whom he served. Tindale would have too much good sense not to avail himself of any advice which

Luther's experience could suggest for the successful accomplishment of his work; and safe at last from any danger of molestation, he settled down in Wittenberg to the steady prosecution of his long-contemplated task," "translating the New Testament into English." (p. 122.) His residence in Wittenberg lasted probably from May, 1524, to April, 1525. During this time "every available means of making his translation as perfect as the knowledge of his time could make it was sedulously employed. He had before him in his work not only the New Testament of Erasmus, with its Latin version, but the Vulgate and the German translation of Luther, all of which, as can be proved, he systematically consulted; some favorite expositors probably; and, without doubt, such grammars and lexicons of Lascaris, Craston, and others, as could be procured." (p. 125.)

Concerning the indebtedness of Tindale to Luther's German Bible, the author says, p. 154: "To any one who has enjoyed the opportunity of placing side by side the folio of Luther's German Testament, printed in September, 1522, and the quarto of Tindale, printed in September, 1525, the whole matter is clear at a glance. Tindale's New Testament is Luther's in miniature; the general appearance of the page is the same; the arrangement of the text is the same, and the appropriation of the margins, the inner one for parallel passages, and the outer for glosses, is also the same. Still further, what is of far more importance, although it is now for the first time indicated, the marginal notes, those 'pestilent glosses,' against which the indignation of the clergy was especially excited, have been to a large extent translated by Tindale from those of Luther. Not that Tindale translated like a servile imitator, whose intellect was too barren to be capable of originality; everywhere he uses his own judgment; sometimes he curtails Luther's notes; sometimes he omits them; often he inserts notes of his own, and these of various kinds, explanatory and doctrinal. Some of the longest of these marginal glosses, as well as some of those which most emphatically propound the doctrine of justification by faith, are original to Tindale; in other cases the words of Luther have been expanded and have formed not so much the source of Tindale's note as the nucleus out of which it has grown. Of the whole number of ninety marginal glosses which occur in the fragment of Tindale's quarto that has come down to us, fifty-two have been more or less literally taken from Luther, and thirty-eight are original."

Hence Tindale was not a mere borrower from Luther. If the translation itself is considered, "the genuine originality and independence of Tindale at once become conspicuous. . . . As he proceeded in his undertaking, Tindale had before him the Vulgate, the Latin Version of Erasmus, and the German of Luther, and in rendering from the original Greek, he carefully consulted all these aids; but he did so not with the helpless imbecility of a mere tyro, but with the conscious independence of an accomplished scholar."

As a literary achievement the author regards Tindale's translation as marking as important an epoch in the history of English literature as Luther's translation in the history of German. "At a time when the English language was still unformed; when it had not as yet been the vehicle of any great literary undertaking; when men of learning still looked upon it as an imperfect instrument, fit only for commonplace pur-

poses, Tindale showed that its capacity was unbounded; that in simplicity, majesty, strength, musical flow, ability to relate gracefully and perspicuously, to touch the feelings, to awe by its solemnity, to express the highest truths in the clearest words, it yields to no language, ancient or modern." (p. 162.)

Also the *Exposition of the Sermon on the Mount*, a commentary published by Tindale in 1532, shows traces of the influence of his great German contemporary. "In this same year, Luther had published in German expository sermons on the same theme, and it is quite clear that Tindale was acquainted with Luther's work and used it in the composition of his own *Exposition*."

In addition to the detailed story of the original of Tindale's Bible, Mr. De Maus's book supplies vivid pen sketches of the eventful career of William Tindale and of his martyrdom.

GRAEBNER.

**The Teaching of the Early Church on the Use of Wine and Strong Drink.** By *Irving Woodworth Raymond, Ph. D.* 170 pages. \$3.00. (Columbia University Press, New York.) Order from Concordia Publishing House, St. Louis, Mo.

While the Bible is the sole source and norm of doctrine, of faith, and of morals, all Christians are interested in knowing how the ancient Church received and applied the teaching of the Bible in any given case. The Prohibitionists, who hold that the Moral Law requires total abstinence and its enforcement not only by the Church, but also by the State, will surely be interested in knowing whether their views have the sanction, if not of the Bible, then at least of the ancient Church. The author found that, while there were treatises in abundance on the Bible's teaching on the topic treated, there were none that dealt with the teaching of the early Church as a whole. He has made an exhaustive study of the matter (the bibliography fills eight pages) and has presented the results of his research impartially. ("It is neither dry nor wet propaganda. Rather, it is an attempt to state in the words of the early Church what opinion she held concerning the nature and use of wine and strong drink.") He covers the first five centuries. After presenting the Jewish attitude ("Wine as a part of this beneficent creation is therefore necessarily inherently good and hence can be used legitimately by man. . . . Yet a right to use any or all of God's blessings may easily be abused. Such an abuse is the excessive use of wine, that results in drunkenness") as well as that of the Hellenistic-Roman world ("Temperance is a virtue usually joined with the three other cardinal virtues, wisdom, courage, and justice. . . . Abstinence from wine was so rare and unusual that its influence was negligible"), he treats his subject proper by first giving the teaching of the New Testament (that of the Old Testament having been given in the chapter "Ethical Contributions from Judaism"): "Jesus Christ saw nothing intrinsically evil in wine. . . . St. Paul regards wine as intrinsically good. . . . Drunkenness bars the entrance to the Kingdom. . . . If an individual, by drinking wine, either causes others to err through his example or abets a social evil, which causes others to succumb to its temptations, then, in the interests of Christian love, he ought to forego the temporary pleasures of drinking." Next he takes up the teaching of the Apostolic Fathers and, more fully, that of Clement of Alexandria, Basil, and Chrysostom, of Ambrose, Jerome,

and Augustine, together with the views of the Gnostics and the Manicheans, who taught that all matter was evil and that it was sacrilegious even to touch wine ("A Manichean who is gluttonous, though an abstainer from wine, is preferred to a Christian who is frugal, but drinks a little wine"). The following is his summary of the teachings of the Eastern Fathers, which also covers that of the Western Fathers: "In contrast to the heretical principle that matter is evil, these Christian writers uniformly affirm the goodness of wine as part of God's creation. . . . Excessive use of wine is an evil in itself and also leads to the sins of gluttony and drunkenness. . . . It is the duty of those Christians who easily succumb to the influence of wine to become total abstainers. . . . By abstaining from wine Christians, by their example, may keep their brethren from succumbing to the enticements of wine." Finally our author gives the regulations of the councils, church orders, and monastic rules: "While the canons do not contain any measures prohibiting the use of wine, they do include some specific regulations in regard to its use. In the Eucharist wine must be employed. Excessive use, resulting in drunkenness, incurs penalties, etc. . . . The ancient church orders contain only general provisions, which praise moderation and warn against the evil consequences of drunkenness. . . . The monastic world was a wine-drinking world. Hence rules demanding abstinence from wine are rare. Yet voluntary abstinence from wine was by no means unusual."

A few additional interesting items are here given. "*Tirosh* is a name given to wine in any stage of its fermentation. The attempt by Ritchie and others of the total abstinence group to prove that *tirosh* is not a beverage, but a vine-fruit, that is, some solid product of the vine like grapes, errs in both logical reasoning and careful exegesis. In Hos. 4, 11, *tirosh* is associated with whoredom and wine (*yayin*) as something which takes away the heart." "At the institution of the Lord's Supper wine was chosen as one of the . . . elements. There seems to be no valid reason for changing the opinion reached in an earlier chapter that all the wines used in basic religious services in Palestine were fermented." "Plato approves of drinking under proper regulations and for proper purposes. It is the proper function of the state and its accredited agents to regulate drinking." E.

**Redemption — an Anthology of the Cross.** Collected and edited by George Stewart. 328 pages, 5¾×9. \$3.00. (Geo. H. Doran Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

Upon reading the advance notices of this book, we were anxious to see it as the need of a good, up-to-date collection of poems on the Cross of Christ, or redemption in general, has long been apparent. When the volume came to our desk for review, it was eagerly taken up, but our disappointment grew as we paged through it. The beginning gave fine promise. The first selection is "Psalm XXII," followed by "O Sacred Head, Now Wounded," Bernard-Gerhardt-Alexander. Then come others of real merit, ancient and modern, including Eugene Field's "Bethlehem Town," Matheson's "O Love that Will Not Let Me Go," Clephane's "Beneath the Cross of Jesus," etc. The disillusionment of the reader comes when he finds included in the book many poems which exalt, not Christ Crucified, the Son of God and the Savior of the world, but Jesus the Man, the Sufferer,

the Martyr, the Hero, who left mankind an example of patient endurance. True, these poems, in most instances, are literary gems, but they preach a doctrine directly contrary to the Cross and are therefore unfit companions for those poems which truly present the Cross as the power of God unto salvation to every one that believeth. — Another objection we have to the book is that the price is too high. It contains only 207 poems, printed on heavy paper, with sometimes only one or two stanzas on a page. A more judicious typographical arrangement might have cut the number of pages considerably and thus also lessened the cost of the book. W. G. P.

**Modernism: What It Is — What It Does — Whence It Came — Its Relation to Evolution.** By *J. M. Stanfield*. 217 pages, 5×7¼. \$1.50. (The Christian Alliance Publishing Co., New York.)

It seems that Modernism is going to be buried under an avalanche of printed matter emanating from a score of Fundamentalist publishing houses, some of them called into life for no other purpose than to print books opposed to the New Theology and the Higher Criticism. To the immensely lengthened list of antimodernist texts there is now added this book by a Tennessee layman. The various agencies for the dissemination of Modernism are listed and analyzed, frequently with apt quotation. Particularly valuable are the quotations which illustrate the extent to which Modernism has penetrated the denominations. Dr. L. S. Keyser has written introductory paragraphs. GRAEBNER.

**Der Hellige.** Rostocker Predigten von *Dr. Paul Althaus*, Professor und Universitaetsprediger. 60 cts.

**Unser Glaube.** Predigten von *Dr. Carl Stange*, Professor der Theologie in Goettingen. 90 cts. (C. Bertelsmann, Guetersloh.)

The two brochures contain sermons on vital present-day subjects; the first, six; the second, thirteen. Dr. Althaus's discourses relate to the difficult problems that confronted believing Christians during the trying times which followed the World War and are earnest admonitions addressed to the German people, penitently, patiently, and faithfully to seek God and to be loyal to His Word. Political and religious questions are frequently mingled, and the syncretistic spirit of the author crops out at various places. His views on the Church are hazy and indistinct and reveal the preacher's inadequate conception of this basic doctrine. The Gospel call does not ring out as clearly as it should in a crisis where Christ alone can save from despair.

Dr. Stange treats the basic truths of the religion of Christ in his sermons: "*Der Glaube Allein*," "*Ohne den Heiland gibt es kein Heil*," "*Die Gottverlassenheit des Gekreuzigten—unsre Versoehnung mit Gott*," etc. We rejoice that sermons on such topics are being preached in Germany to-day. Yet Dr. Stange's discourses are characterized by glaring faults. They teem with half-truths and downright falsehoods, as, for instance, the following heresy: "*Und so ist es in der Tat ein uebereilter Schluss, wenn die Menschen meinen, sich um der Auferstehung JEsu willen der eigenen Auferstehung troesten zu koennen. Warum soll denn das, was ihm zuteil geworden ist, auch uns zuteil werden?*" (p. 31.) In 1 Cor. 15 Paul teaches the very opposite of what Dr. Stange here asserts. Similar denials of

Bible truths occur quite frequently in the volume; but these crude expressions of unbelief are not nearly as dangerous as are the more subtle faults of the sermons. Dr. Stange preaches grace weakly, because, in spite of occasional statements on the depravity of man and the condemnation of the Law, he does not feel sin deeply. He reasons speculatively and therefore fails to teach the Gospel Scripturally. In his sermon on the Reformation, "*Der Glaube allein*," this fact is brought out in a striking manner. Why Luther clung so tenaciously to the *sola fide* and what he means by *sola fide* seems to be *terra incognita* to Dr. Stange. The return to Scripture and Luther is the only way in which the question of sound, orthodox preaching in Germany can be solved.

MUELLER.

**The New Soul in China.** By *George Richmond Grose*, one of the bishops of the Methodist Episcopal Church. \$1. (The Abingdon Press, Cincinnati-New York.)

Bishop Grose is residing in China, hence he can be expected to be acquainted with conditions in that country, which is now the center of interest. The present crisis he ascribes to the awakening of the national spirit, certain other factors, of course, entering in. The war is a struggle "between the old autocratic, conservative *régime* and the new democratic movement." China needs Christ, he says. Unfortunately he disparages doctrinal teaching and hails Fosdick as one of the great leaders of the Church. The book is well written, but its conclusions often are not Biblical.

**Religion in the Making.** By *Alfred North Whitehead*. Lowell Lectures, 1926. 160 pages. \$1.50. (The Macmillan Company, New York.)

These lectures are apologetic in so far as they defend and justify belief in doctrines of religion. But neither the definition of religion nor the defense of religion suggested in the book can satisfy the believing student of the Bible. To the author "religion is what the individual does with his own solitariness; the transition from God the void to God the enemy and from God the enemy to God the companion" (pp. 16. 17). The book consequently deals with naturalistic religion developed by man according to his individual needs, not on the basis of the truths inscribed into his heart, but from circumstances of his life or, as the writer says, "from the endeavor of mankind to interpret the great standard experiences as leading to a more definite knowledge than can be derived from a metaphysic which founds itself upon general experience" (p. 149). Religion is thus made an ever-changing value, depending on the individual's subjective interpretation of the experiences of life. In such a system of religion Christianity with its distinctive doctrines of God and salvation can have no place.

MUELLER.

**The Story of Philosophy.** The Lives and Opinions of the Greater Philosophers. By *Will Durant*. 127th to 137th thousand. 589 pages, 6½×9½. \$5.00. (Simon & Schuster, New York.) Order from Concordia Publishing House, St. Louis, Mo.

The author of this immensely interesting book spent, we are told, eleven years in preparing and three years in writing it. The response which it met from the beginning of its sale has been tremendous, and it is still one of the best sellers in its class. Three reasons make it de-

servedly so. First, the author has admirably succeeded in outlining and representing the principal philosophical systems since the time of Socrates. There is scholarship in the book without pedantry; depth without bombast; learning without technical display. Secondly, the writer has remarkably succeeded in showing the progress of thought, from age to age, in its historical and social background, and with the proper correlation to its genesis and development. Lastly, the author has composed his work in a style which is unusually fascinating, and he holds the reader spell-bound from beginning to end; he has taken philosophy from the clouds and brought it down to earth. The volume does not, of course, pretend to be a complete history of philosophy, nor does it purpose to supersede more detailed and specific works on philosophy; but for the lay reader, who wishes to do reading in philosophy, he has furnished a most useful guide, from which he will be able to gain much more than the mere rudiments of philosophy, namely, an excellent survey of the whole field. MUELLER.

**The Standard History of the World.** A narrative of political events and a record of civilization from the earliest historical period to the present, embracing a general survey of human progress and achievement, civil government, religion, literature, science and art. By *Israel Smith Clare*. Revised edition, under the editorial supervision of *Paul Leland Haworth, A. M., Ph. D.* Complete in ten volumes.

Many a pastor has been looking for a reliable history of the world in English which is at the same time condensed enough to serve the needs of a busy man. Incidentally, the set which a pastor desires for his library must not be too expensive, but must fit in with his budget for books. *The Standard History of the World* will meet all these requirements, or most of them, in a very excellent manner. To begin with, the binding of the books is of a kind to make them acceptable, in the one or the other form of binding, for any library. The material included in the entire set is as reliable as can be made at any time. There is no diffuseness, but every section and every paragraph is offered in a short and compact form, giving the gist of the information in language which is easily understood. The usefulness of the set is much enhanced by the use of side-heads in bold-face type, as well as by a most excellent index for the entire set. Everything that the cultured person needs in the line of historical information, from the dawn of history to the year 1926, is here offered, and one will not easily hit upon a fact of note which has not been taken care of, although he may often differ with the editor as to opinions which he voices, particularly with regard to certain criticisms connected with the history of the World War. All the books which have appeared till now have shown a bias in one direction or another, and the chances are that the correct history of this great cataclysm will not be written for another generation or two. But even so, the actual historical material offered concerning the great war is correct as to dates and names. The reader will have to supply the proper judgment. As another feature of the set we would mention the many excellent photographic reproductions, and the clear maps which have been included, many of which were directly chosen for this work. Further information concerning the set will cheerfully be given by the publishers, Johnson and Hardin, Cincinnati, O.

P. E. K.