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The Work of Christ.

Translated from Dr. Ed. Preuss's *Die Rechtfertigung des Suenders vor Gott*.
Part I, of which the first chapter is offered here, is superscribed
"On Redemption."

The REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

The bars of our prison are broken, its gates are shattered. What we could not do another one has done: Jesus Christ, true man and true God. The offense of one man brought condemnation; the righteousness of one Man brings rescue. Rom. 5, 18. True, not the righteousness of a *mere* man, for a *mere* man would have died for his own sins and could not have reconciled the Lord of the earth, just as little as a pot its potter. What gave that insuperable power to the righteousness of this Jesus was the fact that He is the true God and eternal Life. 1 John 5, 20.

This Son of David, who at the same time is the Son of God, Jer. 23, 5, 6, bore our sin. Isaiah prophesies this three times: "The Lord hath laid on Him the iniquity of us all," Is. 53, 6; "He shall bear their iniquities," Is. 53, 11; "He bare the sins of many," Is. 53, 11. John the Baptist testifies to this when he says: "Behold the Lamb of God, which taketh away the sin of the world." John 1, 29. If I am groaning under a heavy load and another man comes and takes it on his shoulders, then he takes my place. We were groaning under the load of our sins; then Christ came and took them on His shoulders. Therefore we justly say that He took our place. How earnestly this substitution was meant is shown 1 Pet. 2, 24: He "His own self bare our sins in His own body on the tree," that is, on the cross. And there is where they belonged. It is one thing to wear another man's uniform in times of peace and quite another thing to wear it in a battle. He who wears it in a battle is willing and ready to do service in another man's place. But more: Scripture not only teaches that Christ bore our sins, but it directly calls Him, the true God, "sin." 2 Cor. 5, 21. If God made Him to be sin, then He was *sin* indeed. How are we to understand

BOOK REVIEW.

Manual for Concordia Edition Bobbs-Merrill Second Reader. By *Baker and Baker*. 115 pages; 25 cts., net. (Concordia Publishing House, St. Louis, Mo.)

Manual for Concordia Edition Bobbs-Merrill Third Reader. By *Baker and Baker*. 111 pages; 25 cts., net. (Concordia Publishing House, St. Louis, Mo.)

These manuals are gotten out for teachers, in order that the system of Bobbs-Merrill Readers, Concordia Edition, may be used to the greatest advantage. In the manual for the Third Reader it is stated: "The lessons outlined in the manual should aid the teacher so to present each selection and to guide the study period that reading is always for the child a 'purposeful activity.' The importance of silent reading is recognized, and varied types of silent reading lessons are provided, as well as devices for motivating oral reading. Suggestions are given in the introduction for supplementary silent reading upon the pupil's initiative, and for oral reading with real audience situations. A list of suitable books for the third-grade library shelf is included. The value of diagnostic tests in improving the quality of teaching is explained, and information is given both concerning standardized tests and informal tests based on Third Reader stories. Definite help is given in interpreting such tests to gain improved results."

FRTZ.

Hymn Interludes. By *Herman Grote*. 258 pages; \$3.00, net. (Concordia Publishing House, St. Louis, Mo.)

This new book provides interludes for hymns found in our English hymnal. It is not necessary or even desirable that interludes be played after every stanza, but some interludes there ought to be. Organists should use the interludes provided in this book rather than attempt to make unsuitable ones of their own.

FRTZ.

The Pride of Graystone. By *G. L. Wind*. 373 pages; \$1.50. (Concordia Publishing House, St. Louis, Mo.)

Children and young people will read, and they ought to read. Many of them like to read stories. This new story by Mr. Wind can safely be placed in their hands. It may well serve to counteract some of the wrong ideas concerning Christianity which are current in popular magazines.

FRTZ.

Christianity and Common Sense. By *Rev. Clarence E. Macartney, D. D.* 303 pages, 5×7½. \$2.00. (John C. Winston Co., Philadelphia.)

The author is pastor of a Presbyterian church in Pittsburgh and at one time was Moderator (President) of the Northern Presbyterians. Dr. Macartney, while Reformed in his theology, is a man who honors his God and Savior and magnifies His holy Word. In this book he deals, from the conservative Reformed viewpoint, with the doctrines of Christianity. The form of discourse used in the book is that of the dialog between a "celestial," or a being from another world, and a "mortal," or a man from this world. This artifice, as well as the writer's gift of striking expression, makes *Christianity and Common Sense* a notable contribution to the modern restatement of Protestant doctrine.

GRAEBNER.

The Crisis in American Lutheran Theology. By *Vergilius Ferm, M. A., Ph. D.* 409 pages, 5¼×8. \$3.00. (The Century Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

The author of this book, Vergilius Ferm, is assistant professor of philosophy in the college of Wooster (Ohio) and member of the Evangelical Lutheran Augustana Synod. His book is an enlargement of his Ph. D. thesis at Yale Divinity School.

The publishers give the following brief *résumé* of the contents: "A historical study of the Lutheran Church in America from its establishment by the patriarch Muhlenberg in 1742 from loosely organized units, to the doctrinal basis of the body known as the United Lutheran Church of America. It covers the launching of the movement in 1818 for a more intimate union of the synods and the threatened disruption of the same, the advent of Schmucker, who led and molded the character of the General Synod of the Lutheran Church in America. The era of hard feeling, discords, and divisions and the gradual downfall of Schmucker. The final victory of conservative Lutheranism and the death throes of American Lutheranism in the *débris* of outworn and outgrown vestures of an earlier day."

We have read the volume with keen interest. It is a remarkably clear and fairly unprejudiced presentation of one of the most interesting periods in the history of the Lutheran Church in America. The author has quoted

extensively from the original sources and has thus greatly enhanced the value of his treatise. We should have welcomed some fuller details as to the influence of the conservative Lutherans of the West on the change to the more conservative stand of the Eastern synods which organized the General Council; for the position of "Ohio," "Iowa," and "Missouri" undoubtedly had a bearing on the situation that brought on the breach in the ranks of the General Synod. But this may not have been possible within the limits that the author had set for himself.

Strange to say, the closing sentences in the foreword and in the body of the book raised questions in our minds. The foreword, written by Luther A. Weigle of Yale University, concludes with these words: "Judgments of Dr. Schmucker will differ, as they always have. I am inclined to think, however, that his figure will loom greater, rather than less, as the passage of years lends perspective to the view of American church history and as we draw nearer to the realization of his dream of Christian union." If Dr. Weigle means by this that Christian union will be advanced by a return to the theological standards of S. S. Schmucker and the rejection of all that is distinctively Lutheran, then we must emphatically disagree! Dr. Ferm concludes his discussion with a short closing paragraph that leaves one uncertain as to his exact meaning. He writes: "Conservative Lutheranism had won, and American Lutheranism was buried in the *débris* of outworn and outgrown vestures of an earlier day." That sentence may be variously construed. We wonder what the author means!

The book is supplied with several valuable appendices, a complete bibliography of primary and secondary sources, and an index. Appendix B, which presents, in parallel columns, the Augustana of 1530 and the "American Recension of 1855" is particularly interesting. Our pastors, teachers, and also our intelligent laymen will find this book a valuable addition to their libraries. The fact that a company such as the Century Co. saw its way clear to publish this book is, to say the least, significant. W. G. P.

Misconceptions of the Word and Work of the Holy Spirit. By J. N. Kildahl. Translated from the Norwegian by A. Sophie Boe. 63 pages, 5×8. (Augsburg Publishing House, Minneapolis, Minn.)

Also in its English translation the late Dr. J. N. Kildahl's discussion of conversion contains the strange anomalies which we noted years ago in the Norwegian original. Not once, but ten times and a hundred times, Kildahl emphasizes God's monergism; God alone converts the heart, man can do nothing; he does less than nothing, he resists. All is the Spirit's work, even "that the sinner has begun to think seriously about his relation to God" (p. 39). There is nothing in man capable of improvement. "Before faith comes, there is nothing which the Gospel can take hold of and begin to improve; for the Old Adam cannot be improved" (p. 36). There is no intermediate state (p. 9). Yet Kildahl describes persons who are "spiritually awakened," who "long to be converted" (p. 10), "earnestly desire to be converted" (p. 29), yet "resisting the Gospel's free offer" (p. 33), hence evidently are not yet converted. Those who are disturbed in their minds regarding their soul's salvation are comforted by the author with copious references to the redemptive work of Christ and the universal character of the Gospel promise. But why does he not tell those who are "spiritually

awakened" who "long to be converted," that the great work of the Spirit, the turning from sin to God, has by this very awakening already been accomplished?—that they are in fact converted? Kildahl does not want an intermediate state; yet what other term can be applied to those who have already learned to hate sin, but are not yet converted? GRAEBNER.

Paul. A study in social and religious history. By *Adolph Deissmann*. Translated by *Wm. E. Wilson, B. D.* Second edition. Price, \$5.00. (Geo. H. Doran Co.) Order from Concordia Publishing House, St. Louis, Mo.

The books of Dr. Deissmann exhibit deep learning and rare literary brilliancy. In him we are dealing with a scholar, whom the ardent pursuit of technical studies has not turned into a dry-as-dust, tedious specialist. This work on Paul is written with all the dash and elegance which we are accustomed to see in Deissmann's books. In the translation the excellencies of the original are still to be felt and enjoyed. The translator did his work well; according to my observation but few lapses can be checked up against him. What is to be said of the contents of this work? The student and pastor will here receive much valuable information on the life and the writings of Paul. The chapters on "The World of Paul," "Paul the Man," "Paul the Jew," are not only extraordinarily interesting, but illuminating as well. Many a statement in Paul's letters is cleared up or made more significant by a brief remark. In discussing Paul's theology (a term, by the way, which Deissmann eschews, though quite unnecessarily), the author shows remarkable insight when he points to the two kinds of religion which have been taught and still exist beside each other in the world. He says, p. 118: "These two types of cult behind which the battle of shadowy giants, champions in the hoary strife between works and faith, between man's will and God's grace, is fought out, were grasped with admirable clearness in the Augsburg Confession when it contrasted the cult of Law and the cult of the Gospel and perceived the cult of the Gospel to be a reaction." (Deissmann uses the term reaction as meaning an action in response, God Himself being the one who acts and the congregation simply saying Amen.) He then quotes Article III of the Augsburg Confession. Needless to say, he describes Paul as having preached the doctrine taught in this article of the Augustana. This is certainly valuable testimony to the Scripturalness of the chief element in our foremost confessional writing. While thus much can be said in praise of this work, it has also serious defects. Deissmann is altogether a modern theologian. Whether Jesus really appeared to His disciples, the author will not dare to say. Sufficient for him that they *believed* they had seen Jesus. The same is true with respect to the vision of the heavenly Jesus on the part of Paul. That Paul saw and heard Jesus, Deissmann will not assert. What Paul believed concerning the great event before Damascus, that he wishes to determine. Paul's view of the universe is said to have been the "naive" and erroneous one held by his contemporaries. The apostle's use of allegorical exegesis is said to have led him to do great violence to the text in his interpretation, purported examples of which the author then proceeds to submit (p. 102). It will be seen, then, that whoever wishes to use this work has to be careful and must be able to distinguish between truth and error.

Comrades of the Carpenter. By *A. Z. Conrad, D. D.*, Pastor of Park St. Congregational Church, Boston. 186 pages. \$1.50. (Fleming H. Revell Company, New York.)

This volume was sent to the reviewer autographed and with a reference to 2 Cor. 9, 8: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." This beautiful passage, no doubt, prompted the writing of the book. Yet the writer's method is not that of Paul. The very title is misleading and defeats the purpose which he may have had in view. Those who accept Christ merely as the "carpenter" will certainly not read this book, which recognizes Christ's deity and atoning love. Those to whom Christ is more than a "carpenter" will be offended by the lowering of the Christ ideal, which the evangelists and apostles depict so sublimely in their writings. A true Christian will follow Christ and in Him "abound to every good work"; but not because Christ was a "carpenter,"— as such His life and teaching might not have been above criticism,— but because the divine-human Christ, God's own Son, is his personal Savior, in whom, through faith, he has become a new creature, created unto good works. Christ can rightly be presented as a teacher and example only after He has been preached as the divine Redeemer, who has ransomed and redeemed sinners from everlasting damnation. This the author fails to do. MUELLER.

The Christ and the Creed. By *Warren Akin Candler, D. D., LL. D.* 134 pages; \$1.25. (Cokesbury Press, Nashville, Tenn.)

These lectures by a bishop of the Methodist Episcopal Church, South, take the right side in the creedal controversy raging at the present time. They give a lucid and forceful exposition of the nature and necessity of creeds, particularly the ecumenical creeds, and of the nature and source of the wide-spread antipathy to creeds: "It does not proceed from the persuasion of inaccuracy in the formulation of truth, but from the disbelief of the existence and certainty of any formal and abiding expression of truth itself." Our author takes the Scriptural position on the doctrine of Christ, which "is the heart of the Creed," and shows that the modernistic denial of the Incarnation, Virgin Birth, Resurrection, etc., confessed in the Creed is a denial of fundamental truths, of Scripture. He discusses the "*ignis fatuus* view of 'doctrinal development,' of 'the symbolic interpretation,' and of the theory which claims to derive Christian truth from experience, and makes experience a test of doctrine and the criterion by which to determine the nature of revealed facts." He points out the shallowness of the slogan, "Christianity is a life and not a creed," and points to the queer fact that the creeds of the anticreedal parties, "of rationalism and unbelief, are far more numerous and divergent than all the creeds of all the churches." He refuses to have creeds and deeds put into opposition: "The truth of the Christian Creed and the truth of Christian ethics is one and indivisible. An attack upon one is an assault upon the other.—The Modernist theory of knowledge is obviously antagonistic to any stable system of morality. . . . The creedless preacher now most logically becomes a codeless moralist." In several particulars we cannot agree with the author, as when he, with his Church, deletes the "descended into hell" from the Apostles' Creed, when he states that "the religion of Christ makes its

appeal to reason and demands only that reason be exercised reasonably," "that heresies of conduct are doubtless worse than heresies of creed," and that "the Sermon on the Mount is the *Magna Charta* of the kingdom of heaven." How much more effective the testimony of the Fundamentalists would be if they would cast such grave errors overboard, if this whole treatise, as most of it is, were in line with this paragraph: "The hope of the world is not in the fickle and fanciful teachings of Liberalism, but in the factual Creed of the Christ and the historic Christ of the Creed; for 'in Him dwelleth all the fulness of the Godhead bodily'; and in Him 'are hid all the treasures of wisdom and knowledge.' 'Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.'" E.

Christian Ethics. The George Dana Boardman Lectures, 1927. (University of Pennsylvania Press.)

Should state universities offer courses in Christian ethics? And is there a need for Lutheran universities? State-controlled universities are estopped from teaching Christian ethics. The teaching of Christian ethics must be based on the doctrines of justification by faith and of the vicarious satisfaction of Jesus. Such teaching, however, would be classified as sectarian, and the University of Pennsylvania will have none of it. The authorities in charge of this course characterize it thus: "Jesus of Nazareth is the supreme ethical Authority. When we come to receive from Him our final awards, He will not ask, 'What was your theory of atoms? What was your doctrine of atonement?' . . . but He will ask, 'What did you do with Me? Did you accept Me as your personal standard of character? Were you a practical every-day Christian?' Christian ethics will be the judgment test." And the lecturers carried out this program faithfully. The Unitarian, Jewish, and upright-heathen citizens of Pennsylvania have no reason to apply for an injunction on the basis of this course. The first lecture was delivered by a Unitarian minister. "When a sinner is brought before Jesus, he is not to be condemned, but rather to be rescued and restored. And this He sought to accomplish by awakening unused capacities. He desired the best in them. . . . This is the message of Jesus to the world." A school superintendent gave the second lecture. "From the earliest time when men first began to live together in groups, they found it necessary for the welfare of the group to agree upon certain principles of human relations and to require conformity to those principles. . . . Even orthodox Jews, who deny the divinity of Christ, find it possible to accept His ethical principles. . . . A belief in God is essential to a complete life." The third lecturer, a Roman Catholic priest, indeed speaks of the necessity of "preaching Christ and Christ crucified," but is at bottom agreed with his Unitarian colleague. Embracing the Gospel means "the subjection of the lower animal nature to a higher law of the spirit." "To husband and wife, guarded and strengthened by the heavenly grace which His merits gained for them, He gave the power to attain holiness in the married state." "Parents and children, impelled by nature and blessed by God, lovingly strove to make their little domicile a paradise on earth." The best the next lecturer, an Episcopalian professor of systematic divinity, can do for Christ is to declare: "He did not merely summon men to an attachment

to moral ideas, but attachment to a moral Person." And the statement that "the Christian religion is the revelation of God as Father" is meant in the Ritschlian sense: the atonement is not needed to enable men to say, "Our Father." The last lecture, by a Congregationalist doctor of divinity, refers to Christ one single time, and in this wise: "Jesus, the Son of Man, the great Friend of all the sons of men, however you may define His person and whatever your theological point of view may be, chose that way that is steep and narrow and rocky and darkened and shadowed here and there. He lived by the slogan, 'I must.'"—Most certainly Jesus is the great Teacher of ethics, and those portions of the lectures which deal with the ethical teachings of the Bible impress important truths, often in a striking way. But the fine structure has no foundation; it is not built on 1 John 4 10. 11 and Rom. 6, 14; it must bury its builders under its ruins.—"I myself have heard a great preacher who did not mention Christ and the Gospel and preached the ethics of Aristotle. Is this not a childish, foolish way to preach to Christians?" (*Triglot*, p. 123.) These lectures, however, were delivered at a state university and were addressed, we surmise, to Aristotelian Christians. State universities cannot teach Christian ethics. And a Lutheran university is a good thing. E.

What Think Ye of Christ? And Other Sermons. By *J. H. O. Smith*. 298 pages, 5¼×7¼. \$1.75. (The Standard Publishing Company, Cincinnati, O.)

The author of this book, Dr. J. H. O. Smith, is introduced by Virgil Wilfred Wallace, in an introduction written by him, as "a man rarely gifted, who has towered for many years a prince among his peers of the American pulpit." The reading of this introduction produces great expectations; but great is the disappointment when the sermons are read. True, Dr. Smith stands for the fundamentals of Christianity; this much is in his favor in these days of rationalistic Modernism. His sermons, however, are not models of good sermonizing, neither as to homiletical construction nor as to contents. After all, the great truths of the Bible are not fully and clearly presented. We should not advise our preachers, especially our young men in the ministry, to purchase such sermon books. The preachers of our day need no encouragement in the direction of shallow preaching, but rather in the direction of good, sound doctrinal preaching applied to the spiritual needs of men.—The last sermon in Dr. Smith's book is a sermon on "Mary, the Mother of the Messiah," by *Mrs. J. H. O. Smith*.

FRTZ.

From Pillar to Post. By *Martha Wylie*. 203 pages. \$2.00. (The John C. Winston Company, Chicago.)

This is a story of love and romance centered around two characters, Elizabeth Wilston, church-worker, and John Webster, missionary in China. After numerous troubles, in the course of which Elizabeth is married to an unworthy man, of whom she is later freed by his death, the story ends in the calm evening of a happy marriage. The story is written to supply the Christian reading public with wholesome literature, and while it is not entirely void of objectionable features, it may safely be placed in the hands of our youth. The price is rather high considering the mechanical make-up of the book.

MUELLER.