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Full Forgiveness.

Translated from Dr. E. Preuss's *Die Lehre von der Rechtfertigung*, Part V.
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All statements of the Scriptures concerning redemption, imputation, faith, and the means of grace rest on God's full forgiveness as their foundation stone. If God forgives half, then all the texts which speak of the all-sufficient redemption through the blood of Christ become uncertain. If God forgives half, then He does not impute the righteousness of Christ unto us in the same manner as He imputes our sins unto Him. If God forgives half, then faith loses its life-line, and the Word of God its contents. For if anything is clearly testified to in God's Word, it is God's full forgiveness. 1 John 1, 7: "The blood of Jesus Christ, the Son of God, cleanseth us from *all* sin." [Note. Nobody will claim that this full forgiveness remains in force if one wallows in filth.] Not of some, no, of all. And Col. 2, 13: "And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him [Christ], having forgiven you all trespasses." [Note. Evidently Baptism is here spoken of, as in this whole passage from V. 11 on. Also the word *συνεζωοποίησεν*, which is separated from *χαρισάμενος* by only three words, shows this.] Yes, Rom. 8, 1 the Apostle says: "There is therefore no condemnation to them which are in Christ Jesus." [Note. Of course, this does not exclude that one may fall from grace, that one may be cut out of the olive tree, if one does not, by watching and praying, continue in His goodness . . . it follows indisputably from this text that as long as a man abides in Christ Jesus through faith (Gal. 3, 26) — so long, not longer, but surely so long — the word applies to him: "No condemnation to thee."] In Paul's epistles condemnation and justification are antitheses which exclude one another like darkness and light. Rom. 5, 18. Where there is no light at all, there is complete darkness; and where there is no darkness at all, there is complete light. So, then, where there is

BOOK REVIEW.

German Gospel Sermons with English Outlines. By *Adam Fahling*.
428 pages, 6¼×9¼. Price, \$3.00. (Concordia Publishing House,
St. Louis, Mo.)

Some preachers believe that preaching in our day must be made attractive and, therefore, must be different from the preaching which has always been heard in our churches. For the preparation of their sermons such preachers do not draw mainly upon the immense wealth of the sound Biblical literature which our Lutheran Church has, but they read the sermonic and homiletical literature of modern and modernistic preachers, ape their ways, and unconsciously even copy some of their wrong thoughts; they fill their sermons with all manner of stories, whether they be pertinent or not; they fail to expound the text, not developing its thoughts in a logical and profitable manner; they use high-sounding words, and, to add a little spice, throw in some slang phrases; they speak in the abstract rather than in the concrete: in short, they aim to be "original," "up to date," "modern." The intention of these preachers is good, but their judgment is bad. Trying to avoid dull uniformity, they aim at variety, but get actual divergence. Instead of filling their garden with many beautiful flowers of all colors and shades and scents, they fill it with ugly, obnoxious, and even poisonous weeds. Such preachers are to be pitied; even more so the congregations which must hear them.

Not so the preacher whose new volume of sermons we are pleased to present to our readers. This preacher expounds the text. He does it on the basis of a good outline (introduction, theme, parts, conclusion); he announces his theme and parts, so that the hearer can better remember what he has gotten; he often quotes the words of the text; he uses plain, simple words and speaks the language of the Church as found in its Bible, its Catechism, and its hymnal; he speaks *ad hominem*. But, notwithstanding, the sermons of this preacher are different. Sometimes the introduction is long, sometimes short; the transition to theme and parts is not always couched in the same words; the language is chaste and dignified, but nevertheless homely; the subject-matter is presented in a conversational way, the sermons having been prepared for the pulpit and not for the press: the sermons of this preacher are not stereotyped. By drawing still more

heavily upon illustrations taken from the Bible, especially also the Old Testament, from history (both ecclesiastical and secular), and from everyday life, still greater variety can be gotten into one's sermons, and as a result they can, in the good sense of the word, be made more attractive and also more interesting and more profitable.

One thing, however, above all else must be stressed: the sermon, no matter what its own peculiarities of make-up may be, must preach the Gospel, pointing the way to Christ and, through faith in Christ, to everlasting life. The Christian sermon is a Gospel sermon.

A special feature of Pastor Fahling's volume of sermons is that to the *German* sermons he has added the *English* outline.

A preface to this volume of sermons has been written by Professor Martin S. Sommer, who says that the book, if purchased, is "a valuable addition to the preacher's homiletical library." FRITZ.

The Church at Corinth. By *Prof. John Th. Mueller, Ph. D.* 139 pages, $5\frac{1}{4} \times 7\frac{1}{2}$. Price, \$1.25. (Concordia Publishing House, St. Louis, Mo.)

Because conditions are *essentially* the same in our Christian congregations as in those of the early Christian Church, therefore such letters as Paul's Epistles to the Corinthians are still of utmost interest and importance. Dr. Mueller shows "that the church at Corinth is a picture of the true church of to-day, 1. in preaching the message of Christ Crucified, and 2. in applying that message to the various problems confronting the present-day church." Such topics as the following are discussed: Church Factions, Church Discipline, Litigation, Abuse of the Body, Marriage, Christian Liberty, Disorders Arising from Disregarding Woman's Place, Spiritual Gifts. By giving a popular exposition of Paul's First Epistle to the Corinthians, Dr. Mueller has done a real service to the laity of our churches, into whose hands, we trust, it may find its way. In these days of apostacy thorough indoctrination is the need of the hour. It is only in this way that, by the grace of God, our Lutheran Church can be kept from going the way which other church denominations have gone: the way of indifferentism and — unbelief. FRITZ.

Christian Day-Schools in Our Congregations. By the *Rev. E. J. Rudnick.* 51 pages, 6×9 . 35 cts. (Concordia Publishing House, St. Louis, Mo.)

This print of a synodical essay opens with the following words: "The most vital problem confronting our Church at the present time is the problem of Christian education. The problem with us is not, Which is the best means of giving our children a thorough Christian education? This has never been a problem in our Synod. From the beginning of its history to this day the Missouri Synod has held and contended that the only satisfactory solution of the educational problem is the Christian day-school. Nor is this a merely theoretical solution. It has been tested out by experience in hundreds of congregations. We have in our Synod a splendid system of Christian day-schools." The essayist answers two questions: "Why is it that in spite of the practically unanimous conviction in our midst that the Christian day-school is the best means of giving our children a thorough Christian education so many of our Missouri Synod congregations have no Christian day-school?" "What can and should be done in

order to arouse, maintain, and increase in the hearts of our people a deep and active interest in the Christian day-school, so that schools may be established in congregations without schools and that existing schools be brought to the highest standard of efficiency?"

The lack of indoctrination, even such as the Reformed churches could have given, has no doubt helped to pave the way for Modernism in those churches and for much of the ungodliness found in our country to-day. Not a few of the Reformed churches have in recent years deplored their shortsightedness and folly in respect to the Christian training of the young and have been making some provisions — rather late, of course, — to change the situation. Shall we, who for many years have enjoyed the blessings of a Christian training of the young by means of the Christian day-school, now grow cold and indifferent toward it? God forbid! Let us moreover learn not only the lesson of our own blessed experience, but also that which is taught us by the sad experience of others; let us rather increase our efforts in establishing many more Christian day-schools than we now have. Especially should we be mindful of the fact that the Christian training of children has by God Himself been made the duty of parents. And we ask, what better means could parents use than is offered them by the Christian day-school, which is established and maintained by the Christian congregation? Pastors — both such as have and such as have not a Christian day-school — should not fail to send for Pastor Rudnick's tract and discuss it with their congregation.

FRITZ.

Statistical Year-Book. 1927. 211 pages. \$1.00. (Concordia Publishing House, St. Louis, Mo.)

How many pastors and how many congregations has the Missouri Synod? How large is each one of the twenty-nine synodical Districts? Who are the officers of the Synod and of its Districts? How many voting members and communicant members has the congregation at Oxford in the Southern Nebraska District? What is the value of its church property, and how much has that congregation contributed for outside purposes during the past year? How many English and how many German services are held in that congregation? How many pastors, congregations, preaching-places, baptized members, and communicant members has the Missouri Synod in each State of our country? What has been the gain or loss in membership in the various Districts during the past year? How many congregations in our Synod have over 3,000, over 2,500, over 1,000, or over 500 members? What is the percentage of English and German used in our Synod? What missions has our Synod? How many educational institutions, and where are they? How many students attend our educational institutions, and from which states do they come? How many parochial schools have we? What new books, tracts, and pamphlets were published by our Concordia Publishing House during the last year? Where are the charitable institutions of our Synod? How many members has the Walther League, the American Luther League, etc.? How many new churches and schools were dedicated during the last year? What about Synod's finances? What is the budget for the current year? Which pastors and teachers died during 1927? What synods constitute the Synodical Conference, and how large is each? What is the church-membership of the various denomina-

tions in the United States? How many members have the chief Christian religious bodies throughout the world? — Can you answer these and other questions? If not, buy a copy of Synod's *Statistical Year-Book*. Every pastor, teacher, and intelligent layman ought to have one on his desk for ready reference. Synod's statistician, the Rev. E. Eckhardt, compiled the book, and he has given much time and attention to important details. The price of one dollar does not pay for the printing of the book; it is published at a loss.

FRITZ.

Something Better than Advice — Power! By *Martin S. Sommer*.

Tract 108. 12 pages. Price, 5 cts.; doz., 36 cts. (Concordia Publishing House, St. Louis, Mo.)

"The world is full of good advice," says the author of this little tract. "We have, however, a very excellent reason for telling men something entirely different. There is a truth which does not contain a command or an advice, but actually contains the living power which will transform men, change their nature, take from them their wickedness and corruption, and give them in its stead the willingness and the power to do better. There is a preaching which, without irritating men by merely telling them to do what they cannot do, gives them power and willingness to do what they ought to do and to be what they ought to be." At a time when many churches of our country are giving much "advice," but are little, or not at all, preaching the everlasting Gospel, which alone is the power of God unto salvation, this is most assuredly a timely tract. A few hundreds or thousands distributed in a community will not fail to bring good results. And this is also a legitimate and good way of advertising our Church and its doctrine.

FRITZ.

Happy School-Days. By *Margaret E. Sangster*. 271 pages, 5×7¼. \$1.25. (Concordia Publishing House, St. Louis, Mo.)

This is a book for girls. In thirty-eight brief chapters such topics as the following are treated: Pluck, Perseverance and Punctuality; Perplexing Studies; Mathematics; Examination; The Unpopular Teacher; Getting Started in the Morning; Home Duties; The Art of Cooking; Music; False Values; Boy Friends; Health; The Care of the Eyes; Dress; Magnifying Troubles. Says the author: "School life has its shadow as well as its sunshine. But, girls, there is so much more sunshine than shadow that school life should be very satisfying to you." *Happy School-Days* is written in a pleasing style and is filled with many good suggestions. Every school girl will be the happier for reading it. Remember the book at Christmas time and let it be given to the girls for a Christmas present.

FRITZ.

The Concordia Organist. *A Volume of Hymn Preludes.* Compiled by *J. H. F. Hoelter*. 74 pages, 9¼×12¼. \$2.00. (Concordia Publishing House, St. Louis, Mo.)

This book of one hundred hymn preludes contains compositions by Kaepfel, Haase, Schumacher, Wismar, and Hoelter, well-known organists in our circles, and some selections from Faerber's collection of organ music. The preludes are of moderate difficulty, of good musical quality, and quite pleasing. A congregation which purchases this volume for its organist will be doing itself a favor.

FRITZ.

Reminiscent Reflections of a Youthful Octogenarian. By *Dr. George Henry Gerberding*. 1928. 294 pages, 5½×7¾. \$1.50. (Augsburg Publishing House, Minneapolis.)

The author of this autobiography departed this life soon after the book was written. Professor Gerberding tells the eventful story of his life from his childhood years on a hard-scrabble farm near Pittsburgh. "I truly did come up from the dung-hill." Then his early years at college, when there was "no more running out barefoot over the hoarfrost to chase up the cows in the pasture and to jump up and down in the place where they had lain to warm my red, cold feet." The teachers at college and seminary are etched with a fine tool upon the reader's memory, as are also the many characters, clerical and lay, whom the author describes in the chapters dealing with his life as missionary and professor. Professor Gerberding was a busy man all his life, yet he says: "I thought I was busy. But, oh, the time I wasted, sadly wasted, sinfully wasted! What countless, precious hours I dawdled and droned away over papers and periodicals! Most of it waste of time. The daily ought to be skimmed. The head-lines are generally enough. . . . I had been stupid enough to imagine that I needed to read my papers practically through. The sinful waste of time! And to think of ministers of the Gospel, undershepherds, fishers of men, watchers for souls, idling away precious hours every day!" (p. 236.) There are many trenchant observations on synodical history, but, strangely enough, not a word about the merger of the General Council with the General Synod. The few references to Missouri, such as they are, did not contribute to the pleasure of reading Professor Gerberding's volume. But he did his duty as a missionary and professor as he saw it and spared not himself.

G.

Preaching Values in New Translations of the New Testament. By *Halford E. Luccock*. 312 pages; cloth; \$2.00. (The Abingdon Press.)

In this volume the author endeavors to utilize the new translations of James Moffatt, R. F. Weymouth, and E. J. Goodspeed for the pulpit. The new versions in racy, up-to-date language suggest new thoughts to be applied in the sermon. Choosing a text, the author gathers around it some basic ideas given by certain words and enlarges upon them. Thus Mark 15, 37: "Jesus uttered a *loud cry* and yielded up His spirit" (translation by Weymouth), suggests the topic "Died of Heart-break"; Luke 11, 7: "Do not *pester me*" (Weymouth), the subject "Don't Pester Me"; 1 Cor. 3, 9: "You are God's *farm*" (Goodspeed), the subject "God's Farm"; 2 Cor. 10, 2: "My mind is made up to *tackle* certain people" (Moffatt), the subject "The Art of Tackling." The very mentioning of these subjects is sufficient to show that *Preaching Values* is not a book which we can recommend to our pastors. In many cases the new translations are decidedly inadequate, and even where they suggest the thought of the Greek in plainer words, they never approach the dignity and fulness of the Authorized Version. So much for the form. The *method* of evaluating the Scripture-texts, which the author proposes, is altogether reprehensible. Christian pastors are to *expound* the Scriptures, not to take certain words

of the text as a pretext to say something which is utterly foreign to it. The reviewer wishes to warn his brethren against the use of such books as *Preaching Values*. Preaching by such methods ultimately becomes a farce.

MUELLER.

Simple Talks on the Holy Spirit. By *Rev. D. H. Dolman, M. A.* With an introduction by *James M. Gray, D. D.*, president of the Moody Bible Institute of Chicago. 169 pages. 50 cts. (Fleming H. Revell Co., New York.)

Pastor Dolman is a minister of the Church of England, who years ago was sent by his Church as a missionary to the Jews in Germany. His book does not claim scholarship; it is not a learned treatise on the Holy Ghost and His work, but rather a series of pleas to accept the ministrations of the Holy Ghost and to let Him accomplish His beneficent purposes of regeneration and sanctification. The *Simple Talks* are brief, pithy, touching appeals based on Scripture-passages, such as John 14, 16: "Another Comforter"; John 3, 3: "The Holy Spirit, the Giver of Life"; 1 Cor. 3, 16: "The Holy Spirit Dwells in You"; Eph. 4, 3: "Grieve Not the Holy Spirit"; Acts 7, 51: "Resist Not the Holy Spirit"; etc. In their presentation, application, and appeal they reflect the moderate Reformed theology of the Anglican Church, especially the evangelical type. The chapters are full of illustrations and stories, some of which, however, are misleading. Occasionally the sentences have an Arminianistic ring, though in other places the author is emphatic in teaching that salvation is the gift of God (cp. pp. 112 and 21). The book is full of exaggerations and inconsistencies, as well as of religious enthusiasm and error, and the lack of logical sequence is at times quite disturbing. Yet it belongs to the better books on religion written in recent years by sectarian writers. The author evidently is a sincere believer in Christ, and his appeals flow from a heart which is eager to win souls and foster the Christian life. There is so much in the book that is good that it may be used with profit by our pastors, provided they study it critically. Those wishing to preach on the Holy Ghost and His blessed work—and there ought to be much more of such preaching—will find in *Simple Talks* many fruitful suggestions.

J. T. M.

Fast Hold on Faith, and Other Sermons. By the *Rev. Henry Howard*, Pastor of the Fifth Avenue Presbyterian Church, New York City. 275 pages, 5×7½. \$2.00. (George H. Doran Company, New York.)

This book of sermons is characterized by the following quotation from a sermon on "Essential Sin" (John 16, 8. 9): "It wonderfully lightens the problem of the heathen world to remember that over all its cruelty and chaos there broods the tender Spirit of God. Wherever in pagan lands there is a desire in any human heart to get square with its record, however mistaken the methods employed, the will to be righteous is accepted, and to such is granted the freedom of the kingdom of God. The everywhere-present Spirit is in ministering attendance, to cherish every noble impulse, to stimulate every high resolve, and to assist the ascent of the soul from

moral darkness and death into the light and life of God. The heathen without exception have the consciousness of something better ever beckoning them on and up, and their sin, like ours, consists in not doing and becoming the best they know. 'But,' it may be asked, 'if the heathen may thus, by loyalty to the light they have, attain to the citizenship of the kingdom of God, why trouble to send them the Gospel at all?' The reply is twofold. First, because we are under orders. 'Go ye into all the world and preach the Gospel to every creature,' is the command of the risen Christ to His Church, and the Church that fails to be aggressive weaves its own winding-sheet. In the interests of its own life, to say nothing of the lives of others, it must pass on the torch. To it has been committed the task of preparing the way of the Lord to the universal heart of man. But, secondly, it is no reason for withholding the sun of revelation because, forsooth, these nations are groping in the dim light of the stars. Those who move about in the moral twilight of truth surely have claims on us who enjoy its bright and broadening day. . . . So, while men may be able to find their way to the Celestial City along the dark track of heathen rites and ceremonies, with all their cruel superstitions, surely we, who know the highways to the City of God, are under obligation to make them known."

Does this call for any comment? We think not; for we know that our readers will readily recognize that what is offered is not the Gospel of Jesus Christ.

FRTZ.

Man, God, and Immortality. Thoughts on Human Progress. Passages chosen from the writings of *Sir James George Frazer*. 437 pages, including index. \$3.00. (The Macmillan Company, New York.)

The subtitle of this book, "Thoughts on Human Progress," indicates the scope and purpose of this book, which may briefly be described as an attempt to solve the problem how man, a creature of evolution, in the course of the ages acquired the concepts of a higher civilization, of God, and of immortality. Sir J. G. Frazer is a scholar of note, and he fully exhausts the rich material which has been accumulated by modern research in anthropology. His book contains also all the faults of works written by evolutionistic anthropologists — unwarranted conclusions, snap judgments, false syllogisms, inferences based on too meager information, blasphemies, etc. He himself is an agnostic atheist, who, in the last chapter of the book, "The Unending Search," closes his investigations with the sad confession: "For the thinker there is no permanent place of rest. He must move forever forward, a pilgrim of the night eternally pressing towards the faint and glimmering illumination that eternally retreats before him." p. 421. Certainly, to one like Sir James Frazer, who sees in the sublime mystery of the Lord's Supper only a further development of the savage custom of "eating his god," p. 404 f., and who traces the vicarious atonement of Christ to the ancient myths of Babylonia and India, p. 407 f., the truth must forever remain unknown and unknowable. To students of the theory of evolution this volume is of interest in that it shows them the vagaries and idiocies of the men who apply this theory to the practical phases of life.

J. T. M.