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Perpetual Forgiveness.

Translated from Dr. E. Preuss's *Die Lehre von der Rechtfertigung*, Part VI.

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(Continued.)

And as regards the theologians, with whom shall we begin? With Clement of Rome? ¹⁾ or Augustine? or Luther? Luther says: "Therefore it is the same righteousness which is given unto men in Baptism and at all times in true repentance." (St. Louis Ed., X, 1264.) And in another place: "Since sin eternally inheres in our flesh as long as we live on this earth, and since we never cease to sin and err, we must verily also have an eternal and perpetual forgiveness." (St. Louis Ed., V, 1094. Also XI, 719. 584; XVI, 1194 f.) Martin Chemnitz has the same clear conception of the matter. If a person wishes to be completely cured of the erroneous doctrine of Martensen, he need only read that part of Chemnitz's *Examen* which treats of justification; for by justification he always understands God's perpetual judicial act of regarding the sinner righteous, and nothing else. We really ought to quote the entire article, which covers fifty-three quarto pages. But that being out of the question, we choose half a dozen passages at random, no matter which: "God does not give us the benefit of justification only once in this life, namely, when we are baptized." ²⁾ Again: "The papists limit justification to a single moment, when a sinner is at first made righteous. It is obvious that this opinion is in direct conflict with the Holy Scriptures; for when they teach that we become righteous by grace, for Christ's sake, without works, they are not only speaking of the first conversion. The justification which the Scriptures teach is not a

1) Clemens Romanus. *Ep. ad Cor. I, 32*: Δικαιούμεθα διὰ τῆς πίστεως. Present tense, and yet he had been baptized long ago.

2) Neque etiam semel tantum in hac vita, quando scilicet baptizamus, Deus nobis offert, communicat et applicat beneficium justificationis. (*Examen*, 184, B.)

BOOK REVIEW.

The following Synodical Reports have appeared:—

1. Of the *Texas District*, at whose sessions a German paper was read by *Rev. E. F. Moerbe* on Article VII of the Formula of Concord, "The Holy Supper of Christ," and an English one by *Rev. E. M. Robert* on "Stewardship and Its Application to the Modern Needs of the Church."

2. Of the *Ev. Luth. Synodical Conference*, at whose sessions *Prof. W. Arndt* read a paper on "Jesus Christ, Our Only and Eternal High Priest."

Both of these reports were printed by Concordia Publishing House, St. Louis, Mo. Price of the first one, 45 cts.; of the second, 50 cts.

3. Of the *Kansas District*, at whose sessions a German paper was read by *Rev. Th. Juengel* dealing with "The Inspiration of the Scriptures," which has also been done into English. The report appears as the convention number of *Der Lutherische Bote von Kansas*. Order the special numbers from Mr. John Schimke, 105 E. Seventh St., Newton, Kans., or from Concordia Publishing House, St. Louis, Mo. State whether the German or English report is wanted. Each, 15 cts.

Rex Amoris. By *G. L. Wind*. 344 pages. \$1.75. (Concordia Publishing House, St. Louis, Mo.)

During the winter months, when cold evenings keep one indoors, such a book as *Wind's* new novel *Rex Amoris* makes good, wholesome reading for young folks. Since the literary market has much to offer in these days that ought not to get into the hands of Christian young people or any one else, attention ought to be called to such literature as is both interesting and edifying and neither wasteful of time nor harmful to the soul.

J. H. C. F.

Four-Hundredth Anniversary of Luther's Small Catechism. 1529 to 1929. By *John Th. Mueller, Ph. D., Th. D.* 65 cts. (The Lutheran Literary Board, Burlington, Iowa.) Order from Concordia Publishing House, St. Louis, Mo.

The title of the essay given above is the one printed on the outside cover. The inside title-page states the subject to be "The Small Catechism of Dr. Martin Luther, a Most Precious Gift of the Reformation of the Church." The essay is divided into eight chapters, in which the author briefly sets forth the history and the excellencies of Luther's Small Catechism. The work is of small compass, comprising but thirty-seven pages,

but it appears in a make-up which may almost be called luxurious, there being five reproductions from the 1536 edition of Luther's Small Catechism; and the paper, printing, and binding are of a very attractive kind. Dr. Mueller summarizes well what the Lutheran Church and prominent educators have said in praise of Luther's Small Catechism. On account of its artistic appearance the book lends itself well for gift purposes.

Minutes of the 69th Annual Convention of the Augustana Synod of North America at Des Moines, Iowa. (Augustana Book Concern, Rock Island, Ill.)

In this publication, which really represents a formidable volume, the reader will find authoritative and complete information on the work of the Augustana Synod. The report proper comprises 353 pages, to which is added an appendix of about 150 pages containing statistical reports.

The firm of *Johannes Herrmann, Zwickau, Sachsen*, has published the following:—

1. **Das Warten der Gerechten wird Freude werden.** Kurze Betrachtungen fuer die Advents- und Weihnachtszeit. Dargeboten von *Martin Willkomm*. M. 1.25.

These are beautiful meditations on Scripture-passages for each day of the Advent season, including First and Second Christmas Day. We take pleasure in recommending this little collection to the brethren.

2. **Luther und die Musik.** Von *Dr. Karl Anton*. Dritte Auflage. M. 1.50.

This is a worthy discussion of the relation in which Luther stood toward music. The theme is an enchanting one, and the author has done his work admirably.

Allgemeines Gebetbuch. Herausgegeben im Auftrag der Allgemeinen Evangelisch-Lutherischen Konferenz (Lutherisches Einigungswerk). Sechste, voellig neubearbeitete Auflage. M. 4.50. (A. Deichertsche Verlagsbuchhandlung [Dr. Werner Scholl], Leipzig, Germany.)

This is an important publication to which we should like to draw the attention especially of those brethren who are interested in collections of prayers. The book consists of two parts. The first offers prayers exclusively, namely, prayers for every day, for the great festivals of the Church, and for special occasions, situations, and afflictions. The second part is called *Kirchenbuch*. It contains the three Ecumenical Confessions, the Augsburg Confession (Articles I—XXI), Luther's Small Catechism, and, in addition, prayers that have to do with official acts of the Church, such as Baptism and Confirmation. An appendix contains prayers for the Church, the pastor, and missions. The make-up of the book is in keeping with its stately contents.

The Faith of Lutheranism. By *Dr. J. L. Neve*, Professor of History of Doctrine and Symbolics, Hamma Divinity School, Springfield, O. 20 pages.

This essay was originally read before the Pittsburgh Synod of the United Lutheran Church at Rochester, Pa., and afterwards published in the *Lutheran Church Quarterly*. The interest which it aroused and which, no doubt, moved the publishers to print and spread it in pamphlet form

is perhaps explained by the peculiar principles which the author champions. On the one hand, he manifestly endeavors to lead his readers to a deeper appreciation of the Confessions of the Lutheran Church, while defending his Church against the charge of "a stationary creed and of a stagnant theology." On the other hand, he takes the attitude that the "Church of Christ, if it is a truly living Church, will continue to grow *through a deepening of the comprehension of Scripture*" (p. 20). "*This growth and further development must be on the foundations of the testimony of the apostles and upon the shoulders of our Fathers*" (p. 20). "We look upon our Confessions as *guides. They are not necessarily the last word. . . . Every age should try to make a contribution to further truth by a deeper understanding of Scripture.* In this way our dogmaticians *should develop from generation to generation.* We should not demand a *stagnant theology.* But all the sane development must be upon foundations laid in the ancient creeds and in the Confessions of the Reformation" (p. 10). "It is in the light of this Word that the Church of every age *must reexamine her confessional literature.* If in so doing she should gradually come to the conviction that *her religious experience has expanded and deepened to such an extent that she is ready for a restatement of the fundamental truths of Christianity,* then there is in principle *no objection to such a step*" (p. 6). In view of these statements, in which the author champions emphatically that sinister thing which has wrought such untold havoc in the Christian Church, — *Lehrfortbildung*, — we can readily understand why his essay should excite so deep an interest in the Merger at this time. It points to a new way, which the Church with which the writer is affiliated, seems very willing to go, but which will ultimately spell disintegration and ruin. For *Lehrfortbildung*, in the last analysis, has but one meaning, namely, *Lehrumbildung*; or development of doctrine means destruction of the Bible doctrine. We to-day can hope for no such expanding and deepening of our religious experience that it will be necessary to restate the fundamental truths of Christianity. Our Confessions are so deeply imbedded in the Holy Scriptures that every "expanding" or "deepening" beyond them is tantamount to a departure from the Word of God. The attitude of the author towards the Confessions is fundamentally wrong. To a loyal Lutheran the Confessions of his Church are more than mere "guides"; they are the clear, pure, and unadulterated declaration of the doctrines of God's Word. It is for this reason that he subscribes to them not *quatenus*, but *quia*, and this as a conviction based upon careful, conscientious study of both the Bible and the Confessions. Only a Church so grounded can hope to outlast the dreadful onslaught of enthusiasm and Liberalism. A Church that looks forward to "development of doctrine" is on the road to Liberalism by way of denying the *sola Scriptura, sola gratia, and sola fide.*

MUELLER.

The Family Service Book. 361 pages, 5½×8½. \$2.00. (The Board of Publication of the United Lutheran Church in America, Philadelphia, Pa.)

"*The Family Service Book* has been authorized by the Church [United Lutheran Church] and therefore takes its place beside *The Common Service Book* and other official publications to serve in fostering the devo-

tional life." In these opening words of the foreword the make-up and the purpose of this new book are stated. The departure which this new devotional book makes from similar books is that it provides a "complete form of service for each morning and evening of a week." That, however, is not altogether new, for Luther's Catechism, written in 1529, provides for such a service. There Luther says: "In the morning when you get up, make the sign of the holy cross and say: In the name of God the Father, Son, and Holy Ghost. Amen. Then, kneeling or standing, repeat the Creed and the Lord's Prayer. If you choose, you may also say this little prayer: 'I thank Thee, my heavenly Father, through Jesus Christ, Thy dear Son,' etc. Then go joyfully to your work, singing a hymn, like that on the Ten Commandments, or whatever your devotion may suggest." This form in Luther's Small Catechism has been expanded in *The Family Service Book* by adding versicles and a Scripture-lesson. Scripture-reading, as a rule, ought not to be omitted when the household worships at the family altar; for it is through the Word of God that we are kept in faith. In *The Family Service Book* Scripture-lessons are abundantly provided for, one for each day, on the basis of the church-year, the topical structure being indicated by titles at the head of each week. The Scripture-lessons are in most cases brief and are printed in full. Over one hundred prayers are given.

J. H. C. F.

Not Slothful in Business. By *Herbert A. Bosch*. 208 pages, $5\frac{1}{4} \times 7\frac{3}{4}$ inches. \$1.75. (Doubleday, Doran & Company, Inc., Garden City, N. Y.)
Order from Concordia Publishing House, St. Louis, Mo.

This is an excellent book. It strikes at the root of the financial trouble in the Church. It treats the financial question in the light of the Scriptures. It does not advise new methods, drives, money-making schemes, to relieve the financial situation, but, deploring the fact that some of these things have found their way into the Church, it advocates the use of the Gospel as the motive power for all good works. Says the author: "Stewardship is not arbitrary church legislation. It is the logical reaction of the human heart to the touch of the divine Spirit. It is the resultant consequence of conversion. It is the product of an evangelization; the spiritual compound, to borrow a chemical term, of the union of Christ with any human heart. It is the love of the heart for God, when the heart has come to recognize and realize the love of God for itself. The starting-point of stewardship, therefore, is not the imperative 'Love God and Christ,' but rather the declarative 'He first loved us.' The conviction of this truth will engender our love to God in return, which will express itself in vital, vigorous, virile stewardship. 'Evangelism' or 'evangelization,' bringing the riches of grace in Christ to man, making the salvation in Christ clearer day by day, must precede stewardship, which enlists the resources of man in the service of Christ and expresses his gratitude for the salvation that is in Christ. Therefore, in its challenges to service the Church must observe this theological and psychological precedence. Martin Luther observes the proper sequence and makes plain the Christological basis and motive for stewardship,—when concerning faith in Christ he says: 'Who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil; not

with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness.' In this order, Christ's service to a believer becomes the basis of his service to Christ. If the Church very correctly summons its members to serve Christ and perform a labor in the vineyard as a part of their stewardship, it must make sure that the motives are clearly presented and understood, or its members will not respond to the call. And with the aversion among Protestants to indoctrination, with the abandonment in many pulpits of Biblical and evangelical preaching, with the haste and lack of preparation and instruction anent reception into church-membership, with the ostensible desire for quantity rather than quality in members, the Church may ask whether the motive for stewardship has been presented or overlooked, whether it has been emphasized as essential, or mentioned as incidental in the plan of Christian living, whether the motive is causal or casual. The Church may well ask whether she is responsible for the little understanding at present of that inward urge which has always prompted Christian service, sweeping all things before it, and which still draws followers to-day to heroic achievement for Christ."

We heartily recommend the book not only to our pastors, but to our laity as well. The author of the book has correctly diagnosed his case and suggested the only remedy. His way is the Scriptural way, and that way, if followed, spells success. We must by the Gospel put more of the love of Christ into the hearts of our people; then they will also *show* more love to Christ in their daily lives and will *prove the sincerity of their love* also by more liberal giving for the Lord's work. "The improvement of the soul is the soul of all improvement." Only the good tree brings forth good fruit, and even the good tree must be pruned and nourished.

J. H. C. F.

The Case for Christianity. By *Clement F. Rogers, M. A.*, Professor of Pastoral Theology, King's College, University of London. 278 pages. \$3.00. (Harper & Brothers, Ltd., New York.) Order from Concordia Publishing House, St. Louis, Mo.

As long as men will attack Christianity, there will be new books written in defense of it. In a subtitle, Professor Rogers calls his work "An Outline of Popular Apologetics"; but it is far more than that. It is written in a popular style, but every page proves that the author is a scholar who has read voluminously and meditated profoundly on the subject which he treats. The quotations alone make the volume worthy of a place in the pastor's library. But what gives the book its real value is the fact that it has grown out of the writer's experience in defending Christian truth. For many years the learned professor made it his business once each week to face the heckling crowds of infidels, secularists, evolutionists, atheists, agnostics, etc., in Hyde Park, London, and to answer with dignity, but with true missionary zeal, their criticisms of Christianity. This proved to him a school in which apologists usually are not trained, a school of practical and applied psychology, in which he learned to think clearly, speak intelligibly, and argue convincingly. His arguments for the trustworthiness of Christianity, the spiritual significance of Christ, the moral

design in creation, and the intelligence and effectiveness of Christian theism can be studied only with pleasure by the Christian student. The book is not a complete work on Christian Apologetics, but it treats in a most satisfactory way two distinct parts: "The Christian Life and Religion" and "Christian Theology and Philosophy." Under the latter heading it treats such subjects as Creation, Order and Design in the Universe, Conscience, and Theism. The book, however, must be read with discretion; for he who reasons on religion quite easily rationalizes. Thus, what the author writes on behalf of free will holds in its proper sphere, but not in spiritual matters. The author also seems to be willing to admit that the story of the Fall is an allegory, though he energetically argues for the reality of sin. But where is the apologetic which is entirely free from objectionable points? Apologists, in their efforts to defend Christianity, have quite generally conceded too much to infidels. Professor Rogers's book is written for thinking men, and though not every statement he makes can be accepted by Lutheran Christians, it is nevertheless a rich source of precious apologetic material and, in addition, a fine guide to the true understanding of the modern unbelieving mind.

MUELLER.

A Youth Goes Forth. Unpublished Chapters from an Old-time Chronicle. By *Parker Hord*. 303 pages. \$2.00. (Fleming H. Revell Company.)

The youth of whom this story tells is David. The incidents of his life to the time when Saul was defeated are here narrated after the fashion of modern story-telling. The story takes full advantage of the dramatic qualities of David's eventful life, and the author has cleverly woven the various incidents into an ingenious plot, by which he sustains the interest of the reader throughout. He has made an honest attempt graphically to picture the youthful David to his readers and to produce a story worthy of this fine character of sacred history, so that the tale, after all, is worth reading. It is something different from the usual perverse sex stuff which modern fiction-writers force upon their readers. Yet the David of Parker Hord falls far behind the David of the Bible, and besides, the story as related in the sacred records is far more interesting, appealing, and instructive. In *A Youth Goes Forth* there lives and moves before our eyes the product of a man's creative genius; in the Bible we have God's story of one of His servants, an inspired record written for doctrine, reproof, correction, and instruction in righteousness, in a manner that is inimitable. Our dogmaticians have rightly declared that also the style of the Bible is a proof of its inspiration.

MUELLER.

Our Asiatic Christ. By *Oscar MacMillan Buck*, Professor of Missions and Comparative Religion, Drew Theological Seminary. 181 pages. \$1.25. (Harper Brothers, New York.)

Dr. Buck's book deals with the present status of Christianity in India and shows how Jesus is there coming into His own, in fact, is already held in high reverence by leaders among the Hindus and Mohammedans of that vast land. The author does not, however, prove that this means the acceptance of Jesus Christ as the Savior of the world, but only as a great human leader and teacher. Thus the *real* Christ is taken away and, as by the Gnostics of old, the attempt is made to fit Him into the schemes of different philosophical schools.

W. G. P.