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Perpetual Forgiveness.

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

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

(Continued.)

True, it has been noted that there is a difference between the first forgiveness and perpetual forgiveness. This we admit, just as there is a difference between the first breath of a new-born child and its breathing after that. And furthermore, with justification as it takes place for the first time other things are connected. It is, however, important to see clearly wherein this difference consists and wherein it does not consist, lest the foolish talk gain ground in our midst that a person is justified but once in his life and that after that there is nothing but sanctification. The first and foremost difference concerns the person who is justified. At the time of the first justification he is an enemy of God, who is under the power of darkness and in the bondage of sin; afterwards he is merely a sinner, for also the greatest saints remain sinners to the grave. From this follows the second difference: the first justification translates from the state of wrath into the state of grace, from guilt into favor; perpetual justification keeps one in favor. The third difference is this: the first forgiveness which one obtains coincides with regeneration; perpetual forgiveness does not. On the other hand, the difference does *not* consist in the nature of the divine operation; it is the same act by virtue of which God regards Saul at Damascus and Paul at Philippi righteous. Nor should one say that the first act of God is called justification and the second simply forgiveness; for justification and forgiveness are one and the same thing. For when Paul calls the man blessed "unto whom God imputeth righteousness without works," he, in order to prove this statement, appeals to the word of the psalmist: "Blessed are they whose . . . sins are covered." Rom. 4, 6. 7. So Paul understands what David says of forgiveness as referring to justification. And Acts 13, 38. 39 he declares: "Be it known unto

BOOK REVIEW.

The Story of the Catechism. By *Th. Graebner*. 147 pages. 75 cts.
(Concordia Publishing House, St. Louis, Mo.)

This year, 1920, is the four-hundredth anniversary year of the publication of Luther's Catechism. The *Story of the Catechism* by Prof. Th. Graebner offers an abundance of valuable and interesting historical material with many illustrations. The table of contents reads as follows: "Darkness, At Daybreak, The Year of Grace 1520, The Six Chief Parts and Their Arrangement, Conservatism and Progress, The Supremacy of the Small Catechism, In Home, School, and Church, The Triumphant Course of the Catechism through the Countries of Europe, A Basketful of Catechisms, The Catechism in English, The Red Man Begins to Read, Luther on the Catechism, What Luther's Contemporaries Thought of the Catechism, Modern Estimates." It goes without saying that every pastor and every teacher, to begin with, ought to send for a copy of this book and, after having given it a careful reading, recommend it to their people. Why not try to place a copy of this book in every one of our homes early in this anniversary year, so that parents and young people will read it and learn better to appreciate and to love their Catechism? Professor Graebner's book is so well gotten up that it deserves wide distribution. May we also suggest that our congregations place a copy or two of this book and a few copies of the Small Catechism itself (perhaps in the Schwan edition) in our public libraries. We ought to use the opportunity which the four-hundredth anniversary year affords us to put Luther's Catechism into the hands of many outside of our Lutheran Church.

J. H. C. F.

The following *Synodical Proceedings* have appeared: —

1. Of the **Iowa District**, at whose sessions a German paper was read by *Rev. Th. Stephan* on a "History of the Iowa District" and an English one by *Rev. J. E. Rich. Schmidt* on "What Is God?" 40 cts.
2. Of the **Michigan District**, at whose sessions *Rev. F. A. Hertwig* read a German paper answering the question, "What Does the Lord Jesus Expect of His Disciples in Reference to the Expansion of His Kingdom?" 45 cts.
3. Of the **Central District**, at whose sessions *Prof. E. C. Lewerenz* read a German paper on "The Holy Ghost and His Work," and *Rev. W. Nordsieck* an English paper on "The Future of Our Christian Day-schools," of which only the theses are given in the printed report. 55 cts.
4. Of the **Western District**, containing no printed essay. 10 cts.
5. Of the **Central Illinois District**, at whose sessions a German paper was read by *Rev. E. F. Mueller* on Article XVI of the Augsburg Confession: "Of Civil Affairs," and an English one by *Prof. L. Wessel* on Article XVII of the Augsburg Confession: "Of Christ's Return to Judgment." 20 cts. — Order all the above from Concordia Publishing House, St. Louis, Mo.

The Evening Sacrifice. By *Edw. W. Schramm*. 449 pages. \$2.50.
Order from Concordia Publishing House, St. Louis, Mo.

This book of sermons, written by an experienced pastor of the Ohio Synod, purposes to supply the busy pastor with special sermons for evening services. It contains nine groups of sermons: four for Advent, five for the Epiphany season, nine for Lent, six for the Easter-Pentecost season, and five series of sermons for the Trinity cycle. These five series are entitled: "Spiritual Diseases and Their Cure; Sermons on Missions; The Christian and Afflictions; Gems from the Psalms; Sermons on Stewardship." Some of the themes at first appear as rather startling or sensational, but they are based upon passages that suggest them, and the sermons are well built up on the texts. The reviewer has not read every sermon, but those which he studied he found to be orthodox in content and well organized as to form. We do not recommend them to pastors who are looking for material which they can simply memorize and then inflict upon their poor congregations. Even Luther's sermons should not be used in that way, nor Walther's nor Sieck's; but to preachers who know how to use sermon material these discourses will open rich treasures of splendid, practical theology. The author's style is excellently adapted to pulpit oratory and merits special study.

MUELLER.

Altar Lilies. By *Gerhard E. Lenski*. 32 pages. 30 cts. Order from Concordia Publishing House, St. Louis, Mo.

This is a novel gift for confirmands, beautifully printed, bound, and made up, and containing appropriate admonitions for the newly confirmed.

MUELLER.

APOLOGETICS.

1. **What Is Wrong with New Thought?** By *Thomas T. Holloway*. 30 pages. 25 cts. (Biola Book Room, Los Angeles, Cal.)
2. **We Can Surely Believe.** By *Howard Agnew Johnston, Ph. D., D. D.* 143 pages. \$1.50. (Fleming H. Revell Co.)
3. **Man's First Disobedience.** An Interpretation and Defense of the Biblical Narrative of the Fall of Man. By *Leander S. Keyser A. M., D. D.* 81 pages. 75 cts. (The Lutheran Literary Board, Burlington, Iowa.)
4. **The Philosophy of Christianity.** By *Leander S. Keyser, D. D.* 266 pages. \$2.25. (The Lutheran Literary Board, Burlington, Iowa.)

The four books which for the sake of convenience we have here grouped together exhibit an array of proofs on behalf of Biblical truth against the falsehoods of pantheism, agnosticism, and atheism. *What Is Wrong with New Thought?* is a letter written by a Christian layman to a friend interested in the New Thought movement and discusses and refutes the errors of the New Thought as set forth in Ralph Waldo Trine's book *In Tune with the Infinite*. The author shows that the philosophy of the New Thought is merely an idealistic pantheism, "inferior even to the materialistic pantheism of the past century"; that it denies the true nature and divine personality of God, the Holy Trinity, the deity and divinity of Christ, His atonement on the cross, the dreadful consequences of sin, and

the possibility and necessity of redemption through the blood of Christ. While brief, it is sufficiently thorough in proving that the New Thought is a most insidious, dangerous, and pernicious antichristian cult.

We Can Surely Believe consists of eleven lectures against atheism, delivered by Rev. H. A. Johnston, of Immanuel Presbyterian Church, Milwaukee, Wis., before his congregation in the regular Sunday morning services. It is directed against the atheist propaganda carried on by the American Association for the Advancement of Atheism, the advocates of Mechanistic Psychology, etc. The defense of Christian truth is conducted in simple, popular language, which the common man who is unacquainted with the technical terms of philosophy may readily understand. We recommend this book especially to pastors who are looking for material for lectures against the atheistic propaganda that is carried on to-day. As all *apologetic* works, so also this must be used with care and caution.

The two books just reviewed were written by Reformed writers; the last two are the literary products of a renowned apologist within the Lutheran Church. The first, *Man's First Disobedience* was published at first by the Macmillan Company in 1924 and is now distributed by the Lutheran Literary Board. It is a defense of the Biblical narrative of the fall of man, which the author rightly receives as a historical record that is literally true. The book is brimful of apologetic material, especially chaps. II, III, and IV, in which the author refutes with irresistible logic the "non-historical views," meets the "ethical objections" of doubters, and defends the "historical interpretation" of the story of man's fall. No student of apologetics would miss the able author's unanswerable arguments when he deals with the rationalistic views of skeptics who on the basis of their prejudiced minds reject the Word of God as a myth. His logic is clear, convincing, and final. However, the author ventures on dangerous ground when he approaches the realm of the unknown on which divine revelation has not spoken with clearness. Again and again he suggests explanations which are merely suppositions, utterly devoid of Scriptural proof. This is a danger which besets every apologist as he seeks to explain by reason what Scripture has not accounted for. As an instance we quote this sentence: "The cosmos as God made it contained a vital principle or force capable of imparting to man perpetual physical life or continuous existence without decay or death" (p. 68), or: "Then this life principle, residing seminally in the tree of life, would have permeated and possessed in all fulness the entire natural cosmos, making of every tree a tree of life" (p. 69), or: "God saw that it was better to create moral beings, even though they might sin, . . . than either to live in lonely isolation [*sic*] forever or create an unmoral universe filled with mere automata" (p. 65). Sentences such as these and scores of others found in the book go beyond the sphere of apologetics and not only weaken the stand of the Christian apologist, but also frustrate his very purpose. The Christian apologist must curb both his reason and imagination as he sallies forth to defend the truth divine; his business is not to supplement Scripture by reason, but to prove how unreasonable unbelief is. In this point, however, Dr. Keyser succeeds well, and for this reason also this one of his many valuable works on apologetics deserves the careful study of all who are interested in the defense of Scripture.

The Philosophy of Christianity. This volume is the culmination of Dr. Keyser's literary activity in apologetics and includes much of the material, though in a different form and connection, which he has offered before in briefer works. Its purpose is to show that Christianity is able to set forth an "adequate world view" or "an adequate explanation of the universe and all its varied phenomena." Its conception both of God and of the universe is satisfactory to the human mind; indeed, it alone is satisfactory. It is in this sense that the author speaks of the "philosophy" of Christianity.

In perusing the book the reviewer was impressed by the immense amount of research which the learned author has put into it. Dr. Keyser is easily the leading apologist of the Lutheran Church of America, and he deserves credit for the pioneer work which he has done in this field. His grasp of the subject and the lucidity with which he presents his material make his works on apologetics worthy of careful study. As a Lutheran, too, who professes the plenary inspiration of the Bible, he is in a position to defend Biblical truth much better than the ordinary Reformed apologist, whose conception of inspiration is usually quite indefinite. But if these features go far to recommend this volume, there are others which cannot be considered so favorably. The chief value of Keyser's *Philosophy of Christianity* lies in those chapters in which the author deals with the refutation of antichristian theories and non-Christian world views and religions. Here he is at his best, and the Christian reader is made to admire his clear reasoning and his convincing logic. The book, too, is good reading when it deals with the positive elements of apologetics, as, for example, with the truth and reliability of the Bible, the reality of sin, the sublime Biblical conception of God, the need of redemption, the wonderful way of salvation through Christ, the fruits of faith, etc. However, it fails tragically when it attempts to analyze and demonstrate before the forum of reason the mysteries of the Christian faith, such as the Holy Trinity, the incarnation, conversion, or the new birth, etc. Even the enlightened reason of the believer is unable to fathom these depths of divine wisdom; much less can they be rendered intelligible to the unenlightened reason of natural man. The sections in which this feat is attempted fairly teem with sentences that are inaccurate, indefinite, and downright false and misleading. Thus the doctrine of the Triune God is not "a necessary postulate of redemption" in the sense in which it is argued on page 121, where the author asserts that three persons were required to "uphold the cosmos and at the same time sustain the divine person who had humbled Himself." Nor does it follow that a "being who has three psychical foci is richer in self-consciousness than a being who is possessed of only one" (p. 123). When describing the mystery of the incarnation, the author speaks in sentences that smack of the doctrine of the modern kenosis of the Logos. "Only after His resurrection did He assert that all authority in heaven and on earth was His. This authority was fully restored to Him when He ascended to the right hand of the Majesty on High" (p. 130). In view of some of the preceding statements this certainly may be interpreted in a manner which the author would himself deprecate. When speaking of conversion, the writer says: "The Holy Spirit carries the

stimulus to the mind; then the mind responds by coming to a consciousness of its condition. Such a disturbance of his state of carnal security is necessary if he is to be saved. . . . But the man is not yet able to believe actively on Christ at this point; therefore, if he is penitent and unresisting,—a condition that might be called passive faith or the faith of complete surrender,—the Holy Spirit begets a new spiritual life within him, by which he is enabled, through his newly begotten powers, to exercise faith actively in Jesus Christ. By this process we note that the Holy Ghost begets in the non-resisting soul the ability of faith, and then the subject must use that ability, just as he must use any other ability divinely conferred upon him" (p. 231). If the charge of synergism is raised against the author on the basis of such statements, there is reason for it, for just so synergistic Lutherans have invariably explained the process of conversion.

However, to cite just such passages in which error is or may be latent is not quite fair to the many places in which the author's testimony against falsehood is splendid. Passage after passage might be quoted which are patterns of excellent representation of the Biblical truth. There is so much that is very good in the volume that it is a notable contribution to apologetic literature. Only, the volume must be studied with judiciousness. It is not a book for children, but one for mature minds, which are able to distinguish between gold and stubble. Nor can it be read in a hurry; it requires painstaking effort to master the pages of close reasoning and subtle argumentation. He who is willing to do this will be well repaid for his efforts.

MUELLER.

Pleadings for Righteousness. By *George B. Winton*. 225 pages, 5×7½. \$1.00. (The Cokesbury Press, Nashville, Tenn.)

This is one of a series of books issued by the Cokesbury Press under the general title "Leadership Training Series." It bears the subtitle "Studies in the Prophecies of Amos and Hosea." The book is of some value to one who is trying to get the background of the social and economic conditions at the time of these two prophets. If read with this purpose in mind, it will serve well enough. But the author has not succeeded in drawing a picture of the salvation through the merits of the Messiah, which is clearly the background of also these books. His discussion of sin and redemption is inadequate. The salvation of mankind, in the Old Testament as well as in the New, is not merely due to the goodness of God. To the statements at the end of the book that "the Lamb was slain from the foundation of the world; Calvary but served to embody, to visualize it, to make it articulate, concrete, evident, indisputable" (p. 224) should be added the clear statement that it was and is the grace and mercy of God in and through the vicarious atonement of Christ that brings salvation to sinful men.

K.

Religious Education and the State. By *Jerome K. Jackson* and *Constantine F. Malmberg*. 195 pages, 5×7½. \$2.00. (Doubleday, Doran & Co., Garden City, N. Y.)

The material for this book was collected by Professor Jackson, late Dean of Men at Gettysburg College, but the organization of the manuscript, after the death of Dean Jackson, was in the hands of Professor Malmberg,

Associate Professor of Philosophy at the same institution. The thought upon which the study presented in this book is based is wrong, namely, that the State can and should make religious education one of its functions. Fortunately this aspect does not appear often in the discussion and is never prominent, while the objective presentation of the present status of Bible-reading in the public schools, of public-school time devoted to religious education, of week-day schools for religious instruction and their relation to public-school education, of high-school credit for Bible study, and of related questions is well treated. Of particular value is the appendix, which occupies a little more than half the book, presenting the actual text of many laws and court decisions which are of interest in this connection, including the Oregon Compulsory Education Bill and the legal decisions relative to this bill. In view of this fact the price is not too high.

K.

Child Nature and Nurture According to Nicolaus Ludwig von Zinzendorf. By *Henry H. Meyer, Ph. D.* 229, pages, 6×9. \$2.50. (The Abingdon Press.)

This book, which shows a wide and thorough acquaintance of the author with the various publications of the founder of the Moravian Brethren and is written in a rather sympathetic vein, describes the unbounded energy of the man who labored in three countries in an effort to establish his views. But the study clearly uncovers likewise Zinzendorf's lack of sound doctrinal basis, his unionism, and his *Schwaermerei*. His catechetical productions, both as to form and content, fall very much short of the Lutheran ideal. For a man of his type to try to improve upon Luther's Catechism was an unfortunate mistake. Many of the sections given from Zinzendorf's catechetical writings show a strange confusion and a lack of precise doctrinal application, as in the section devoted to the Fourth Chief Part of Luther's Catechism, "On Baptism." Nor is the teaching of Zinzendorf adequate on this point; for in his effort to avoid the *ex opere operato*, he falls into the opposite error and weakens the power of Baptism (pp. 44 ff.). The author of the book has interpreted the meaning of Zinzendorf, when he states (p. 47): "Baptism is thus the memorial, not the means, of man's salvation." Evidently the author himself does not write from the basis of a clear understanding of the Lutheran position, as when he states that the suffering and death of Christ cannot be considered suitable material for the religious instruction of children (p. 63). On page 75 he ascribes Paul Gerhardt's hymn *O Haupt voll Blut und Wunden* to Luther.—If one wants to have a great deal of material on Zinzendorf in a small compass, this book will serve his purpose. K.

The Shepherd Psalm. Naomi of Ruth. Facing Calvary. By *William Evans.* 50 cts. each. (The Bible Institute Colportage Association.) Order from Concordia Publishing House, St. Louis, Mo.

The meditations contained in these three dainty booklets present their subject-matter in simple language and with great warmth of feeling. There is also a wealth of illustrations, mostly apt, and of poetry, some of it mediocre. One cannot accept all the exegetical conclusions and will reject some of the doctrinal statements. The author, for instance, distinguishes between backsliding (the subject of "Naomi") and apostasy,

the term *backsliding* being expressive of the Calvinistic doctrine of the Perseverance of the Saints, puts experience above Scripture, and says too little, in the Lenten meditations, on the forgiveness of sins. The meditations thus require a careful reader. The thoughtful reader, however, will profit by their earnestness. Besides, he can glean much useful sermon material from them and will learn the force of simple diction. A few samples: "He saved others; Himself He cannot save" was the cynical, skeptical, tantalizing slur His enemies exultingly cast into His face as He hung there upon the cross in our place. And it was true, too. Not, however, in the sense in which the cynical and hypocritical Pharisees hurled these words at the divine Sufferer, but in a sense deeper, truer, and more far-reaching than they even imagined. Had He saved Himself, He could not have saved others. We live because He died; we laugh because He wept; we reign in life because He surrendered to death. True, He could not save Himself; for to come down from the cross would mean defeat and loss for the sinning sons of men."—"Listen, ye parents! You have taken your children to the theater; have you taken them to church? You have taught them to play cards; have you taught them how to handle their Bible? They have seen you on your feet, dancing; have they seen you on your knees, praying? When you stand in the presence of the Judge and King in that Great Day, will your children be there with you?"—"Do you know that since Matt. 28, 19 was spoken by our Lord, after these twenty centuries since the uttering of that parting commission, there are now, in this day, 25,000 different districts in the non-Christian world, every one of them containing 25,000 individuals, who know not Christ or the Gospel? This is the Church's shame—shall we say crime?"

E.

How to Speak Effectively without Notes. By *Robert E. Speer*. 28 pages, $4\frac{3}{4} \times 7\frac{1}{4}$. 50 cts. (Fleming H. Revell Company.)

This book is a reprint of the original published ten years ago. We have had a copy on our book-shelves for some years and do not hesitate to say that it contains very good pointers for preachers. But while we heartily approve of preaching without notes in the pulpit,—such free delivery being, in fact, the only kind that ought to be advocated for any public speaker,—we cannot approve of not writing the sermon in full. Writing makes for clarity of thought, exactness of language, and compact brevity—qualities of a good sermon. Only the very exceptionally experienced preacher can dispense altogether with writing his sermon in full and speak well from a mere sketch; and even then he will find it necessary, as Speer suggests, "to go over it again and again and again in his mind." Says Speer: "I have gone over a speech from twenty to forty times in my mind." After a preacher has been in the ministry about fifteen years, he may with some advantage try—perhaps he ought—to write out one sermon in full and preach another from a detailed sketch. Also the latter method, however, will demand very careful study on his part, even as to the expressions and words to be used. And let us keep in mind that a written sermon ought never to be recited; the preacher, being full of his subject, should speak in a conversational tone. Our readers will find it well worth while to buy and read Speer's book.

J. H. C. F.