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Concordia Triglotta.

PROF. TH. GRAEBNER, St. Louis, Mo.

For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. *Rom. 10, 10.*

I.

In 1917, the quadricentennial year of the Reformation, the Synod of Missouri, Ohio, and Other States passed a resolution to publish, as a memorial of the Jubilee, a German-Latin-English edition of the symbols of the Evangelical Lutheran Church. In the present year, memorable as the quadricentennial of Luther's epochal confession before Church and Empire at Worms, the task was completed, and the trilingual Concordia is now on the market.

The writer approaches with some trepidation the task, with which he has been commissioned, of writing an announcement of this volume for the THEOLOGICAL MONTHLY. The publication of the *Triglot Concordia* is more than a bold book-making venture; it is more than an achievement of Christian scholarship even; it is an event that marks an epoch in the history of the Lutheran Church. A century hence, if the world stands, it will be easier to appraise its importance than it is to-day, when with eager eyes we are scanning the pages of this fine volume, with the faint odor of bindery still upon it. Even a generation hence there will be a better perspective than we possess to-day, to measure its importance to the Church of the Reformation and to the kingdom of God. And this all the more so if it is true, as we hold it to be, that the Lutheran Church is even now entering upon a new era of growth and development, greater than any of the past. Who, then, standing at the threshold of a new day for Lutheranism, shall say what this book, containing the history of its great trials and the memorials of its triumphs, the platform upon which it invites the Church Visible to unite for future labor and conquest, — what this *Concordia Triglotta* means to the Church of the coming years?

So much we can discern even now, that its publication at this time will hearten every faithful disciple of Luther in the age of conflict that lies ahead. For let it be said, if there ever was an age in which men ought to hesitate before venturing the issuance

BOOK REVIEW.

The Abingdon Press, New York:—

Modern Premillennialism and the Christian Hope. *Harris Franklin Rall.* 242 pages. Appendix and bibliography, 10 pages.

Premillennialism, Non-Scriptural, Non-Historic, Non-Scientific, Non-Philosophical. *George Preston Mains.* 160 pages. 16mo. Cloth.

The Methodist Book Concern, New York:—

The Return of the Redeemer. *George P. Eckman.* 275 pages.

The Second Coming of Christ. *James M. Campbell.* 136 pages. 75 cts.

The Millennial Dawn Heresy. An examination of Pastor Charles T. Russell's teaching concerning the purpose of the second advent and the Millennium, as set forth in his published books and papers, *The Divine Plan of the Ages*, and others of similar import. *E. L. Eaton.* 12mo. 153 pages. Cloth.

Every now and then the Church must pass through some particular craze of frenzied enthusiasm. Of late premillennialism has had its vogue, and at this writing still perturbs the minds of not a few in many Protestant denominations. Though not as violent as its sterner advocates and prophets, the Adventists and sects of similar tendencies, the interdenominational adherents of premillenarianism have nevertheless done much to bring the ancient question concerning the millennium to the front; and although they have not in all cases pronounced those who refused to agree with them heretics and unbelievers, they have none the less earnestly urged the acceptance of their belief. These endeavors have resulted in many newspaper and magazine articles, in which contrary opinions have been set forth with much vigor. Also there has been quite a number of books treating the subject *pro* and *con*, so that the reader who desires information on the subject need not search in vain. The above-named books are written in criticism of premillennialism, and are fair examples of what the opponents of premillenarian belief have to say. *Modern Premillennialism and the Christian Hope*, by Harris Franklin Rall, is by far the largest and the most scholarly of the series, though in setting forth the Christian hope as the author conceives it, he becomes rather vague and elusive. Does he believe in the realization of Christ's kingdom through the universal preaching of the Gospel on earth? Or is it a kingdom of righteousness brought about by Christian social service? While Parts I and II give the reader interesting and comprehensive information regarding ancient and modern premillennial theories, Part III, in which the writer sets forth what he con-

ceives to be the true latter-day kingdom of Christ, is very diffuse and disappointing. Then, too, the writer believes neither in verbal inspiration nor in an infallible Bible. Throughout the book there are sentences and paragraphs which one cannot accept as true. — The purpose of *Premillennialism* by George Preston Mains is to show that the claims of premillennialists are non-Scriptural, non-historical, non-scientific, and non-philosophical. As an example of its terse and trenchant criticism we offer the following paragraph: "The movement merits counteraction. If it be fundamentally false, it may be productive of serious damage. Its propaganda has behind it the soul of earnest leadership. The earnest agitator, often misled and misleading, is a person not always to be treated with indifference. If sincere, he needs instruction and persuasion. If vicious, he needs to feel the majesty of truth against which he arrays himself. Premillennialism is not a cult to be underestimated. The evident awaking of scholarly thought in these very days in refutation of premillennial positions is evidence itself of a growing conviction that the movement no longer should be allowed to pass unchallenged." (p. 51.) "If history teaches anything, it is that God's calendar of final events is not in the slightest measure regulated or controlled by any human jugglery of numerals. It may be accepted as axiomatic and indubitable, whatever temporary clamor or enthusiasm may cry to the contrary, that any philosophy or theology which does not bear the final approval of history is a system of thought not to be trusted." (p. 55.) — George P. Eckman's *The Return of the Redeemer* is a confutation of premillennial vagaries on the basis of Scripture. While less scholarly than the foregoing, it is clear, forceful, and sincere, leaving no principal issue untouched. No reader can lay it aside without having derived great benefit from it as regards a sober judgment of the Scripture-passages concerning Christ's coming. There is an indescribable sanity pervading its pages which easily convinces the attentive reader that what has been written is in the main Scriptural truth. — *The Second Coming of Christ* by James M. Campbell sets forth the claim that the promise of the *parousia* is fulfilled in Christ's abiding presence, He being personally and spiritually present, and that any future coming of Christ to man must be upon the plane which He now occupies. The truly eschatological character of His coming is thus denied and the problem solved in a manner that contradicts Scripture. — *The Millennial Dawn Heresy* by E. L. Eaton is a positive, vigorous challenge of every doctrine and every distinct feature of the Millennial Dawn theory. Being based upon six public debates with "Pastor" Russell in Carnegie Music Hall, Allegheny City, in 1903, it constitutes the author's "ungarbled account of his reply to the false doctrines and extravagant inventions published by the 'Watch Tower Bible and Tract Society,' somewhat more vaguely known as 'Millennial Dawn'." Although one may not subscribe to every interpretation and application of the proof-texts advanced, yet on the whole this little book stands out prominently before others by reason of its clear and forceful and, on the whole, Scriptural argumentation. Eckman's *Return of the Redeemer* and Eaton's *The Millennial Dawn Heresy* afford the reader a good insight into the premillenarian controversy and strong weapons with which to defend the clear truths of the Word of God.

Geo. H. Doran Co., New York:—

Paul the Interpreter of Christ. *A. T. Robertson, M. A., D. D., LL. D., Litt. D.* 155 pp., 5½×8. \$2.00.

Into this volume Dr. Robertson, the well-known Baptist scholar, has collected a number of essays dealing with the career, character, and doctrines of the Apostle Paul. It is a pleasure to read what this great teacher of New Testament Greek has to say about the versatility of Paul, his relation to the state, to the young preachers, to congregations and the Church at large. Dr. Robertson takes issue with the naturalistic school of criticism on every point, especially stressing the historicity of the Jesus of the gospels and of the Paul of Acts and the epistles. He holds that Paul actually had "an objective vision (of Christ) on a par with the resurrection appearances," a statement which itself is sufficient to establish his agreement with the traditional position of Christian believers. A special chapter is devoted to the demonstration of Paul's belief in the deity of Jesus Christ. Throughout, the book contains illuminating reflections on the character and work of the great apostle, sometimes uttered with epigrammatic terseness, always with a recognition of the needs and problems of the Church in our own day.

The denominational bias of the author leads him into constructions of the Pauline system which are not so satisfactory. An entire chapter is devoted to the argument against the "sacramentarian" interpretation of the apostle's teaching, especially with regard to Baptism. The symbolism of Rom. 6, 3—6, where Baptism is referred to in terms of burial and resurrection, is made to prove that Paul did not regard Baptism as a regenerating means of grace,—though the author admits that there are "ambiguous passages" which must, he says, be read in the light of those which bear a symbolical view of Baptism. Sound hermeneutical principles, however, require that texts which are figurative in language be interpreted in the light of passages that speak without figure. Certainly, the meaning which Robertson carries into 1 Cor. 1, 14—17, as if Paul "did not consider Baptism his task," cannot be accepted in view of such sayings as 1 Cor. 12, 13, Eph. 4, 5, and the plain record of Acts 19, 1—5. The regenerative power of Baptism is certainly taught Gal. 3, 26. 27 and Titus 3, 5.

The antiunionistic teaching of Paul is well set forth in the chapter on "Paul's Ecclesiastical Independence," which stresses the dependence of church union on unity of confession. But when the author mentions only two lines of cleavage in the visible Church,—the episcopacy (against Anglicanism) and "sacramental salvation" (against Lutheranism?), and omits all reference to the line of cleavage which modern liberalism has drawn athwart the Church of our day, and which is destroying the spiritual union of Christendom where it still expresses itself in outward union, he has missed an opportunity to bear testimony where testimony is most needed to-day.

GRAEBNER.

The Child. Its Relation to God and the Church. *Carl F. Eltzholtz.* The Methodist Book Concern, New York. 56 pp., 4¼×7. 50 cts., net.

Of interest chiefly to those of our pastors who desire first-hand information on the exact status of conservative thought in the Reformed Churches on such questions as Original Sin, Baptism, Conversion, and the Nurture of Children.

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