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Book Review. - Literatur

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Book Review — Literatur

The Fatherly Rule of God. A Study of Society, State, and Church. By Alfred E. Garvie, D. D., Th. D. "Render unto Caesar the things that are Caesar's; and unto God the things that are God's." The Abingdon Press, New York. 256 pages, 7×4¼. Price, \$1.25.

Dr. Garvie, a leading theologian of England (Congregationalist) and a leading figure in the Stockholm Conference ("Life and Work") and in the Lausanne Conference ("Faith and Order"), names "as the subject of this volume the relation of the State and Church." "That there may be co-operation and not conflict, it is necessary to define the functions of the State and the mission of the Church." (P. 69.) It is equally clear that a false conception of these respective functions will produce a wrong conception of the relation of Church and State, a harmful cooperation. Now, Dr. Garvie's definition of the functions of the State is not Scriptural. First, he rejects that view as "absolutely false that God has appointed the State as a restraint on sin by the exercise of force" (p. 28; cp. p. 166). And, mainly, he would have "the activities of the State" to be "a *præparatio evangelica*" (p. 169), "a 'tutor unto Christ'" (p. 86). The State must be dominated not merely by "the Natural Law of God as Creator," but also by "the grace of God as Father, redeeming and reconciling in Christ" (p. 177). The State must shape its policy in accordance with Christian ethics and dare not neglect religious education (p. 205. 66). And what is the mission of the Church in this sphere? The Church must "encourage and even summon Christian men and women individually to accept their responsibility as citizens" (p. 169). That is most Scriptural. But Dr. Garvie adds: "Hitherto the Church has recognized" that as her duty; meaning that she must do more, and that is "to bring all the kingdoms of this world into captivity to the kingdom of the Son of God" (p. 165; see page 87: "This view," advocated by Dr. Garvie, "was condemned at the Stockholm Conference by some of the Germans present as Anglo-American activism"). In accordance with this view the Church must "advise the State as to the application of the principles of the divine revelation to the concrete situation of the nation at the time," must "instruct the nations and their rulers in the ways of the Lord," must insist on the "authority of the Church" when thus advising and instructing (p. 173 f.), "must make itself competent by adequate knowledge of all the relevant facts to offer sound judgment," and the "politicians are not justified in resenting the advice of the Church as illegitimate interference" (p. 190 f.), must not heed "the coward cry 'No politics in the pulpit'" (p. 187). Yes, "to urge the full acceptance of the obligations which the Covenant of the League of Nations imposes or any other treaties or pacts which aim at mutual protection against aggression, seem to me aims about which the Christian Church cannot be indifferent or inactive, but must be insistent in pressing as an obligation on the State" (p. 189). If these be the respective functions of the State and the Church, if their work thus overlaps (Dr. Garvie himself states that in this system "the spheres of Church and State are consequently overlapping in greater measure,"

p. 165), the two powers will be in constant conflict, and whatever cooperation they devise will be harmful. — Dr. Garvie enunciates some good principles ("However great a nation may be, it is idolatry to put it in place of God," p. 163. "I believe that the Church can own no authority but Christ's," pp. 103. 173. "Not all citizens are members of the Church, and consequently the principles of Christ cannot be carried out in the State as they ought to be," p. 185), but if he gets the State to engage in religious activities and the Church to act as adviser of the State, chaos will result.

Incidentally we note the following. Luther subscribed to the principle of *cujus regio, eius religio*, because he "distrusted the Christian people as the directing and controlling agency in the Church" (pp. 121. 144. Dr. Garvie makes these statements, he says, on the authority of Troeltsch). The Lutheran Church teaches consubstantiation. And Luther "bound up the truth of Christ's presence in the Sacraments with an artificial metaphysics" (p. 126). "In the incarnation we recognize a fresh stage in the process of creation, the suprahuman stage of a divine-human order of the sons of God." (P. 30.) "We may think of evolution as the divine method of creation" and ascribe to man "an animal ancestry" (p. 25 f.). "Such phrases as natural corruption, total depravity, original sin, have for me become anachronisms." (P. 28.) "Nor is the Sermon on the Mount a second Decalog, although the author of the first gospel, a Jew, writing for Jews, represents it as being so. The author of the fourth gospel corrects that error." (P. 183.)

We are in hearty accord with a number of statements in this book and urge their earnest consideration: "The voice of the Church does not impress the world with its authority because it often is little else or more than an echo of its clamors." (P. 115.) "There should not be any sphere of human life and work to which the Christian standards should not be applicable." Even though one "who tries to live and act as the Christian ethics, taken literally, requires, appears to the world a fool . . . ; yet he is 'God's fool'" (p. 205). "Luther's teaching on the corporeal presence of Christ in, with, and under the elements "upholds" the objectivity of grace, whether faith responded to it or not; always available, whether accepted or not. To a subjective individualism, which lays such stress on the receptivity and responsiveness of faith as to give the impression that the human condition is creative of the divine reality, instead of recognizing that it is the divine reality of grace which evokes the human faith, this teaching is a salutary correction" (p. 126).

TH. ENGELDER

Das Neue Testament unsers Herrn und Heilandes Jesu Christi nach der deutschen Übersetzung D. Martin Luthers. 606 Seiten. „Die Psalmen.“ 179 Seiten. Anhang: 30 Seiten. 4¼x7. In biegsamen Leinwandband, mit Rücken- und Deckeltitel gebunden. Privilegierte Württembergische Bibelanstalt, Stuttgart. Preis: M. 2.40.

Die obengenannte Bibelanstalt in Stuttgart fährt unermüßlich fort, handliche und schöne, große und kleine Ausgaben der Bibel zu besorgen. Hier liegt eine sehr feine Ausgabe des Neuen Testaments vor, mit schönen Typen auf dünnem Papier gedruckt, und zwar fortlaufend, so daß zwar die Verse angegeben, aber nicht in Absätzen gedruckt werden. Der Text ist in Abschnitte eingeteilt, die

durch treffende Überschriften bezeichnet werden, und wichtige Stellen sind in Fettschrift gedruckt. Überall sind auch im Text die Evangelien und Episteln des Kirchenjahrs als solche bezeichnet, und außerdem sind andere Perikopenreihen angegeben. Besonders wertvoll ist jedoch, daß vor jedem biblischen Buche die trefflichen Vorreden Luthers stehen, die nach aller Urtheil das Beste sind, was in so knappem Umfang zur Einleitung in ein Buch je geschrieben worden ist. Am Schluß finden sich dann verschiedene Anhänge, nämlich zuerst einzelne Sach- und Worterklärungen, dann eine Zeittafel, ferner Schriftabschnitte für besondere Fälle des Lebens, weiter ein Wegweiser in die Heilige Schrift, nämlich ein alphabetischer Nachweis von Schriftstellen für die wichtigsten biblischen Begriffe und Tatsachen und endlich eine Bibelfestafel für jeden Tag in zwei Jahren. Den Schluß machen biblische Karten und einige treffliche Abbildungen biblischer Stätten. Die Worterklärungen sind zum Teil recht gut, manchmal freilich auch, wie zum Beispiel bei dem Wort „Hölle“, nicht durchweg richtig. Und der Text, wie wir schon öfters bemerkt haben, ist leider nicht der unveränderte Luthertext, sondern der sogenannte revidierte. Wir müssen aber doch auch sagen, daß gerade beim Neuen Testament die Veränderungen weniger auffallend sind als beim Alten, wo namentlich die bekannte Hiobstelle Kap. 19, 25—27 falsch wiedergegeben ist. Im Neuen Testament ist besonders zu beanstanden 1 Petr. 2, 24, wo es hier heißt, „welcher unsre Sünden selbst hinaufgetragen hat an seinem Leibe auf das Holz“, während wir in Luthers Übersetzung die für das Verständnis so wichtigen Worte lesen: „welcher unsere Sünden selbst geopfert hat“. — Die vorliegende Ausgabe enthält auch den Psalter und Luthers Vorrede dazu — mit der herrlichen Vorrede zum Römerbrief ist diese Vorrede wohl die schönste von allen Vorreden Luthers —, und hier beim Psalter bemerken wir, daß öfters die Überschriften besser und richtiger sind als in der ursprünglichen revidierten Bibel. In deren erster Ausgabe vom Jahre 1893 lautete z. B. die Überschrift zum 22. Psalm: „Leiden und Herrlichkeit des Gerechten. Christi Leidenspsalm“. Damit war nicht klar gesagt, daß dieser Psalm messianisch ist und von Christi Leiden handelt. Hier in dieser Ausgabe heißt es besser: „Der leidende Messias und sein Reich. (Sektion am Karfreitag“, V. 2—20.)

V. FÜRBRINGER

Our Retreat from Modernism. By Dan Gilbert, LL. D. Fundamental Truth Publishers, Findlay, O. 185 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. Price, \$1.00 (cloth); 75 cts. (paper). May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

Dr. Dan Gilbert is a prolific author, who writes boldly and convincingly in defense of the Christian faith against modernistic agnosticism. Other books by his facile pen are *Evolution, the Root of All Isms*, *The Biblical Basis of the Constitution*, *Crucifying Christ in Our Colleges*, and *The Vanishing Virgin*. In *Our Retreat from Modernism* he insists that Modernism has now spread its delusions long enough for us to know what a menace it is to both faith and morality, it being the great denial of every religious and moral truth cherished by our believing fathers. For this reason he pictures the “God,” the “Jesus,” the “social gospel,” the “morals,” the “life,” and the “utter hopelessness” of Modernism and closes his book with a hortatory chapter: “We Return to Our Fathers’ Faith.” We welcome this interesting and popular critique of Modernism (though we certainly do not endorse every statement) and recommend it for study to all whose duty it is to warn Christian people against its insidious and destructive teachings.

J. T. MUELLER

Palestine Speaks. By Anis Charles Haddad. The Warner Press, Anderson, Ind. 173 pages, 5×7½. Price, \$1.00. May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

Mr. Anis Charles Haddad, B. A., is a native of the Holy Land and a graduate of the University of Jerusalem. At present he is making his home in the United States, where he is continuing his studies. In his book he speaks entertainingly and instructively of many an old custom in Bible days, which he illustrates by similar customs prevailing today in his former homeland. Since he always speaks as a first-hand observer, the interest that attaches to his explanations is all the greater. A large number of photographs, taken with the author's own camera in Palestine, are reproduced in the book. We recommend this new popular commentary on things Palestinian especially for use in school and Sunday-school libraries. The more we know of the land of the Book, the more valuable will be to us the Book of the Land.

J. T. MUELLER

If the Minister is to Succeed. By U. S. Brown, D. D. Wm. B. Eerdmans Publishing Company. 1937. 189 pages, 5¼×7¾. Price, \$1.50.

This is not a treatise on pastoral theology in the formal sense, but it presents ten chapters of valuable suggestions, many of which may well be heeded also by the Lutheran pastor. The main points offered in the discussion state that, if the minister is to succeed, the following is to be observed: "He Must Make the Right Use of Time; He Should Be a Life-long Student; A Pleasing and Forceful Personality Will Be an Asset; Financial Integrity Is Essential; A Challenging Pulpit Message Is Indispensable; Diplomatic Leadership Will Help; Efficient Pastoral Work Is Important; His Major Emphasis Must Be on Evangelism." One is tempted to quote from the many epigrammatic sayings in the book, as, for example: "Not where a man serves, but how he serves, fixes the bounds of his usefulness. Not what a man has, but how he uses that which he controls, determines his worth. Not what a man knows, but how he applies his knowledge to daily tasks, governs his accomplishments." (P. 18.) "Mental efficiency is increased by study." (P. 38.) "The minister's need for books and magazines does not end with his graduation from college; it has just begun." (P. 39.) "No week-day accomplishment by the pastor can fully compensate for a poor sermon preached on Sunday." (P. 87.) "As most pulpits are occupied, not by sages but by ordinary men, the work of sermon-building means unceasing toil, never-ending study, meditation and prayer, the honest use of every available hour in the preparation of the best message each man is capable of producing. It will mean hard work, but nothing else will lead to success." (P. 97.) On the other hand, certain attitudes and tendencies are apparent throughout the book which cannot be commended, for the author shows decided unionistic tendencies, with a chiliastic flare. (Pp. 41. 147.) The author conceives the threefold mission of the Church as consisting in "personal regeneration, social salvation [?], and world evangelism" (p. 185). The chapter on financial integrity is worth the price of the book, that on preaching is weak in its underemphasis on the Gospel of the atonement.

P. E. KRETZMANN

The Minister as Prophet. By Charles Edward Jefferson. Zondervan Publishing House, Grand Rapids, Mich. 187 pages, 5×7¾. Price, \$1.50.

The five chapters of this book are five lectures on preaching, delivered by the well-known New York preacher at Bangor Theological Seminary in 1904—5. They discuss: *The Dimensions of the Work*; *The Three Men Involved*; *The Growing of Sermons*; *Form and Manner*; *The Place of Dogma in Preaching*. Aside from the fact that the author holds a false position concerning Sunday (p. 49) and has a statement on inspiration which can hardly be called adequate (p. 89), the book possesses such great merit that it repays earnest study. One is tempted to quote at length from the many epigrammatic sayings, in particular from chapter V, in which the author speaks on doctrinal preaching. Sentences like the following abound: "It is Christ, and Him crucified, which forms the preacher's message, and leaving Christ out, he abdicates the high position to which he has been called." (P. 179.) The book ought to find many earnest readers.

P. E. KRETZMANN

How to Increase Church Attendance. By Roger W. Babson. Fleming H. Revell, London and New York. 160 pages, 5¼×7¾. Price, with chart, \$1.50.

This is a subject which ought to interest all preachers, all congregations. In the introduction we are told: "The General Council of the Congregational and Christian Churches appointed in 1929 a Commission on Church Attendance," consisting of twelve men, two laymen—Roger Babson, the chairman, and Frank G. Cook—and ten pastors. They gathered statistics throughout the churches named above and sent out questionnaires to ascertain reasons for the decline in church attendance and what might be done to remove it. Twenty suggestions seemed constructive to the committee, and they asked members of the commission "and others qualified to discuss special phases of the work." The results of these studies are embodied in the book. In the opening chapter Mr. Babson writes on "Outworn Customs." He advises to simplify joining the Church. "It is advisable that all questionable theological questions be excluded from public-worship services." "Churches of all denominations would greatly be helped by a simple membership pledge like the following, which can be signed by the most orthodox Fundamentalist or by the most ardent Liberal." (P. 9.) He advocates consolidation with other churches, to appeal for workers rather than for money, to offer different activities at the same hour of worship, to make the Sunday-school function properly. "Certainly the common custom of allowing children to use the church-building as a rough-house is outworn. It should be brought to an immediate and abrupt end." "Statistics show that only half of the Sunday-school teachers actually attend church." (P. 16.) "The purpose of the Sunday-school today is to train children for the Church. . . . Statistics, however, show that the majority of Sunday-schools are absolutely failing in this task. More young people would be in the Church today in many communities if there were no Sunday-schools therein and if the children had been trained to go to church instead." (P. 17.) According to a note in the preface all statistics in this

book "are applicable only to the Congregational and Christian churches. But it is fair to assume that all the large Protestant denominations are experiencing the same trends" (p. 4).

In chapter 2 the Rev. E. Byington lists the following seven causes for decline in church attendance: "the loss of certain favoring influences, competing attractions, the people's waiting mood, the Church's indifference, the age's independent spirit, the Church's failure to concentrate on its fundamental mission, and the unchristian character of so many church members," — certainly a comprehensive summing up of reasons. As a remedy, J. E. Fiebigger discusses improving the character of the membership, chap. 3; Winslow L. Webber, helping the people economically, physical and mental healing, cooperative and other economic associations, joining the labor movement, etc. Gail Cleland, chap. 5, proposes vitalizing the sermon and worship, and Elbert M. Conover, in the next chapter, improving the church structure. Other chapters deal with the home and church attendance, young people, theological education, week-day religious education, church advertising, prayer, church-loyalty projects in their relation to church attendance, making the community church-minded, getting college students to church, and organizing an intensive campaign. In the chapter on getting college students to church we read the following interesting remarks: "It was the days when education was consecrated not only to the sharpening of brains, but to the development of Christian character which established the community verdict that the process was of unquestionable worth. . . . As a sequel to the expansion of education we have only to show a world in a worse state than it was before." (P. 111.) "But it is not *Christian education* that is found wanting; it is secular education, divorced from the religious impulse and a clear moral objective. The community has come to accept, and to take as a matter of course, this divorce, — the necessity of accepting extreme secularity in education. The Protestant churches have been financially able to sustain here and there a church-school or a college; but their results have been largely engulfed by the secular or pagan influences of the larger places of learning to which the graduates go for their higher education. The Roman Catholic Church alone has managed to maintain intact a considerable sector of its educational system within its own authority and supervision. If the adherents of that communion have grown to be twenty millions and its influence with its own people has survived better than that of the other churches, this is no small part of the reason." What a convincing argument for enlarging our own Christian day-school system, of which the author seems to be unaware, and for a Lutheran university!

Unfortunately, the one thing needful has been overlooked in this book, preaching the Gospel of Christ, and Him crucified. While we grant that such external methods as advocated here may help to increase church attendance, yet without the Gospel such church attendance will only serve to improve civil righteousness, if it will serve to do that. To obtain good church attendance, one will do well to follow the advice given by Paul to Timothy, 1 Tim. 3, 14 to 4, 16. Preaching the mystery of godliness, God was manifest in the flesh; giving attendance to read-

ing, to exhortation, to doctrine; neglecting not the gift that God has given; meditating upon these things; giving oneself wholly to them; taking heed unto oneself and unto the doctrine; continuing in them, one will not only save himself and them that hear him, but will have a church attendance that will satisfy God and should fill the heart of the preacher with joy and gratitude.

TH. LAETSCH

The Miracle of Preaching. By J. Edgar Park. The Macmillan Company, New York. 184 pages, 5¼×7½. Price, \$1.75.

A new book that promises to inspire the preacher with new enthusiasm and to aid him in improving his pulpit work will always attract the attention of any preacher who is in love with his work and who desires to edify his congregation as he preaches Sunday after Sunday. It is perhaps seldom that any of the many books published on the subject of preaching will not contain at least some useful hints. So also the book which we are here presenting in our review columns. But, if no more than that can be said in favor of such a book, we do not feel that we can recommend it to our preachers.

J. H. C. FRITZ

Great Choices of the Last Week. By Benjamin Harrison Bruner. Nashville, Tenn. Cokesbury Press. 160 pages, 5¼×8¼. Price, \$1.25.

Laughing at the Saints. By Roy L. Tawes. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 1937. 151 pages, 5½×8. Price, \$1.00.

Roses in December. By Herbert Lockyer. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 162 pages, 5½×8. Price, \$1.00.

We have listed these three sermon books in an ascending order, according to their value for the Lutheran preacher and reader. Bruner belongs to the Disciples of Christ and evidently has strong modernistic leanings. His addresses show a strong influence of the social gospel, as when he deprecates the saving of the individual soul and inveighs against doctrinal preaching. (P. 98.) He sneers at "creed-making" and at the "older theories of atonement." The book is redeemed only by those sections in which the author forgets his thesis and sets down paragraphs which are truly quotable, even from Lutheran pulpits.—The author of the second collection of addresses (not sermons, properly speaking) is a Methodist Episcopal minister at Seaford, Delaware. He is apparently a Fundamentalist and has many good paragraphs under striking topics or themes, but his primary thesis is contained in the statement (p. 149) that the "Methodist Church has ever been a champion of moral reform." This thought dominates the book and spoils it for general use.—The third book is by a member of the Moody Bible Institute in Chicago. It also contains no sermons in the real sense of the word, but topical addresses, with the "text," as a rule, only a motto. But while the form is not adequate, the content of the addresses is good. The author denies materialism and evolutionism, believes in the inspiration of the Bible, in the Virgin Birth, and in the vicarious atonement. In the address on "Justification by Faith" we find the sentences: "'Justification' as used by Paul, and only by him, expresses an *implication* rather than an *infusion*. It signifies a change in man's legal relationship Godward and not a change

in his character. It is no more an infusion of righteousness than condemnation, as its opposite, is an infusion of wickedness." (P. 58.) People who hear and believe truths thus presented are having the way of salvation set before them.

P. E. KRETMANN

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1936. Concordia Publishing House, St. Louis, Mo. 212 pages, 6×9 in. Price, \$1.00.

This book of 212 pages contains the usual wealth of statistical information concerning our Synod: the parochial reports, missions, educational institutions, parochial schools, Sunday-schools, charitable institutions, finances, etc. In addition it gives information in reference to the religious bodies of the United States, the number of adherents to the Christian religion throughout the world, and the Lutheran bodies in this country. The price charged for the book does not pay for the setting of the type and the printing. A rather bad mistake occurred which ought to be corrected by all who have the book: throughout the parochial reports the designation of services, English and German, ought to be reversed.

J. H. C. F.

BOOKS RECEIVED

From the Abingdon Press, New York, Cincinnati, Chicago:

Rule of the Road. By Anne Byrd Payson. 244 pages, 5×7½. Price, \$1.50.

From Barnes & Noble, Inc., New York:

The Supreme Court Issue and the Constitution. Comments Pro and Con by Distinguished Men. Edited by William R. Barnes and A. W. Littlefield. 149 pages, 5½×8½. Price, \$1.00.

From the Augsburg Publishing House, Minneapolis, Minn.:

Readings for Live Programs. Collected by Olaf Lysnes. 224 pages, 5½×8. Price, \$1.00.

In der Mainnummer von Luthertum bietet Paul Althaus einen interessanten Artikel über Iuxta vocationem, „Zur lutherischen Lehre von Ordnung und Beruf“, während Friedrich Hauck „Das jüdische Volk im Spiegel seiner Sprichwörter“ behandelt. Auch haben wir den üblichen Zeitschriften- und Bücherbericht. — Im laufenden Heft von Theologie der Gegenwart werden besonders Bücher auf dem Gebiet der praktischen Theologie und Religionspädagogik besprochen.

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