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Book Review. - Literatur

J. Theodore Mueller

Concordia Seminary, St. Louis

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Book Review — Literatur

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

Pocket Bible Hand Book. By H. H. Halley. 10 West Elm St., Chicago, Ill. 516 pages, 4½×6½. Price, \$1.00.

The first edition of this book appeared in 1927. Its sale has been so phenomenal that in 1941 it was published in its revised and enlarged 14th edition. The book contains much valuable information on the Bible, chiefly archaeological, historical, and isagogical. Including the Foreword, it contains 36 distinct parts. Besides this, it contains 71 different Bible maps and 91 pictures and illustrations. To secure his material, the author used over 110 sources of information, among them outstanding modern works on archaeology, church history, and Bible introduction. The first edition had 16 pages; the 14th edition, with 516, is 40 pages larger than was the 13th. Almost nothing has been omitted in the new edition to present the Bible to the reader in its complete archaeological and historical setting, and yet the handbook size has been so well retained that it fits easily into any average coat pocket or a woman's purse. We recommend the book to readers whose doctrinal and historical knowledge enables them to distinguish between right and wrong. Others must be warned. The writer's approach is fundamentally conservative, but (perhaps to enlarge the circle of his readers) he presents the various views on disputed points (conservative and liberal, millennialist and nonmillennialist) in such a way that the unindoctrinated reader is left in a quandary and in danger even of being misled into false doctrine. A strange warning is voiced on page 468: "Don't do too much doctrinal study, namely, when you read the Bible." Evidently the writer has taken this advice very seriously.

J. THEODORE MUELLER

"Let Not Your Heart Be Troubled." John Fourteen: Chapter of Resurrection Life. By Robert C. McQuilkin, D. D. Issued by Columbia Bible College, Columbia, S. C. 65 pages, 5½×8. Price, 25 cents.

The twelve chapters of this book do not offer an exposition of the chapter in the traditional form, but rather take up the chief thoughts of the text in the form of devotional units, such as "The Three Persons" (the Trinity), "The Three Disciples," "The Three Mansions," "The Three Prayers," "The Three Comings of Christ" (the Incarnation, Christ's coming to judgment, and the fellowship of faith through the Holy Spirit). The exposition abounds in beautiful sayings, as when the author, in speaking of "The Three Mansions," states: "The indwelling Christ is the pledge of future glory and a foretaste of future glory, which will be complete likeness to Christ. How Paul exulted in the truth 'Christ liveth in me'!" (P. 25.) Again: "The gift of the Holy Spirit is a gift that the Father gives to everyone the very instant he accepts Jesus Christ as his Savior and Lord. All Christians are indwelt

by the Holy Spirit. And all Christians have been baptized by the Holy Spirit into the Body of Christ." (P. 35.) Again: "He [Christ] is not only the all-sufficient way to heaven, he is the *only* Way. There is no other. As one has said, 'There may be comparative religions, but Christianity is not one of them.' The Christian faith is never called a religion in the Bible. It was called 'the faith' and also 'the way.' Christianity is Christ, and Christ is the Way." (P. 20.) Every pastor who feels in need of some stimulation to emphasize the inner beauty of the way of salvation, will find this volume, small as it is, of great value.

P. E. KREZMANN

The Bible's Seeming Contradictions. 101 Paradoxes Harmonized. By Carey L. Daniel, Pastor Sunset Baptist Church, El Paso, Tex. Foreword by H. A. Ironside, Pastor Moody Memorial Church, Chicago, Ill. Zondervan Publishing Co., Grand Rapids, Mich. 155 pages, 5¼×7¾.

This is a meritorious book, to which we are happy to draw the attention of our ministerial brethren. It is well written, and the reader is delighted by many sparkling statements. The dedication leads one to expect something good, "To the hardened individual, the honest doubter, and the confused Christian alike this book is dedicated, with the earnest prayer that it will silence the first, assure the second, enlighten the third, and lead them all into a better knowledge of the truth that makes men free," and the promise is fulfilled. The book is divided into three sections, dealing respectively with doctrine, history, and prophecy. Each section has its appropriate subdivisions. There are many things in the work for which we are grateful. To begin with, there is no doubt at all about the author's acceptance of the plenary inspiration and the full inerrancy of the Holy Scriptures. In a generation which for the greater part is either denying or doubting the divine character of the Bible, he stands like a solid rock for the position taught by our Lord Himself, "The Scripture cannot be broken." Next, the author does not leave anybody in doubt as to his convictions concerning Jesus, the Son of God and the Savior of the world. Witness this sentence (p. 21), "The sinner who offers God his works as well as his faith for a ticket to heaven is trying to get part of the credit for something that belongs entirely to Christ." Furthermore (p. 41), "Though sin was warring in the members of Paul's body, God no longer reckoned him as a sinful man because Christ had borne the guilt of Paul's sins in His own body on the tree (1 Pet. 2:24)." Lutheran readers will likewise note with approval that the author means to remain sane in his Scripture interpretation and refuses to become identified with certain modern enthusiasts whom he terms "rabid dispensationalists" (p. 25) and "the healing sects of our day" (p. 142).

When we come to evaluate the manner in which the author performs his task, we are grateful to see that though he does not inform us as to any technique which he follows, he solves for us a number of apparent contradictions in the Bible. Among the sections which impressed us favorably is the one dealing with the so-called imprecatory psalms. We think his explanation holding that the words of terrible vengeance

contained in these psalms assert the condemnatory judgment of God and do not picture the personal attitude of the psalmist toward his enemies, is correct. He finds in the character of these psalms evidence of their divine inspiration (cf. p. 24 ff.). Illuminating, too, is the section headed "Wife Desertion Censured and Yet Praised" (p. 54 f.). Speaking of the words of Paul 1 Cor. 7:12, 14, he says, "Under these circumstances the Christian is free from all blame, for he had not 'put away' the unbeliever, but the unbeliever has put him away." A number of other excellent sections might be enumerated, for instance, those referring to the genealogies of Christ (p. 99), John the Baptist as Elijah (p. 100), and "The Lord Omnipotent and Yet Helpless" (p. 103). When the writer's attitude toward individual doctrines of the Holy Scriptures is examined, we find that in a number of instances we cannot endorse his position. His acceptance of the Calvinistic tenet "Once in faith, always in faith" which is evident in a number of paragraphs, belongs to this category. Other points of doctrine where we cannot follow him are, for instance, his view on the meaning of Baptism and on the millennium. Now and then when there is no divergence from sound doctrine, we nevertheless should have preferred a different explanation from the one offered. This, however, is something to be expected and does not detract from the value of the work.

W. ARNDT

The Message of the Church to the World of Today. By T. A. Kantonen, Ph. D. Augsburg Publishing House, Minneapolis, Minn. 165 pages, 5½x. Price, \$1.50.

Dr. Kantonen, professor of systematic theology at Hamma Divinity School of Wittenberg College (U. L. C.), has a good mastery of English, is versed in the current secular and theological thought, and knows how to present his convictions in clear and telling language. "The owl of Minerva," says Hegel, 'flies when the darkness falls,' explaining that when science rises up to take the place of religion, spiritual night has come" (p. 27). "Luther expresses it beautifully in a pointed Latin sentence, '*Domini sumus et in nominativo et in genitivo,*' freely translated: 'We are the Lord's, both with and without the apostrophe.' Ours is the life triumphant because we belong to the Lord" (p. 71). In many places, however, this well-written book does not voice confessional Lutheranism. It employs the slogans *sola Scriptura*, *sola gratia*, *sola fide* (pp. 69, 102), but denies the inerrancy of Scripture (p. 103 ff.), subscribes to the statement of Emil Brunner: "This is one of the points in which Luther and Calvin differ: to Luther the living word of the Church (*viva vox ecclesiae*) is determinative; to Calvin the written word" (p. 141), sides with the "later theologians like Kahnis and Luthardt, who define theology as 'the churchly science of Christianity' and 'the scientific self-consciousness of the Church'" (p. 140), gives a misleading definition of *sola fide*, justifying faith (p. 75), and even makes this astounding statement: "We must insist that the central doctrine of Christianity is personality-construction" (p. 112).—Other sections of the book, dealing with the general message and business of the Church, contain profitable material. Certain aberrations of the modern mind and grievous shortcomings of church people are severely

dealt with. A few examples: "The tribe of Cratylus is still with us, and even in the Gospel ministry there are men who take inordinate pride in 'how my mind has changed.' . . . To have something positive to say to our bewildered generation we must heed the apostolic advice: 'Hold fast to the form of sound words'" (p. 3). "It is a confused and disillusioned world but it is also a groping world. 'I see on all sides,' said Van Wyck Brooks, 'a hunger for affirmations'" (p. 9f.). "There are Americans who have made democracy their religion. . . . Not long ago I heard a Jewish rabbi declare that Protestant Christianity and democracy were one and the same thing" (pp. 90, 158). "Professor Walter M. Horton declares that the present civilization does not deserve to be saved. . . . We conclude, then, that the problem of the Church's relation to civilization is to be solved by focusing attention not upon the changes of civilization but upon the unchanging message and mission of the Church" (pp. 152, 164). "Just as an Englishman is said to carry England with him wherever he goes, so a Christian carries the Kingdom of God. He is a living epistle. Christ's reputation is in his hands. . . . When the individual Christian is faithful to his calling, he is the salt of the earth, the living epistle of Christ, God's Word in shoe leather" (pp. 31, 163). — The last phrase is not so good. TH. ENGELDER

Christian Truth and Religious Delusions. By Casper B. Nervig. Augsburg Publishing House, Minneapolis, Minn. 170 pages, 5½×8.

The author contends for the truth against the errors of the many churches and sects in a truly evangelical spirit. The book is written for Sunday-school teachers and published under the auspices of the Board of Parish Education of the Norwegian Lutheran Church of America. Loyalty to the Scriptures and to the Lutheran Confessions as a prerequisite in dealing with errors is the keynote of this book. The author protests against a Lutheranism which lives only in the afterglow of the faith of our fathers. A Lutheran Sunday-school teacher when dealing with errors must be able to say with unshakable assurance that the Lutheran doctrine is true (p. 145). Three chapters are intended to develop and nourish Lutheran consciousness and to make Sunday-school teachers realize the danger of ignoring error. Chapter II, The Evangelical Lutheran Church, the Church of the Truth, and Chapter X, Can We Be Sure That the Lutheran Church Has the Truth? deserve careful study and discussion in teachers' meetings. In listing the various churches, the author uses subtitles, which indicate his approach: Roman Catholic Church, much truth, much error (27 pages); the Reformed Churches, much truth, some error (18 pages); Pentecostalism (16 pages) and Adventism (12 pages), some truth, much error; Russellism, a shell of truth, almost all error (12 pages); Mormonism, the terminology of truth, almost all error (12 pages); Christian Science, Spiritism, Two-By-Twos, No-Creed. The author not only presents the errors objectively and as completely as space permits, but also points out why the errors are contrary to Scripture. Sunday-school teachers will profit greatly from a careful study of this book. It will quicken their Lutheran convictions and help them to answer their pupils' questions on churches and sects accurately. No text on comparative symbolics answers all questions,

but we believe that this book is as comprehensive and as satisfactory as any intended for the laity. Naturally, the author was compelled to condense, and this is the reason why he treats the Reformed bodies very superficially and only in a general way points out those doctrines which are at variance with the Lutheran Confessions. We regret that no space was found to discuss in detail at least the false theological premises of the Reformed bodies, such as enthusiasm, rationalism, emotionalism, unionism, and to show the resultant implications; and that the discussion of Modernism is reduced to a short paragraph of seven lines. Modern Chiliasm or Dispensationalism, as taught by most Fundamentalists, should have been treated. A later edition should include an index. A few minor errors should be pointed out. The no-creed churches should not be listed with Christian Science, especially not if only the Evangelical Synod is mentioned as noncreedal, which, while unionistic, is not anticeedral. The Disciples, the largest (2,000,000 members) and most violently anticeedral body, are omitted (p.141). In the statement "The cardinal truths of the Christian religion are given by revelation of God," the word "cardinal" must be deleted, for all doctrines are God's revelation (p.9). Rome no longer maintains that only marriages performed by the Catholic Church are valid (p.50). The majority of Baptists were Calvinistic and rejected infant baptism not because they denied original sin, but because they believed that every individual must determine for himself whether he wants to be a Christian (p.67). The Pentecostals are Arminians and do not teach "once in grace, always in grace" (p.86).

F. E. MAYER

Our Priceless Heritage. A Study of Christian Doctrine, in Contrast with Romanism. By Henry M. Woods, D.D., LL.D. The Evangelical Press, Harrisburg, Penna. 1941. 213 pages, 6×8½.

In spite of the fact that this book is written in the form of questions and answers, it affords easy reading, chiefly because the author has grouped the pertinent material in a very fine way. In fifteen chapters he presents the contrast between Romanism and the Papacy, on the one hand, and Reformed theology, on the other. Throughout the discussion it is quite evident that the author speaks from the standpoint of the Reformed, specifically the Presbyterian, Church. He definitely asserts that he believes the Reformed or Protestant Church to be the true Church. (P. 63.) He emphasizes, again and again, the distinctive doctrines of the Reformed Church and thus overshoots his mark. He does not distinguish between the invisible Church and the visible corporations bearing the name of churches, and he denies that the attribute holy is applicable to the Church. (P. 3.) He does not recognize the Sacraments as means of grace (p. 2), although he states that the Gospel of Christ can save men (p. 4) and that the Spirit of Truth bears witness *by and with* the Word. (P. 6.) He is unionistic with regard to the denominational distinctions in the Protestant churches. (P. 9.) Naturally the chapter on the Sacraments is altogether unsatisfactory because to the author the earthly elements are mere symbols or signs, and not the bearers of the heavenly grace. He does not distinguish between the *vis magica* of the Roman Church and the true

efficacy of the means of grace. He regards the words of Christ in the institution of the Lord's Supper as figurative only. And yet, if a person keeps these points in mind and makes the proper allowances in discounting them, he will find in this book a veritable mine of important historical information concerning the menace of Romanism, together with some powerful arguments against the claims of the Papacy. The discussion of the foolishness of identifying Peter with "the Rock" is shown (p. 28 f.); the Pope is properly and clearly pictured as the Antichrist (pp. 36, 84); the worship of Mary is sharply censured (p. 40); incidentally, even evolution is attacked (p. 88). A pastor who does not himself possess many source books on the question of Romanism or does not have access to such material will find the quotations from sources, as here offered, very satisfactory and comprehensive. This fact alone will undoubtedly be worth the price of the book.

P. E. KRETZMANN

Judith. Martyred Missionary of Russia. By N. I. Saloff-Astakhoff. Zondervan Publishing House, Grand Rapids, Mich. 204 pages, 5½×7¾. Price, \$1.00.

The Bible Defeats Atheism. By James E. Bennet. Same publishers. 47 pages, 5½×7¾. Price, 25 cents.

Judith is the narrative of the life of a girl, the daughter of a prominent Jewish couple in Russia, who through the preaching of an evangelical group in her community is converted, is cast out by her family, repudiated by her fiancé, but is supremely happy in devoting her life to the witness of Jesus among the simple, ignorant Russian folk, until at last she is violently put to death by Bolshevik soldiers. There are in the story several historical inaccuracies, manifestations of sectarian enthusiasm, and unionistic trends. But the tale is so well told, the character of Judith is so pure and noble, her work so devout and unselfish, and in addition, the story is so well written that it merits a place in libraries. While *Judith* is a juvenile, it is a stirring tale of Christian heroism which also elders will enjoy.

Pastors who spend 25 cents to secure the interesting and amusing story (*The Bible Defeats Atheism*) of the famous "Harry Rimmer trial" as told by the valiant, Bible-loving attorney for the defendant, the Hon. James E. Bennet, one of New York's outstanding Christian laymen, will be rewarded with an hour of profitable and exhilarating reading. Shrewd, worldly-wise Bennet avoided the pitfalls into which several years ago wily Clarence Darrow inveigled sincere, but somewhat unwary William Jennings Bryan at the infamous Tennessee "monkey trial" and had the entire case ("Does the Bible contain scientific errors?") tried on such evidence as is commonly accepted by courts of justice. On every page the brochure shows the stupidity of arrogant atheists, who despite their egregious ignorance heap mockery on the Word of God. There are several points in the account on which the reviewer could not agree with the defense. Following Rimmer, Mr. Bennet assumes a catastrophe which is supposed to have happened between what is narrated in vv. 1 and 2 of the first chapter of Genesis, and by which the earth became "without form and void." Such a catastrophe

is pure fiction and has no support whatever in Scripture. So also the distinction which Rimmer makes between "create" and "make" does not stand the test of lexicographical investigation. Had the atheistic plaintiff been less ignorant, he might have escaped some of the fatal dilemmas of Rimmer's well-read attorney. As it was, the laugh was entirely on the atheist, who sued Rimmer for \$1,000 on the plea that he had proved the Bible to be fraught with scientific mistakes. Much praise for Rimmer's victory goes to the fair-minded Jewish young judge who tried this strange case.

J. THEODORE MUELLER

The Home Beautiful. By J. R. Miller. Published by Zondervan Publishing House, Grand Rapids, Michigan. 253 pages, 5¼×7¾. Price, \$1.50.

This is not a new publication, but a reprint of a posthumous book written thirty years ago. It is worth while to be placed on the market in a new edition, and we hope that many married people, or those about to enter matrimony, will read and profit by it. While unfortunately the author stresses Christ the Pattern more than Christ the Savior, while he comes dangerously near to perfectionism in his chapter "Living Victoriously," while Matt. 19:9 does not say that adultery "leaves the guilty one as dead, the other free," but simply gives to the innocent party the right of divorce, yet we enjoyed reading the book. It does not stress sex and sexual problems as so many modern publications on marriage do, but gives wholesome advice to all who wish to lead a truly Christian and happy marriage and family life. After an introduction on wedded life, the author speaks of the husband's, the wife's, the parents', the children's part in a happy home life; then takes up brothers and sisters, and a number of Christian virtues to be practiced in the home in order to insure true happiness. We will append two brief quotations so that our readers may judge the style of the book. In chapter II, "The Husband's Part," we read: "Every husband should understand that when a woman, the woman of his own free and deliberate choice, places her hand in his and thus becomes his wife, she has taken her life, with all its hopes and fears, all its possibilities of joy or sorrow, all its capacity for development, all its tender and sacred interests, and placed it in his hand and that he is under the most solemn obligations to do all in his power to make that life happy, beautiful, noble, and blessed. To do this, he must be ready to make any personal sacrifice. Nothing less than this can be implied in loving as Christ loved his Church when he gave himself for it." (P. 21.) While in chapter IV, "The Parents' Part," the author says, "It is a great thing to take these young and tender lives, rich with so many possibilities of beauty, of joy, of power, all of which may be wrecked, and to become responsible for their shaping and training and for the upbuilding of their character. This is what must be thought of in the making of a home. It must be a home in which children will grow up for true and noble life, for God and for heaven. Upon the parents the chief responsibility rests." (P. 61.)

TH. LAETSCH

Minding Your Church's Business. By Leonard M. Spangenberg.
Beacon Hill Press, Kansas City, Mo. 142 pages, 7¼×5½. Price, \$1.00.

In order to acquaint our readers with the contents of this book, we can do no better than to quote what Roger W. Babson says in his brief foreword: "Many men who have won notable success in managing their factories and stores, have not done so well when attempting to lend a hand in the business affairs of the church. They seem to overlook the needful application of sound business principles to church business. The author of this book, in a very readable manner, has undertaken to aid in converting practical business men into helpful church workers. Broader than that, however, this book endeavors to impart to pastors a working knowledge of applied economics, enabling churchmen and executives to meet more effectively on the common ground of valid business procedures.

"The church definitely is on the way back; or if not, then civilization undeniably is on the way out! This restoration and expansion of the church requires that its business matters shall be administered with business integrity."

In the book occur such sentences as these: "The quickest way to get people interested is to put them to work." "Only on rare occasions should board meetings last over an hour and one half." "A church building is a success when men admire it and like to enter it for worship, a failure when men enter to gaze at its finery and leave without a desire to worship." "The Lord's temple, whether it be small or pretentious, in a rich section or on railroad avenue, should be kept in A-1 repair." "The financially successful church is always a joyous one."

Dr. Spangenberg, as can be expected, has some views which are peculiar to the viewpoint of the Reformed churches; such viewpoints we can not approve. We, nevertheless, recommend the book to our pastors, for it says many things which they ought to know and do.

J. H. C. FRITZ

BOOKS RECEIVED

From Zondervan Publishing House, Grand Rapids, Mich.:

Scripture Texts for Special Days and Occasions. Helps for Holy Days and Holidays. By Wm. G. Steenland. 95 pages, 5¼×7¾. Price, \$1.00.

That We Might Know Him. By Orval D. Peterson. 116 pages, 5¼×7¾. Price, \$1.00.

How Shall We Escape? Evangelistic Sermons. Compiled by Dr. J. W. Stabler. 118 pages, 5¼×7¾. Price, \$1.00.

Pen Pictures of Passion Week. Day by Day Studies of Our Lord's Last Week on Earth. By Fred B. Wyand. 117 pages, 5¼×7¾. Price, \$1.00.

Winona Echoes. Addresses Delivered at the Forty-Seventh Annual Bible Conference, Winona Lake, Ind. 1941. 192 pages, 5¼×7¾. Price, \$1.00.

From Muhlenberg Press, Philadelphia:

The Preacher's Doorknob. By Leander M. Zimmermann. 58 pages, 4×6¼. Price, 35 cents.

From Fleming H. Revell Company, London and Edinburgh:

This Business of Being Converted and Other Kindred Themes. By Ralph G. Turnbull. 160 pages, 5×7½. Price, \$1.50.