

# THEOLOGICAL MONTHLY.

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## A Bit of Recent Swedish Church History.

PROF. W. H. T. DAU, St. Louis, Mo.

Outside of professional circles few men know of the movement in Sweden which has resulted in the establishment in that country of Lutheran congregations that are independent of state control and maintain an attitude of protest for conscience' sake against the unscriptural and un-Lutheran teachings and practises of the Lutheran state church of Sweden, its prominent theologians, and leading church-men. The movement has been described in a Swedish brochure<sup>1)</sup> which not only has proved most instructive reading-matter, but will be seen to be heartening to all who in these days of apostasy from the standards of the old faith still uphold that ancient type of Christianity which at one time victoriously overran the pagan world, that Lutheranism of the old school which essayed to restore evangelical Christendom to its divinely intended status.

### 1. SCHARTAU AND ROSENIUS OPEN THE FIGHT AGAINST RATIONALISM.

The writer of the brochure tells us that in its devastating spread seventeenth-century rationalism at last had reached also Sweden, and although it did not work in that country all the havoc it had wrought in Germany, it nevertheless put its stamp on Swedish church-life. It produced great irreligiousness, while allowing the external forms of godliness to remain. Men became liberal; while their faith crumpled up, their conscience became wide. A spiritual night seemed about to settle on the homeland of Olaus

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1) *Evangeliska Fosterlands-Stiftelsen*, den Moderna Teologien och Bibeltrogna Vaenner. Af Amythos. Stockholm. Axel Wallen & Co.

## BOOK REVIEW.

*Concordia Publishing House, St. Louis, Mo.:*—

**Kirchenagende fuer Ev.-Luth. Gemeinden ungeaenderter Augsburgischer Konfession.** Zusammengestellt aus alten rechtgläubigen Kirchenagenden und in mehrfach veraenderter Form herausgegeben von der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. 6×9. Edition C (cloth), \$2.00; Edition M (morocco with gilt-edge), \$5.00; Edition D C (divinity circuit with gilt-edge), \$5.00.

This new *Agende* was gotten out by Dr. W. Krauss and Dr. C. C. Schmidt in accordance with a resolution of Synod. Dr. Krauss writes: "This is, after all, essentially our old *Agende* appearing in a new dress. This is as it should be in a case of a book which has served us for more than half a century. In such a book not as many changes as possible should be made, but only such as are absolutely necessary or desirable. Very many of the more than two thousand proposed changes, 'improvements,' and additions could therefore not be approved and adopted."

The new *Agende* has the following additional material: A liturgical formula for reading services, thirty-five antiphons, thirty-five collects, a few prayers for festival occasions, an abbreviated formula for Baptism, formulas for burials, for the installation of teachers and church-officers, for the laying of a corner-stone, for the dedication of churches, schools, cemeteries, bells, and organs, and chants for the liturgical service. A few prayers for festival occasions found in the old book were eliminated, others were abbreviated. Since Synod has decided that it needs this new book, our congregations are asked to purchase a copy and use it.

FRTZ.

**Beichtreden.** *Rev. C. C. Schmidt, D. D.* 84 pages, 5×7½. \$1.25.

Dr. C. C. Schmidt, of Holy Cross Lutheran Church in St. Louis, is well known as a good preacher. His presentation is textual, clear, to the point, and concise. The confessional address is in a class by itself; the twenty confessional addresses contained in Dr. Schmidt's book can well serve as models. The pastor's chief business is to preach good sermons, and the art of preaching cannot be too well learned.

FRTZ.

**Synodical Reports:** *Atlantic District.* 60 pages. 28 cts. *Nebraska District.* 31 pages. 15 cts. *California and Nevada District.* 56 pages. 28 cts. *Central Illinois District.* 67 pages. 34 cts.

The report of the Central Illinois District contains a paper by Pastor E. Berthold on "The Church"; that of the California and Nevada District a paper by Professor Fuerbringer on "The Book of Job: Its Value for the Pastor and the Layman"; that of the Atlantic District a paper by Pastor A. C. Th. Steege on "The Bible Doctrine of Sunday as Taught by Our Lutheran Church."  
FRITZ.

**Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1921.** \$1.00.

The *Statistical Year-Book* of our Synod is too well known to need a new introduction every time it is issued. However, this year's book, gotten out in the year of Synod's seventy-fifth anniversary, contains additional statistical matter as, for instance, the parochial reports for 1847; a complete tabulation of the Synodical Treasury from the year 1847 to 1921, giving receipts, disbursements, balances, and deficits; a table showing the growth of the Missouri Synod from 1847 to 1921; a list of places showing where the Delegate Synod and the various Districts held their meetings during the time of Synod's history; a roster of all the teachers at our educational institutions from 1839 to 1922.  
FRITZ.

**The Lutheran Sunday-School.** A Manual of Fundamental Principles and Suggestions. Issued by Authority of the General Sunday-school Board of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 47 pages, 6×9. 20 cts.

A synodical Sunday-school committee was appointed in the course of this year. *The Lutheran Sunday-School*, a book of 47 pages, is the first official publication of this committee. In an introductory chapter "The Educational Activities of a Lutheran Congregation" are spoken of. This is followed by: "A Frank Discussion of the Lutheran Sunday-school Movement," "The Lutheran Sunday-school in Operation," and "The Pupils of the Sunday-school." At the author's suggestion the publisher has added a descriptive list of Sunday-school supplies. We heartily recommend that Sunday-school workers, and others as well, purchase a copy of *The Lutheran Sunday-School*.  
FRITZ.

**Denkstein zum fuenfundsiebzigjaehrigen Jubilaeum der Missouri-synode.** Prof. G. Mezger. 317 pp., 5½×7½. \$1.50, postpaid.

This is the German "Jubilee Book" gotten out by Professor Mezger for the seventy-fifth anniversary of our Synod. It has been on the market for a few months, and we are sorry that we are somewhat late in announcing it to our readers. Containing historical material, the book, however, will preserve its value to the end of days. It is not a duplicate of the English "Jubilee Book," *Ebenezer*, but has a distinct value of its own. It contains articles by various writers on such subjects as: "Dr. C. F. W. Walther and the Saxon Emigration," "The Foundations of Wilhelm Loehe," "The Election Controversy," "The Foreign Mission-work of Our Synod," "The English Work of Our Synod," "Our Theological Seminaries," "Our Colleges," "Our Parochial Schools," "The Press in the Service of our Synod," etc.

FRITZ.

**The Story of Our Church in America.** *Th. Graebner.* 32-page pamphlet, 6×9. 20 cts.

"This little book," we read in the introduction, "has been written in response to a demand for a brief sketch of the history and activities of our Missouri Synod, suitable for use in the schools. The writer was at work on these chapters when a resolution of the school board of the Southern Wisconsin District, adopted early in the present year, was communicated to him. The resolution calls attention to the 'woeful lack of information in our own circles concerning Synod and the various phases of its activity,' and the suggestion is made that 'the situation might partly be remedied with the aid of our Christian day-schools.' In accordance with this resolution, which later received the support of the General School Board of the Missouri Synod, the final form of our booklet was determined by author and publisher. At the same time a resolution of our Detroit convention (1920), directing that such literature be supplied, has now received at least initial consideration. The writer has endeavored to keep in mind the thought of the Wisconsin brethren that the contents of these chapters 'be designed with a view to continual service.'"

The book gives information on the first Lutheran settlements, the Saxon immigration, the pioneers of the Middle West, the founding of our Synod, how our Synod does its work, our colleges and seminaries, our Christian day-school, and on our mission-work among the negroes and the Indians, as well as on that in Brazil, Argentina, Europe, and Asia. We suggest that all schools purchase copies for the children of the higher grades, or ask the children to buy them, and then use the book to make the children of our churches acquainted with Synod and its work. Although the book was primarily written for children, this does not preclude its being of great interest also to adults. FRITZ.

**Select Songs for School and Home.** *Home Edition.* *J. A. Theiss* and *B. Schumacher.* With an Introduction on the Rudiments of Music by *Karl Haase.* Retail, \$2.00; introductory, \$1.33 $\frac{1}{3}$ ; exchange, \$1.00. (*School Edition.* Retail, \$1.25; introductory, 83 $\frac{1}{3}$  cts.; exchange, 62 $\frac{1}{2}$  cts.)

In calling the attention of our readers to this new book we feel that we cannot do better than simply reprint the publishers' announcement:—

"This is the four-part edition of our English book of songs for schools first published December 15, 1920. It will be recalled that we favored a four-part arrangement from the beginning, or at least an arrangement under which full instrumental accompaniment for the two- or three-part songs would be provided. Messrs. J. H. Theiss and B. H. Schumacher have now, we believe, splendidly perfected the book. Every song is left as it is in the original edition (now to be known as the School Edition) except that the two-part harmony has been skilfully expanded into four-part harmony, or, wherever this would have resulted in a clumsy or even faulty harmonization, the original two- or three-part arrangement has been complemented by full accompaniment printed under the original score.

"It is therefore perfectly feasible to have the classes use the School Edition, while the teacher uses the Home Edition.

"Teachers will appreciate the three additional indexes, *viz.*: Trans-

lations from the German; Songs Suitable for Sunday-school; Metrical Index. The index by first lines is the same as in the School Edition.

"Our professional trade will remember that Theiss's *Select Songs* is in English what *Liederperlen* was, and still is, in German, a collection of sacred and secular songs for school use, songs for the church-year, the school-year, the civic year, game songs, etc.

"If teachers, as they must, realize that, of all the acquisitions of the school period, it is just the songs that most naturally cling in the memory of the adult, then they cannot be too careful in the selection of the songs they rehearse with their children. Our *Select Songs* are excellent from a musical standpoint, but their chief claim for favor lies in the careful and judicious discrimination with which the texts were chosen.

"Because we rather expect that in the course of time the Home Edition will supplant the School Edition and accordingly anticipate a very live market, we are placing our price as low as we can in view of the cost of production, the Home Edition being XVI and 392 pages as compared with XVI and 229 pages in the School Edition. In further pursuit of the same policy we are arbitrarily reducing the price of the School Edition, the present quantity prices being under our actual cost." FRITZ.

**Is the Age of Miracles Past?** *Prof. M. S. Sommer.* 12 pages. 5 cts.; dozen, 36 cts.; 100, \$2.50.

In this tract Professor Sommer ably discusses a question which has in some circles caused much disturbance and concerning which every Christian will do well to inform himself. Tracts ought to be purchased in quantities and spread broadcast if they are to serve their purpose. We therefore advise congregations to buy 100 or more copies of this tract and distribute them. FRITZ.

**Our Task in China.** — *Warum will es in China so langsam licht werden?* Each booklet, 15 cts.

These two booklets on China were gotten out by our Board of Foreign Missions. They present the kind of literature which is needed to arouse more interest among our people for mission-work; they therefore ought to be bought and read and not left in the stockroom. FRITZ.

**Concordia Pupil's Roster and Record Card.** \$1.00 per hundred; 500 for \$4.00.

This card is to be used by teachers to keep a permanent record of a child's name, address, birthplace, birthday, entrance into school, dismissal from school, parents' names, and the child's average yearly grades for a term of eight years. FRITZ.

**Letter of Transfer.** *Ev. Luth. Synodical Conference of North America.* 30 cts. a dozen, postpaid.

This *Letter of Transfer* is gotten out in the form of a perforated sheet containing three cards: one, the transfer itself, to be given to the church-member who asks for a transfer; a second one, the notification card, to be sent to the pastor to whose congregation the transfer is made; a third one, an acknowledgment card, to be returned to the pastor by whose congregation the transfer has been made. FRITZ.

*Johannes Herrmann, Zwickau, Saxony:—*

1. **Evangelisch-Lutherischer Hausfreund.** Kalender fuer 1923. Herausgegeben von *Dr. O. Willkomm.* 10 cts.
2. **Lutherkalender 1923.** Wochen-Abreisskalender mit Lutherworten. Herausgegeben von *M. Willkomm.* Mit 4 Bildbeilagen von *Gustav Koenig.* 25 cts.

The former of these publications has, during the thirty-nine years in which it has made its annual appearance, secured a place for itself in the affections of German-speaking Lutherans. The meditation on Luther's Table of Duties, contained in last year's issue, was a timely contribution to the multifarious efforts that are being made to lead our intoxicated generation back to sober reflections on fundamental truths and facts of the divine organism of world government. The impressions made by that article will be deepened by the article on the days of Noah in the present issue.—The latter publication enters upon the second year of its existence. It proved a delight last year to all lovers of Luther, and the present collection will increase that delight. D.

*The Lutheran Publication House, Philadelphia:—*

**The Lutherans in the Movements for Church Union.** *J. L. Neve, D. D.*  
226 pages.

Aside from the comprehensive view which this volume affords of overtures of peace made to and by Lutherans in Europe and America during four centuries, its chief value lies in the fact that it facilitates greatly a study of the value of Lutheran polemics by means of an investigation of Lutheran irenics. In the former our Church has been and still is being held to be superabundantly prolific, while in the latter she is declared to be sadly deficient. She has been charged with having wasted much of her strength by uselessly quarreling about matters of little or no value and with having been supine and unconcerned about the great, divinely appointed object of her existence, her world-embracing mission. The perception of the astonishing shallowness of these charges grows with increasing force from chapter to chapter during the perusal of this volume, crammed with a formidable array of facts, and bent, with singular fidelity, upon setting forth the actual *krinomena* and the emphases in the controversies which have divided and still divide the Lutheran Church from her opponents. The investigation begins with the Wittenberg Concord of 1536, then reviews the struggle between Lutheranism and Calvinism during the sixteenth century, the union movements involving Lutherans, Reformed, and Roman Catholics during the seventeenth century, the Calixtinian efforts at church union and their defeat for the time being, the Prussian Union of 1817, and its offshoot in the United States, the German Evangelical Synod of North America, and closes with a chapter of reflections on present-day union movements in America. A scholar's honest labor has been deposited in this book, which is practically a defense of the Lutheran Church and a protest against a false alliance of the Lutheran Church with any other church differing from her in the *fides quae creditur*. It is a book whose mission will not soon be terminated.—What the author says on p. 218 f. about Lutheranism within the "Union" of Germany, we fear, is too

optimistic. Not all the theologians whom he has named would endorse either the author's position or arguments, nor would they reduce them to practise in Germany as the author means to do in America. The tendency, to which the author refers, in the Protestant Church which is just now being evolved in Germany, *viz.*, to accord equal rights to all *Richtungen*, is no harmless affair. It is the actual defeat of the Lutheran position. If this tendency is to be pardoned on the ground of German poverty and socialistic hostility, what might we not pardon in America?—A volume containing as valuable information and destined to occupy a permanent place in our Lutheran literature, ought to be provided with a good index. The proof-reading for this volume is inferior, and its diction, too, might be improved upon. May a new edition soon be forthcoming! D.

*Charles Scribner's Sons, New York:—*

**Encyclopedia of Religion and Ethics.** Edited by *James Hastings*, with the assistance of *John A. Selbie, M. A., D. D.*, and *Louis H. Gray, M. A., Ph. D.* Vol. XII: Suffering—Zwingli. XXIV and 876 pages.

Barring the index volume now in preparation, this literary undertaking has now been completed. The contents of the last volume have been prepared by 167 authors, 126 of them being Britons, 22 Americans, 5 Frenchmen, 4 Japanese, 4 Germans, 2 Belgians, 2 Italians, 1 Chinese and 1 Swiss. At least 5 of the authors are Jews, 2 Roman Catholics, and 1 Lutheran (Dr. S. G. Youngert of Augustana Seminary, Rock Island, Ill., who has contributed the Teutonic section in the composite article on Vows). Sixteen women are among the contributors to this volume. From the small representation of Germany in the list of authors one would suppose that German scholarship has had very little to do with the preparation of this volume. But in the list of abbreviations for literature frequently cited in this volume 27 out of a total of 53 are titles of standard German works. Besides these, out of a total of 259 professional periodicals, dictionaries, encyclopedias, etc., 86 are German publications. Among the contents ethnological researches extending even to small and little known peoples again occupy a large space. Articles of this kind are those on the Sumero-Akkadians, Syrians, Tati Bushmen, Tlingit, Todas, Toltecs, Tongans, Tsimschian, Tungus, Turks, Tushes and pagan tribes of the Caucasus, Vancouver Island Indians, Veddas, Wahhabis, Wakashan, and Yakut. Closely related to them are articles on the history of countries and localities, *e. g.*, Swat, or Udyana, Thrace, Tibet, Tirnpati, Tongking, Travancore, United Provinces of Agra and Oudh, Vaisali, Zanzibar, and the Swahili People. The racial descent, religious notions, state of culture of these people are described with astonishing care. A wealth of detailed information gathered from thousands of special treatises, reports, etc., has been packed into these articles. Much cognate material is found in the articles on quaint religions, religious beliefs, and sacred writings, such as Sufis, Sunnites, Soctambaras, Tantras, Buddhist Tantrism, Taoism, Tachagata, Teutonic Religion, Thags, Thanesar, Theosophical Society and Theosophy, the composite article on Transmigration (8 contributors), Trimurti, Tutelary Gods and Spirits, Twins, Udasis, Under World (2 contributors), Upanishads, Vaishnavism, Vampire, Vasesika, Vedanta, Vedic Religion, Vikdama Era, Voodoo, War Gods (4 con-

tributors), Water Gods (6 contributors), Wings, Wisdom Tree, Word, Yawning, Yezidin, Yoga, Zaidi, Zohar, Zoroastrianism, and Zuni. Also the articles on Swan Maidens, Titans, and Sun, Moon, and Stars can be included in this group. Religious rites, superstitious beliefs and practises are discussed in the articles on Sweat and Sweat-house, Swine, Symbolism (6 contributors), Tabu, Tammuz, Tattooing, Taurobolium, Teeth, Temples, Theurgy, Tithes (2 contributors), Token, Tongue, Tonsure (4 contributors), Tophet, Torch, Totemism, Trees and Plants, Unetion, Votive Offerings, Vows (8 contributors), Wheel of the Law, and Worship (18 contributors). The enumeration of these titles, it is hoped, may convey an idea of the variety of the contents of this volume and the peculiar trend and objective of this entire work. On the merit of these technical investigations we confess our inability to pass competent judgment. Psychological studies are the articles on Suggestion, Sympathy, Telepathy, Temperament, and Trust. In the domain of philosophy belong the articles on Summum bonum, Supernaturalism, Superstition, Synderesis, Teleology, Theism, Theodicy, Time, Transcendentalism, Universality, Utilitarianism, Validity, Value, Will, and Wisdom. Ethical and at times economical questions are discussed in the articles on Suicide (9 contributors), Temperance, Religious Training, Trade Unions, Treaties, Usury (4 contributors), Vegetarianism, Vivisection, War, Wealth, and Welfare. In the article on Treaties the covenant of the League of Nations is cited as a solemn document. In the article on Religious Training one cause of the present unrest in educational circles is revealed, which is not often stated so precisely. "There is a type of religious education," Dr. Mutch says, "which perpetuates the theoretical background of intellectualism and individualism. Its propositions are arranged in logical order, and not in the order in which they arise in human experience. They are held to be authoritative, and are taught in dogmatic form. Under this theory the service which education renders to religion is to make these formulæ known, and here the service ends. Under the other type the service rendered is much broader. The knowledge to be imparted is not dogmatic, but inspirational; not an end, but a means to spiritual values; not generalized and abstract, but presented concretely and made illuminating to the pupil's present life." Thus the advocates of the modern broadening policy in our church-life enter also the field of education with their views. A Christian school that teaches religion in accordance with John 8, 31 f.; Jude 3, and similar passages would not obtain the sanction of these critics.

—The present volume contains biographical articles on Swedenborg, Theognis (if this collective *nom de plume* can stand for a person), Tolstoy, Tukaram, Tulasi-dasa, Umar-al Khayyam, Vallabha, Vasubandhu, Voltaire, Vondel, Wang Yang Ming, Wesley, Wyclif, Xavier, Yuan-Chwang, Fa-hian, and I-tsing, and Zwingli. The view expressed in the last article, that Zwingli's imagination was fired by Erasmus's program of a "restitution of Christianity" through the *philosophia Christi*, and that at least up to the time he entered upon his Zurich pastorate Zwingli was still a Humanist rather than reformer both in his moral life and in his teaching, is quite correct. So is the statement that in the disputation at Baden in 1526 between Oecolampadius and John Eck, in which the absent Zwingli through his messengers was the real defender of the Reformed position, the purpose of the wily Eck was to increase Lutheran suspicion of the soundness of the



Zwinglians in regard to the Lord's Supper. The sacramental controversy between Luther and Zwingli, which was discussed in the article on the Eucharist, is not taken up again in this article.—A great amount of valuable material based on thorough study is offered in articles which in a general way might be assigned to the department of Church History, such as Sunday, Sunday-schools, Symbolo-Fideism, Syncretism, Synergism, Syrian Christians, Talmud, Targums, Theocracy, Therapeutae, Thomism, Toleration (2 contributors), Torture, Trappists, Ultramontanism, Unitarianism, Universalism, Valentinianism, Voluntaryism, Waldenses, Western Church, Young Men's and Young Women's Christian Associations, Zealots, and Zionism. The article on Syncretism will prove disappointing because of the slight notice it takes of the Calixtinian movement in the seventeenth century; it deals more explicitly with pagan syncretism, as voiced by Plutarch and the Neo-Platonists, practised by some of the Roman emperors, and advocated by Pope in his Universal Prayer. In the article on Synergism Melancthon's synergistic teaching is fully exhibited and over against it the famous *lapis-truncus* teaching of Luther, Amsdorf, Wigand, and Hesshusius, which is presented in its extremest forms, as given by Luthardt in his *Lehre vom freien Willen*. Without distinguishing accurately the work of the Law from that of the Gospel, the decision of the Formula of Concord on the synergistic controversy is satisfactorily sketched thus: "The Formula of Concord, while strongly opposing the strange view of Flacius as regards the substance of the soul of fallen man, at the same time as strongly opposes the view which would give any power to the will in initiating conversion. Of Melancthon's three causes it makes the Holy Spirit alone the efficient cause, the will and nature of man being only a subject to be converted, while the Word of God preached or read is the means through which the Spirit works. Great stress is laid on the Word of God as the means of the Spirit's working. Thus God softens men's hearts, draws them, and reveals to them their sin; and realizing His anger, they feel in their heart contrition which makes them attend to the promises of the Gospel, and so faith (*scintillula fidei*) is quickened in their soul and '*hoc modo Spiritus Sanctus, qui haec omnia operatur, in cor mittitur.*' Thus the Formula of Concord unhesitatingly rejects synergism. In conversion the real agent is the Holy Ghost, the assent of the will is not a cause, but is itself an effect of the Spirit's working through the Word. Cooperation may be spoken of after conversion, but even then we must not think of God's Spirit and man's will as if they were like horses drawing a load and working side by side. God's Spirit in the converted man works in and through the will."—We have space only to point out theological articles in this volume, such as Suffering, Supralapsarianism, Theology, Tradition, Trinity, Tritheism, Typology, and Virgin Birth. D.

*The Macmillan Co., New York:—*

**Studies in Christian Philosophy**, being the Boyle Lectures 1921. W. R. Matthews, M. A., D. D. 228 pages.

The Dean of King's College in London wishes in these lectures "to suggest that Christian doctrine rests upon a few simple affirmations of a philosophical character, and to indicate a line of thought which seems

to lead to the conclusion that these affirmations are rational." The hoary question, whether theology and philosophy are in contradictory opposition to each other, is here discussed with the caution and reserve which characterize modern scientific research. The scientific scholar of our day is an Athenian who is forever questioning men on what indubitable grounds they hold the beliefs which they hold. His aim is to find the incontestable evidence of truth, to test the validity of assumptions, and on occasion to expose a false "triumph of loyalty to a hypothesis in defiance of fact." To this extent the philosopher's labors are meritorious: they supply the corrective to much "philosophy." The theologian, for instance, who has tried Ritschlianism, Mysticism, Modernism by his standards, must be interested in a process of reasoning which leads to the conclusion that these isms are untenable also on philosophical grounds. Moreover, the theologian can only be thankful for any effort of reasoning which shows that much that is denounced as irrational in theology is not so at all, but is suprarational, and that the warning: *Ne sutor ultra crepidam!* which theologians at times utter to philosophers, is pertinent and opportune. Such discussions as whether "religious experience," either individual or collective, can be regarded as the infallible basis of absolute truth, whether the distinction of philosophy, as being theoretical, from theology, as being practical, must be admitted, whether there is any cogent reason for emancipating theological knowledge from critical investigation, whether Hegel is right in believing that his philosophy is not in any sense hostile to Christianity, whether the syllogism of Benedetto Croce, who identifies religion with myth, and myth with philosophy, and arrives at the conclusion that religion and philosophy are one, can stand, what are "Platonic and Aristotelian elements in Christian theology," whether the moral and aesthetic arguments for theism are valid, how the idea of personality in God is established on philosophical grounds, what elements of anthropomorphism enter into our conception of the Deity—these and a score of other topics are discussed in these lectures in the heavy style of the scientific expert. And the result of all can be summed up in the words of Goethe: *Das will mir fast das Herz verbrennen, Dass wir so wenig wissen koennen.* As a happy by-product of the perusal of a treatise like this we should consider it, if the Christian reader were confirmed in the ancient, yet perennial belief: "Thy Word is eternal in the heavens," and, "Thy Word is truth." D.

**The Book of Job.** *Moses Buttenwieser*, Professor of Biblical Exegesis, Hebrew Union College. 370 pages. \$4.00.

This new work on Job is a novel contribution to the interpretational literature on this wonderful didactic poem of the Old Testament. The main feature of Prof. Buttenwieser's book is the rearrangement of chapters 16—37, by which he endeavors to unify their contents and bring them into closer relation with the general purpose and scope of the book. In so doing, the author departs from the traditions established by Christian scholarship and offers new suggestions towards the settlement of the Jobian problems, as will be shown anon. As to the prolog, he declares that the view held by many scholars that this is a foreign body in the book is unsound. He says: "The differences commonly pointed out between the Prolog and the Dialog have in reality no existence except in the minds

of the critics." (p. 7.) He also claims that the Babylonian-Assyrian poem, "I Will Praise the Lord of Wisdom," is not a source of the Job story, and that there is no relation between the Book of Job and the Egyptian poem, "The Discourse between a Man Weary of Life and His Own Soul." According to the author's view, the Book of Job is a product of finished art, in which the Prolog and the Dialog tally in the details about Job, and character and action are bound together in true unity. Satan, he argues, must be distinguished from the Satan of the later prophets, since "the later belief in Satan developed out of the Assyrian-Babylonian Tiamat-myth, probably through fusion with the Persian Ahriman-myth." (p. 32.) "The Satan of the Prolog occupies rank and place in the heavenly *entourage*, and is under orders from God, doing only what God has empowered him to do." (p. 31.) Moreover, the author holds that "the customary classification of the Book of Job as 'Wisdom-Literature' is a mistake. The book does not belong to the didactic poetry of the Bible; rather, as a number of scholars have pointed out, it is a drama in spirit and purpose, . . . having many parallels in the earlier and cruder stages of dramatic production." (p. 38.) The *meaning* of Job, its *lesson* and *purpose*, is to show forth the triumph of the eternal goodness that rules the world. "Though humbled by Him in the very dust, yet through sorrow and suffering he has come to know Him as the God of morality and boundless love." (p. 66.) The happy ending in chapter 42, 10, 12—17 the author regards as a later edition. In the original poem, health and prosperity were not restored to Job. The book ended by showing the end of Job's conflict with himself. "By humbly searching after the truth, by ridding himself of all pride and egoism, he has lost his old self, and in so doing he has found his real self, and attained the true vision of life. . . . This is the end—the end of the conflict and the end of the book; and what a fitting end it is!" (p. 66.) With regard to the date of the book, 400 B. C. is preferred by the author to earlier or later conjectures. The speech of Elihu the writer regards as an interpolation, as also much in the speech of God. Having rearranged the text entirely, the complete vocalized Hebrew text in this new arrangement is offered in an appendix, as also a literal translation. The Christian scholar might be interested in the author's translation of Job 19, 25 ff., which reads thus:—

But I know that my Redeemer liveth,  
 And that at last He will appear on earth.  
 Even after my skin hath been torn from my flesh,  
 Still will I cherish the hope that I shall see God;  
 The heart in my bosom pineth  
 That I may see Him, a Champion in my behalf,  
 That mine eyes may see Him, and not as an enemy.

The interest in Professor Bittenwieser's book is mainly academical. In its essential features it is out of sympathy with the views of Christian scholarship.

MUELLER.

*Wartburg Publishing House, Chicago:—*

**Homiletics.** A Manual of the Theory and Practise of Preaching. *Prof. M. Rew, D. D.* Put into English by *Albert Steinhäuser, D. D.* 639 pages.

Shot through with an intelligent admiration of Luther and abounding in copious, well-rendered references to characteristic features of his homi-

letic work, this treatise is what a treatise on this subject should be. It has a Lutheran face and a Lutheran heart. It is, moreover, an up-to-date production in that it reveals a commanding grasp on the part of the author of the homiletic literature of the Church in all ages, registers the same in the bibliographies preceding each chapter, and weaves its most valuable thoughts into the respective discourse. Last, not least, it has paid proper attention to the works of English writers on homiletics and cognate subjects and critically reproduces its judgments, now with approval, now with disapproval. The work of interpretation by Dr. Steinhäuser has been so well done that the reader is nowhere made painfully aware, as happens not infrequently in similar efforts, that he is reading a translation. The work will prove an excellent help to Lutheran students of theology, and to ministers who would like to review what they heard in the classroom years ago. — The arrangement of the material in this book is briefly this: Introduction (comprising the definition, the justification, and the division of homiletics). Part I. The Nature and Purpose of the Sermon: A. The Sermon as Organic Part of the Service of the Worshipping Congregation. B. The Sermon as Oration. Part II. The Subject-matter of the Sermon and its Derivation. Part III. The Structure of the Sermon. An appendix comprising nearly 100 pages is added, in which Practical Illustrations are offered. A three-fold index of subjects, names, and Bible references completes the treatise.

D.

*The Roxburgh Publishing Company, Inc., Boston, Mass.: —*

**To the Throne from the Sheepcotes.** *William Schoeler.* 264 pages.  
\$1.75. Order from Concordia Publishing House, St. Louis, Mo.

This is a story of David, the shepherd lad, of his life at the court of Saul, of his love to Michal, his persecutions and difficulties, and finally of his peaceful reign. The purpose of the book is to give the beautiful Biblical tale of David to present-day readers in a modern version, based upon the present-day principles of story-telling. Of course, the characters as represented in the Bible are far better delineated and create a more favorable impression, and the story as found in the Bible is by far more dramatic than represented in this rather sentimental tale. The following letter of David to Michal characterizes the author's style and method: "My love: — Though the king's command has sent me far away, in spirit I am always at your side. When I awake in the morning, I think of you; when I retire in the evening, I dream of you; in all my undertakings the knowledge of your love upholds, inspires, and strengthens me. As earnestly as a hireling desires the shade, so do I long for the day when my banishment shall come to an end, for my heart is sick from love. Without you, life is barren and meaningless; with you, all nature blossoms, and blooms, and sings. Be happy, my beloved! . . . Ever faithful and true, David." There is more force, power, and gripping human interest in the one single sentence of the Bible in which the Old Testament story-teller tells us that David loved Michal than in this whole gushing letter. One cannot improve on the Old Testament technique in story-telling. Hence it is best to read the Old Testament narratives as we have them in the Bible.

MUELLER.