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## What Time Is It in Heaven?

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

The question might be brushed aside by saying: There is no time in heaven. In our mind the concept of heaven instantaneously combines with the concepts of God and eternity. God is eternal: that means, not only that He is without beginning and without end, "from everlasting to everlasting," Ps. 90, 2, but also that He is timeless. The notion of time embodies, besides the elements of a starting-point and a goal, such elements as progress, sequence, succession, and change. Yesterday is time, to-day is time, to-morrow is time; but while the concept of time is essentially the same in each instance, it is exhibited in varying phases. While an hour is time the same as every other hour, still there are not two hours exactly alike. Variableness is a constant concomitant of time. In His sovereign existence, which is absolute, even, ever-continuing duration, the eternal God is elevated above time and all measurements of time. He is "the King of the eons," 1 Tim. 1, 17. Past, present, and future are merged into one before the Great I Am, ever living in the eternal Now, Rev. 1, 4, 8; 11, 17; 16, 5; compare with Ex. 3, 14; Ps. 2, 7. A day and a millennium are to Him interchangeable terms, Ps. 90, 4; 2 Pet. 3, 8. This means "that there are no intervals of time with God, in whose sight the times of all the ages are, as it were, one undivided moment." <sup>1)</sup> Or, as Bengel explains it: "No delay happens which is long to God. As to a very rich man a thousand guineas are as a single penny, so to the eternal God a thousand years are as one day; wherefore in the next verse [2 Pet. 3, 9] 'but is long-

1) "Quod nulla sint apud Deum intervalla temporum, coram quo omnium saeculorum tempora velut unum quoddam *ἀδιαλείπτου* νῦν se habent." (Egidius Hunnius, Opp., T. I, fol. 85. Cited by Baier, *Theol. Pos.*, ed. Walther, P. I, p. 23.)

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## BOOK REVIEW.

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

**Proceedings of the Thirty-second Regular Meeting of the Ev. Luth. Synod of Missouri, Ohio, and Other States, assembled at Fort Wayne, Ind., June 20—29, 1923.** 93 pages. 75 cts.

This is the German *Synodalbericht* in a condensed English form. It gives first-hand information why our Synod at Fort Wayne appropriated \$3,850,000 for its educational institutions and also contains the many other important resolutions adopted by Synod. The publishers tell us that copies of the minutes are in great demand and therefore advise to "order soon, for our stock is not large."

FRITZ.

**Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1924.**  
15 cts.

**Lutheran Annual, 1924.** 15 cts.

These two annual publications are well known to our readers. It goes without saying that a copy of the *Kalender* or the *Annual* ought to be in every home of our Synod. If they are put on sale in our congregations, the people will buy them.

FRITZ.

**Lessons in the Small Catechism of Dr. Martin Luther.** *Geo. Mezger, D. D.*  
175 pages, 5×7¾. 90 cts.

Luther's Small Catechism is in itself a wonderful book. It presents to us the fundamental doctrines of the Christian religion and, together with the exposition and the proof-texts of our synodical Catechism, gives the minimum amount of knowledge which the average Christian ought to have as to these truths. Any book which will help to impress these fundamental truths, not only upon the minds, but upon the hearts of the people,

will serve a good purpose. Such a book is Dr. Mezger's *Lessons in the Small Catechism*. It has been written for general use. Parents will do well to study it with their children in the home.

Fritz.

*Johannes Herrmann, Zwickau, Saxony:—*

**Roughing It for Christ in the Wilds of Brazil.** *Albert Lehenbauer.* Published by the author. 31 pages,  $5\frac{1}{2} \times 9$ . First edition out of print. Second edition in preparation.

This is a most interesting account of the experience of one of our missionary pastors in South America. The faith and the hope of the minister of Christ, in spite of the trials, difficulties, and disappointments, as well as the everlasting victory of the Gospel with its gifts of peace and joy in both the preacher and hearer of the Gospel, are excellently portrayed. This brochure ought to be scattered broadcast in our congregations in order that they may be better informed concerning our mission in South America, which would establish a closer contact between the Christians at home and the representatives whom they send out. The booklet also furnishes useful information suitable for special lectures on our work in South America. Our Church needs more of this kind of literature, and we hope that missionaries in all our fields will find time to furnish it. We heartily recommend Pastor Lehenbauer's *Roughing It for Christ* to every Christian interested in missions.

J. T. M.

**Lasst uns unsere Pflicht tun!** Eine Ermunterung und Anleitung fuer lutherische Christen zu rechtem Geben fuer kirchliche Zwecke. Von *Pastor A. Lehenbauer.* 70 Seiten  $5\frac{1}{2} \times 9$ .

The essays contained in this booklet originally appeared as articles in the official organ of our brethren in Brazil. Hence they reflect the peculiar conditions existing in South America. However, the instruction contained in them and the exhortations which they impress, pertain to all Christians. All Christians, no matter where they may be living, must be constantly reminded of the duties which they have towards the kingdom of God, especially the duty of giving bountifully and regularly. The privileges which Christians receive are everywhere the same, and consequently also the obligations. We therefore recommend this booklet to our pastors for distribution within their congregations. The matter treated here is set forth clearly and forcibly. The illustrations in themselves are descriptive, and throughout the articles are characterized by the spirit of faith, gratitude, and appreciation of the mercies received. The style is popular, so that our German readers in America will have no difficulty in understanding the contents. Besides, the subject is certainly timely. We hope this booklet will be read and given thoughtful attention by many of our pastors and laymen.

J. T. M.

**The Life of Our Savior.** 23 Bible illustrations by *Julius Schnorr von Carolsfeld*, with accompanying Bible-texts. 47 pages.

**The Neighbors at the Brook.** A story for children. *Margareta Lenk.* 32 pages.

These two beautiful juveniles, known for many years to German readers, start on a new journey in an English dress to capture young hearts. They will receive many a hearty welcome at this season. DAU.

*The Abingdon Press, New York, N. Y.:—*

**Studies in Philosophy and Theology.** By former students of Borden Parker Bowne. Edited by *E. C. Wilm.* 268 pages, 6×8½.

A book of memorial essays contributed by students of the late Professor Bowne of Boston University. Aside from essays setting forth the controversy between Bowne's school and the Neo-Realists, or the epistemological questions involved, of interest only to the student of philosophy, the contributing authors touch upon subjects which invite the attention also of theologians. We believe Professor Hays's paper, "A Truly Catholic Spirit," is somewhat unfair to John Wesley; yet the quotations are damaging enough, and if the context has been treated fairly, John Wesley was an arch-unionist, whose principles would, in effect, destroy the church as an organization. The views of the History of Religion School, as represented by Troeltsch, Bousset, and others, are set forth in the chapter "Religious Apriorism." Elsewhere there are interesting notices on the new Psychology (Behaviorism) and Kant's system as related to theology. Dr. Bowne himself appears to have been a consistent enemy of Christian dogma. The truly venomous reference to orthodoxy quoted from his *Studies in Christianity*, on page 88, mildly termed "irony" by the contributor, classifies him with a scholarship which denies all objective truth.

GRAEBNER.

*Funk and Wagnalls Company, 354—360 Fourth Ave., New York, N. Y.:—*

**Is Hell Eternal, or Will God's Plan Fail?** *Rev. Charles H. Pridgeon, M.A.,* President and Founder of the Pittsburgh Bible Institute. 325 pages, 5×7½.

In this book the writer endeavors to disprove the doctrine of the Church concerning the eternal punishment of the wicked; but the entire treatise is a manifest perversion of clear Scriptural doctrines. Professing to set forth the Scriptural view of this great question, he nevertheless permits human reason and prejudice to decide the issues; hence his conclusions are neither satisfactory nor convincing to a believing Bible student. The manner in which he makes Scriptures conform to his views is shown in the following:—

"We believe that in Gen. 1, 1 at least two great ages are connoted, because the word 'beginning' is in the plural in the Hebrew. The verse should be read: 'By beginnings God created the heavens and the earth'; and lest any one should question this, in the New Testament, in Heb. 1, 10, it has the word 'beginning' in the Greek in the plural. Also it should read: 'And, Thou, Lord, according to beginnings didst lay the foundation of the earth, and the heavens are the works (plural) of Thy hands.' Evidently that which is called the creation from Genesis, chapter one, verse two, is, at least, the third creation. This third creation may be said to come to an end at the Flood. From the Flood to the Second Coming may be called 'the world that now is,' or the 'present evil age.' A millennial world will follow, and that will pass into the wondrous 'Age of the Ages' or 'the New Heaven and the New Earth,' with its many generations. The Greek literally reads, 'I am making all things new.' Rev. 21, 5. Correspondent to these different worlds are the six different ages. The first two ages referred to in Gen. 1, 1 may be said to be prehistoric. How

much of the conflict between science and religion would have been prevented by merely noting that the term 'beginning' was in the plural! There is room for millions of years, if necessary, in this first verse of the Bible. We know that there was a cataclysm between Gen. 1, 1 and 1, 2. These early creations ended in 'waste and ruin' (Gen. 1, 2, Hebrew). There may be a long period between verses 1 and 2 of Genesis one. From Gen. 1, 2 to Gen. 8, 14, we have the Antediluvian Age. From Gen. 8, 15 to Rev. 19 we have the Age of Promise, sometimes called the 'present evil age' (Gal. 1, 4). Then the Millennial Age will follow and finally the Age of Ages. There are thus six ages. The number six seems to us appropriate as it is the number of creaturely self-will and also of the work of God in bringing the creature into His image."

Again: —

"God is not the author of punishment, even though He is over all and makes everything that happens serve His purposes in the government of His universe. It is the creature who is the author of sin and is thus responsible for its consequences. Sin has its origin in the creature's acting independently of God. God is not the author of anything that is evil. He never made any of the consequences of sin any more than He made the sin. God's creature is the only one to blame. God did not make a fallen nature. It resulted from the fall of angel and man. God never made a punishment for sin. Every punishment for sin is manufactured by the one committing the sin. 'Whatsoever a man soweth.' Our punishment springs from our own sowing. This consideration dispels all detraction in reference to God's character and Word. The place of punishment referred to in Matt. 25, 41 as 'prepared for the devil and his angels' may be better translated, 'prepared by the devil and his angels.' Wicked men share this punishment because their sins were similar to those of the evil angels, and they cooperated with the evil angels and followed their suggestions."

Likewise: —

"The judgment on Hymenaeus and Alexander was their delivery over to Satan. This meant sickness and death, even instant death. The purpose was loving; *viz.*, 'that they may learn not to blaspheme' (1 Tim. 1, 20).

"The case of the wicked man in the church at Corinth (1 Cor. 5, 5), was 'to deliver such an one unto Satan for the destruction of the flesh.' Here, through this judgment, Paul desired to have the man's spirit 'saved in the day of the Lord Jesus.' Here is salvation, at least reclamation, after death; and judgment is part of the means used. Again, in the passage in 1 Pet. 3, 18, etc., our Lord, after His death, 'went and preached unto the spirits in prison' who 'were disobedient . . . in the days of Noah.'"

Then: —

"There is not the slightest doubt that both the Bible and present-day studies of the races of mankind prove that there were and are races on the earth which have not descended from Adam. Hence comes the answer to the questions: 'Where did Cain get his wife?' 'Of whom was Cain afraid when he departed from his own people?' 'Where did he get help to build a city?'

"In Gen. 4, 14 (literal) Cain said, 'Behold, Thou hast driven me out

this day from the face of the Adamic domain [not earth]; and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me.' This implies inhabitants beside the Adamites."

Again: —

"The flood was especially brought about on account of the sins of the Adamites, and it was their whole world, and not necessarily the whole world of the other races, that was destroyed by the Flood. Gen. 6, 7, when literally rendered, refers entirely to the Adamites."

And: —

"The text (John 6, 62), 'What and if ye shall see the Son of Man ascend up where He was before?' rather startles us. We take the title 'Son of Man' as especially emphasizing His humanity. We have had no difficulty in accepting the preexistence of His deity, but this scripture seems to assert the same of His humanity, viz., that as 'Son of Man' as well as 'Son of God' He had a preexistence.

"John 3, 13 deserves notice. It asserts that 'no man hath ascended up to heaven but He that came down from heaven, even the Son of Man, which is in heaven.' This is ordinarily taken as spoken by our Lord to Nicodemus; but we believe that a careful study and exegesis of the context, as well as the text, will clearly indicate that this verse marks a new paragraph which was spoken by the evangelist. The fact of its beginning with the word 'And' signifies nothing from a Hebrew standpoint, and John wrote from that standpoint. Look at almost any chapter in Genesis and see the use of 'And'; it will be found that 'And' frequently begins new paragraphs. Without stating all our reasons, we understand the latter phrase, 'even the Son of Man which is in heaven,' to mean that John says that the Son of Man is in heaven when he is writing. To us this verse has the same fundamental truth as in John 6, 62, that the Son of Man first came down and then returned to heaven."

Again: —

"It is from conscience that we learn that even in souls that are lost, 'dead in trespasses and sins,' God has left a *nidus*, a 'nest,' in which He works."

And: —

"The Antediluvians sinned away the day of grace while Noah was preaching and the ark was preparing, and yet their moral nature was not destroyed utterly, for Christ preached to them hundreds of years afterward, for their salvation."

These samples of the author's exegesis show in what manner he treats the Word of God. As human reason revolts against the doctrine of eternal punishment, Scripture is made to conform to the demands of reason. The author has said nothing more than what Russellites have said before him. Their attitude toward the doctrine of eternal punishment is also his.

J. T. M.

George H. Doran Co., New York, N. Y.: —

**Types of Preachers in the New Testament.** *Rev. Prof. A. T. Robertson, A. M., D. D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary.* 238 pages, 5×8. \$1.50, net.

Dr. A. T. Robertson, in this most interesting and informing book, exhibits various types of New Testament preachers. The sixteen chapters

which make up this book bear the following headings: Apollos, the Minister with Insufficient Preparation; Barnabas, the Young Preacher's Friend; Aquila and Priscilla, Partners in Service; James, the Man of Poise; Philemon, the Man with a Social Problem; Stephen, the Path-breaker and the Martyr; Lydia, the Preacher's Friend and Helper; Silas, the Comrade; Titus, the Courageous; Timothy, the Faithful; Thomas, the Preacher with Honest Doubts; Philip, the Evangelist; Matthew, the Business Man, in the Ministry; Judas, the Traitor to His Lord; Diotrophes, the Church Regulator; Epaphroditus, the Minister who Risked All for Christ. The study of people, both good and bad, is always instructive, and the characters treated in this book are set forth so vividly that no one will read the book without profit. Of course the information which we have on some of them is rather scant, and occasionally the writer draws on his imagination. Nevertheless, in all essential points he carefully compares the evidence at his disposal and endeavors to present the people of whom he writes as Scripture pictures them. The writer is well acquainted with his subject, and his work shows that he has read extensively before undertaking the writing of the book. The style is lucid, and the reader will peruse the pages not only with profit, but also with pleasure. We cheerfully recommend the reading — to some extent critical reading — of the book to our pastors, as it presents valuable material for special lectures before Bible classes or societies of the church.

J. T. M.

*A. Deichert'sche Verlagsbuchhandlung Dr. Werner Scholl, Leipzig-Erlangen: —*

**Grundriss der praktischen Theologie.** *Dr. Johannes Meyer.* 156 pages.

Any attempt to evaluate a treatise on Practical Theology is useless unless we make clear to our mind first what the author understands by Practical Theology. In his view Practical Theology is the science of the technique of piety within the Church. It deals with the forms which are best adapted for the cultivation of that piety, the essence of which is laid down by Systematic Theology. It is utilitarian, or pragmatic, inasmuch as it seeks to find the best, the most feasible, and the most efficient methods for every religious act which religious life within the Church makes necessary. Since 1900, when Baumgarten began to publish his *Monatsschrift fuer die kirchliche Praxis*, this is the dominant view of Practical Theology in Germany. It starts out with the definition which Schleiermacher gave of Practical Theology and embodies the elaborations of this definition by such modern liberal theologians as Drews, Niebergall, and Schian. The prevalent view of this treatise, then, departs from the definition of Practical Theology, which was accepted throughout the eighteenth century: P. T. = instruction of pastors for the discharge of official functions. This definition is dropped because it leaves out all references to lay activity in the Church and takes in activities of ministers that are not pastoral in character nor pastoral ethics. Also the later definition: P. T. = the theory of ecclesiastical activity is dropped as ambiguous, because it is not plain whether the ecclesiastical activity is an activity directed toward the Church, having the Church for its object and aiming at its upbuilding and improvement or an activity emanating from the Church, its theological leaders and legal directors,

hence having the Church, resp., the congregation, as its subject and the world outside of the Church as its object. This latter view, moreover, would reduce P. T. to a treatise on mission-work. Some have deduced Practical Theology from a special *charisma* in the Church. Others have regarded as its essence the edification of the individual; still others have declared its scope to be the training of a congregation. All these and other views, the author holds, are deficient as regards form and content of a good definition. The author proposes to treat Practical Theology throughout his book as a technical training for the nurture of Christian piety. As constituent parts of this theological discipline he regards: 1. the science of the training of the young in the Church, or catechetics; 2. the science of joint edification by the forms of a common cult, or liturgics; 3. the science of the proclamation of the Word, or homiletics; 4. the science of the care, or cure, of souls, or poimemics. The science of church-government, or kybernetics, he discards as a heterogeneous element, and the science of soul-winning through mission endeavor, or halieutics, he treats as auxiliary to his four main divisions in an appendix. Evidently the author means to use his treatise as a student's manual in his classes at the University of Goettingen. In his first part, after discussing the definition of Practical Theology, the author explains the relation of this science to Psychology of Religion and to various phases of modern social life, such as agrarianism, industrialism, capitalism, communism, secretism, anthroposophy, and then proceeds to show the place of his science in Christianity. He wants the Bible used with a proper respect for its character as a revelation and also for modern Bible criticism, p. 18. The Confessions of the Lutheran Church must not be undervalued as merely venerable relics of the past, but neither are they to be overvalued as "verbally binding norms of action that tolerate no contradiction, p. 19. In his Second Part the author presents the Church as an organized body, either a general church-body or a local organization in the form of a congregation, and discusses its relation to the State, the School and Society. He adopts Hoefling's theory of expediency as the moving cause for laying down a constitution for a church, with the object in view of organizing church-life, so that it may function well. The Free Church of Saxony, which might have been mentioned in connection with the author's remarks about the difference between the Immanuel Synod and the Breslau Old Lutherans, has been ignored, p. 27. The author endorses the principle of the separation of Church and State, but he would not have the Church to be without any relation whatever to the State. (As if that were possible!) It is curious to observe how he would establish a *proper* relation of the Church to the State: the liberty of the Church must not be curtailed, but the sovereignty of the State over the Church' is a matter of course. The proper legal form of a Church is that of an incorporated body, whose activity the State aids like other endeavors which promote the State, without regulating it and without making it a privileged body. The promotion of the Church by the State embraces not only financial aid which the State renders the Church for purposes of cultus, for the support of church-officers, and for pensions to their survivors, whether payment is made in instalments periodically or in bulk at one time, but also protection of the Church's right to levy assessments upon its members and pro-



tection for its cultural arrangements, as well as regard for the needs of the Church in its schools. The State is to provide religious instruction on a confessional basis in the common schools, and for the training of future pastors it is to appoint teachers at the universities who belong to the church-society for which they are training ministers. For if the Church, as a private society, were compelled to furnish to its members private religious instruction because of the lack of such instruction in the public schools, likewise, if the Church would have to substitute for the university training of its pastors a training in seminaries of the Church, a cleavage would occur between piety and *Kultur*, p. 33. This was written in 1923, after the abrogation of the state church in the new German Republic! Verily, to call the above scheme a *separation* of Church and State is a *lucus a non lucendo*. — For the government of a general church-body the author would be satisfied with the episcopal, the consistorial, or the presbyterial-synodical form of government, but he favors the latter. The synods are to be composed of two-thirds lay-members and one-third clergymen, as experts in church affairs, with a sprinkling of jurists as experts in legal affairs and of experts in pedagogical affairs. The delegates to a synod might be elected in several ways; the author favors direct election by congregations and suggests that elders of congregations be chosen as delegates. But the synod is to appoint an executive committee (*"Oberbehoerde"*), to conduct the business in the interval between synodical conventions. In order that there may be a personal head of the Church, the appointment of a bishop for the particular country (*"Landesbischof"*) is advocated. "He does not have to be hierarchical," p. 36 f. Congregations are to be composed of actual members and others who are numbered as belonging to the parish (*"Gemeindeglieder und Eingepfarrte"*). Church-discipline is deprecated, because it is a difficult task and deprives the Church of its influence upon the excommunicated, p. 37 f. Centralization of power in the synod over and against the congregations is suggested. "While the pastors are closely related to their congregations and should not be deposed from office without the wish of the latter, their professional interests require that they have backing by the general Church, which provides for their examination, ordination, installation, removal to another charge, and pensioning. In order that all candidates for the ministry may receive an appointment, elections of pastors by congregations should be made to alternate with appointments by the general body," p. 40. Much more that is of the greatest interest to members of independent, self-governing bodies like our Lutheran synods in America is contained in this chapter, but we have not the space to enter upon all. So much is plain, that the old state-church leaven is by no means purged from the new churches that are being formed in Germany. The author favors also for the new Church a system of superintendents, provosts, and deans, — only they "do not have to be hierarchical," p. 41. When differences arise in a congregation, the minority should be accorded protection within the congregation in order to avoid a separation, which ought to take place only when the points of disagreement are very acute. On the other hand, union should take place in every instance where former church-dividing issues have become ineffective, p. 39. These references to particular opinions and judgments delivered by the author will be suf-

ficient to characterize his doctrinal and confessional standpoint. — Parts III—VII of his treatise are devoted to catechetics, liturgics, homiletics, poimenics, and mission-work. Alongside of questionable and untenable positions occupied by the author in these chapters, there is much that deserves attention, and some measures that he advocates might be adopted by us in our work as religious teachers, leaders in worship at the public services of the Church, expounders of the Word, counselors to men's consciences, and propagandists for the Church of our Lord. For each division and chapter a very good working bibliography of works of reference has been provided; but the treatise is left without an index. Of American writers the author mentions only Reut's *Quellen zur Geschichte des kirchlichen Unterrichts*, unless we have overlooked others. Lochner's *Hauptgottesdienst*, Kraussold's *Verfassungsformen*, Walther's *Pastoraltheologie* he does not seem to know, and yet these works might have been of value to him, and his students are entitled to some information about them.

DAU.

*The Methodist Book Concern, New York, N. Y.:—*

**Where the Higher Criticism Fails.** A Critique of the Destructive Critics. W. H. Fitchett. 191 pages, 5×7½.

As long as higher criticism prevails and its destructive falsehoods are taught, apologetics such as the author's *Where the Higher Criticism Fails* will supply a demand, especially when these are written in such a manner that also the Christian layman may peruse them with benefit. The author of this book, while himself not believing in a verbally inspired Bible and acknowledging the benefits that have accrued from a critical study of Bible manuscripts, clearly and forcibly shows the irreparable harm which higher critics have done and are still doing to-day. The book is divided into four parts. In the Introductory Part he shows what higher criticism is, and in the three following parts he speaks of its denial of the great truths concerning the Bible, the miracles, and Christ. Everywhere the author is clear and convincing, and he exhibits the folly of those who presume to be wiser than God Himself. A few samples will show how the writer proceeds in confuting the claims of Higher Critics:—

“The difference between Paul and Peter, it seems, arose out of the circumstance that Paul invented the story that Christ was crucified and rose from the dead; but while he ‘knew nothing save Christ and Him crucified,’ the Church at Jerusalem apparently knew much else of Christ, but nothing of this. It had never heard, it seems, of the cross and of the empty grave in the garden! No critic, we are told, will trust the Acts of the Apostles. That book ‘is so apologetic that it does not hesitate to distort the facts in the interest of piety.’

“But is it credible that the cross is a late Pauline invention, and that the Church of Jerusalem knew nothing about it? Paul invented the fable of the crucifixion and published it everywhere, though the entire population of Jerusalem must have known it was a lie. We cannot get Peter's opinion on the subject; through his letters certainly runs, like some crimson thread, the story of the Christ who ‘bore our sins in His own body on the tree’; but his letters, Prof. Preserved Smith assured us, are ‘late, spurious, and Paulinized.’ James, too, we are told, ‘apparently knows

nothing of the Passion of Jesus.' That portion of Mark's Gospel labeled 'Q' knows absolutely nothing of it. The vehemence with which Paul declares he 'knew nothing save Christ and Him crucified,' we are invited to believe, is 'suspicious.' It looks as if he 'knew he was introducing a novel conception,' which must be urged with more vigor in proportion as it was strange. 'Scholars,' says Preserved Smith, 'are coming to see ever more clearly' that Paul's central doctrine, in a word, has no historic fact behind it.

"The decisive element in Paul's consciousness,' at the moment he 'set up his own mystically evolved' notion of Christ's Passion and death, we are told, . . . 'was assuredly a primitive and wide-spread vegetation or initiation myth of the dying and rising God, common to both Oriental religions and to the Greeks.' So the cross is dismissed. It is the sole invention of Paul, and he stole it from an Oriental myth! Luke, of course, was in the conspiracy with Paul; and 'any one who compares Luke with his sources,' says Prof. Preserved Smith, 'must be convinced that he omitted, altered, added, with an utter disregard of history, as the facts contradicted his idea of edification.' But Preserved Smith invents the delightful theory that there was 'a treaty' betwixt Paul and Peter by which 'the territory was divided into spheres of influence in which each might propagate his own ideas.' 'Probably,' he says, 'Peter and his friends cared little what Paul taught so long as he taught only the heathen, with whom they would have nothing to do'; and the tolerance of the new fictitious Gospel was made easier by 'Paul's promise to send money to the saints at Jerusalem.'"

"Here, then, is a form of the higher criticism which is more exquisitely ridiculous — since it takes itself seriously — than Whately's famous essay designed to prove that Napoleon was a myth, and, it may be added, it is more deadly than any form of open infidelity."

Again: —

"As Prof. Preserved Smith, through his spectacles, contemplates the midnight scene in Gethsemane, the bowed figure of Christ, with the red blood-drops on his brow, it becomes to him nothing but a vegetation myth translated into personal terms. All the emotions of awe and reverence, of adoring love and faith, which that scene has awakened in the hearts of the saints of twenty centuries — and still awakens — are only a bit of disguised Bacchus-worship. And all this is published in the *Hibbert Journal*, and there is nobody with wit enough to see, or at least with courage to say, 'This is not scholarship, still less is it common sense. It is pure rubbish.' Not one grain of rational evidence, it must be repeated, is offered in support of these monstrous 'conclusions.' They are offered to us as being 'probably true,' as being 'reasonable guesses,' as being 'generally recognized by liberal scholars.' For twenty centuries Christianity has offered to mankind an Oriental vegetation myth under the delusion that it was a divine Savior who had entered into the life of men for their salvation. Our hymn-books, of course, would have to be reconstructed; for instead of the cross and the redeeming love behind the cross we should see, leering at us from every page, a peeping and obscene god of heathen mythology; a Bacchus astride a barrel and crowned with vine-leaves."

Again: —

“Here, for example, is v. 1 in Deuteronomy 34 as it stands in the text: ‘And Moses went up from the Plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land.’ Now, it is clear at a glance that the verse has no particular ‘style’ about it, still less is it a jumble of such entirely conflicting styles that it must have taken at least four writers to produce it, so it must be broken up into three or four fragments and each one assigned to an entirely unknown author, labeled with a letter of the alphabet. And here is the shape in which it appears when the critics have done with it: ‘(JE) And Moses went up (P) from the Plains of Moab unto the mountain of Nebo (JE), to the top of Pisgah (P), that is over against Jericho. (JE) And the Lord showed him all the land.’

“It will be seen that JE, in combination writes the words ‘And Moses went up; then P thrusts in and speaks — ‘from the Plains of Moab unto the mountain of Nebo.’ JE then takes up the narrative, ‘to the top of Pisgah,’ and at this point the intrusive P appears afresh with his little bit — ‘that is over against Jericho,’ and JE completes the duet with the words, ‘And the Lord showed him all the land.’”

Then: —

“Venturini, for example, undertakes to show how Christ’s healing miracles were done. He never healed, we are assured, without medicaments, and *always carried His ‘portable medical chest’ with Him.* In the case of the Syrophenician woman’s daughter, for example, ‘we can still detect in the narrative a hint of the actual course of events. The mother explains the case to Jesus. After inquiring where her dwelling was, He made a sign to John and continued to hold her in conversation. The disciple went to the daughter and gave her a sedative, and when the mother returned, she found her child cured.’ Venturini again ‘explains’ the miracle at Cana with as much intimacy and confidence as though he had been there. ‘Jesus had brought with Him as a wedding-gift some jars of good wine and had put them aside in another room. When the wine was finished and the mother became anxious, He still allowed the guests to wait a little, as the stone vessels for purification had not yet been filled with water. When that had been done, He ordered the servants to pour out some of His wine, but to tell no one whence it came.’ When John, as an old man, wrote his gospel, ‘he got all this rather mixed up — had not indeed observed it very closely at the time, had perhaps been the least bit merry himself,’ says Venturini, ‘and had believed in the miracle with the rest.’”

Again: —

“Schweitzer finds no praise too high for the literary skill of Reimarus. Of his book, *The Aims of Jesus and His Disciples*, he says: ‘It is a magnificent piece of work, one of the greatest events in the history of criticism, a masterpiece of general literature.’ Its aim was to ‘reconstruct’ Christ Himself, as well as His history, on non-miraculous lines. And curiously enough, the inspiration of Reimarus’ great book was Hate — hate not so much of the Person of Christ, but of the miraculous element in Him. And Hate as well as Love, Schweitzer tells us, can write a Life of Jesus; and the greatest of them are written with hate — that of Rei-

marus and that of David Friedrich Strauss. They were eager to picture Christ as truly and purely human, to strip from Him the robes of splendor with which He had been appareled, and to clothe Him once more with the 'coarse garments in which He had walked in Galilee.' A study of the life of Jesus through the spectacles of Hate must have been a very strange experience. Wit is not the usual characteristic of the German mind, but Reimarus had that gift, and his hate gave it a sharp edge."

The last section of this book contains a chapter entitled "Opposing Voices," in which the author places side by side the teaching of critics and those of the Bible, showing how utterly higher critics have departed from Christianity.

J. T. M.

### Books Received.

For the following publications, juveniles, devotional matter, and brief, practical discussions of issues of every-day church-life we have space but for this brief mention if our notice is not to appear altogether too late:—

*Schriftenverein (E. Klaerner), Zwickau, Sachsen:—*

**Verhandlungen der Synode der Ev.-Luth. Freikirche in Sachsen** usw. in Steeden, A. D. 1923. "Die Zeichen des Juengsten Tages." Von *Pastor J. M. Michael.*

*Johannes Herrmann, Zwickau, Sachsen:—*

**Ein letztes apostolisches Wort an alle rechtschaffenen Diener am Wort.** Dargeboten von *Dr. C. M. Zorn.*

**Die ganze christliche Lehre in 1 Mos. 1—5.** Von *Dr. C. M. Zorn.*

**Der Brief an die Roemer in Briefen an Glaubensbrueder.** Von *Dr. C. M. Zorn.*

**A Little Queen.** A story for children. By *Marg. Lenk.*

All these publications are edifying, valuable additions to our stock of synodically indigenous literature.

*The United Lutheran Publication House, Philadelphia, Pa.:—*

**Lesson Commentary for Sunday-schools of the Lutheran Church.** 1924. Edited by *Charles B. Wiles, D. D., William L. Hunton, D. D., D. Burt Smith, D. D.* (See December issue of THEOLOGICAL MONTHLY for notice of this publication for 1923.)

**Junior Class Manual.** A scholar's text-book for study at home and recitation and explanation in classes. By *G. J. Muller.*

*Lutheran Book Concern, Columbus, O.:—*

**The Birthday of the King.** A Christmas service for Sunday-schools. 1923.

*Augustana Book Concern, Rock Island, Ill.:—*

**Little Journeys in His Kingdom.** For beginners in Church History. By *C. A. Wendell.*

**The Stork's Necklace.** A story by *Emily Nonnen.*

**Winter Roses.** By *Agnes Vollmar.*

**Elsa's Mission Contribution,** and three other missionary stories.

**Leo's Whaling Voyage.** By *F. Hoffmann* and *Mary E. Ireland.*