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The Meaning of Matt. 8, 21. 22.

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The incident of the disciple who wished to bury his father before he became a regular follower of Jesus is related in Matthew and Luke. While there is not complete verbal agreement between the two accounts, harmonization presents no difficulty. Every reader will admit that the substance of the two narratives is the same and that, where differences are found, the evangelists simply supplement each other, the one adding a detail or two which the other has not recorded. It is not on account of harmonistic difficulties that the passage is somewhat baffling to some Bible readers, but rather because the principle of filial love and respect apparently is disregarded in the words of Jesus, and because His saying, "Let the dead bury their dead," sounds enigmatical at first. An examination of the passage with a view to setting forth the meaning of the saying of the Savior will, it is hoped, not be unwelcome to the readers of the THEOLOGICAL MONTHLY.

Having told a certain scribe who offered to follow Him of His extreme poverty, the Lord addresses one of His disciples (*μαθητῶν*). We need not assume that this man was one of the Twelve, — an old, but unfounded tradition says it was Philip, — since Jesus, before the opposition against Him crystallized, had many disciples or adherents. (Cf. especially John 6, 60.) According to the report of Luke, Jesus said to the man, "Follow Me." Matthew omits this call. But his account demands that we supply it, since without such a request the statement of the disciple, "Lord, suffer me first to go and bury my father," would be unmotivated and unintelligible. The disciple does not refuse to follow Jesus, but is disinclined to do so immediately. Another duty seems to stand in the way: the obligation to bury his father; and he begged Jesus to permit him first to fulfil this obligation. The view which is usually taken of the situation which this man was in is that his father had just died and that the burial was impending, which the son naturally wished to attend. But let

BOOK REVIEW.

Modernism and the Christian Faith. By *John Alfred Faulkner*. 306 pages. (The Methodist Book Concern.)

The professor of Church History at Drew Theological Seminary is one of the outstanding figures in the conservative part of the theological world of America. His present book was written in response to wishes expressed by young ministers and graduates of Drew who were dissatisfied with the teaching they received. Thus there was "providentially evoked" this book, which wrestles with this problem: "Is there anything in historic Christianity which in substance the modern man can not only receive, but joyfully fight for with the calm assurance and high elation of Wordsworth's 'Happy Warrior'? Is there anything in the spirit or results of science which makes it impossible for modern men to carry out the exhortation of that vigorous and downright spirit who urged his readers 'to contend earnestly for the faith which was once for all delivered unto the saints' (Jude 3)? Has Christianity *when rationally understood* [Italics mine!] anything to apologize for in the face of reason and the modern mind?" The author has confined himself "to those matters which are supposed to be most difficult to faith and most offensive to present-day thought." He uses the terms "modern" and "liberal" in his book "in their technical or artificial significance, for convenience, without blame or praise." Chapters III, VIII, and X are partial reprints from the *Methodist Review*, New York. Lastly, the author says: "I have been thrown into the company of a small band of intellectuals, all ministers except one who was formerly in the pulpit, but is now a teacher,

all representing the very left wing of evangelical churches, and three of them Unitarians. Some of the following essays were read to this group to get their reaction, to find out their criticism of Christianity as I understand it." So much as to the history of the origin of this treatise. At the same time this account will indicate to my readers the degree of conservatism in matters pertaining to the old faith which they may expect to find in this book. There is indeed a strong effort made throughout its pages to contend for the old faith, but some of the contents of that faith have been consciously discarded. The author knows the positions of modernists well, and his extensive reading in their writings, together with his personal acquaintance with many of them here and in Europe, makes his treatise a treasure-house of information. His lucid and animated style makes his book delightful reading. In eleven chapters he discusses the following topics on which modernist criticism centers: Authority; Inspiration; Miracle; Jesus; Atonement; Paul as the After-Christ; Trinity; Ritschl or Wesley? Hell. At the end of the book there are forty pages of most valuable notes on the following matters: Walter Pater on "Come unto Me"; Dr. G. A. Gordon on the *a priori* Ruling Out of the Divinity of Christ, and on Christ as the Eternal Prototype of Humanity in the Life of God, and the Resulting Kinship of Humanity with God; Prof. G. B. Foster and Dr. Gordon on Jesus; Prof. Alfred Seeberg on the Primitive Conception of Jesus; Prof. Erich Schaeder on Christ Praying to the Father; Bishop McConnell on Christ and the Creeds; Dr. Horton on the Church's Loss of the Cross; Dr. David Smith on Atonement in the Light of the Modern Spirit; "Original Sin." "Total Depravity"; Drs. Gordon, Lidgett, Kahnis, Schultz, and White on the Trinity, and Church on the Incarnation; Prof. Schaeder on the Spring of the Trinity; Until He Come; The Alleged Early Martyrdom of John; Miracle and Sadhu Sundar Singh; The So-Called Virgin Birth. There is also a four-page index at the end of the book, covering the most important contents. To give my readers some means for estimating the quality of these contents, I shall transcribe some of Dr. Faulkner's opinions and judgments, good or bad: "Anything like the modern liberal Jesus was never a point at issue in ancient Christianity." (p. 16.) "Can we not say even now that it is doubtful whether the Church will subsist through the coming centuries when that bulwark of fact and truth which it confesses in its ancient and modern creeds is dissolved by the subjective fancies of its preachers and teachers?" (p. 18.) "Inspiration . . . does not mean that all parts of the Book are equally divine, that all parts are not also human, that the human and divine do not vary and interplay, that there are not mixtures and errors [!] in its vast evolution; it only means that *as a whole* it is a revelation from God, progressively unfolding His truth in various ways in the process of history, according to a loving purpose of redemption in Christ, who is its unity, its crown, its Lord, whose Spirit gave it and therefore is greater than it. The inspiration of the Bible does not mean that other bibles are not also from God so far as they contain goodness and truth; it means only that this is specially from God because it reveals His life in a way different from all other bibles, and in that difference is not relatively, but essentially superior." (p. 21.) "If the Bible is thus the spiritual life and light of men,

it is God-inspired and therefore in so far [!] infallible as to the religious elements which accomplish this." (p. 45.) "There is nothing irrational in miracle; it is only the free act of God in nature, analogous to all creative acts of man in the same territory." (p. 71.) "It is in accordance with the mind of Jesus," says Harnack, 'and at the same time a fact of history that this gospel [whether the Gospel of Christ or the gospel concerning Christ] can only be appropriated and adhered to in connection with a believing surrender to the person of Jesus Christ. . . . The peculiar character of the Christian religion is conditioned by the fact that every reference to God is at the same time a reference to Jesus Christ, and *vice versa*. In this sense the person of Christ is the central point of the religion and inseparably united with the substance of piety, as a sure reliance on God. . . . The Christian religion knows and names only one name before which it bows. . . . Just because the person of Christ has this significance, is the knowledge of the historical Christ required.' Think that through, Herr von Harnack, and you have the historic faith. Logically, Athanasius never said any more." (p. 114 f.) "The center of Christ's person was not human merely, nor divine merely, but human-divine and divine-human. It was humanity at its best, as it existed in God from eternity, [?] and though absolutely real as humanity, and therefore not a veil for His divinity, was yet unique. That is the impression our sources give us. As to anything further, perhaps modesty becomes us. We can fathom no personality. Should we seek to strip the mystery from Christ's?" (p. 119.) Indeed not; but the preexistence of the humanity of Christ will give a different aspect to His incarnation than that which Scripture knows—the soteriological one. "The atonement has to do with God's righteousness. God as love can forgive for the asking or without the asking, but God as holiness—that is another matter, it is said. Now, if there is a God at all (I mean a personal God: a God who is not a person, whatever else He may be, is not the Christian's God), it is easier for me to believe that He is righteous than that He is loving. If the dread alternative were presented, 'Which will you have, a holy or a loving God?' I would say, 'Give us a God who hates iniquity, whether He loves the evildoer or not.' A God who is love, but not a consuming fire, love, but not light, is an impossible God, a monster in a moral universe. A God who cares much for love, but nothing for justice may be a God for the Pleiades, but He is no God for our earth." (p. 153.) "We all feel the difficulty of eternal sin. Apparently, God did not consult us about that or many other difficulties. To me the awfulness of sin with its inevitable hell is not that it is to exist in eternity, but that it ever existed at all." (p. 255.)

DAU.

Christianity and the State. By *S. Parkes Cadman*. XI and 370 pages. (The Macmillan Company.)

During Lent 1922 the gifted author delivered several lectures at the Pacific School of Religion, Berkeley, Cal., upon the Earl Foundation. The substance of those lectures he offers us in this book. It is indeed "a vast and intricate theme" that he has set out to discuss, and many, when they heard of his undertaking, cherished the hope that his effort would help to clear up the vagueness which exists even in the best minds in our

country regarding the relation of Church and State to one another. I feel that this hope will be disappointed; for with all his wealth of reading, his extensive and minute knowledge of history, and his gift of finding, or creating, interesting perspectives, I do not see that he has made it a whit easier for us to apply under any conditions whatsoever the principle of the separation of Church and State, which is both a doctrine of Scripture and a principle of American statecraft, or to find a plain and safe way amid the perplexing, but inevitable interactions between Church and State for keeping the interests of each, not only distinct, but really separate. At times the author's presentation of his view has been so bafflingly intricate and disturbed by side reflections that I wished for some brief, pointed statement at the end of his argument as to what his position really is. I think, however, that many will enjoy reading his book for its style alone, and also for the author's skill in argument. Likewise, there will be many in these days so full of unionistic and millenarian tendencies who will applaud the author's view that through the unification of the churches and the dying out of the spirit of nationalism there will come a unification of states, and then "righteousness and good will shall yet abound in the earth,"—a consummation for which the author expects Christians of every persuasion to look forward with longing.—Lutherans will probably be most interested in the fourth lecture, on the Modern State, because here the author discusses the secular changes that came in the wake of the German Reformation, and expresses his opinion on the relative importance of Luther's, Zwingli's, and Calvin's activities.

DAU.

Grundriss der Dogmengeschichte. Von *Reinhold Seeberg*. Vierte, vielfach verbesserte Auflage. VIII and 162 pages.

Die Lehre Luthers. Von *Reinhold Seeberg*. Lehrbuch der Dogmengeschichte. Vierter Band, erste Abteilung. Zweite und dritte, durchweg neubearbeitete Ausgabe. XII and 394 pages.

Lehrbuch der Dogmengeschichte. Von *Reinhold Seeberg*. Band IV, 2. Haelfte: *Die Fortbildung der reformatorischen Lehre und die gegenreformatorische Lehre*. Nebst alphabetischem Register ueber alle vier Baende. Zweite und dritte, durchweg neuausgearbeitete Auflage. XIV and 395—986 pages. (These three publications from A. Deichert'sche Verlagsbuchhandlung Dr. Werner Scholl, Leipzig and Erlangen.)

The Christian Church is the sum total of believers in the teaching of Jesus Christ and His apostles. The condition of this body of men at any one time during the past nineteen centuries is determined by the influence which the teaching of the Founder of Christianity and His immediately appointed agents had on this religious body and on all men and affairs with which this body came in contact. Or I might put it this way: the fidelity of the members of the Church to their doctrinal standards is the meter by which the soundness of their inner Christian life is gauged and their outward successes or failures are understood. The history of the Church, then, is practically the history of its dogmas. Doctrine is the paramount issue in the Church at all times, and only by reason of its doctrines, chiefly, the *articulus stantis et cadentis ecclesiae*,

the Church is in a prosperous condition. This indicates the relative importance in the *ensemble* of theological studies of the study of History of Dogma and of treatises on the same. As regards the latter, the personal doctrinal position of the author is a matter of utmost moment. He must be a close and unbiased student and a faithful reporter of the facts of history, or his History of Dogma will turn out to be, not history, but fiction. A writer in the *Princeton Theological Review* ably explained this essential fact in a recent series of articles on Harnack's *History of Dogma*, setting forth that Harnack's treatise is valuable only as showing what Harnack thinks the dogma of the Church at any time has been. To what extent this criticism must be applied to Seeberg will appear from the following. His *Grundriss* is a marvel of condensation, and, with its bibliographical notes at the head of each division and subdivision, a great help. It divides into the introduction and three parts. In the introduction the author explains 1. the Concept and Scope of the History of Dogma; 2. the Method and Division of it; 3. the Literature of this branch of theological study. Part I treats the Formation of Dogma in the Old Church: Section I: The Beginnings of Dogma in the Post-apostolic and Old Catholic Age: Chapter 1: The Conception of Christianity in the Postapostolic Age: § 1. Introduction; § 2. Christianity as understood by the Postapostolic Fathers; § 3. Sources and Norms of Faith; Chapter 2: Heretical Interpretations of the Gospels and Attempts at Reform: § 1. Gnosis; § 2. Judaic Christianity; § 3. Marcion and Montanus; Chapter 3: The Beginnings of Ecclesiastical Theology; § 1. the Apologetes of the Old Church; § 2. the Dogmatization of the Canon, of the Rule of Faith, and of the Church; the Antignostic Fathers; § 3. Alexandrian Theology; Chapter 4: Doctrinal Development during the Third Century: § 1. Christology; § 2. Penitence and the Church; § 3. Comprehensive View of Christianity in the Western and the Eastern Church. Section II: The Formation of Dogmas in the Old Church: Chapter 1: The Trinitarian Dogma: § 1. Arius, Athanasius, and the First Council of Nice; § 2. Further Development until the Synod of Constantinople; § 3. Completion of the Doctrine of the Trinity; Chapter 2: The Christological Dogma: § 1. Christological Contrasts; § 2. Nestorius and Cyril, Ephesus 431; § 3. the Eutychian Controversy and the Synods of Ephesus and Chalcedon; § 4. the Monophysite and Monothelete Conflicts, and the Termination of the Development; Chapter 3: General View of Christianity and Conclusion of the Formation of Dogma in Greek Christendom: § 1. Greek Christendom; § 2. the Iconoclastic Conflicts and the Second Synod of Nice; Chapter 4: The Development of the Ecclesiastical Doctrines in the Occident under the Influence of Augustine (Church, Sin, and Grace): § 1. General View of the Religion and Theology of Augustine; § 2. the Donatist Controversy; Augustine's Concept of the Church and of Christianity; § 3. Pelagianism; Augustine's Doctrine of Sin and Grace; § 4. the Semi-pelagian Controversies; § 5. Tradition and the Papacy. The Second Part treats the Preservation, Changes, and Development of Dogma in the Medieval Church: Chapter 1: the History of Dogma from the Seventh to the Tenth Century; § 1. Introductory; Augustinianism of Gregory the Great; § 2. Controversies; the Adoptionist Controversy; § 3. Veneration of Images and *Filioque*; § 4. the Doctrine of Predestination; § 5. *De partu*.

virginis; § 6. the Lord's Supper; § 7. Church and Penitence; Chapter 2: Doctrinal Views during the First Period of Scholasticism: § 1. Introduction; History of Theology from Anselm to Peter Lombard; § 2. Christological Contrasts; § 3. the Doctrine of Atonement; § 4. the Doctrine of the Eucharist; § 5. the Doctrine of Penitence; § 6. the Seven Sacraments; Chapter 3: the Ecclesiastical Doctrine during the Palmy Days of Scholasticism: § 1. the Theology of the Thirteenth Century; § 2. the Various Doctrines: God and Christ; § 3. the Original State and Sin; § 4. the Work of Christ; § 5. Grace and Human Liberty; Justification and Merit; § 6. the Sacraments; § 7. the Concept of the Church; Chapter 4: the Decay of Scholastic Theology and the Crisis of the Church at the End of the Middle Ages: § 1. Church and Life; § 2. Duns Scotus; § 3. the Theological Labors of the Later Scholastics; § 4. Augustinian Currents; § 5. Renaissance and Humanism. The Third Part treats the Development of Dogma by the Reformation and the Contrary Fixation of Doctrine by Catholicism; Section I: The Origin of the Protestant Concept of Doctrine; Chapter 1: the Doctrine of Luther: § 1. the Position of Luther in the History of Dogma; § 2. Luther's Doctrine in Its Original Form; § 3. the New Understanding of the Gospel from the Viewpoint of Evangelical Penitence (Faith, Works, Law, Gospel, Sin, Grace, Justification, Reconciliation); § 4. Luther's Conception of the Church, the Word and Sacrament; § 5. Luther's Attitude toward Scripture and Dogma; Chapter 2: Zwingli and Luther: § 1. the Reformatory Ideas of Zwingli; § 2. the Controversy about the Lord's Supper; Chapter 3: the New Dogma: § 1. the Augsburg Confession; § 2. the Older Reformed Confessions; Section II: The Expansion and (Temporary) Conclusion of the Protestant Concept of Doctrine; Chapter 1: the Lutheran Doctrine till the Form of Concord; § 1. the Theology of Melancthon and Its Signification for the History of Dogma; § 2. the Theological Controversies of Lutheranism from the Death of Luther to the Form of Concord; § 3. the Form of Concord; Chapter 2: the Conclusion of the Formation of Dogmas in the Reformed Churches: § 1. the Theology of Calvin in Its Signification for the History of Dogma; § 2. the Doctrine of Calvin as Church Doctrine; Section III: The Conclusion of the Formation of Dogma in the Catholic Church: § 1. the Fixation of Medieval Theology as the Doctrine of the Church by the Council of Trent; § 2. the Reaction of the Augustinian Doctrine of Grace and Its Rejection by the Church; § 3. the Completion of the Roman Dogma of the Church; the Vatican Council; § 4. Conclusion. — I have been at pains to exhibit to the reader the full contents and the arrangement of materials in this *Grundriss*, because it exhibits most effectually Seeberg's method and shows where he sees the crises and turning-points in the history of dogma. His style is clear and vivacious; he favors the short sentence — a boon to the student. His citations from the doctrinal standards are given in the original; they are brief and pointed. — A word about some of the judgments which he expresses and, in particular, about his presentation of the Lutheran concepts of doctrine. He confines the meaning of the term "dogma" to what any church professes to teach, and the Scriptural or unscriptural character of the teaching is not taken into account. Accordingly, there is no chapter on the teaching of Christ and the apostles, this matter being relegated to a different department of theology. — Classical Antiquity and

Judaism are treated as preparatory stages to Christianity, and we hear again of "die grosse Sehnsucht nach einer andern Religion der Erloesung" on the part of pagans.—In the enumeration of the "*Heilsgaben*," as exhibited in the teaching of the Postapostolic Age, ἄφρασις τῶν ἀμαρτιῶν καὶ ὁ ἀγιασμός τῆς καρδίας deserves the primary mention, before ζωή, γνῶσις, πίστις, and ἀθανασία; for Barnabas, who makes special mention of the former, shows how the *Didache*, which mentions the latter, is to be understood.—Ominous, though true to present-day facts, is the author's treatment, respectively, of Catholic and Protestant dogma: the former is presented as rigidly fixed and consummate, while the author sees no such thing as finality in Protestant dogma. This view, however, is subject to revision: since the setting up of papal infallibility Catholic dogma has become a very plastic and elastic affair; it can be readjusted any moment by *ex cathedra* deliverances *de fide* from the shrine of the Pope's heart, to suit Vatican policies. Protestant dogma was fixed, at least as far as the Lutheran Church is concerned, at the conclusion of the Reformatory movement: it is only modern pseudo-Protestantism that declines the fixedness of dogma. It has cast aside both the *norma normans* and the *norma normata* of Christian doctrine, and is simply philosophical speculation in Christian garb.—The most unsatisfactory chapters in the *Grundriss* are those dealing with the teaching of Luther and the Lutheran Church, pp. 120 ff. The renewing or sanctifying effects of faith are mentioned in the first, and the justifying effects in the second place. Justification is defined as "die allmächliche innere Erneuerung des Menschen." This view is in opposition to the citations from Luther's writings which the author himself has embodied in his treatise.

The two volumes of the *Lehrbuch* conclude the monumental work of the author on the History of Dogma. An immense amount of reading has had to be done for this work, and the bibliographies which the author, also in these volumes, has placed at the head of his chapters, with the references in his copious and critical footnotes, represent a small library and many years of incessant and close reading for their mastery. The contents of these two volumes cover the same territory as Part III of the *Grundriss*, also the sections and chapter divisions are the same, but there is, of course, an infinitely greater amount of detail and discussion of the minutiae of doctrine and doctrinal development. I cannot attempt a comprehensive judgment on the rich contents of these volumes. They are exhaustive treatises, and nearly every section will require several readings, and digesting, and testing. The author plainly appeals to the learned public and its expert verdict. However, there are thoughtful remarks in his *Vorwort* which deserve to be pondered by teachers of classes in the History of Dogma. These two volumes were compiled during the miseries which engulfed particularly the learned part of the population of Germany during the fatal closing years of the World War, and the still more fatal years which began for the stricken German nation with the "Schmachfrieden von Versailles." The author sought relief in these profound studies from the poignant griefs of a loyal German nationalist. He expresses the hope that the precarious conditions under which learned Germans now have to do their work may not have affected the quality of his workmanship. And then he goes on to say:

“The work which has been concluded will perhaps for a measurable time remain the last comprehensive presentation which the History of Dogma has been given during the last two generations according to the customary method. The peculiar feature of this method has been the combining of the general development of ideas with the particular doctrines and in joining exact analyses of sources with a consecutive presentation of the general development. The great treatises in this department of theology have had a controlling, confirming, supplementing, and correcting influence on each other. The many minor treatises of our theological discipline have proved stimulating in many particular ways by the exact knowledge of its authors in special territories and have thus proved the didactic value of the method which I have described. In a certain respect this conception of the History of Dogma may now be said to have reached its end. What we are lacking at the present time, as far as I can see, is these two things: in the first place, we still need a great number of special monographs which will either extend to remoter territories, personalities, and periods, or will trace particular concepts through the entire territory of development. [This latter, I believe, is the primary *desideratum*.] In this way the basic lines which we have discovered hitherto will stand out in clearer and stronger outline, and, on the other hand, the straight line, which the study of the principal doctrinal phenomena has given us, will not infrequently show curvatures and nodules, which will cause us to see much more plainly their general tendency,—not to mention all the detailed corrections and supplements which will result. Especially in the department of Medieval History of Dogma we shall be advanced considerably in this way, as the labors of Grabmann or Baeumker and his school have abundantly proved. The same holds good with regard to the study of Protestant doctrine. When I compare, for instance, Heim’s work on the problem of assurance, or Hirsch’s book on Osiander with the basic lines that I have drawn, I acknowledge most gratefully that they afford those supplements, corrections, and confirmations which I have had in mind.—But there is another need. In view of the immense materials with which the great treatises on the History of Dogma are working, and in view of the fact that the brief treatises wish to embody as much as possible of these materials, there is a danger that the forest is not seen for the trees, and especially that the question concerning the truth and the value of the doctrines presented will not be discussed. The former evil leads to that unfruitful abundance of knowledge which is found among theologians (“theologisch unfruchtbares Vielwissen”), the latter to that relativism which so easily attaches itself to historicism. Now, both these dangers should be avoided in great treatises, as I have tried to do in this work. These dangers can also be avoided in lectures if proper attention is paid to these two viewpoints, to wit, that lectures on the History of Dogma are to supplement the knowledge of the general development in Church History, and that they are a historical preparation for the critical review of ecclesiastical concepts in Dogmatics. Nevertheless, if I rightly view the beginnings of the coming intellectual development, there is going to be felt in wide circles, among theologians as well as non-theologians, a need for treatises on the History of Dogma which will not only place in the center of interest the inner

logic of the ecclesiastical development of ideas in their connection with the general history of philosophical and ethical cultural tendencies, but will also cast up the question, how much of truth they embody. Before all others we can think in this connection of the example given us by Dilthey and his followers. I do not disguise to myself the difficulty of such labors. They consist principally in an overreadiness to construe events so that they may fit into a preconceived scheme, and in an unfruitful criticism of ideas that have been only superficially or imperfectly grasped. Instances of this have never been lacking in the history of our theological discipline. Nevertheless, I believe that the knowledge so far gained in the History of Dogma has rightly opened up so many sources and has correctly reproduced such important lines of development that any person who has really made all this material his own should be in a position to engage with profit in historico-philosophical reflections upon the historical nexus and the laws of this development, as well as upon their truth and their importance for the general development of mankind. That almost dogmatic authority which Dilthey's spiritual reflections gained for him in wide circles, among historians, jurists, and philosophers, is the very reason why one could wish that in the interest of scientific knowledge the careful and fruitful labors of the theological History of Dogma might be more extensively appropriated also by this class of people for their investigations and the forming of their opinions, all the more so because the History of Dogma is making ever greater efforts to take into account the connection between the development of religious ideas and the general history of the human mind, as a glance at this last treatise on the History of Dogma will show. Accordingly, my wish is that in the future there may be no lack of treatises projected along grand lines — 'grosszuegig,' as the modern term would call them — and that there may not be wanting the great urge after knowledge of the truth and reality. Such treatises would aid much towards reviving interest in this theological discipline, towards making the customary problems proposed during its study profounder, and towards making the materials collected for it more generally fruitful for all our thinking." It is a good suggestion to make the results of the investigations that have been carried on in the theological department of the History of Dogma available to the learned world in general and to all persons who wish to be regarded as well educated. I can agree with the learned author readily on this point, however, from a different motive than that which has prompted his suggestion. His idea evidently is that religion, including the Christian religion, should be exhibited as one of the products of thinking men, an evolved thought of the race on a level with other evolved thoughts. This will prove a futile endeavor if the divine and mysterious origin of the religion of salvation by means of faith in the vicarious atonement rendered by Christ, living and dying for all men, which the Christian Bible teaches, be accepted as a fact.

DAU.

Grundriss der Theologischen Ethik. Von Dr. Otto Kirn. Vierte Auflage. Nach dem Tode des Verfassers herausgegeben von D. Dr. Hans Preuss. VII and 76 pages.

System der Ethik. Von *Reinhold Seeberg*. Zweite, neubearbeitete Auflage. XI and 295 pages. (Both publications of A. Deichert'sche Verlagsbuchhandlung Dr. Werner Scholl, Leipzig and Erlangen.)

Since the rise of Pietism it has become customary to treat Christian ethics as a separate theological discipline, distinct from Christian dogmatics. The separation was meant as a rebuke of "dead orthodoxy," the overemphasis of "reine Lehre," and that theological intellectualism which rests content with knowing while neglecting the doing of the divine will. The chief, if not the only advantage gained by this division, as far as I can see, is that a more thorough treatment can thus be accorded to both the doctrinal and the moral contents of the divine revelation. Granting the usefulness of the division from this point of view, the inner connection between Christian dogmatics and Christian ethics must nevertheless be insisted on, or serious damage will be done both to Christian faith and Christian life. The following considerations will show the necessary inner unity of systematic and moral theology: 1. Both what we are to believe for our salvation and how we are to live as persons who have accepted the salvation of God rest on the identical authority, the *αὐτός ἔφα* of the Lord as recorded in the Holy Scriptures. Neither the saving doctrine nor the moral precepts by which the saved must live can be evolved from, or determined and regulated by, the will of man, if they are to preserve their Christian character. The same God who by His Word bends our intellect to know what He wants us to know bends our affections and will to do what He wants us to do, regardless of the protests which the natural logic of men may raise in either case. 2. No Christian doctrine was ever revealed merely for the enrichment or delight of the human mind, and the mere head knowledge of doctrines, far from being a meritorious achievement, may become the basis of a person's damnation. Theology, in all its departments, is ever practical, thoroughly practical, never theoretical, purely contemplative. It aims at the creation of a new life and conversation; every doctrine of the Christian Creed is lived, not only mentally apperceived; it somehow affects our whole thought, will, and desire, and is somehow expressed in our conduct. For instance, the doctrine of the vicarious satisfaction for the sins of the world by the perfect life and innocent death of the incarnate Son of God is not really held and retained by any mind except with such concomitant psychological phenomena as penitent humility, cheerful confidence, and holy zeal. 3. The Christian life is a product of divine grace and rests exclusively on gracious facts propounded in dogmatics in the chapters on Theology Proper, Christology, and Soteriology. The Christ for us and the Christ in us is the same divine-human Deliverer, conveyed to us by the same medium, the Gospel of grace, and received by us by the same agency, faith. The justifying and the sanctifying effects of the redeeming work of the God of grace are connected with one another by such an indissoluble *nexus causalis* that the one cannot be genuine without the other. These reflexions may aid to ward off dangers which are created by the divorcement of Christian ethics from Christian dogmatics. The chief danger is that the works or acts of a Christian life may be viewed and treated apart from their motive power, divine grace, and hence beget an utterly false conception of Christian living. This danger

exists in most modern text-books on Ethics, and the two volumes before us are no exception to the rule.—As regards their contents, there is much similarity between them in the general arrangement of the materials of ethics. Kirn's brief syllabus treats in an introductory chapter the concept and function, the sources, and the method of theological ethics. The treatise proper is divided into two parts: In Part I the author presents the "Ethische Prinzipienlehre," and exhibits in four chapters "Das Subjekt der Sittlichkeit," man as an individual and as a social unit, "Das Wesen des Sittlichen," "Die Begründung des Sittlichen," and "Die ethischen Prinzipien des Christentums." This arrangement is due to the author's view that morality is independent of religion, and that Christianity is merely the most highly perfected combination of religion and morality. In Part II we have a Systematic Presentation of the Christian Moral Life under these sub-heads: "Der Ausgangspunkt der christlich-sittlichen Lebensbewegung (Suende und Erloesung)"; "Das Werden der christlich-sittlichen Persoenlichkeit"; "Die Entfaltung der christlich-sittlichen Persoenlichkeit"; "Die Betaetigung der Sittlichkeit in der Gemeinschaft." The author denies the culpability of inherited sin, p. 31; and distinguishes, in regeneration, what God does and what man does, p. 37. He voices the old state-church principle on p.75.—Seeberg offers a thoughtful "Vorwort," in which he discusses technical questions relating to the treatment of ethics in theology. His book is divided into two parts. Part I presents the Fundamental Problems and the Method of Ethics; the history of this theological discipline. In Part II the author offers his System of Christian Ethics under the following subdivisions: The Origin and Contents, the Development and Preservation, and the Application of Christian Ethics to Communal Life. The contents are well indexed.

DAU.

Centralfragen der Dogmatik in der Gegenwart. Sechs Vorlesungen von *Dr. Ludwig Ihmels*. Vierte, durchgesehene Auflage. VIII and 193 pages. (A. Deichert'sche Verlagsbuchhandlung Dr. Werner Scholl, Leipzig and Erlangen.)

In 1909 the Royal Saxon *Kultusministerium* arranged a course in theology for teachers of the Saxon state-schools. The object was to give the teachers an insight into the problems created in theology by modernism, and to suggest a solution of these problems. This is the origin of the six lectures contained in this book, which was issued for the fourth time in a revised edition on Luther's birthday in 1920. All the questions discussed here belong in the department of dogmatics. Every lecture is preceded by a bibliographical note of the treatises and monographs which are subjected to a review in the lectures. At the end of the book are 25 pages of notes and an index of 3 pages. The following subjects are discussed: I. Glaube und Dogma; II. Das Christentum, sein Wesen und seine Absolutheit; III. Das Wesen der Offenbarung; IV. Die Person Jesu; V. Das Werk Jesu in seiner bleibenden Bedeutung fuer die Gemeinde; VI. Die Gewissheit des Glaubens. Dr. Ihmels has expressed the hope that on each of these topics he has given his hearers not only a fair account of the status of present-day theological discussion, but also an insight into his own position. I cannot say that the latter hope has been realized. Dr. Ihmels's method is somewhat like this: he restates a given dogmatic

problem and examines it from a number of viewpoints, and then pronounces it either meritorious or otherwise. Likewise he states the doctrine of Scripture and of the Lutheran Confessions, and examines that, leading up again to some judgment which he pronounces. There is favorable and unfavorable criticism offered in both attempts, and the result is that at the end of the inquiry the reader is left in suspense as to what is the exact, precise, plain belief which Dr. Ihmels holds on the subject discussed and what he recommends to his readers as a genuine *credendum*. There are whole pages in this book in which he speaks the language of orthodox Lutheranism, the language of Scripture. But there are also pages where the critical readers will fill the margin with question-marks. I shall offer a few samples from the third lecture: "Auch ausserhalb der christlichen Welt hat eben der goettliche Logos sich bezeugt, aber es waren nur Stuecke der Wahrheit, die das Heidentum besass." "Auch die Reformation und erst recht die alte Dogmatik blieb im wesentlichen bei dem intellektualistischen Offenbarungsverstaendnis stehen." "Grundsuetzlich angesehen, besteht zwischen dem reformatorischen Verstaendnis der Schrift und der Offenbarung eine Inkongruenz." "Es ist verkehrt, wenn die alte Dogmatik die Offenbarung sogleich mit einer Mitteilung uebernaturlicher Wahrheiten einsetzen laesst." "Eine absolute Notwendigkeit ist fuer die Schrift nicht in derselben Weise wie fuer das Offenbarungswort selbst zu behaupten." Etc., etc. DAU.

Kants Lehre vom intelligiblen Charakter. Ein Beitrag zu seiner Freiheitslehre von *Lic. theol. Ernst Sommerlath*. VI and 110 pages. (A. Deichertsche Verlagsbuchhandlung Dr. Werner Scholl, Leipzig and Erlangen.)

For a military pastor at a fortified garrison during the late war to write a treatise of this kind is certainly a mental feat. The treatise is another attempt to solve the old problem of what Kant meant when, in his *Critique of Practical Reason* he spoke of a "transzendente Freiheit, welche als Unabhaengigkeit von allem Empirischen und also von der Natur ueberhaupt gedacht werden muss, sie mag nun Gegenstand des inneren Sinnes, bloss in der Zeit, oder auch der aeusseren Sinne, im Raume und der Zeit zugleich, betrachtet werden." It appears that Kant conceived of a species of human liberty different from the old *liberum arbitrium indifferentiae*, which is simply the capacity or possibility to make this or that choice without the prompting of any particular motive. He spoke of a liberty that is "independence from empirical conditions," or "independence from alien determining causes." Sommerlath lays hold of these definitions and claims that the liberty which Kant had in view was not simply "Verursachungslosigkeit, das ist, schlechthinnige Willkuer," the absence of all causation, or sheer arbitrariness, but that it was itself a causality, however, not a causality such as is found in nature, but an "intelligible, Dingen an sich eignende Kausalitaet." It works according to a law, or laws, and is thus regulated, and this feature of being regulated Kant calls "the character," and because it can be grasped by the intellect, he calls it "the intelligible character" of liberty. Sommerlath's treatise is an inquiry into this character, or into the laws of absolute (?) liberty. DAU.

A History of the Japanese People from the Earliest Times to the End of the Meiji Era. By *Capt. F. Brinkley, R. A.*, with the collaboration of *Baron Kikuchi*. With 150 illustrations engraved on wood by Japanese artists, half-tone plates, and maps. IX and 784 pages; printed on India paper. (The Encyclopedia Britannica Co., New York.)

At whatever place you tap this volume, the reservoirs of learning and extensive research give forth a liberal stream of information that is not obtained as readily from other sources. The twin authors of the book have collaborated with splendid effect. Captain Brinkley entered Japan in 1867 as a professor in the Imperial College, later becoming foreign adviser to the Japanese Government. He married a Japanese wife and thoroughly identified himself with Japan. He did not only write this history of Japan, but also made part of its recent history, for he played an important part in the direction of Japan's national policy. Baron Kikuchi formerly was president of the Imperial University at Kyoto. As a leader of the educational and intellectual life of his country he occupies about the same position in Japan as Charles W. Eliot is considered by many as holding in the United States. This book—the life-work of Capt. Brinkley—is justly regarded as the last word so far about anything Japanese that has entered into the annals of history. Moreover, the evident political importance of Japan in world politics and its peculiar relations to the United States make this book a publication of moment to Americans. The description which the author gives of the most recent political development in the Far East seems to question the honesty of Germany in its dealings with Japan, while it acquiesces in the doings of Russia and Japan, and plainly suggests that Great Britain is the one correct actor in the Eastern political drama. The treatment which Germany during the late war received from the Japanese people showed that the people of Japan cherished no resentment against the people of Germany.

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Brief Mention.

The following publications have been received: 1. *Dr. Harry Emerson Fosdick's First Sermon* as pastor-clect of Park Ave. Baptist Church, New York City. 2. *Catalog of the Waterloo College of Arts and Prospectus of Waterloo College School*, the High School Department of the Evangelical Lutheran Seminary, at Waterloo, Ont., Can. 3. *Prospectus of the Eisenach Old Selections. An Exegetico-Homiletical Treatment*, by *R. C. H. Lenski, D. D.* 4. *Is Dancing a Sin?* A fine tract by *B. M. Holt*, Fargo, N. Dak., of which seventy thousand copies have been sold so far. 5. *Program of the Convention of the Luthergesellschaft*, Muenchen, Bavaria, July 17—20. 6. *Harry B. Hawes, an Intimate Sketch*, by *Lewis B. Ely*. 7. *Inside Facts as I Found Them concerning the Ku Klux Klan of the British Empire*, by a *Klansman*. 8. *Who Are the Mormons?* Open Letter by *Elder Nephi Jensen*, President of the Canadian Mission. 9. *The Northwestern Clarion*, Vol. 4, No. 2, edited by *Prof. W. Moenkemoeller*, shows what the Lutheran Education Association of the Northwest is planning to do for Concordia College at St. Paul, Minn. 10. *Kommst du nur heim*, a beautiful poem of consolation and cheer, by *Dr. T. Nickel*, the President of the Saxon *Freikirche*, set to music by his son, *Rev. T. Nickel, Jr.*

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