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The Chronological Sequence of the Pauline Letters.

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In chapter XXVII of his excellent book *Archeology and the Bible* Professor Barton remarks: "The chronology of the life of Paul cannot be fully determined from the Bible itself. Such chronological data as the New Testament affords helps us only to a relative chronology. Could the year of one of the dates given by the New Testament be determined by a date of the Roman Empire, it would enable scholars to affix with approximate certainty the other dates." (Page 439.) Since the discussion has always been based on a relative chronology, the various systems differ from one another by from four to five years, and as a result there has been quite a little bit of confusion pertaining to the chronological data of Paul's letters.

So far as the relative chronology of the Pauline letters is concerned, we have the following passages of Scripture to aid us in forming a picture of this section of history. In Gal. 1, 18 Paul writes: "Then after three years I went up to Jerusalem to see Peter." This period of time is evidently to be reckoned from the date of his conversion and includes the time of the so-called Arabian sojourn. In Gal. 2, 1 the Apostle, connecting up with the last date mentioned by him, writes: "Then fourteen years after, I went up again to Jerusalem with Barnabas and took Titus with me also." This trip is evidently identical with the one described in Acts 15, the occasion being that of the so-called Apostolic Council. In Acts 18, 11 we are told that Paul continued in Corinth a year and six months, and afterwards it is stated that Paul after this tarried there yet a good while. This was after he had been brought before Gallio, the proconsul of Achaia. In the same chapter we are told that, before Paul had started on his third missionary journey, he spent some time in Antioch before his departure for Galatia and Phrygia. In chapter 19, 8 we find that Paul went into the synagogue at Ephesus and spoke boldly for the space of three months. The Jews having turned from him,

BOOK REVIEW.

Das Evangelium Marci in Predigten und Homilien ausgelegt von Dr. Ernst von Dryander. Vol. I: XI and 363 pages; Vol. II: VIII and 339 pages. (C. Ed. Mueller's Verlagsbuchhandlung, Halle a. d. Saale.)

Some time prior to 1890 Dr. Rudolf Koegel conceived the plan of treating the four gospels in homiletic fashion. The Gospel of St. Mark was assigned to Dr. E. von Dryander, the *Oberhof- und Domprediger* at Berlin. He approached the task with a great deal of reluctance, and it was only after testing the feasibility of the scheme by repeated trials before his cultured audiences at the *Dreifaltigkeitskirche* — Schleiermacher's old church, I believe — and at the *Dom* that he entered wholeheartedly into the enterprise. He says: "It has been my urgent wish to expound to the congregation also in this homiletic form the profundities of the thoughts of Scripture and not to treat exegesis merely as the handmaid of homiletics, but to make it stand out prominently as the basis of practical application. Accordingly, I can only make grateful acknowledgment of all that I have gained for my sermons from exegetic treatises on the Gospel of St. Mark and from modern writings on the life of Jesus." As he proceeded with his labors, his fear that his sermons would become monotonous subsided in proportion as the wealth

of Scripture thoughts and the greatness of the Gospel of St. Mark was opened up to him. Dr. Friedrich Lahusen says: "Though all other sermons of Dryander, as, *e. g.*, those on the Christian life, on the First Epistle of John, and on the life of the Apostle Paul, are valuable, these sermons [on the Gospel of St. Mark] represent one of the high points in his activity. 'The Gospel of the Acts of Jesus' is in these sermons opened up to the congregation in a thorough manner, because the texts are fathomed in every direction, and at the same time they are applied to the life of the individual hearer and to conditions in the Fatherland and in the Church. To Dryander himself his scientific and edificational occupation with the life of Jesus at a time when his labors at the *Dreifaltigkeitskirche* were most strenuous signified a continuous dipping into the fountains, and thus he guided his hearers, who gathered about his pulpit from every part of Berlin, so as to 'build them up on the one, eternal foundation of the Gospel of Christ.' Dryander remarks in his *Memoirs*: 'As a matter of fact I may say that I had at my command neither wealth of thoughts nor any special dexterity as regards expression. Rather these two factors caused me infinite trouble. I lacked the power of a really popular diction, wealth of imagery, plastic expression, and gripping illustration.' This sounds strange from a man as highly gifted, vivacious, and extraordinarily skilled in the art of expression as Dryander was; but there is a grain of truth in what he says concerning his ability and achievement. He brought up his sermons with infinite diligence out of the depths of the Word. These sermons paint pictures from the activity of Jesus as full of life and as perspicuous as He visioned them in his own mind; moreover, they are always couched in noble diction. The reason is: they drag in no foreign material from without for the purpose of enhancing their effect; they do not seek to become forceful by citations of striking and fascinating illustrations nor by so-called 'beautiful passages' in the sermon which often serve to feed the vanity of the preacher rather than to increase the impression made by the Word. But it is just this simplicity that constitutes the merit of these sermons. They are supported by the conviction of the preacher that all power lies in the Word concerning the Lord and of the Lord. Tholuck, Dryander's teacher, says that the following remark of Koegel cannot be read too often: 'The sermon must be a feat of the preacher performed in his study and another feat performed in the pulpit. When he descends from the pulpit, the preacher must experience the *joy of a mother* who with the help of God has given birth to a child.' This remark fully applies to Dryander. His sermons are not *made*, but have '*grown up* amidst his experiences *ex plenitudine pectoris* and in the presence of God.' These sermons, likewise, meet another requirement of Tholuck: they have sprung up out of the *congregation*, out of Dryander's circle of hearers, composed chiefly of members of the cultured classes. In constant communion with other men, always seeking to gain their souls, Dryander achieved the ability to understand the modern man, to convince him by his stringent development of thought and to hit his heart and conscience. All his diligent reading was made to serve the purpose of what he wanted to say in his sermons. The center of his entire life was his sermon on Sunday: that

was his *forte*. As far as I know, he never delivered a sermon at the *Dreifaltigkeitskirche* or the *Dom* that had not been written word for word. In view of the ease, not to say levity, with which many young pastors are preaching their sermons a word may be recalled in this connection from Emil Frommel's *Hirtengedanken*; for it is in accord with the sentiment of Dryander, who never tired of urging diligence in the preparation of sermons as the chief requisite. Frommel writes: 'Lay to heart, in the first place, your sermon. It must be the center of your labors. No matter how excellent a person the minister may be otherwise, if he fails in his sermons, his congregation will disintegrate. Hence, apply your *whole* strength in this direction. Never speak unprepared and, being borne up by the hallowed character of Sunday, take before you the text of the coming Sunday, revolve the Word in your heart, commence the work on *Monday* and *write*. . . . This is the chandelier in the center of the hall which illumines everything; every other activity of the minister is a light in the corner.' Dryander says: 'It is a great mistake to allow careful preparation of the sermon to recede to the background because of the minister's abundance of other work in societies and ecclesiastico-political transactions which are only loosely connected with the ministerial office.' Let others proclaim the Gospel of Christ in a new fashion,—in his great modesty Dryander on a certain occasion, when we had both listened to a sermon by another preacher, remarked, 'Wish I could do it that way!'—still *these* sermons will ever point the way and teach preachers how to take the contents of their sermons out of the Scriptures, to mint the gold of Scripture truth by their own individual labor, and to offer to their hearers what they must have for their peculiar needs. . . . Let our divine worship be enriched liturgically, as the need of our times requires; still, as Frommel says, we have no element of preeminence in our Evangelical Church except only our preaching. It was a glorious distinction of Dryander that with his free and wide mind he lived the life of his German people and his Evangelical Church in the Fatherland and throughout the world, and his sermons, welling up from his inmost heart, bear witness to this fact. This was evident in his *Evangelical Addresses* during the years of the war, but with especially moving force in his sermons born out of his painful experiences during the years of the collapse of the German Empire." Dryander stood very close to the members of the late imperial court at Berlin, especially to Empress Victoria, and to many of the prominent men of the *Reich*. His influence, accordingly, was far-reaching, and it is a matter of special interest to learn what this distinguished pastor has been saying to his extraordinary audiences. The collection of sermons of the Gospel of St. Mark seems to have been a great success. The edition which lies before me at this moment is the sixth, and Dryander himself expressed his surprise at the fact that his sermons had such a ready sale. Before the second volume came off the press, Dryander died, and Dr. Lahusen wrote the preface to that volume. I have gone out of the ordinary way of the reviewer in saying so much about the person of the author, his aims, ideals, and characteristics, because few of us, I believe, know this man whose portrait reminds one of a bronze statue with its rugged features, stamped with earnestness and pain, and

whose signed motto: "Ich will mich lieber zu Tode hoffen als im Unglauben verlorengelien," breathes ardent devotion and determination. I would now like to offer the reader a sample of these sermons on the Gospel of St. Mark in the original German, for instance, his sermon on the Third Sunday after Trinity from Mark 3, 20—30 on "*Die Tiefen goettlicher Erbarmung und menschlicher Suende.*" That would show to what extent a Lutheran of the old school can still feel a kinship with this remarkable man. It would show to what extent the ordinary Christian terminology for doctrinal facts as it is used in our circles has been retained and where a new terminology and a new way of handling the old doctrinal themes has set in. But I must drop this plan for lack of space. I should like to say this, however, to my respected brethren in the ministry: Dryander is an author worth a Lutheran preacher's study because of his digging deeply into the Scriptures and his grasp of the facts of modern intellectual life. The study of his sermons will invite a constant testing of our own position and way of speaking and, I have no doubt, will stimulate and fructify our own sermonic efforts, though none of us will say the things Dryander said just in his way. For this reason I offer here a synopsis of the contents of these two volumes. The sermons are not a continuous commentary from chap. 1, v. 1, to the end, but the entire Gospel of St. Mark has been divided into 67 sections agreeably to the dominant thought in the old pericopal system of the church-year, thus: I. Advent, Mark 1, 1—8: *Der Wegbereiter*; II. Advent, chap. 13, 1—23: *Die Gerichtsverkuendigung*; III. Advent, chap. 11, 27—33: *Die Vollmacht des Herrn*; IV. Advent, chap. 2, 13—17: *Die Bedingungen fuer das Verstaendnis Christi*; Christmas, chap. 9, 30—37: *Die Mahnung des Kinderfreundes zur Weihnachtsfeier*; Sunday after Christmas, chap. 2, 18—22: *Das Neue im Christentum*; New Year, chap. 11, 20—26: *Der bergeversetzende Glaube*; Sunday after New Year, chap. 4, 26—29: *Das stille Wachstum des Reiches Gottes*; I. Epiphany, chap. 1, 9—13: *Wir sahen seine Herrlichkeit*; II. Epiphany, chap. 1, 21—35: *Er hat Gewalt*; III. Epiphany, chap. 2, 1—12: *Christus der Seelsorger*; IV. Epiphany, chap. 4, 35—41: *Die Stillung des Sturmes*; V. Epiphany, chap. 3, 1—12: *Der Herr im Verkehr mit Freund und Feind*; VI. Epiphany, chap. 11, 11—19: *Die Versuchung des Feigenbaums und die Tempelreinigung*; Septuagesima, chap. 11, 1—10: *Der Einzug in Jerusalem*; Sexagesima, chap. 14, 1—11: *Die Salbung*, and chap. 10, 32—34. 46—52: *Der Passionsweg des Herrn*; Estomihi, chap. 10, 35—45: *Der heilige Ehrgeiz*; Invocavit, chap. 14, 32—42: *Das Seelenleiden des Herrn zur Gethsemane*; Reminiscere, chap. 14, 43—52: *Die Erhabenheit des Herrn bei seiner Gefangennahme*; Oculi, chap. 14, 59—65: *Die Majestaet des Herrn in seinem Reden und in seinem Schweigen*; Laetare, chap. 14, 66—72: *Die Verlcugnung des Petrus*; Judica, chap. 15, 1—15: *Jesus und Barabbas*; Palm Sunday, chap. 15, 16—26: *Der Koenig in der Dornenkrone*; Maundy Thursday, chap. 14, 12—31: *Die Einsetzung des heiligen Abendmahls*, and chap. 15, 38—47: *Die Gemeinde unter dem Kreuz*; Good Friday, chap. 15, 33—37: "*Mein Gott, mein Gott, warum hast du mich verlassen?*" and chap. 15, 25—32: *Die Huldigungen, welche der Herr durch den Hohn seiner Feinde empfaengt*; I. Easter, chap. 16, 1—8: *Auferstanden von den Toten*; II. Easter, chap. 16, 9—18: *Die Lebensmacht des Auferstandenen*; Quasi-

modogeniti, chap. 8, 27—9, 1: "*Du bist Christus!*" Misericordias Domini, chap. 9, 2—13: *Die Verklaerung*; Jubilate, chap. 9, 14—29: "*Alle Dinge sind moeglich dem, der da glaubet*"; Cantate, chap. 6, 30—34: *Die stillen Stunden im Christenleben*; Rogate, chap. 1, 35—45: *Gebetsstille und Berufsarbeit*; Ascension, chap. 16, 19, 20: *Aufgefahren gen Himmel*; Exaudi, chap. 6, 7—13: *Der erste Dienst der Apostel*; Pentecost, chap. 7, 14—23: *Die Heiligung des Herzens*; Trinity, chap. 1, 14—20: *Das erste Auftreten*; I. Trinity, chap. 3, 13—19: *Die Apostelwahl*; II. Trinity, chap. 2, 23—28: *Der Sonntag*; III. Trinity (see above); IV. Trinity, chap. 3, 31—35: *Verwandtschaft im Himmelreich*; V. Trinity, chap. 4, 1—20: *Vierertei Acker*; VI. Trinity, chap. 5, 1—21: *Die Gadarcener*; VII. Trinity, chap. 4, 21—25: *Allerlei Gleichnisse*; VIII. Trinity, chap. 6, 1—6: *Hindernisse*; IX. Trinity, chap. 6, 14—23: *Herodes vor dem Richterstuhl des Tacufers*; X. Trinity, chap. 6, 35—44: *Christus der Hausvater*; XI. Trinity, chap. 6, 45—52: *Die Glaubensprobe des Petrus*; XII. Trinity, chap. 7, 24—30: *Der Glaube, welcher Gott ueberwindet*; XIII. Trinity, chap. 7, 31—37: *Die Heilung des Taubstummen*; XIV. Trinity, chap. 8, 10—26: *Die Bedingungen fuer die Zeichen des Herrn*; XV. Trinity, chap. 12, 38—44: *Das Opfer*; XVI. Trinity, chap. 8, 1—9: *Die Fortsetzung des Speisungswunders*; XVII. Trinity, chap. 9, 43—50: "*Habt Salz bei euch!*" XVIII. Trinity, chap. 10, 1—12: *Was der Herr von der Ehe lehrt*; XIX. Trinity, chap. 10, 13—16: *Christus der Kinderfreund*; XX. Trinity, chap. 10, 17—31: "*Eins fehlt dir!*" XXI. Trinity, chap. 9, 38—42: *Die christliche Weitherzigkeit*; XXII. Trinity, chap. 12, 1—12: *Die Warnungen des Herrn im Bilde der Weingaertner*; XXIII. Trinity, chap. 12, 13—17: "*Gebet dem Kaiser, was des Kaisers ist!*" XXIV. Trinity, chap. 12, 28—37: *Das groesste Gebot*; XXV. Trinity, chap. 6, 53—56; 7, 1—13: *Scheinen und Sein*; XXVI. Trinity, chap. 13, 24—37: "*Wachet!*" XXVII. Trinity, chap. 5, 22—43: *Die Erziehung des Jairus zum Glauben*, and chap. 12, 18—27: *Gott ist nicht der Toten, sondern der Lebendigen Gott!* This synopsis has had to omit the subdivisions in which the author treats his theme; they would have indicated more fully the peculiar development of the main thought and his desire to exhaust his text. These subdivisions are announced in nearly every sermon together with the same, but in some instances the author contents himself with merely numbering his paragraphs; nevertheless "the parts" are there also in these sermons. This synopsis, I hope, will show the manner of the author's workmanship and the feasibility of applying the old pericopal system to a series of sermons on one of the gospels. The sequence of these sermons in these two volumes is not according to the Sundays in the ecclesiastical year, but according to the text in Mark.—As regards the theology of these sermons, modernist influence is perceptible in them, though it is much subdued. I have also missed the precision and sharp delineation of doctrinal concepts to which Lutherans are used. The aspects of the God-man in His humble life on earth are sometimes sketched with a certain haziness, though He is always presented as "the Lord," "the Son of God." The distinction between nature and grace is plainly expressed; even where the dividing-line between them is extended far, so as to favor nature, the critical point when grace alone must do its work of regeneration is recognized.

Theological Studies. Dedicated to Henry Eyster Jacobs on the Occasion of his Eightieth Birthday By *J. A. W. Haas, H. Offermann, A. T. W. Steinhäuser, J. C. Mattes, and C. M. Jacobs.* 233 pages. (The United Lutheran Publication House, Philadelphia.)

Following a custom prevailing in academic circles in Europe, associates of Dr. H. E. Jacobs last year joined in preparing this fascicle of papers and dedicated it to him "in grateful recognition of the services he has rendered the Church during the many years that have been given him, and as a token of deep personal appreciation." Dr. Haas chose for his subject "The Soul and Society." He scores the deeply rooted pragmatism of Americans which leads them to decide problems upon practical considerations and to scout theory and doctrine and produces "vacillation between the right of the soul and the claim of society." He holds that "it is necessary especially for the Christian to endeavor to ascertain the mind of the Spirit in the Scriptures about the soul and then to draw the proper inferences for practise and life from the doctrine of the Word. This will give sureness and clearness to our attitudes and decisions." This is certainly the correct procedure for arriving at stable results amidst the shifting opinions of natural man. The paper, then, becomes an inquiry into the teaching of Scripture on the soul. "The result of our examination of the Biblical usage of soul has led us to the following conclusions: 1. The soul is life imparted to man by the Spirit of God, but it does not make man a part of God. 2. Sometimes the whole living man is called soul, and consequently life and soul are at times used synonymously. 3. The soul can be focalized in the individual, but it does not essentially mean individuality. 4. The most frequent sense of soul is the inner spiritual life directed toward God. 5. The soul is a fact of religious evaluation found by faith and not a descriptive fact of scientific psychology, but this makes it none the less real. 6. The soul can be applied to the inner unity of the life of the Church created by the Spirit." It is an able dissertation, rich in thought and full of suggestions for further study. There are positions in it, however, that I cannot endorse; *e. g.*, that the destroyer of soul and body in Matt. 10, 28 is Satan. — Dr. Offermann's contribution presents "The Jesus of the New Testament." He states the scope of his paper thus: "In analyzing the present religious situation we are confronted with the all-important question: Can we still believe in Jesus as our fathers believed in Him? Is the Christ of our faith, the Christ of our Confessions, to whom we sing our songs of praises, in whom we believe and in whom we put our trust for time and eternity, whom we worship as the Only-begotten Son of the Father, 'God of God, Light of Light, Very God of Very God,'—is this Christ of our faith the same as the Jesus of history?" His paper is an inquiry into the formation of the concept of the God-man Redeemer in the various writings of the New Testament. — Dr. Steinhäuser presents a paper on "The New Testament Idea of Faith." He says: "A study of Christian ideas would show that none of them has been subjected to greater fluctuation than the idea of faith. The problem is complicated by the fact that even in the New Testament writings it does not appear always to be used in a uniform sense. At the same time, through these writings as a whole, viewed historically, there does run, underneath all surface varia-

tions, a consistent use of the term. It is our purpose, in the following pages, to trace in outline the essential meaning of New Testament faith." — A very meaty paper that reveals considerable reading also in the old Lutheran theology is the study in dogmatics which Dr. Mattes offers under the caption "The Church and the Mission of Christ." He says: "To understand the doctrine of the Church we must turn back to our Lord's own mission of redemption. In the New Testament we find the nature of the Church gradually unfolded before us like the blossoming of a beautiful flower. First we see it in the bud, yet unopened, as we discover it in the implications and intimations of our Lord's life and teaching, that finally come to explicit declarations. Then we behold it expanding in all its beauty and loveliness in the apostolic understanding that followed the outpouring of the Holy Ghost, and finally we experience it as a present reality of unfading beauty that is filling all the earth with its divine fragrance — the sweet-smelling savor of a heavenly grace." — Lastly, there is a paper by Dr. Charles M. Jacobs on "The authority of Holy Scriptures in the Early Church." He describes the scope of his paper thus: "The determination of the extent and the nature of the authority which the Holy Scriptures possess may be left to the systematic theologian. The present writer's task is simpler. It is merely to discuss, in a brief historical sketch, the views that were held in the earliest days of the Church concerning the authority of the Scriptures, and to trace, so far as may be possible within the limits of such a study, the sources of these views. We shall find these sources to have been psychological rather than historical or metaphysical. Indeed, the whole problem of the authority of Scripture presents itself to the historical mind as a problem in Christian psychology. For the doctrine of Holy Scripture, however fundamental it may be to theology, has never been primary to faith, and the particular view of the Scriptures which any man holds has always been a result of faith before it becomes a cause of faith." — All these papers seek to square themselves to the expert findings of modern scientific theology, and reveal a scholarly acquaintance with the literature of this theology. At many points they might elicit a detailed discussion; but to enter upon such a discussion would be far more than writing a review. Particularly the last paper in what it says, in the words quoted above, regarding the psychology of faith in the authority of Scripture is procreative of questioning and dissent. I trust, however, that my readers will obtain a fair view of the contents and the spirit of these studies by what has been offered.

DAU.

Der erste und zweite Petrusbrief und der Judasbrief, ausgelegt von Dr. G. Wohlenberg. Erste und zweite Auflage. (A. Deichert'sche Verlagsbuchhandlung Werner Scholl, Leipzig.)

Zahn's great commentary on the New Testament, which is destined to supplant every preceding publication of its kind, is approaching completion. The present offering by the well-known Erlangen professor represents the fifteenth volume in the series. By the time this review reaches my readers, I presume, the work will be completed. For this volume came out during the war and reached my desk in 1924. In its LV and 334 pages, with about 850 footnotes, the reader has, besides the author's

own opinion, a review of the exegetical labors — and vagaries — of preceding centuries down to the postapostolic age. The material presented had to be forcibly condensed to bring it within convenient confines; the labor must have been somewhat like compressing the yield of a number of acres of cotton into one bale. The language is terse and crisp, but the commentary does not permit rapid reading, for the author has adopted that pet of university professors, the involved sentence, with a vengeance. In order fully to realize the import and bearing of his every statement, his clauses have to be dissected, and each part studied, and then put together again for the *ensemble* effect. — The first part of this volume contains isagogical matter relating to the three Epistles Catholic which the author expounds. In paragraphs 4 and 5, pp. XLIV—LI, he discusses the question of the genuineness of Second Peter and Jude and questions raised by textual criticism. He holds that there are no esoteric reasons — nothing in the contents or the form of these two epistles — which would suffice to pronounce either or both of these epistles spurious. This leaves the ordinary explanation of the deutero-canonical character of these epistles unchanged. — A word as to the author's interpretative results: Granting that in 1 Pet. 1, 1 *παρεπιδήμοις* is the principal term and *ἐκλεκτοῖς* its qualifier, still the three prepositional clauses in v. 2 are essential qualifiers of the divine act of election and therefore standard terms for delimiting the manner and scope of that act dogmatically. *Πρόγνωσις* is rightly interpreted as the *nosse cum affectu et effectu* of the old Lutheran theologians, only the force of the *cum effectu* could have been brought out more strongly. Likewise the practical identity of *ὑπακοή* with *πίστις* might have been more vigorously asserted. If this were done, there would be no need of connecting *αἷματος* equally with *ὑπακοή* and *θαντισμός* and viewing "the blood of Christ as a personal power that is to be obeyed." This seems artificial. — In 1 Pet. 2, 9 *ἐτέθησαν* is interpreted as a reference to a divine judgment of obduration. It is significant that in this connection the author expresses the belief that the holy remnant then existing in Israel will in future develop into "*ein als Volksganzes sich bekehrendes Gottesvolk: Israel*," and that, although Peter does not express this belief in this passage, still, had he been asked his opinion about it, he would have affirmed it. (!) — I cannot endorse the author's interpretation of the famous *ἄπαξ λεγόμενον* about the *Descensus* in 1 Pet. 3, 18, 19. *Θανατωθεῖς σαρκί* and *ζωοποιηθεῖς πνεύματι* are correctly interpreted. Likewise the assertion that 1 Pet. 4, 6 is not a statement cognate to the doctrine of the *Descensus* is correct. But it is violence to throw the entire event of which Peter speaks in chap. 3, 18 f. back into the Noachic period and claim that the preaching of Christ was done by the preexistent Christ in the person of Noah, "the preacher of righteousness." This discredits not only the historical character of the death and the resurrection which the apostle plainly treats as antecedents of the *Descensus*, but also compels a forced, unnatural interpretation of *πορευθεῖς* and of *φυλακή*. Besides, the all-sufficiency and finality of the present economy of grace is not at all stated with that force which one would look for just in this passage. The great inspiration text in 2 Pet. 1, 21, too, is treated in a rather stepmotherly fashion. But aside from these and a few

other defects, I have found this commentary the most stimulating and informing of all that I have used heretofore. It is a fine, painstaking, scholarly feat.

DAU.

Grundriss der Symbolik: Konfessionskunde. Von Dr. Gustav Plitt. Sechste, vermehrte Auflage von D. Dr. Victor Schultze. VI and 192 pages. (A. Deichert'sche Verlagsbuchhandlung Dr. Werner Scholl, Leipzig and Erlangen.)

The Greifswald professor has, in this edition, considerably enriched the handbook of Plitt, which is much used by German students in classes in symbolics. There are meritorious amplifications in the chapter on "Die orthodoxe Kirche"; for the second part of the chapter on "Die roemisch-katholische Kirche" the new information opened up by the publication in 1917 of the *Codex Juris Canonici* has been made available for the first time; chap. 3, on "Die altkatholische Kirche," and the appendix, on "Die neuapostolische Kirche," are entirely new. The statistics for the Eastern Church are on a prewar basis, since everything in that territory is still too much in flux to attempt an up-to-date enumeration or census.—In his introductory chapter the author discusses the concept and function, and the history, of Symbolics. He says: "The ecclesiastical form in which Christianity makes its appearance is confessional. It is the function of Symbolics to investigate and exhibit the peculiarity of the Confessions." Comparative Symbolics, that is, the consecutive presentation of the differences in doctrine among the various church-bodies, the author declines as unsatisfactory. As his standard authorities he names Martin Chemnitz, Robert Bellarmine, J. G. Walch, Gottlieb Jakob Planck, Philipp Marheinecke, and, as the greatest and most recent of all, Ferdinand Kattenbusch. His treatise is divided into five main parts as follows: "I. The Orthodox Church; II. The Roman Catholic Church; III. The Old Catholic Church; IV. The Lutheran Church; V. The Reformed Church." In each part the author presents the confessional peculiarity, the numerical strength, the sources of information, the doctrinal basis, the cult, and the practical church-life of the body under review, and wherever necessary, as in the case of the Roman Catholic, the Lutheran, and the Reformed churches, its relation to the civil power. The appendix offers accounts of the Mennonites, Quakers, Baptists, Methodists, the Salvation Army, the Irvingians, and the New Apostolic Church. The account of the Lutheran Church starts out with a statement of the Protestant movement in general and then proceeds to state the origin, contents, and symbolical value of the Lutheran Confessions as embodied in the *Book of Concord* of 1580. The account is generally fair, even in what is said about the much-maligned *Formula of Concord*; but it is not correct to call the article on the Person of Christ a "*Fortbildung im Anschluss an die Lehre der alten Kirche*," while it is correct that this article was elicited by the opposition of the Reformed theology. The exhibit, in paragraphs 42 and 43, on "*Der Heilsprozess*" and "*Die Praedestination oder Gnadenwahl*" in the Lutheran Church is unusually fair; also what is said on "*Die Kirche*" and "*Das Amt der Kirche*." The treatise is a valuable contribution to our theological literature and deserves a place in every American Lutheran pastor's library.

DAU.

Evangelische Missionskunde. Von *Dr. Julius Richter.* 463 pages.
(A. Deichertsche Verlagsbuchhandlung, Leipzig und Erlangen.)

This treatise belongs to the collection of theological text-books which Dr. Werner Scholl is issuing. The conspicuous merits of these books are brevity and exhaustiveness, logical and perspicuous arrangement of all relevant matter, a lively presentation of essentials, and a copious bibliography, which, in the present instance, has been deposited in the footnotes and is by no means confined to German publications, but, as is proper, takes note of the numerous books on the subject of mission which English authors have produced. For Christian mission-work in all its forms is a distinctive endeavor of English churches. For the present volume no more qualified author could have been chosen than the Professor of the Science of Mission at the University of Berlin. Without adapting the theological judgments and modernist views occasionally expressed in this book, any teacher who has to take a class of students through a course of study on Christian missions will find this book a valuable aid. To outline its contents, there is, first, an introduction in which the various meanings of the term "mission" are discussed, and a survey of the attempts to build up a science of mission is given. In his first part the author presents the Biblical basis for his science. He discusses 1) the idea of mission in the Old Testament; 2) Jesus and missions to the heathen; 3) Paul, the apostle of Jesus Christ; 4) the Epistles of Paul as missionary missives. This part of the book is comparatively the least satisfactory, because it minimizes the prevalence of the idea of mission in the Scriptures. In his second part the author offers the "Doctrine of Mission," that is, an account of the tasks, the working methods, and the aims of Christian missions to the pagans. This part is subdivided as follows: 1) The history of the doctrine of mission; 2) discipleship with Jesus; 3) mission-congregations; 4) subjects for mission; 5) means for mission-work; 6) the actual solicitation; 7) the Christian congregation; 8) the Christian Church as a whole in its relation to missionary endeavor. The seventy pages which constitute this part deserve to be read and reread. In this part every essential question that enters into the discussion of Christian missions, their why, their how, and their wherefore, is thoroughly thrashed out, and the judgment expressed about the evangelization efforts of men of the John Mott type is sound. In his third part the author submits a mission apologetic, that is, he discusses why and to what extent the Christian religion aims at supplanting the non-Christian religion. The subdivisions in this chapter are: 1) The religions of primitive peoples; 2) the religions of Eastern Asia: Hinduism, Buddhism, Islam. He points out that there are four reasons why this part is necessary: a) The missionary himself must be equipped with a thorough knowledge of the religion which he has to overcome, yea, he must have become sure in his own mind of the superiority of the Christian religion in order to be prepared for the spiritual battles awaiting him. b) The pagan religions, especially those of peoples with a *Kultur* of their own, do not without a fight lay down their arms before Christianity which is assailing their positions, but they seek to defend and maintain their strongholds, yea, they even start a propaganda of their own in Christian countries; there-

fore a regular and long-drawn-out spiritual battle must be fought with them. c) Within the Christian congregations built up out of pagan material pagan views and customs are secretly vegetating and threaten to stifle the Christian life in the young Christian congregations, as the experience of the Catholic and, in many instances, also of the Evangelical churches proves. This danger must be overcome by pastoral wisdom, coupled with a thorough understanding of paganism. d) Now that the world, owing to modern means of communication, is becoming ever more narrow and heathen religions and *Kultur* are brought closer to the Christian communities that are sending out missionaries, a settlement of the issues created by Christianity in heathen lands is necessary even for the home church all the more because every pagan religion has found zealous champions among Christians. In this chapter the author has to discuss Christianity as the religion *sine qua non* and to advert to the claims of the modern sciences of Psychology of Religion, Philosophy of Religion, and Comparison of Religions. As a rule, the modern scientist of religion makes concessions to the religious instinct and to the *Kultur* of pagans which are detrimental to the claim of exclusiveness which the Christian religion must set up. I repeat here what I have many times said in different connections: Any one who is not convinced that the Christian religion is absolutely *sui generis* and cannot dicker and barter and parley with pagan cults, but must work for their unconditional surrender, is not fit to be a missionary to pagan lands.—To his fourth part, the History of Missions, the author has given the remaining space of his book, more than half the number of its pages. This is a most interesting part, brimful of information. The chapter has been subdivided thus: A. Christianity's growth into the pagan world. B. Africa: 1. Introduction; 2. Western Africa: Upper Guinea; 3. Western Africa: Lower Guinea; 4. South Africa; 5. East Africa. C. Asia: I. Western Asia: II. India: 1. Ceylon; 2. Northern India; III. China, with 1. Japan; 2. Dutch Indies. D. Australia and Oceania. E. America. In the table of American mission boards, which evidently was prepared before the recent Lutheran mergers were effected, the boards of the Missouri Synod and of the Synodical Conference are missing on page 232. It seems that in spite of all our publicity work our organization is bound to remain unknown. Is it simply ignorance that we have to overcome in order to obtain fair recognition?

DAU.

Weisungen und Warnungen aus den Spruechen Salomonis. Dargeboten von *Dr. C. M. Zorn*. 187 pages. (Johannes Herrmann, Zwickau, Sachsen.) 60 cts. Order from Concordia Publishing House, St. Louis, Mo.

In the form of thirty letters or addresses to his children the well-known author in this book explains in his idiomatic style the contents of nearly the entire Book of Proverbs and applies its ethical directions and warnings to modern conditions of living.

DAU.

Brief Mention.

From Hon. Walter F. Lineberger, of California, there has come a copy of his remarks in the House of Representatives, on February 18, on the *Narcotic Peril* that has gripped our country.