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Why Was Luther Detained at Worms after His Hearing Before the Diet?*

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1. The Morning after the Great Speech.

Luther's answer "without horns and teeth" at the conclusion of his great speech before the Diet on April 18, 1521, created a fearful dilemma for the Romanists at Worms. That evening, while Luther sat, surrounded by admiring friends, in his room at the hostel of the Knights of St. John and his tense mind relaxed in cheerful conversation, agitated consultations took place elsewhere. His answer, upon close scrutiny, appeared to his adversaries a plain challenge. Luther had to the end withstood the vehement pressure of his examiner Eck for the coveted monosyllabic answer to the question whether he would recant. He had said neither yes nor no, but he had solemnly declared himself ready to say either yes or no after a proper argument. The opposition could not charge Luther with sullenness or contumacy; he had not refused recantation, but had practically paved the way for it by the only process that would have been honorable to himself and his adversaries. They saw clearly the intention which Luther afterwards acknowledged in several letters, to bring on a discussion "with a doctor or fifty who were to overcome the monk in an honest argument."¹) The intolerable situation which Aleander had always foreseen and pointed out as dreadful to a conscien-

* The substance of this article was read at Union Seminary, New York, December 28, 1925, at the annual meeting of the American Society of Church History.

1) XV, 1936. 1902. 1904. — In this contribution the St. L. edition of Luther's Works is cited by simple Roman and Arabic numerals, for volume and column. RA stands for *Reichstagsakten*; DTC, for Dau, *At the Tribunal of Caesar*; HAL, for Hausrath, *Aleander und Luther*; EE, for Erlangen Edition; BAL, for Brieger, *Aleander und Luther*; EB, for Enders, *Briefwechsel*, in Erlangen edition of Luther's Works; FU, for Foerstemann, *Urkundenbuch*; FNU, for Foerstemann, *Neues Urkundenbuch*.

BOOK REVIEW.

Schrift und Bekenntnis. Theologisches Zeitblatt, herausgegeben von der Synode der Ev.-Luth. Freikirche in Sachsen und andern Staaten. Achter Jahrgang, Juli bis Oktober 1927. Price of subscription, M. 2, for six months. (Schriftenverein [E. Klaerner], Zwickau, Saxony.)

Our brethren in Germany, as has been stated a number of times in our periodical literature, issue a theological bimonthly called *Schrift und Bekenntnis*. It is a well-edited journal, the editor-in-chief being Rector M. Willkomm of the Seminary at Berlin-Zehlendorf. The number before us is a double one and is of special interest because it is dedicated to the venerable Dr. H. Z. Stallmann on the occasion of his eightieth birthday.

It is a splendid gift, recognizing in a worthy manner the faithful services which Dr. Stallmann has rendered the cause of true Lutheranism in Germany. The articles offered are the following: "Pneumatische Exegese," by Dr. Mezger; "Luther und der 'Homberger Entwurf,'" by Rector Willkomm; "Der biblische Urtext und die christliche Gemeinde," by P. Peters; "Das Evangelium und unsere Gegenwart," by H. Koch; "Vermischtes." The number concludes with a biographical sketch of the theologian who is honored and whose photograph is reproduced on the first page.

Die Bibel oder Die ganze Hellige Schrift Alten und Neuen Testaments nach der deutschen Uebersetzung Dr. Martin Luthers, mit in den Text eingeschalteter Auslegung, ausfuehrlicher Inhaltsangabe zu jedem Abschnitt etc. von August Daechsel. Dritter Band. (A. Deichert'sche Verlagsbuchhandlung, Leipzig.) \$3.35. Order from Concordia Publishing House, St. Louis, Mo.

The third volume of Daechsel's famous commentary treats Job, Psalms, Proverbs, Ecclesiastes, and Canticles. An appendix contains the apocryphal books Jesus Sirach (Ecclesiasticus) and the Wisdom of Solomon. One moves in an atmosphere of sound scholarship and deep reverence as one pages through this work. The comments are full, rich, pertinent, and edifying. A feature which a Lutheran theologian welcomes is the great number of quotations from the works of learned, pious exegetes. Naturally we cannot endorse every statement made. For instance, the assumption that Ecclesiastes is not from the pen of Solomon we cannot sanction, in view of the plain declaration of the book itself. This applies, too, to the chiliastic interpretation of Canticles. But on the whole we can say that the work deserves a place in the library of every Lutheran pastor and teacher.

An Outline of the History of Doctrines. By *E. H. Klotsche, A. M., Ph. D., D. D.*, professor of Exegesis and Symbolics in the Western Theological Seminary, Fremont, Nebr. 249 pages; \$1.75. (The Lutheran Literary Board, Burlington, Iowa.) Order from Concordia Publishing House, St. Louis, Mo.

We wish to congratulate both the publishers and the author for presenting to American students this *Outline of the History of Doctrines*. In no other field is the supply of good text-books, compends, and more comprehensive works, in the English language, so limited as in the one which the author enriches by his contribution. He has done valuable pioneer work, which we hope will be followed by still greater efforts. As is evident, his book has grown out of his class work, which no doubt accounts for the clearness, conciseness, and accuracy with which the material is presented. The doctrinal views of Luther ought to be presented in much greater detail since his influence on Christian dogma has been tremendous. Greater space ought also to be accorded to the controversies in the Lutheran Church after the Reformer's death. In Lutheran seminaries these subjects are amply given consideration in Symbolics, but not every reader of the *Outline* is a graduate of a Lutheran seminary. We recommend also that the author's statements should be confirmed by brief quotations from the works of the writers whose views he represents. This is certainly necessary in a discussion where the views of prominent men are considered.

A System of Natural Theism. By *Leander S. Keyser, D. D.*, professor of Systematic Theology, Hamma Divinity School, Springfield, O. Second, revised edition; 159 pages; \$1.35. (The Lutheran Literary Board, Burlington, Iowa.) Order from Concordia Publishing House, St. Louis, Mo.

Dr. Keyser's *System of Natural Theism*, primarily intended for a textbook in colleges and theological seminaries, has found so ready a market that it appears in a new, revised, and enlarged edition. It is a compendium worthy of careful study and easy to study, since the author presents the material in a clear and gripping manner. Part III, which deals with the various antitheistic theories, such as atheism, materialism, deism, pantheism, idealism, evolutionism, agnosticism, monism, pluralism, positivism, pragmatism, etc., is perhaps the most important section of the book. The unchristian theories are clearly represented and ably confuted. It may be well for the author in a possible third edition to mention the main representatives of the different theories and to support his claims by brief quotations from their works. This will make the work more valuable to the student. The bibliography is excellent.

MUELLER.

"After Its Kind." The First and Last Word on Evolution by *Byron C. Nelson, Th. M.* 144 pages, 5½×8. (Augsburg Publishing House, Minneapolis, Minn.)

One of the most readable of recent texts discussing the evolutionary theory from the standpoint of Christianity. Mr. Nelson wrote these chapters as a thesis for the S. T. M. degree at Princeton University. The arguments from vestigial organs and from Mendelism are particularly well presented.

GRAEBNER.

A Short Introduction to the Gospels. By *Ernest De Witt Burton.* Revised by *Harold R. Willoughby.* 156 pages. \$1.75. (The University of Chicago Press, Chicago.)

Dr. Burton's *Short Introduction* first appeared in 1904 and was followed by four "impressions" between 1906 and 1917, which proves the general demand for the book. Before his death Dr. Burton contemplated a revised edition containing his theory on John's gospel. Death intervening, the work was entrusted, in accord with the author's own wish, to his colleague H. R. Willoughby, who carried it out in the spirit of his departed friend. Dr. Burton's book purposes to place before the student of the gospels "those facts concerning the purpose and point of view of each of them which are most necessary for an intelligent reading and study of them." This limits its scope. It discusses only the most important questions regarding the gospel, although the "Appended Notes" give additional historical and critical information. The author's viewpoint is, in the main, conservative, although in very many instances he departs from the traditional views, as, for instance, when he denies the Johannine authorship of the fourth gospel, though he suggests no definite author. The inductive method which the writer follows is very helpful in leading the student to draw his own conclusions. Students of the gospels will do well to compare Dr. Burton's *Short Introduction*, since it is the work of a man whose scholarship was unquestionable.

MUELLER.

The Fact of Prayer. Its Problems and Possibilities. By *John Elliott Wishart, D. D., LL. D.*, professor of Church History, San Francisco Seminary. With introduction by *Melvin G. Kyle*, president of Xenia Theological Seminary, St. Louis. 225 pages. \$1.75. (Fleming H. Revell Company, New York.)

Dr. Wishart, for many years professor in Xenia Theological Seminary, of the United Presbyterian Church, presents to the Christian public a very serviceable and devout discussion of the vital subject of prayer. The author is an earnest believer in the Bible and proves the necessity and validity of Christian prayer, which are denied by Modernists, evolutionists, and the whole mob of present-day pagans. His work is an able and convincing apologetic, clearly conceived and excellently represented. Of special value for our time is the chapter on "Prayer and Bodily Healing," in which the writer deals with the errors of Faith-healers and Christian Scientists. We recommend the book to our pastors for appreciative, though critical study since not every detail will meet with the approval of a Lutheran minister.

MUELLER.

Life and Letters of Paul. By *Thomas Carter, B. D., D. D.*, professor of New Testament Greek and Exegesis in Vanderbilt University. \$1.00. (Publishing House of the M. E. Church, South, Nashville, Tenn.)
Order from Concordia Publishing House, St. Louis, Mo.

This is a neat little book of 231 closely printed pages, which can be recommended to our pastors and teachers for the preparation of lectures on the life and letters of the greatest of the apostles. The social, political, and religious background is sketched, and the wonderful story of Paul's life is told in a straightforward, pleasing manner. In his conception of the historical problems involved, the author moves in traditional channels. The missionary endeavors of the apostle are given special prominence. About one half of the book is devoted to a discussion of the various letters of Paul; information is given regarding the occasions upon which they were written and their contents. To some of the statements one must take exception. For instance, Paul himself certainly would have objected to the statement found p. 216 with reference to his "theory" of the atonement that "this theory need not be absolute for Paul or any other man." In the final chapter the doctrine of justification ought not to have been passed over in silence.

Eclogae Graecolatinae. *Fasc. 1: Augustini Confessiones in Auswahl.*
Herausgegeben von *A. Kurfess*. Dritte, verbesserte und vermehrte Auflage. Heft von 32 Seiten. M. .70. (Verlag und Druck von B. G. Teubner, Leipzig, Germany.)

We know what men of power Paul and the apostles were, and we know what a spiritual giant Luther was; but what of the many preachers who lived and labored during the more than a thousand years between Paul and Luther? Let us say at once that during these more than ten centuries there is not a man, a leader, or a teacher of the Church who could be placed beside Paul or Luther. True, there were Athanasius, Ambrose, Jerome, and Augustine, — these names will never lose their luster. But none of them can be compared with an apostle or even with Luther. One of their number, though he does not approach Paul or Luther, outshines all the rest, and that is St. Augustine, the Bishop of Hippo Regius, in

Northern Africa. In the millennium between Paul and Luther no one arose to lead and teach the Christian Church whose writings have continued to exert that influence which the writings of this great African bishop exert to this day. Catholics and Protestants alike revere this man. Before Luther, thousands of Christian pastors and leaders drew light and encouragement from his writings. Luther's high esteem for him, the diligence with which he studied this bishop's writings, and the consequent influence which Augustine exerted upon Luther are too well known to need further comment. Should not a Christian theologian be acquainted with the most important writings of this chief teacher of the Christian Church in an entire millennium? Few, it is true, can hope to read all that St. Augustine wrote, but his *Confessions* at least should be known to every pastor. Why, there are many laymen who have read translations of them. Without question this book is the best-known religious treatise written by a Christian in those thirteen centuries between Paul and Luther. The *Confessions* of St. Augustine have therefore also been issued again and again in the original and in translations. Now the well-known firm of Teubner in Leipzig has gotten out an abridgment of this autobiography. They were moved to do this by two considerations. In the first place, not all that St. Augustine wrote in his *Confessions* is of equal merit. There are some repetitions, there are prayers, and there are frequent exclamations which may be omitted without cutting the sequence of the narrative. By excluding these, the reader is spared labor and expense. In the second place, the publishers wished to offer some collateral reading to the advanced student of classical Latin in the German *Gymnasium*. But such an abridgment may also serve another purpose; it may be given to those who hesitate to attack at once the large tomes of this prolific author. But having been persuaded to read these brief extracts, many may wish to peruse more, all of the *Confessions* at least. And even though one read no more than these extracts in Teubner's *Eclogae*, that will be of benefit, for the selections have been made with excellent judgment. So well has the editor, A. Kurfess, grouped his extracts that an interesting narrative, unbroken by disturbing omissions, is the product.

From the first book there is retained St. Augustine's famous statement: "*Quia fecisti nos ad te et inquietum est cor nostrum, donec requiescat in te.*" The sequence of the story is never lost sight of. The sins of his youth, the death of his friend, his entrance into the communion of the Manicheans, and his meeting with that ignorant ranter Faustus, their bishop, is related. Then his meeting with Ambrosius, the spiritual and learned bishop of Milan, his struggle and his conversion, the death of his mother, and his regret that he turned to the Lord so late in life,—all this is narrated. We have also the words of Monica, when she was asked whether she wished to be buried near her husband: "*'Ponite,' inquit, hoc corpus ubicumque. Nihil vos cius cura conturbet. Tantum illud vos rogo, ut ad Domini altare memineritis mei, ubiubi fueritis.*" These words are quoted by Romanists in an attempt to prove their doctrine concerning masses for the dead. But who gave to this old lady, Monica, though she was ever so good a Christian, the right to issue articles of faith? And even so, what do her words say of masses for the dead?—The story of Augustine's conversion is given in full. Everywhere the editor offers explanatory notes and translations of words and phrases of later Latin.

We cannot agree with all his interpretations, e. g., βαπτίζειν = *untertauchen*. There are, moreover, too many translations, for such words as *caligo*, *caterva*, *flagellum*, and many more of frequent occurrence in classical Latin should be known to the reader. He has drawn largely upon von Raumer's notes in that author's excellent unabridged edition of this work. Let us hope that some will make a beginning by reading these brief extracts and then proceed to read at least ten books of St. Augustine's biography, the most celebrated work, in a thousand years, of the Christian Church. S.

Representative Churchmen of Twenty Centuries. A Cross-Section of Christian History and Endeavor. By *Hugh Watt, D. D.*, Professor of Church History, New College, Edinburgh. 256 pages, 5×7½. \$2.25. (George H. Doran Co., New York.) Order from Concordia Publishing House.

This book is from the *Living Church Series*, edited by Prof. John E. McFadyen, D. D., of the United Free Church College, Glasgow. It is a most delightful volume. The task of the author was to choose one representative man from each century of the Christian era, and although, as he states in the preface, his first impulse was to refuse because of the obvious difficulties connected with such selections, we believe he performed a very successful piece of work. That Dr. Watt is thoroughly at home in his field becomes evident at once. He is master of his subject and has the additional happy gift of vivid presentation. His characters live and act. There is not a tedious paragraph in the whole volume. That not every one will agree with his choice of men is self-evident. Nor can we agree with every statement or conclusion. We would, however, heartily recommend the book to our brethren in the ministry. It will repay careful study. Not the least valuable part of the book is the author's admirable single-page analysis of the leading features of each century with which he prefixes each study. The language is chaste, fresh, vigorous, and picturesque. *Tolle, lege!*

W. G. P.

Christ and Money. By *Hugh A. Martin, M. A.* 110 pages, 5½×7½. \$1.00. (George H. Doran Company, New York.) Order from Concordia Publishing House, St. Louis, Mo.

This is a stimulating book. We have long been convinced that what the Bible teaches in reference to the use of money has not been receiving sufficient attention. Says Mr. Martin: "The late Principal Denny is reported to have declared that more is said about money in the New Testament than about anything else. The name of the reputed author prevents one from dismissing the startling statement without thought. While, as an arithmetical proposition, its accuracy may be questioned, it goes sufficiently near the truth to be a valuable challenge to the common neglect of the subject in Christian teaching to-day. Problems of property, of getting and spending, absorb a very large proportion of modern life, and there are but few of the evils in our social order that are not rooted in them. Yet most of us, in pulpit and pew alike, just ignore what our Lord has to say or explain it away." Of course, the larger stewardship must be taught, and this, in fact, is fundamental in teaching Christian giving. Of the poor Macedonians, who contributed "to their power, yea, beyond their power," it is said that they "first gave their own selves to the Lord."

2 Cor. 8, 3. 5. "Christian giving," as Martin correctly says, like the Christian use of money in general, "must be the expression of an attitude of life." The relation which money has to a man's character as well as to his religion is emphasized in the following words: "'Money talks,' they say. It does. It will tell you well-nigh all you need to know about a man if you know how he gets and spends his money and what he thinks about it. The quantity owned does not affect the question. Alike for the casual laborer or the millionaire, what he does with his money reveals his character. . . . If a man's religion does not affect his use of money, that man's religion is vain. True religion is not a separable compartment of life; it permeates and molds and directs all living. We may count upon the guidance of God's Spirit as truly in the use of money as in the saying of our prayers." Martin's book has the following chapter-heads: The Value of Money; The Teaching of Jesus; The Rights of Property; The Acquisitive Motive; Personal Expenditure.

FRITZ.

The Publishing House of J. F. Steinkopf, Stuttgart, Marienstr. 11, Germany, has sent us the following books: —

1. Hans Nielsen Hauge, der Erwecker Norwegens. By *Jacob B. Bull*. \$1.50.

A vivid account of the Pietistic reaction in Norway, in the nineteenth century, against Rationalism.

2. Der Prophet der Wildnis. Eine historische Erzählung vom Durchbruch des Lebens in Finnland. By *Auk Oravalta*. Translated into German by *Cornelie Rocholl*. \$1.50.

The hero of the story is a Pietist, who made a deep impression on the Church of Finland, Paavo Ruotsalainen.

Funeral Hymns. 30 pages, 6×9. 30 cts. (Concordia Publishing House, St. Louis, Mo.)

Twenty-nine funeral hymns with notes are given in a substantial flexible binding. Experience has taught that people do not bring their hymn-books to the cemeteries and that, therefore, the singing must usually be done by the pastor and a few others. A congregation will do well to purchase a sufficient number of copies of *Funeral Hymns* to be used at the committal services.

FRITZ.

A Guide to the Understanding of the Old Testament. By *John Edgar McFadyen, D. D.*, professor of Old Testament Languages, Literature, and Theology at United Free Church College, Glasgow. 189 pages. Cloth, \$2.25. (George H. Doran Company, New York.)

What shall Modernists, who reject the doctrine of inspiration together with every other distinctive Christian doctrine, do with the Bible? None of them desires to see it cast aside as an outworn book. How, then, should it be used? All these questions are briefly and simply answered in this popular, but detailed representation of the modernistic view of the Scriptures. The book is divided into three parts. The first part shows the modernistic attitude toward the Bible; the second, the various books of the Old Testament, their origin and development according to the theories of the destructive higher critics; the third illustrates the religion of

the Old Testament, as seen by the Modernist to-day. Anybody wishing to orient himself without devoting too much time to the vagaries of unbelieving critics will find this volume useful. As a guide, Professor McFadyen is thoroughly reliable, since he knows the subject which he treats well enough, having worked in this particular field for many years. The treatment of the subject-matter is lucid and clearly outlined. **MUELLER.**

Modernist Fundamentalism. By *J. R. P. Sclater, D. D.* \$1.25. (George H. Doran Co., New York.)

The author of this book, it seems to the reviewer, would like to remain on good terms with both Fundamentalists and Modernists. He is looking for a mediating position, and as a result his book will appeal only to the half-way people, who, of course, are numerous enough. The inerrancy of the Bible, as might be expected, is thrown on the scrap-heap. The author seems to know the negative critics, whom he defends, very little, ascribing to them, if I understand him correctly, belief in the deity of Christ and having words of praise for Loisy, the arch-heretic, who dates the Gospel according to St. Luke about 130 A. D. From the point of view of accuracy the book is not an admirable performance. It may render service to such as have to inform themselves on the present-day theological tendency to establish concord between Christ and Belial.

What to Preach. By *Henry Sloane Coffin, D. D.* \$2.00. (George H. Doran Co., New York.)

Dr. Coffin, now professor at, and president of, Union Seminary, is known in the main for two qualities, that of having a brilliant mind and that of being an outspoken Modernist of the Fosdick type. Both qualities are in evidence in this book. Much of what the author says in the five lectures, which are superscribed, respectively, expository preaching, doctrinal preaching, ethical preaching, pastoral preaching, evangelistic preaching, is sound and stimulating, but it is all shot through with the poison of what we might term present-day Gnosticism, namely, Modernism. What a tragedy that such talents are wasted on the construction of a house which has no abiding foundation!

The Indian Chiefs of Pennsylvania. By *C. Hale Sipe, A. B.*, member of the Historical Society of Pennsylvania. 569 pages, 6×9. \$5.00. (Ziegler Printing Company, Butler, Pa.)

The subtitle of the book announces it as "A Story of the Part Played by the American Indian in the History of Pennsylvania." It contains much that is of considerable interest to Lutherans. Reference is made in the sketch of the Susquehannas to the relations between the Swedes on the Delaware and these Indians. In chapter III a fuller treatment is given of the Swedish Lutheran colonists, whose just treatment of the Delawares laid the foundation for William Penn's success. In the chapters on Shikellamy the great services of Conrad Weiser are set forth. In fact, Weiser's name runs pretty much all through the book. On pages 243—247 are the stories of Regina Hartman and of the Reichelsdorfer girls, made captive by the Indians. The book has received high praise from specialists in Colonial history and contains an introduction by Dr. G. P. Donehoo, student of American Indian affairs.

GRAEBNER.