

# THEOLOGICAL QUARTERLY.

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## MARTIN LUTHER.<sup>1)</sup>

The effect of the scholastic system was to narrow the world of observation in the greatest degree, and to make the world of thought a matter of hair-splitting logic. It was this system which was in the ascendant at Erfurt during the student days of Luther, as he sat at the feet of men like Trutvetter and Arnoldi. Of scholasticism Luther made a very thorough study, and his rebellion against Aristotle was after he had made himself master of his system, and of the tyrannical hold his philosophy had upon the age. The teaching of the Church, as Luther found to his cost, had been completed by a rationalism in which Aristotle had been permitted to sit in judgment on Christ and the apostles.

Accordingly, we find him in 1516 indignantly declaring that if Aristotle had not been flesh, he would not hesitate to affirm that he was the very devil; and that it was a great cross to him that so much time was wasted in the universities in studying this writer. But if Luther thus rebelled, and with reason, at the old learning, he took enthusiastically to

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1) Excerpts from *The Genius of Protestantism, A Book for the Times*, by the Rev. R. M'Cheyne Edgar, M. A., D. D. Edinburgh, Oliphant, Anderson, and Ferrier. 1900. 339 pp. — Dr. Edgar of Trinity College, Dublin, for fifteen years took a class over the history of the Reformation, and became convinced that Protestantism was an honest effort to get back to what was primitive and apostolic, and that Romanism, on the other hand, seems to give the primitive and apostolic the go-by, and to set up as a bran-new religion. — *William Dallmann*.

## BOOK REVIEW.

*Concordia Publishing House, St. Louis, Mo.*, announces the following publications:—

1. *MARY, THE MOTHER OF OUR LORD*. A doctrinal paper by *Prof. E. A. W. Krauss*, read before the Western District Synod of Missouri. 74 pages. The same Synodical Record contains a paper on *The State of the Parish Schools in Our District*, by *Teacher G. J. W. Hoerber*. 21 cts.
2. *JOHN THE BAPTIST*. A doctrinal paper by *Prof. C. J. Heuer*, read before the Minnesota District Synod. 56 pages. The President's address is introductory to this paper, and the Synodical Record contains valuable information on the extensive missions carried on by this District. 20 cts.
3. *TO WHAT EXTENT DO WE, AS CHRISTIANS, CO-OPERATE WITH THE MODERN TEMPERANCE MOVEMENT?* A doctrinal paper by *Rev. H. Hamann*, read before the Canada District Synod. 27 pages. 10 cts.
4. *DIVINE PRESERVATION AND GOVERNMENT*. A doctrinal paper by *Prof. G. Eifrig*, read before the Northern Illinois District Convention. 28 pages. 15 cts.
5. *THE FALL OF ADAM*. A doctrinal paper by *Prof. O. Boecler*, read before the Southern District Synod. 39 pages. 13 cts.
6. *ERRORS OF THE BAPTISTS REGARDING BAPTISM, AND HOW TO REFUTE THEM*. A doctrinal paper by *Prof. L. Dorn*, read before the South Dakota District Synod. 52 pages. 15 cts.
7. *KATALOG DER LEHRANSTALTEN* der Deutschen Ev.-Luth. Synode von Missouri, Ohio und andern Staaten fuer das Schuljahr 1912—1913.

This educational annual has grown to 80 pages. It contains a complete and official account of the regents, instructors, and roster of students, together with the work accomplished in each class and study, at the eleven institutions conducted under the auspices of the Missouri Synod.

8. *THE DANCE*. By *William Dallmann*. Seventh, revised edition. 45 pages. 5 cts., less in lots.

Both by elimination of less relevant matter and by addition of new matter this edition of *The Dance* has been perceptibly improved. It will remain a necessarium in the work of our pastors among the young people.

9. *VANJI BHUMI*. Einiges ueber Travancore und seine Bewohner. Verfasst im Interesse der Heidenmission der Ev.-Luth. Missouri-Synode von *Heinrich Nau*, Missionar in Trivandrum, Travancore, Suedindien. 48 pages. 30 cts. Illustrated.

Publications of this kind we have long considered a most desirable stimulant for the intelligence of our mission-loving laymen. Mis-

sionary Nau has given us a very illuminating and, at the same time, entertaining account of the conditions under which his labors among the Tamils and Malayals of South India are performed. We earnestly suggest a continuation of such literary efforts on the part of our missionary brethren in India and elsewhere, our itinerant preachers in our home mission fields not excluded.

10. *AUXILIARIUM*. Predigtentwuerfe aus der fuenfzigjaehrigen Amtszeit des seligen *Pastor C. Gross sen.* Dargeboten von seinen Soehnen *C. und E. M. Gross.* Fuenfte Heft. pp. 211—312 and 179—212. 55 cts.

The contents of the concluding number of the *Auxiliarium* have been increased over those of its predecessors by almost 50 pages. This number contains sermons on the Gospel and Epistle lessons, beginning at the Eighth and terminating with the Twenty-seventh Sunday after Trinity.—In the second part we find outlines of sermons for the Festival of the Reformation, school-sermons, wedding addresses, and for sermons on the Lord's Prayer. (Send orders to Revs. C. and E. M. Gross, 1223 Jackson St., Fort Wayne, Ind.)

11. *ZUR EINIGUNG DER AMERIKANISCH-LUTHERISCHEN KIRCHE IN DER LEHRE VON DER BEKEHRUNG UND GNADENWAILL.* Im Anschluss an die norwegischen Vereinigungssaetze und deren Kritiken. Von *Dr. F. Pieper.* Zweite, vermehrte Auflage. St. Louis, Mo. Concordia Publishing House. 1913. Bound in cloth; 50 cts. Carriage prepaid.

12. *CONVERSION AND ELECTION.* A Plea for a United Lutheranism in America. By *F. Pieper, D. D.* Concordia Publishing House, St. Louis, Mo. 1913. 151 pages; bound in cloth; 50 cts. Carriage prepaid.

Dr. Pieper's book, which we announced in the July issue, is out in a second German edition, containing a new chapter, in which the author replies to criticisms that have been directed against his book. The English edition has been prepared from the second German.

13. *EVANGELICAL LUTHERAN HYMN-BOOK.* Word Edition. (W. I.) \$2.50.

The long looked-for thin edition of our new hymn-book without tunes has made its appearance. It is an exquisite product of our printery and bindery. India paper, specially imported from Cambridge, England, has been used for the press-work, and the book is bound flexibly in imitation seal. The thickness has been reduced from  $1\frac{1}{4}$  to  $\frac{5}{8}$  of an inch.

- SAENGERBOTE.* Lyrisches Quartalheft. Success Publishing Co., St. Louis, Mo. Nr. 3. 15 cts.

This interesting publication, which shows how much pent-up poetry there has been in our circles, has been hailed with delight by the press. The present number seems to indicate that the permanency of this publication has become an assured fact.

*VAER DU MIN FOERER.* En haandbog med raad og troest for unge nykonfirmerede lutheranere. Med tilladelse oversat fra engelsk ved A. O. Kristiania. Norske Forlagskompani. 111 pages.

This is a good Norwegian translation of our Pastor Herzberger's *Be Thou My Guide*. The unknown translator introduces the book to his Norwegian readers with the following "forord": "This little book has been written under conditions prevailing in the Lutheran Church of America. It is true to the Confession, quickening, exhorting, and comforting. It is intended for confirmed youths, but will, without doubt, be read also by adults for their edification. May it become a blessing, and find an entrance in many a home."

*SYNODAL-BERICHT.* Verhandlungen der 53. Versammlung der Deutschen Ev.-Luth. Synode von Minnesota u. a. St. 115 pages, and appendix (statistical table). 10 cts.

The doctrinal paper of Rev. W. J. Schulze exhibits the first Christian congregation at Jerusalem (Acts 2, 42) as the model for Christians in our own time.

*SYNODAL-BERICHT.* Verhandlungen der Ev.-Luth. Synode in Australien Queensland-Distrikts. 1911. 51 pages.

Contains the doctrinal paper of Rev. E. Starick on the Third Commandment and the opening address of Præses Darsow, which is introductory to the doctrinal paper.

*SYNODALBERICHT DER EV.-LUTH. SYNODE IN AUSTRALIEN, QUEENSLAND DISTRIKTS,* versammelt zu Silverleigh, Queensland, September, 1912.

This record of the second convention of the Queensland District of the Lutheran Synod of Australia contains, besides a stirring opening address of Præses Darsow, a doctrinal paper by Rev. H. Mensing: "How do we keep our young people with the Church of the pure Word?"

*The Louis Lange Publishing Company, St. Louis, Mo.,* has issued a jubilee edition of the initial number of the current volume of their well-known family paper, *DIE ABENDSCHULE*. This issue marks the sixtieth year of the journal's existence. *Die Abendschule*, to our knowledge, is at this time in a class by itself as a clean and genially edited Lutheran family journal.

*Rev. W. M. Czamanske* sends us:—

1. *TRIBUTES OF PRAISE TO THE CHRIST-CHILD.* A complete service for Christmas. Single copies, 10 cts.; dozen, 50 cts.; hundred, \$3.00.
2. *'T WILL STILL BE CHRISTMAS THERE.* Duet for soprano and alto. 10 cts.

We are glad to recommend these productions for use at the coming Christmas season.

*Johannes Herrmann, of Zwickau, Saxony, announces the publication of:*

1. *DER EV.-LUTH. HAUSFREUND.* 15 cts.

This well-known Lutheran almanac (for 1914) has entered upon the thirtieth year of its existence. The reading-matter is up to the standard established by previous publication.

2. *VOLLSTAENDIGES ALPHABETISCHES VERSVERZEICHNIS ZUM KIRCHENGESANGBUCH,* etc. 10 cts.

This small concordance facilitates the finding of any verse of the hymns contained in the German hymn-book of the Missouri Synod.

*LUTHERISCHER BUND DES STAATES MICHIGAN.* 22 pages.

This pamphlet gives the history of the Lutheran Alliance, which our brethren in the State of Michigan founded years ago for mutual aid in case of the death of its members. Twenty of our pastors in Michigan have expressed themselves favorably on this organization, and their opinions form the bulk of this pamphlet.

*Verlag des Suedaustralischen Distrikts der Ev.-Luth. Synode in Australien:—*

*DIE GEHEIMEN GESELLSCHAFTEN IM LICHT DES WORTES GOTTES.* Von *G. Koch*, Professor at Concordia College, Adelaide, South Australia. 1 sh. 6 d.

The author completes the treatise on secret oath-bound societies of a religious character which he began in 1908 at a District Convention at Hahndorf, South Australia. He had at that time presented his first thesis: "Secret societies purpose to give man a moral training, and to ennoble the ethical condition of his intellect, affections, and will. They propose to do this by purely natural means, without the regenerating, renewing, sanctifying power of the Gospel of Jesus Christ." In the present brochure of 206 pages the author treats Thesis 2: "Secret societies form a fraternal alliance firmly compacted by solemn vows, to which Christians, pagans, Jews, and Turks either belong, or may be admitted on the strength of the societies' principles"; and Thesis 3: "Secret societies, as such, acknowledge the existence of a Supreme Being, the Creator and Preserver of all things, and teach, either directly or indirectly, a salvation of the soul after death. However, this salvation is not secured by the grace of God and by faith in Jesus Christ, but by a person's own works, principally by his practicing the virtues inculcated by his lodge." pp. 1—113. In the remainder of his brochure the author, who endorses fully the position of the Synodical Conference of America, discusses the following practical questions: "1. What is the position which a Lutheran congregation must take over and against lodgism as such?" (pp. 114—120.) "2. May a Lutheran congregation admit to membership a person who belongs to a lodge?" (pp. 121—138. The answer is unqualifiedly negative.) "3. May a Lutheran pastor administer communion to a lodge-member?" (pp. 139—154. Answer: No. The author declines to discuss "Nebenfragen," *e. g.*, the case of a person who has for years

been a communicant member of a congregation while still belonging to the lodge. He holds that such questions, too, must be settled by application of the principle which he sets forth.) "4. May a Lutheran congregation give the right to vote to a person belonging to a lodge?" (pp. 154—156. Answer: No.) "5. May a member of a Lutheran congregation retain permanent membership in a lodge?" (pp. 156—161. Answer: No. This question is collateral to Question 1, and shows the proper procedure against lodgemen in a Christian congregation.) "6. May a Lutheran pastor officiate at the burial of a lodge-member?" (pp. 161—165. Answer: No.) The remainder of the brochure contains valuable quotations from the writings, or utterances, of prominent men on the evil of lodgism, also references to standard works published by secret societies. — This treatise, too, deserves to be ranked, not only as a striking testimony, but also as a serviceable aid in combating this ubiquitous evil of secret oath-bound societies of a religious character.

*Wartburg Publishing House* announces: —

*CHRISTOLOGY*, or The Doctrine of the Person of Christ. Outline Notes Based on Luthardt. By *R. F. Weidner, D. D.* 222 pages. \$1.00.

This is the latest of the dogmatical text-books which Dr. Weidner has published, chiefly for the use of students attending his lectures. The general make-up of this publication is the same as of the companion volumes which have preceded it. In view of the fact that the book will undoubtedly be used for references, greater care should have been bestowed on the index. The author has justly declined Luthardt's criticism of the Lutheran presentation of the dogma of the communication of attributes. He might have scored his favored authority, and also Kahnis, for their invention of the *genus tapeinotikon*. So far as we can see, Dr. Weidner has also discarded Luthardt's view of the Descent to Hell.

*PROCEEDINGS OF THE FORTY-SIXTH CONVENTION OF THE GENERAL SYNOD*, etc., in session at Atchison, Kans., May 14—21, 1913.

To this bulky record of 586 pages, which does honor to the expedition, minuteness, and circumspection of the Secretary, we shall refer later and elsewhere in this publication.

*DIE AUGSBURGISCHE KONFESSION IN KURZEM UEBERBLICK*. Referat von *Prof. J. L. Neve, D. D.* 25 pages. 10 cts.

This brochure is a reprint of an article that appeared in the *Kirchliche Zeitschrift* of the Iowa Synod. We meet here with the reassuring statement: "We mistrust every person who declares that he could indeed accept the Augustana, but must reject the remainder of the confessional writings. Perhaps we have not in every instance a reason for doing so. It is possible that such a person merely follows the judgment which others have expressed, and has never given himself over to a study of the matter, and has never rightly examined it. In that case his rejection may be harmless, and we may

assume that it does not affect his conception of the Augustana and the Small Catechism. But if he really knows whereof he is speaking, we must at least be told whether what he declines to accept is essential or unessential before we can have confidence in his acceptance of the Augustana." Not so reassuring, because of its indefiniteness, is the following sentence: "For no one who has made himself familiar with the contents of the larger confessional writings will deny that they contain all sorts of things (*allerlei*) that cannot claim (*Ausspruch*, misprinted for *Anspruch*) to be of the real substance of the Confessions." (p. 2.) — The author traces the origin, and shows the significance, of the term "Unaltered" as used in connection with the Augsburg Confession, and says: "By espousing expressly the *Unaltered* Augustana as our Confession, we declare to all the world that our confessional standpoint is to be the original Lutheran standpoint, that we stand where our fathers stood at Augsburg in 1530, before men had any knowledge of departures in the direction of Cryptocalvinism and synergism; that we stand where Luther himself stood, the tendency of whose teaching (*Richtung*) after severe struggles finally carried off the victory in the Form of Concord over Philippism." (p. 6.) — Pleading for "confessional consciousness," the author says: "Our intention must not be to merely bear the shield of the Augustana as an ornament, but the thoughts of this Confession must live among us, causing us to really preach and practice according to them." (p. 6.) The leading thoughts of the Augustana are then exhibited: the formal principle of the Reformation: "Holy Scripture is the norm and source of all truth" (over and against Rome and modern liberalism); the doctrine of the Divine Being ("Our old dogmaticians protest against every attempt to deduce the trinitarian mystery from nature or reason"); the anthropological concepts, original sin, free will, the cause of sin ("In its insistence upon the monergism of divine grace, the Form of Concord, in Art. II, does not materially go beyond the Augustana, at least not in such a way as to come into conflict with the latter"); the Christological concepts: Christ in His two natures as God and man, and by means of His vicarious satisfaction, is the sole Redeemer; the soteriological concepts: justification by the imputation of the righteousness of another, and new obedience as the test of genuine justifying faith; the means of grace and their application ("We cannot practice altar fellowship in such a manner as to repudiate, or declare as indifferent and unessential, our own teaching, without placing ourselves in opposition to Art. X of the Augustana"; . . . "the General Synod of the Lutheran Church of our country has always maintained a milder attitude in this matter than the other synods; still, in its recent forms for ministerial acts it has canceled the invitation to commune which formerly used to be addressed to such as belong to other denominations"). The last remark is delicately worded. The facts of history would have justified a more vigorous statement, all the more because we notice that the author is not afraid to endorse the Augustana's "*Damnamus secus docentes*." — Viewed as a whole, we consider this a readable brochure and a pleasing testimony from General Synod circles.

*Thomas Nelson and Sons, New York, announce:—*

**THE HOLY BIBLE**, Containing the Old and New Testaments. Translated out of the Original Tongues, Being the Revised Version Set Forth A. D. 1881—1885, with the readings and renderings preferred by the American Revision Companies incorporated in the text, and with copyright marginal references. Printed for the Universities of Oxford and Cambridge.

“Yes, the days of the 1611 Bible are numbered. No intelligent Bible student to-day should use it or encourage its use, except for reference. What are the evidences of this? Just such as the handwriting on the wall at Belshazzar’s feast, which may be justly applied: ‘Thou art weighed in the balances and art found wanting.’” With no desire whatever to depreciate the real value of the American Revision, especially in its rendering of Job, many of the Psalms, and portions of the prophets, one is yet loath to listen calmly to such funeral orations on the Old King James Version as the above by the Presbyterian Dr. Hill, and published by the publishers of this Bible. Why did the Presbyterians at three successive conventions, we believe, turn down overtures to “authorize” the use of the American Revised by the Assembly? We can understand this action of the Assembly somewhat when we remember the struggle in Germany to displace the translation of Luther. A church with a Bible-reading membership may well hesitate before authorizing the exclusive use of a new version. A literature has sprung up within the church which has for its basis the Old Version, and this literature is still increasing. For this reason it will be safe to say that the Old Version will remain indispensable for many years to come. In a sense it will never be dispensed with. The Bible student, however, will for his own advancement avail himself of the results of the New Revision, though he may question the wisdom of some changes that have been made.

*Sherman, French & Co., Boston, Mass.:—*

1. **THE BOOK OF JOB**. By Homer B. Sprague, Ph. D. 243 pages. \$1.25.

While professor at Cornell University, president of the University of North Dakota, and lecturer in Drew Theological Seminary, Dr. Sprague became known to the literary world as editor of annotated masterpieces of Chaucer, Shakespeare, Milton, Goldsmith, Scott, Irving, Carlyle, etc. In the present volume he essays a versification of the poetic portion of Job (ch. 3—41), which is governed by three aims: 1) to give due regard to the *language* of the Authorized Version; 2) to adhere closely to the *sense* of the Revised Version; 3) to give a *more literal rendering* of the original Hebrew. After reviewing the efforts to explain the “unsolved mystery” in Job, the author proposes evolution as his way of explaining the leading thought of the book. He holds “that the Book of Job, like Milton’s *Paradise Lost*, is essentially allegorical”; it is “an attempted solution of the . . . baffling problem, the Mystery of Undeserved Suffering.” “All evils are to be changed from stumbling-blocks to stepping-stones

leading to higher levels." The Redeemer and the resurrection of the body have disappeared from the translation of ch. 19, 25—27 on p. 102, and from the explanatory notes, p. 186.

2. *THE RELIGIOUS LIFE OF THE ANGLO-SAXON RACE.*  
By M. V. B. Knox. 536 pages. \$2.00.

The term "religion" throughout this book is understood in its widest sense. "Doubtless God in some way answers the cry of all His children, no matter by what means they try to approach Him." Accordingly, the religion of Anglo-Saxons is traced in one form or other from its pagan past to its present condition. Chapters 44—50 are devoted to an account of the religious life of Anglo-Saxons in the United States and Canada. The author's estimate of Lutheranism is, that it "stood for a religious life that was humble, devout, unobtrusive, joyous, and buoyant, living in mystical union with God."

*THE RETURN OF CHRIST.* By W. J. Erdman. Germantown, Pa.  
46 pages. 15 cts.

This is a chiliastic tract advocating the ultimate conversion of all Israel and of the entire Gentile world.

A. Deichert'sche Verlagsbuchhandlung, Leipzig, Germany, announces the following publications:—

1. *SCHLEIERMACHERS AESTHETIZISMUS IN THEORIE UND PRAXIS* während der Jahre 1796 bis 1802. Ein Beitrag zur Geschichte und Wertung der aesthetischen Weltanschauung von Lic. Theol. Martin Otto Stammer, Pastor.  
169 pages. M.4.50.

Aestheticism, as reviewed in this book, is a religious movement, at least, a movement within the visible Church. The worship of the beautiful, the cultivation of the sense of art, is seeking for a place among the recognized forces, by which it is sought to stimulate the plainly stagnating religious life of our times. "The aesthetical movement has assumed a special importance for the Church of the present time, because in the practical religious life, in its cults and forms of worship, art has placed itself by the side of religion, aiding and advancing the latter. Enlivening the worship by means of music and song, enriching the liturgical parts of the service, increasing the architectural beauty of church edifices and of their inside decorations, are among the signs indicating the growing interest which the Church is showing in the aesthetic movement and the aesthetic need of the present generation. Yea, aesthetic culture has even begun to dominate pastoral theology: it has assigned a duty in behalf of social art to clergymen. Lastly, aestheticism has sought to influence also the homiletic part of the service. Not only in regard to form do theologians pay more attention to the aesthetic claims of their hearers than in former times, but they seek to supplant the religious contents of their sermons by aesthetically colored reflections. Traces of this can be shown in a number of preachers of our times; I name only Frenssen and Rittelmeyer. However, the acute symptom of the overwhelming power of aestheticism in the domain of homiletics are the sermons of the Bremen pastor Burggraf. In Burggraf's view

God is 'the great Artist,' and human artists are His prophets. The temple of beauty is His sanctuary in which He is revealed to seekers after Him." There is no doubt that art has its ancillary uses in the Church. The Church is not necessarily and essentially an institution for maintaining and propagating barbarism and uncouthness. Beauty is a Scriptural concept. But it is a question whether the art which stalks proudly, overbearingly, in the modern Church comes as the sweet handmaid of Him who has been called "fairer than the children of men," and whether it will suffer itself to be confined within the divinely aesthetic trammels of Phil. 4, 8. When we hear the eulogists of modern aestheticism denouncing in the same breath the "antiquated religious and ethical view of life," we come to look upon aestheticism in the house of God as a cunning harlot that has entered the sanctuary, habited in bewitching livery and offering her intoxicating charms to steal from the worshiper the balm of Gilead and the honey of the Word and the wine and strong meat of Scriptural indoctrination.—The volume before us deals deprecatingly with the claim that this aestheticism can appeal to the authority of Schleiermacher as its forbear. We might sum up its main lesson in the statement: The beautiful can never be a substitute for the right and the true.

2. *AUS THEOLOGIE UND LEBEN.* Vortraege von Dr. Erich Schaefer, Professor der Theologie in Kiel. 191 pages. M. 4.

The ten lectures which are offered in this book were delivered in 1911 and 1913. These years represent "a period of stress and storm for the Evangelical Church of Germany. Traces of the prevailing state of affairs are plainly visible in these lectures." They are all addressed to "the modern mind," and seek to remove its scruples regarding the orthodox belief of the past. To illustrate the author's method, we may select at random any one of his lectures, e. g., the second ("Wie kommen wir zur Klarheit ueber die Gottessohnschaft Jesu Christi?"), which was probably delivered at the time of the Drews escapade. The author deprecates any connection with the thought and the diction of the theological schools concerning the divinity of Christ. Nor would he have the question whether Christ is the Son of God settled for the individual by an appeal to the Scriptures. The latter are valuable, because they are the historical records of the light and grace which appeared in Christ, and through these records life and light and grace are conveyed to us. "The Word concerning Him is the means to communicate all these things. Whoever loses the Word loses these things also. And yet, in spite of the grandeur of the Word of the Bible, the grace of Jesus would remain forever at a distance from us if it would not reach out in sovereign fashion into our hearts, producing there renewing and vitalizing operations of His power, in other words, if the Spirit would not accompany the Word concerning Him." "If we wish to reach a decision on the question whether Jesus is divine or not (ob Jesus zu Gott gehoert oder nicht), only our own experience can help us to do so." All of which amounts to saying that the proofs for the sun shining in the heavens are inapplicable to a blind man. Of course, they are, but what is that to the sun? Moreover, if faith in any fact

revealed in Scripture is based on personal experience of that fact, such faith can consistently be said to continue only as long as the experience endures, and the question arises: What becomes of faith in moments when the believer's consciousness of his experience is interrupted, *e. g.*, during sleep? Also, must not the extent of a person's faith by this theory be limited to the phenomena of his experience? What if he fails to "experience" the Trinity, or the Virgin birth, or the vicarious satisfaction, or the plenary inspiration, etc.? This experimental faith which makes the spiritual state of the believer's *ego* its foundation will prove an egregious cheat in the first honest trial. It would be interesting to hear the author expatiate on a sentiment like that in Scheidt's hymn: "I cling to what my Savior taught, and trust it, *whether felt or not,*" or on the sentiment in Kinner's communion hymn: "Thou say'st: 'This is my body; eat, and orally receive me! This is my blood; drink all of it, and henceforth never leave me!' What Thou hast spoken true must be: Thou art almighty, and with Thee impossible is nothing."

3. *ALTCHRISTLICHE STAEDTE UND LANDSCHAFTEN.*  
I. Konstantinopel (324—450). Von D. Dr. Victor Schultze,  
Professor an der Universitaet Greifswald. X and 292 pages.  
M. 15.

The fruits of many years of minute archaeological research by himself and others are in this book presented by the author, first, in a series of historical chapters which reproduce for us many a famous drama that was enacted in the ancient metropolis of Christendom on the Bosphorus. In the sober account of the careful critic we are made to live over again the days of Constantine and his successors to Theodosius II, the Arian controversy, and other Christological battles. In a second part the author gives us detailed accounts of the geography of the city, the bishop and the clerical circles, the imperial court, the various grades of society, the public games, the state of education, culture, and art, and the forms of popular devotion.

4. *DIE GENESIS*, uebersetzt und erklaert von Dr. Otto Procksch,  
Professor der Theologie in Greifswald. XI and 528 pages.  
M. 10.50.

Procksch's *Genesis* is the initial volume in a series of Old Testament commentaries which is being published under the editorship of Dr. Ernst Sellin, of Rostock. For the first time, we believe, in the history of Old Testament exegesis an attempt has here been made to treat the three accounts which modern Biblical criticism assumes in Genesis separately. Accordingly, we have in this commentary, after an introductory chapter, isagogical in character (pp. 1—15), first, "die Jahvequelle," pp. 16—280, *i. e.*, an exposition of those portions of Genesis which modern Bible criticism assigns to the Jahvist author; secondly, "die Elohimquelle," pp. 281—418, and lastly, "die Priesterschrift," pp. 419—504. Chapter 14 is treated as an appendix. The contents of one part, in many places, are congruent with, or cognate to, the contents of one or both of the other parts. Hence, the same sectional headings may occur in all three parts, though the expository remarks apply to the particular material that

is offered by each "source." The text-disintegrating process of modern criticism may be said to have scored a distinct triumph by this arrangement. Dr. Sellin himself has gone on record in *Theologie der Gegenwart* questioning the usefulness and relevancy of Dr. Procksch's method. — The spirit of the commentary may be ascertained from the panoramic view which the author presents, on pp. 2—5, of the general scope of Genesis viewed as a literary unit: he regards it as a history of the fear of God in man. The rise and fall of this fear are depicted in the primeval history, its restoration in the patriarchal history. The author's remarks on the *proteuangelion* in Gen. 3, 15 we may sum up as follows: The literal meaning of the text does not favor a Messianic interpretation. Against Luther, Dillmann, and others, the author holds that there is here no indication of any hope that the race of man will ultimately be more powerful than the race of the serpent. The reason for the mortal enmity between the woman's seed and the serpent's seed is, because the woman and the serpent were partners in the first sin. According to a law of nature such partnership usually turns to mutual hatred. The term "seed" is always a collective noun, etc.

5. *METANOETIK*. Die Wissenschaft von dem durch die Erloesung veraenderten Denken. Von Dr. Phil. Karl Francke. 169 pages. M. 4.

This entire treatise belongs in the chapter which our older dogmaticians used to inscribe "*regeneratio intellectus*." Metanoetik, according to the author's own explanation, is the science of changing one's mind. His treatise divides into three parts: The Necessity, the Possibility, the Reality, or Actuality, of changing one's mind. Nowhere have we seen such an exhaustive presentation and exposition of those texts of Scripture which declare the blinding, stupefying, perverting effects of sin on the human faculty of thinking, reasoning, judging. "Natural thinking is in a miserable condition. Even upon a cursory inspection it is seen to be altogether bound and captive." (p. 50.) This sounds good; but the author now begins to speak of a mind that is "sighing to be liberated from its prison," and leaves it undecided whether natural man ever is conscious of the necessity that he must obtain another mind. Again, the author, speaking of the possibility of changing one's mind, rightly turns against the "reasonable advice" of Eucken, who suggests to the natural man that, in order to change his mind, he need only fix a certain aim for himself, and have confidence in himself that he will achieve that aim, if he strives sufficiently. He rightly holds that "Eucken undervalues the immense weight of the forces of error that oppress us." He holds that a "noetic palingenesis," a mental regeneration by the Spirit of Truth, is necessary in order that the mind may become free. "Left to its own resources, the mind would probably never begin to wage war upon these forces, much less gain a victory over them." (p. 53.) "Wherever men hear what the Spirit of Truth is saying to them individually or collectively while they are thinking, there occurs a proffer of that possibility" (of changing one's mind). (p. 55.) However, alongside of these acceptable statements we find the following: "It is presupposed that when this offer is made, there is a cor-

responding demand worthy of such an offer, a demand that is expressed by fervent zeal, effort, and struggling." This puts us back to where we were before. If my mind will not be changed, unless I desire that it shall be, the chief question for which I shall crave an answer is, How can I obtain that desire? And the question next in importance will be, When I cherish that desire, *has* my mind *been* changed?—Upon the whole, however, we can say that we have not read a book on this profound subject, the regeneration of the intellect, that has so fascinated us, and that, we are free to say, deserves the most earnest study of theologians in our day, as this book of Dr. Francke. Despite the dissent which it rouses not infrequently, and despite its abstruse and cumbersome diction, it opens up a more penetrating perception, and stimulates a more appreciative interest in the subject with which it deals by its commanding grasp and forceful application of pertinent Scripture texts.

6. *DER RELIGIOESE WILLE*. Ein Beitrag zur Psychologie und Praxis der Religion. Von Lic. E. Pfenningsdorf. XII and 340 pages. M. 5.80.

7. *RELIGIONSPSYCHOLOGIE UND APOLOGETIK*. By the same author. 96 pages. M. 2.

The first treatise is, in a manner, directed against "the American psychologists of religion. Theirs is, indeed, the merit of having been the first to take up in methodical fashion this branch of knowledge, of having cultivated it, and having roused interest in questions pertaining to the psychology of religion. Scholars like Coe, Leuba, King, Davenport, Cutten, and others, have performed a labor that is commanding respect. Since the book of James, *Varieties of Religious Experience*, has been translated by Prof. Wobbermin (*Die religioese Erfahrung in ihrer Mannigfaltigkeit*), and since the *Psychology of Religion* by Starbuck has been translated into German by Beta and Vorbrod, an acquaintance with American research has been rendered possible to greater circles on our side, and we have been given access to a great wealth of facts. However, it seems doubtful to me whether we Germans ought to follow the Americans on the road on which they have struck out. What imprints on the labors of Americans their characteristic stamp is their method of working, which has been gleaned from the science of physics: the diligent collecting of separate facts, the effort to arrange these facts methodically, to digest them, and in this wise to obtain general statements regarding particular phenomena of religion as well as regarding the phenomenon of religion itself. It is a characteristic form of the method of work employed by these scholars to send out question blanks and to work the answers received into statistical tables," etc. The author holds that this method is not satisfactory, because religion, like logic and ethics, is determined by aprioristic norms. The author now enters upon an investigation of the operations of the human will in religion, which he regards as the paramount element in every religious phenomenon. The results of modern psychological research on this subject are placed before us in astonishing profuseness and variety. A statement on p. 185 may serve to illustrate the author's own view of how the will of man operates in religion. Referring to the saying

of Bernard of Clairvaux: *Tantum Deus cognoscitur, quantum diligitur*, and to the statement of our Lord in John 7, 17, he says: "Willingness, then, to do the will of God is the necessary antecedent (*unerlaessliche Voraussetzung*) for the verdict of the intellect by which the divine character of the doctrine of Jesus is affirmed. It is immaterial what we conceive this will to be, whether the law promulgated in Israel or the 'better righteousness' proclaimed by Jesus. It is also immaterial how this will meets our consciousness, whether in the form of a particular command or of a human life made perfect in God. What decides for us in every instance the certainty of the reality which has, with the divine will, entered our consciousness, and our faculty for receiving and appropriating the same in a reasonable manner, is this, *viz.*, that the will of man meets the will of God of which it has somehow become conscious. This meeting of the will of the individual with the divine will is the source from which springs immediately religious certainty, and from which it is renewed again and again." Right here is the point where the findings of religious psychology promise to become startling and sensational to the theologian. Can it be proved by psychology that there is actually a convergence of the divine and the human will in the manner here described, *viz.*, that the will of man goes out to meet the will of God which has approached the will of man? In that case the Scriptural monergism of converting grace will be defeated by operations in a laboratory for psychological research. To the student of Scripture it is a familiar fact that God comes to meet the sinner whom He is to convert, but there is no corresponding movement on the part of the sinner to meet God. The author cites, in a later chapter, a few Biblical instances which explain his meaning. The Ethiopian eunuch has his faith analyzed psychologically. First, there is in him the knowledge that Jesus is the Messiah of whom Isaiah has spoken. This knowledge gains power to move the eunuch's heart by the testimony of Philip. It connects with feelings in the eunuch's heart which appraise the value that faith of this kind must have to a person who is seeking for peace. But faith does not yet exist while this feeling of its value is present. It is only when he feels himself seized in his innermost will by the testimony of Philip that the eunuch relegates all scruples and surrenders unconditionally to the power which has seized him. "The testimony of Christ operates so as to compel faith, as soon as the aforementioned aprioristic norms of the will (of man) are roused thereby." Under the normative impulses emanating from his own will man resolves to believe. Faith is "das gehorsame Eingehen auf die aus dem eigenen Willensleben aufsteigenden Antriebe." (p. 213.) Similarly the faith of the father of the demoniac boy in Mark 9 is explained to be the result of an internal struggle. The father's pathetic exclamation is "the reaction of his nervous system against an intolerable tension. The man feels that in spite of the effort of his own will he needs a strengthening of his faith by Jesus." (p. 214.)

The second treatise contains lectures which the author delivered in Berlin in the interest of the Central Board of Inner Mission. In these he seeks to show the value of the psychology of religion in ascertaining the facts of every-day practical life.