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HISTORY OF THE MODE OF BAPTISM.

About three years ago THEOLOGICAL QUARTERLY (Vol. XIII, No. 4) published an article on the various baptisms practiced by the people of God under the old dispensation. The article in question was part of a paper read before a pastoral conference. The resolution of said conference that the paper be published in its entirety in this periodical has not fully been carried out by the essayist chiefly because of the great length of the paper. This second installment contains the history of the mode of baptism from the beginning of the second century to the beginning of the Reformation. The reader will notice that the right to speak has in the main been given to literary and monumental evidence.

In the year 1873, Bryennios, then Metropolitan of Serra, discovered a very old volume in the monastery of the Holy Sepulcher. This ancient treatise bears the title *Didache ton Dodeka Apostolon*, that is, the "Teaching of the Twelve Apostles." Many critics place its date between A. D. 90 and 100, and none later than 165. In a chapter on Baptism the *Didache* directs: "If you have not living water, baptize into other water; and if you cannot baptize in cold water, do so in warm; but if you have neither, then pour out water on the head three times in the name of the Father, and of the Son, and of the Holy Ghost."¹) This oldest evidence regarding the

1) Ἐὰν μὴ ἔχης ὕδωρ ζῶν, εἰς ἄλλο ὕδωρ βάπτισον· εἰ δ' οὐ δύνασαι ἐν ψυχρῷ, ἐν θερμῷ· ἐὰν δὲ ἀμφοτέρα μὴ ἔχης, ἔκχεον εἰς τὴν κεφαλὴν τρεῖς ὕδωρ εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος. (Chap. VII, p. 23.)

BOOK REVIEW.

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

1. *CHRISTIANITY IN OPERATION.* A doctrinal paper submitted to the District Synod of Oregon and Washington by *Rev. O. Fedder.* 41 pages; 12 cts.
2. *SOME OF THE PRINCIPAL MISSION STATIONS OF THE APOSTLE PAUL.* A doctrinal paper submitted to the District Synod of Minnesota by *Prof. W. Moenkemoeller.* 57 pages; 18 cts.
3. *CONCERNING CHRISTIAN GIVING FOR THE KINGDOM OF CHRIST.* A doctrinal paper submitted to the District Synod of Texas by *Rev. H. Studdmann.* 56 pages; 18 cts.
4. *MIGRATION OF THE ISRAELITES TO THE LAND OF PROMISE.* A doctrinal paper (third installment) submitted to the District Synod of Iowa by *Rev. C. Runge.* 54 pages; 18 cts.
5. *ROMAN DOCTRINE OF THE CHURCH AND ITS REFUTATION.*—*The Divine Calling of Our Parochial School-teachers.* Two doctrinal papers submitted to the Central District Synod, the former, a continuation of a paper that was begun last year, by *Rev. W. Moll.* 53 pages; 15 cts.
6. *THIRD ARTICLE OF THE AUGSBURG CONFSSION.* (Continued.) A doctrinal paper submitted to the District Synod of Central Illinois by *Rev. F. W. Brockmann.* 57 pages; 18 cts.
7. *CHRISTIANS AS LABORERS FOR THE KINGDOM OF GOD.* A doctrinal paper submitted to the Western District Synod by *Prof. G. Mezger.* 69 pages; 19 cts.
8. *DANIEL.* A doctrinal paper submitted to the District Synod of Kansas by *Prof. A. W. Meyer.* 52 pages; 15 cts.

9. *FUENFZEHN ANSPRACHEN AN NEUAUFGENOMMENE GLIEDER* unter Zugrundelegung der Gemeindeordnung, dargeboten von *A. Pfothenhauer*, Pastor. 48 pages; 10 cts.

The Missouri Synod is a federation of autonomous congregations. Intelligent members are an absolute prerequisite for the operation of such a body. How new members upon their admission can be taught the duties and privileges of membership in their congregation by having the meaning and application of the various paragraphs of the congregation's constitution explained to them, is shown by these brief addresses which the author has delivered on such occasions.

HOMILETISCHES REALLEXIKON nebst Index Rerum. Von *E. Eckhardt*. *Die Schule*. 352 pages; \$1.60 and carriage.

This is Vol. 6 of Rev. Eckhardt's enterprise, previously noted in these pages. It is devoted to the classification of our literature on all subjects that have some connection with the school.

THE KNIGHTS OF COLUMBUS DAY IN INDIANA. 24 pages; 5 cts. Send orders to Box 702, Indianapolis, Ind.

This brochure shows the sinister ways and questionable means that were employed to secure the passage of House Bill 463 of the Legislative Session 1913 of the Indiana Legislature, by which "Discovery Day" was made a legal holiday in Indiana through the political influence and maneuvers of a secret, oath-bound society in the Roman Catholic Church of our country.

The Northwestern Publishing House announces a new periodical, *THE NORTHWESTERN LUTHERAN*—first issue January 7, 1914—of eight pages octavo.

This latest Lutheran periodical is to be the English paper of the Wisconsin Synod. It offers sound reading-material in acceptable form.

Charles Scribner's Sons, New York City:—

1. *ENCYCLOPEDIA OF RELIGION AND ETHICS*. Edited by *James Hastings*. With the assistance of *John A. Selbie*, M. A., D. D., and *Louis H. Gray*, M. A., D. D. Vol. VI. Fiction—Hyksos. 890 pages.

171 contributors have filled also this latest volume of the E. R. E., the general character and scope of which we have set forth in reviews of the preceding volumes, with a wealth of information. We have here extensive ethnological studies in the articles on Fiji, Formosa, Guiana, the Hamites and East Africa, Hawaii, the Hungarians, and the Finns; also in the articles on the Gypsies, the Hopi, Hupa and Huron Indians; historico-religious studies in the articles on the Greco-Egyptian Religion, the Greek Religion, Hinduism, Health and Health Gods, Hearth and Hearth Gods, the Hieroduloi, the Flagellants, Poeticide, Gnosticism, Fire Gods, Freemasons, Society of Friends, Gallicanism, the Greek Orthodox Church, the Hittites, the Huguenots, the Hussites. The many contributions by W. Crooker and G. A. Grierson on India will be especially interesting to students of the Christian missions in that country. Among the two dozen

biographical articles, some of which are exhaustive critiques (Hume, Hooker, Hobbes, Hillel, Herder, Hegel, Heine, Grotius, etc.), we were particularly interested in the notice of Matthias Flacius by James Strahan. Flacius is fairly represented as the greatest church-historian of the Protestant Church of his day and "the pioneer of modern Bible exegesis," "always sincere, if not always dispassionate in behalf of the Lutheran Church and the purity of the faith," and his labors against Melancthon and the Leipzig Interim are declared "an imperishable service to the Protestant cause." Foxe's *Martyrs* is said to have grown out of Flacius' *Catalogus*. Of Flacius' error the author speaks sympathetically, thus: he became the "unfortunate propounder of a doctrine of original sin which was rejected by friend and foe alike as a revival of Manicheism."—A few quotations at random may illustrate the quality of the theological genius of the contributions. The assignment of two articles on "forgiveness," one on f. in the O. T. (Henry Preserved Smith) and the other on f. in the N. T. (W. F. Cobb), is ominous, and becomes odious when one follows the exposition of the idea especially in the first article, which treats the O. T. largely from the view-point of the historical school of higher criticism. The second article is better, though here, too, sanctificational elements are admitted into the teaching of forgiveness. Luther is correctly quoted as identifying forgiveness and justification, and his attack on the Roman Catholic machinery of forgiveness is appreciated, but the later development of the doctrine of justification by the scholastic dogmatists, especially in the Reformed Church, the author deplures. "The scholasticism of a Calvin differs in form, but not in method or spirit, from that of an Anselm or an Aquinas." (p. 81.)—Donald Mackenzie, in the article on "Free Will," shows how this *quaestio vexata* has caused confusion because the real issue at stake in the controversy, the government of God and the responsibility of man, has not always been placed in the center of discussion. This also accounts for the strange opposition on this question between authors who are moral affinities. Accordingly, the author holds that "Principal Cunningham"—justly, we take it—"took Hamilton to task for identifying predestination and philosophical necessity." He adds: "We must discriminate between what thinkers are defending and what they are denying. Thus Augustine denied free will in order to defend God's free grace. The defense was the real aim; the denial was incidental." The emphasis which the author sees may be admitted, provided it is held that what Augustine denied deserved denying, and would have been denied, had there been no Pelagian controversy. Harnack's remark which the author quotes makes it questionable whether the author would be so understood; for Harnack holds that Augustine's doctrine of sin and grace "as an expression of psychological religious experience is true; but projected into history, it is false." Moreover, the author declares later that "we must take our stand on the moral nature of man," and that "the problem of Freedom" is this: "to determine whether the consciousness that things could have been otherwise—that evil might be abolished, that responsibility is a fact, that punishment is not a fiction—is possible of vindication on any *Weltanschauung* that can gain the respect of the reason." (pp. 124 f.)

—In the composite article on “God” the contribution of W. T. Davidson contains this interesting remark: “A distinction between Luther and Calvin is discernible—still more marked between Lutherans and Calvinists—in the conception of God which appealed to them respectively. Calvinism is a ‘theology’ indeed, a doctrine of God throughout the length and breadth of its teaching. The glory of God is exalted, all else is banished or abased. God is celebrated in His omnipotence and omniscience, in His sovereign and inscrutable will, in the grandeur of His eternal, inscrutable decrees, God in His soleness and absoluteness, in the accomplishment of His will rather than in the manifestation of His character, a will that instantly silences opposition and irresistibly effectuates its own purposes. Lutheran Christology, on the other hand, admitted a closer approximation of God to man than orthodoxy had always allowed. It emphasized the love of God manwards, the self-emptying on the part of the Eternal Son, the quasi-deification of His humanity in the doctrine of the *communicatio idiomatum*. The contrast between Lutheranism and Calvinism furnishes a striking example of the fact that theoretical identity of creed is consistent with almost incredible divergence of spirit and temper.” (p. 265.) We accept this statement to this extent, that the genius of Calvinism exhibits, indeed, a God that the Lutheran does not know.—H. R. Mackintosh sums up his remarks on “Grace” thus: “Catholic and Protestant conceptions of grace are eventually incapable of being merged in a higher unity. To the Catholic, grace is ethical in aim, yet at the same time hyper-physical in character and operation, dispensed through an infallible and hierarchical institution, and charged with a mysteriously sanctifying power which is manifest supremely in the Sacraments. To the evangelical Protestant, grace is the free active love of God to sinners, so personally present in Christ as to elicit faith by its intrinsically persuasive content. It is no mere supernatural force emitted by Deity,—which might have no relation to Jesus, or only the barest,—but the Father’s will of saving mercy in the person of His Son.” (p. 367.) This distinction is correct, and the chasm that yawns between Romanism and evangelical Christianity is shown still more strikingly by the special article of the Romanist E. L. Van Beclaere,—which, by the way, states the Roman doctrine much more fully than the Protestant has been stated by Mackintosh, whose remarks are insufficient when he begins to outline the working of the *gratuitus Dei favor* which appeared in Jesus Christ; and the means whereby it operates.—The article on “Heredity,” the contribution of P. N. Waggett, contains the following: “Of Original Sin (see Sin) it is impossible here to say more than that, whatever was the change or failure indicated by that doctrine, it was not an acquired character in the sense of biology. What is indicated is a fall, or failure to rise, in the relation between the spirit of man and God. The doctrine itself is not a gratuitous accusation of the race of man. It is the utterance of optimism under pressure of the experience of moral paralysis and temporal suffering. Its positive equivalent is the statement that we cannot measure either the dignity of man’s origin or the splendor of his destiny by his present position and his present moral accomplishment. A will better than the will

he exhibits is the origin of his being, and a virtue beyond his own present power is the end of his calling. It is not the Christian who declares the misery of man. What all men acknowledge the Christian interprets as the eclipse of a dignity which, through the moral effort made possible by divine gift, man is invited to regain." (pp. 607 f.) This remark is sufficiently clear to make the withholding of an opinion on it unnecessary until the article on "Sin" shall have appeared. The *πονηροὶ ἐπαρχοντες* in Luke 11, 13, certainly indicates "an acquired character," so do all the remarks of the Lord about the corrupt trees, corrupt treasure of the hearts, the things that proceed out of the heart, indicate a character that fallen man has acquired in consequence of the fall. Though this condition of depravity, or character of corruption, is not the *materia hominis*, and hence not subject to physiological research (biology?), it is ascertainable in its effects also by the biologist, whom the theologian can really teach something regarding certain baffling problems in heredity which the biologist studies. — In the article on "Freemasons," by E. L. Hawkins, we notice a denial that Freemasonry is a religion, if religion be defined as "a system of faith in, and worship of, a Divine Being." (p. 120.) Even on the basis of this definition there will be hundreds of our readers to take issue with the author, and cite declarations of Freemasons against him. — In Joseph Turmel's article on "Gallicanism," that defunct French revolt from popery, we find nothing said about the most recent acts of the French Government and the Pope. The author holds that Proposition 24 of Pius' IX Syllabus is "purposely vague" on the temporal power of the popes. The author holds: "No doubt they (the popes) did not renounce the right (to depose kings), but they no longer exercised it; they did not even dare to formulate it." (p. 163.) He also believes that "French Catholics — like those of other countries — think that they may be Gallicans on this point without violating orthodoxy." This author has not fathomed the "tolerari potest" of Leo X. We also believe, in fact, we know, that there are Catholics who sincerely believe they can deny the temporal authority of the popes and still be good Catholics. They all change their belief, — and some change their church-connection, — when the time comes for them to be better informed. — In J. L. Paton's article on "Gambling" we have found this pertinent remark: "The immorality of gambling may be argued on higher grounds than a calculation of pleasure. (a) Every gambling transaction involves a transfer of property in one shape or another. When the gambler is asked why he stakes his money on a game or a race, his reply is, 'To add an interest to the game.' The interest thus added is, simply stated, the interest of acquisition. If the real object were, as is claimed, merely the sport and the excitement, then men might just as well wager counters, or, for the matter of that, agree to hand over all winnings to public charities. But this is not done. The transfer of property, in one shape or another, is essential to the act. There are only three ways in which property can be legitimately acquired — by gift, by labor, and by exchange. Gambling stands outside all of these. (b) Its motive is, however, carefully disguised, covetousness. It is an attempt to get property without paying the price for it. It is a violation of the law of equivalents.

It is a kind of robbery by mutual agreement; but it is still robbery, just as dueling, which is murder by mutual agreement, is still treated as murder. It is begotten of covetousness; it leads to idleness. (c) It is, moreover, an appeal to chance. If in any contest skill comes in, odds are given or handicaps arranged so as to equalize the chances as far as possible. To make chance the arbiter of conduct is to subvert the moral order and stability of life. (d) It concentrates attention upon lucre, and thereby withdraws attention from worthier objects of life." (p. 166.) That commercial speculation is gambling the author affirms; that life insurance is such he denies.

2. *HISTORY OF RELIGIONS*. By *George Foot Moore*, D. D., LL. D. I. China, Japan, Egypt, Babylonia, Assyria, India, Persia, Greece, Rome. 637 pages. \$2.50.

This volume is excellent reading, both because of the abundance of information one can gather from it, and because of the facile pen of the author, which has enabled him to give us his learning without appearing learned. The pages of this book are almost free from references; the few that are given were indispensable. An exhaustive bibliography and a judiciously compiled index enhance the value of this book, which is really a *multum in parvo*. A fair library has been condensed into each one of its chapters.

The Open Court Publishing Company, Chicago, Ill.:—

1. *JESUS IN THE TALMUD*. His Personality, His Disciples, and His Sayings. By *Bernhard Pick*, Ph. D., D. D. 103 pages. 75 cts.
2. *THE CABALA*. Its Influence on Christianity and Judaism. By the same author. 116 pages. 75 cts.

Among modern scholars who may speak with authority on matters Judaic, Dr. Pick ranks very high. These two small volumes from his pen evince not only his thorough acquaintance with the ancient Jewish literature, the Talmud in all its constituent parts, from Mishna to Midrash and the Zohar, but also his mastery of the literature which in the course of eighteen centuries has grown around these oracles of decadent and decayed Jewish religiousness and theosophy. These two books are just as informing and illuminating as Dr. Pick's contributions years ago to the *McClintock and Strong Cyclopaedia*, with the additional merit that the information here offered is brought up to date through Dr. Pick's extensive and close reading of the most recent investigations, such as Prof. Dalman's Talmudic and Jellinek's and Mather's Zoharic studies. We know of no books that could serve a person who seeks quick, compact, and adequate information on the hostile attitude of Judaism toward Christianity better or as well as these. Besides, Dr. Pick writes down his facts in plain and lucid statements, which makes the perusal of his books a pleasant task. Incidentally, the student of Luther's works finds in these two writings of Dr. Pick not a little material that helps to show, by external evidence, the justice of Luther's severe judgment on the Jews. Dr. Pick, we imagine, would be the man to give us a monograph on the correctness of Luther's opinion of Judaism.

Augustana Book Concern, Rock Island, Ill.:—

1. *LIFE PICTURES FROM SWEDISH CHURCH HISTORY.*
By Nils Forsander. 160 pages.

In a very pleasing style and in a spirit of reverence and gratitude Prof. Forsander, of the Rock Island Seminary, has here told the most interesting events and described the prominent characters in the history of the Swedish Church, from Ansgar in the ninth to Rosenius, Wieselgren, and Fjellstedt in the nineteenth century. The last chapter shows the Methodist influence in the "läsare" movement, which was a protest against the spiritually defunct state church of Sweden.

2. *THE STORY OF THE SIXTH ANNUAL CONVENTION* of the Association of English Churches of the Augustana Synod held in Galesburg, Ill., October 22—26, 1913. 78 pages.

The Macmillan Co., New York City:—

- THE CHRISTIAN RECONSTRUCTION OF MODERN LIFE.*
By Charles Henry Dickinson. 327 pages; \$1.50.

The social movements of our time, which are multiplying at a prodigious rate, are in most cases movements away from the Christianity of the Bible. Either they discard the Bible entirely, or they advocate a new emphasis in Christian life, an emphasis not on doctrine and dogma, but on mutual love, social service, and works, thus reducing the Bible to an ethical code useful for inculcating practical righteousness in man's dealing with his fellow-man. This treatise, too, is begotten of the "social passion," but it differs from other books on the same subject, inasmuch as it seeks to *spiritualize* the social passion. The author acknowledges the influence of Eucken, Bergson, John Edward Russell, and the late Heinrich Julius Holtzmann. He divides his book into two parts: I. The Radical Division in Modern Life; II. Jesus and Modern Life. In the first part he seeks to show that in modern life there is a struggle between two forces that began with the dawn of Christianity. He holds that our civilization is a Hellenic inheritance, while our Christianity came to us from the Semitic Jesus, who "has no original part in the Hellenic culture." Hellenism absorbs in its progress every potency it encounters except His. "Ever more dissonant to its conquering march through the world and the times, sounds His voice, never to be silenced: Change your estimates, desires, purposes, for the kingdom of God is at hand." (p. 4.) The two last chapters in his First Part the author devotes to a delineation of the hostility which he recognizes between modern civilization and Christianity. He says:

Surely no devout soul that has learned of Jesus can fail to be profoundly influenced by Him. But it is possible in all honesty to accept many things from Jesus' life, teachings, personality, unfolding of His historic influence, and yet to put them to the service of a life and aim essentially different from His. Multitudes do this unconsciously; many, better instructed, with a clarifying of definite intent; up to those who know and teach a religion which gratefully receives from Jesus purity, devotion, and compassion, beyond the devout pagan of the olden time, but turned to that universal conception, that inclusive aim of life, for

which the Galilean did not live and die. This is a "modern paganism" which is the opposite of the fleshly and hideous decadence which usurps that title.

This Hellenic life, free, rich, beautiful, of well-ordered, self-restrained buoyancy of soul, a life deepened, broadened, disciplined personally and socially by the experience of centuries, possessor of vast wealths which include visions, joys, energies of the Founder of Christianity, and developments from Him, cannot be excluded from any realm. It is a life that permeates all interests; it is religious therefore in its action in all realms. Brought face to face with a radically different spiritual consciousness, it righteously asserts itself in competition, nor can it concede a single one of its own attainments, nor limit their scope. Its unlimited freedom scorns an authority external to the human soul. Inalienable are the rights of an, exultant vision of a world good and beautiful, its goodness and beauty to be realized by humanity's self-attainments and world-conquests; right of responsive joy to every invitation of earth and sky, with awakenings of nobler gladness by the challenge of resistances to be overcome, exploited, and permeated by the soul; right of resolute action in all conflicts and problems, as these unfold, to subjugate every condition to human progress; right of the invincible spirit of youth, intensifying and deepening to the last day of mortal life, and expectant of new worlds of conquests yet to be.

Against every repression and limitation these forces rise with indignant mastery. Against every bribe of Heaven or threat of Hell, they are as Shelley's Prometheus before the futile wrath of Zeus. Against every voluptuous solicitation of faith the temptress, to find security and rest in her caressing arms from the problems, strifes, and agonies of real living, they are as Orpheus rendered insensible to the song of the sirens by his own mightier harmonies. The only religious appeal except its own to which this spirit can listen must accept the critical acumen of its historical investigation and rational analysis, and welcome its demand to live. When an appeal that fails of these requisites is made in the name of Christianity, we must reject it, oppose it, destroy it, for the truth's sake, and for the sake of men, who live by the truth, estimating any apparent or incidental loss of character and spirituality to be of small account against the higher good. A Christ that does not fulfill this life in every range of its functioning cannot be the Lord of life. To accept that Christ is to pass into condemnation. The Christianity which the religious demands of our cultural inheritance may consider must not only welcome their freest energies, but intensify, complete, and perfect them.

Christianity's first right is the right to be itself. However intertwined its history with the developments of our civilization, it keeps an underlying consciousness of ineradicable difference. When civilization becomes most enfranchised from the interferences of our religious inheritance, triumphantly asserts its own rights, and is confident of self-sufficiency, so that an age of brilliant cultural progress seems ready to say to Christianity, "I have no more need of thee," then the Christian spirit most radically asserts itself, unfolds its powers from its own source, and differentiates itself most clearly from the competitive inheritance.

Least favorable to Christianity are the times of its imperious intrusions into the functions of civilization. Its conquest of the Roman Empire, its medieval dominations, Protestant state churches, theocracies of Geneva and New England, were gains of the world in which it all but lost its own soul. Dethroned from its usurpations, exiled into its native wilderness, it may again find its Lord and itself. Though in the search there are wanderings and perplexities, losses and distresses, yet the compulsions of the pilgrimage are redemptive disciplines that will never suffer Christianity to be merged into the cultural achievements which

it is its purpose to transform. The mightiest renaissance of our inherited culture forced Christianity to the most vigorous renewal of its self-assertion against the world.

The author's language and style are too abstract. Those who requested him: "Write the spiritualizing of the social Gospel in words not too hard for us," will hardly find their wish fulfilled in this book.

Fleming H. Revell Company, New York:—

LECTURES AND ORATIONS. By *Henry Ward Beecher*. Edited by *Newell Dwight Hillis*. 330 pages; \$1.20.

THE MESSAGE OF DAVID SWING TO HIS GENERATION. Addresses and Papers. With an Introductory Memorial address by *Newell Dwight Hillis*. 300 pages; \$1.20.

Both the men, some of whose literary productions are offered in these volumes, withdrew from the churches in which they had been reared and served, because of disagreement in doctrine, Beecher from the Congregational and Swing from the Presbyterian Church. There is nothing in these volumes that relates to the crises in their lives, but quite enough to explain why that crisis came—their peculiar theology.¹) The selections made from their writings serve chiefly to exhibit their literary skill and the ethical tendencies of their work. Of the nine lectures of Beecher those on "Puritanism" and "The Reign of the Common People" perhaps exhibit best the spirit and genius of the author. Of the thirteen addresses of Swing the most interesting are those on "Henry Ward Beecher" and on "The Duty of the Pulpit in the Hour of Social Unrest" (delivered during the Chicago riots in 1894). The address on "Martin Luther" is disappointing. The points of agreement and difference in both authors can be seen in their treatment of such national characters as Charles Sumner and Wendell Phillips, to whom each of them has devoted a lecture, and from the lectures on William Ellery Channing (Beecher) and Phillips Brooks (Swing).

Sherman, French and Co., Boston, Mass.:—

OUR MODERN DEBT TO ISRAEL. By *Edward Chauncey Baldwin*, Ph. D. 219 pages; \$1.25.

We have in this volume seven chapters written in such a plain and animated style that the average reader will follow the author's presentation of facts with the greatest ease. We regret that this feature constitutes the greatest, we had almost said the sole, merit of the book. For the author's thesis proves to be propagandic for that form of socialism which is in our day advocated by Prof. Rauschenbusch. It is a characteristic claim of this social movement that "the ideals of Christendom are rapidly changing." (p. 203.) Ours is a "generation that believes in social justice in the present to be a more desirable, as well as a more attainable goal to strive

1) Beecher's defection from the old faith, e. g., is plainly shown in his speech at the Herbert Spencer Dinner.

for than future sainthood." (p. 204.) Our age "no longer distinguishes between this world as the domain of Satan and the next as the realm of God." (p. 205.) Accordingly, we are returning "to the social outlook of the prophets, priests, and sages of Israel." (The sages are represented by the hagiographa in our Hebrew Bibles.) The author endorses Rénan's view of the Jews as "the first socialists," and gives us a presentation of the teachings of the Old Testament by the three classes of writers whom he names that relates exclusively to social justice and social service. The Christ-messages, the Messianic background of the Old Testament, have no place in the author's account. We do not hesitate to declare his delineation of the works of Israel's great men one-sided and garbled. The things for which he claims that we are indebted to the Jews can be duplicated from pagan literature, and we question the sweeping assertion that modern scholarship has established our moral and intellectual dependence on Hebrew rather than on Greek influence. (p. 7.) At any rate, we are sure that Dickinson has more truly traced the influences which have come to our race both out of Athens and Galilee. (See chap. I, "The Two Inheritances" in "The Christian Reconstruction of Modern Life.") The author's parallels are sometimes far-fetched, e. g., Lincoln's Second Inaugural Address traced to Nahum's "taunt song" over doomed Assyria, p. 50 f.; the sacrificial meals in Samuel's times traced to "the modern picnic dignified by the presence of a clergyman to say grace before the food is eaten," p. 100. On the other hand, the author has in a number of instances shown the moral superiority of the statement of certain truths as made by the Old Testament writers, and statements of a kindred truth by pagan writers.—There is one thing for which all mankind is indebted to Israel that the author has not touched. Jesus names it in John 4, 22: "Salvation is of the Jews." Our Savior was a Jew, and His redeeming work and atoning sacrifice is not least understood from the abundant premises in the writings of the Jewish prophets and priests. The only Jew that can really benefit modern society, that can heal all its diseases, and make it truly free, is Jesus of Nazareth, the prophet whom Moses foretold, the priest after the order of Melchizedek, the scribe instructed unto the Kingdom.

Deichertsche Verlagsbuchhandlung, Werner Scholl, Leipzig:—

1. **CHRISTENTUM UND MODERNE WELTANSCHAUUNG.**
 Von *Carl Stange*. I. *Das Problem der Religion*. Zweite Auflage. XX and 118 pages. M. 3.

The author devotes the long prefatory remarks which he has prefixed to the second edition of his treatise to reviews of and replies to his critics. He has made only slight verbal changes in the contents of the five chapters of his book. Like Dickinson, whose treatise we have mentioned elsewhere in this issue, Stange posits a decided hostility between the modern *Weltanschauung* and religion. "The difficulties of the present situation are that the principles of modern science seem to leave no room for a religious view of the universe (*Weltanschauung*), and that, hence, Christianity is more and more losing its connection with the consciousness of our times." (p. 17.)

The determining factors of the modern *Weltanschauung* are 1) penetration of nature and reliance on sense-perception, 2) great respect for scientific methods of thinking. To save the cause of religion and Christianity, there has arisen a modern science of religion which has for its object "to comprehend the fact of religion in connection with the human consciousness." (p. 18.) This science of religion is still debating the question whether "the religious phenomenon is merely an *accidental* modification of the general elements of the intellectual life" of man, or whether it is "*a necessary and integral* element in the human consciousness." The modern science of religion divides into two schools: the one seeks the solution of the problem of man's religion by the history of religion, the other by the philosophy of religion. The author decidedly favors the latter, in which he regards Kant as the genius and authority, and, after Kant, Schleiermacher, the advocate of the theory that religion is "neither knowing nor doing something," but "a matter of the immediate self-consciousness" of man. (p. 43.) Religion is a peculiar sort of human experience. Within his self-consciousness man forms his religious concepts, *e. g.*, the concept of God. He "experiences" God, however, not in a sensual way, like toothache, but through a necessary reflection which asserts itself with his consciousness, such as the reflection of his dependence on a higher power. The last chapter is devoted to a description of "the historical character of religion." "Every religion is, in its essence, belief in a supersensuous power." — Pending the settlement of the problem of religion, we shall continue to preach the Word, in season and out of season. There has never been a time when Christianity has not been ruled out of order by the *Weltanschauung* existing at the time being. And there never will be. What a waste of energy are all these extrascriptural *Weltanschauungen!*

2. *DER URSPRUNG DES CHRISTUSGLAUBENS.* Von Reinhold Seeberg. 62 pages. M. 1.80.

"This treatise is devoted to the greatest riddle in the history of the mind of man. Its aim—stated from the standpoint of the history of religion—is to discover the origin of the trinitarian idea in strictly monotheistic Judaism. For the belief in Christ, to which we shall devote our attention in these pages, is, at the same time, the origin of the trinitarian belief. The question before us is: How was it possible that a member of a fanatically monotheistic nation, who had died an ignoble death, in a few years came to share divine honors, and that thenceforth the entire world and especially the nations which are intellectually the most prominent have been able to see in this crucified Jew the Lord of heaven and earth?" (p. 1.) Such is the author's program. He declares in the preface that his brochure is to be regarded "purely as a historical investigation and not as a confession of his faith." But throughout his treatise he speaks like a man who is personally convinced of the truth of what he presents. Besides, he has nowhere indicated that his belief in the divinity of Christ is differently derived from that of the people about whom he writes—the disciples and the early Christians. The

author holds that the origin of the belief that Christ is God dates not from His birth, but from His baptism, at which "the Spirit of God entered into Christ." The activity of Jesus now came to be regarded as a manifestation of the divine Spirit and divine power. After His resurrection He gradually becomes deified. Peter's declaration in Matt. 16, 16 is treated thus: "Not a dogmatical confession of the 'divinity of Christ,' which it is impossible to conceive during the earthly life of Jesus(!), is expressed by the famous words of Peter, but the title of Messiah (which he applies to Christ) merely paraphrases the fact that the party in question was the possessor ('Traeger') of the divine Spirit, for the purpose of consummating the history of God's nation." (p. 7.) John's "Logos" is a peculiar terminology which the evangelist has taken over from Cerinthus the Gnostic. (p. 42.) In fact, John's account of the incarnation represents a late development of the Christ-belief. (p. 59.) While the other evangelists gather the first impression of the divinity of Christ from the descent of the Spirit on Him at His baptism, John's prologue shows a new "christologischer Ansatz," in that it connects the divinity of Christ with His birth. John, accordingly, betrays a certain "embarrassment" when he speaks of the baptism of Jesus.—The origin of the Christ-belief has been stated by our Lord in His reply to Peter, Matt. 16, 17.

3. *REDEN UND AUFSATZE VON ADOLF STOECKER.* Mit einer biographischen Einleitung herausgegeben von *Reinhold Seeberg.* 276 pages. M. 4.50.

Besides the highly appreciative introduction by Seeberg, who delineates "Adolf Stoecker as a historical personality," this volume offers abundant and pertinent material from Stoecker's own pen by which we are enabled to know the man who founded the Christian Socialist Party of Germany, and incurred the displeasure of the imperial court of Germany.

4. *BROCKEN VOM SONNTAGSTISCH.* Ein Jahrgang Predigten ueber einzelne Verse der sonn- und festtaeglichen altkirchlichen Evangelien. Von *Dr. A. Matthes,* Superintendent und Oberpfarrer am Mariendom zu Kolberg. 473 pages. M. 4.50.

The unique feature of the seventy-seven sermons in this postil is the manner in which the old Gospel pericopes are treated. The author selects one or more verses of a pericope and explains them in such a way as to make them appear as the characteristic portion of the entire pericope. The phrasing of the themes and parts seems to have been dictated by the devotional spirit, or by the practical needs of the congregation, rather than by logical text-division, and the style is often highly poetical, almost turgid. *E. g.,* the very first sermon for I. Advent (Matt. 21, 9) presents "The Advent Prayer: 1. it stirs its pinions in a fervent Advent longing; 2. it is borne up by the Spirit's breath of the Advent promise; 3. it soars aloft to the throne of the Advent Prince." On IV. Epiphany

(Matt. 8, 26) the author depicts "Jesus' Attitude over against Little Faith: 1. that little faith which is fearful in temporal distress; 2. that little faith which trembles because of the guilt of sin; 3. that little faith which prays to Him who is willing to strengthen faith." On Good Friday (Luke 23, 46) the author describes "The Brightest Light Shining from out of the Deepest Darkness," showing that "the last word of Jesus is 1. a fervent hosanna in His profoundest suffering; 2. a mighty Amen affixed to His entire life; 3. a blessed hallelujah because of the victory which He has gained." On Reformation Day (Matt. 5, 3) we are told that "The First Beatitude of Our Savior Gives us the Assurance that the Work of Luther is the Work of God: 1. it opens up to our view the fountain-head and source of the Reformation; 2. it presents to us the sum total and the consummation of the Reformation." The sermons breathe the spirit of evangelical Christianity, denounce the hostility of modern men to the divine Christ and the divine Bible, try to preach repentance and faith, justification and sanctification,—with a distinct emphasis on the latter,—but they lack that clearness of thought, plainness of diction, and directness of address which we should look for in popular discourses to the masses in Germany.

5. *PREDIGTEN UEBER AUSGEWAELTE EVANGELIEN-TEXTE* von Prof. Dr. Carl Stange. 211 pages. M. 4.

The twenty-six sermons in this book—all but two from the old Gospel pericopes—were preached at the services of the university of Greifswald. They are reverent talks on the great saving truths of the Gospel from the fullness of the old pericopal texts. There is in these sermons no striving for effect by the more choice of term and the ornateness or intricacies of style and construction. The language is noble, bespeaking the erudite character of the preacher and adapted to his noble thought, but it is so plain that one forgets the fact that a university professor is the speaker, and that the same person knows how to speak in an altogether different style if he chooses. A few examples may show how Dr. Stange employs the old Gospels to set forth Christian truths. On VI. Epiphany (Matt. 17, 1—9) he speaks of "The Twofold Testimony which the Lord Receives in View of His Approaching End: 1. He recognizes the way of suffering as the consummation of the revelation of God; 2. He travels to the end of the way of suffering, the Father looking on." Septuagesima (Matt. 20, 1—16): "The Right Way to Strive for the Reward of the Lord: 1. while we are striving for this reward, we must look only upon God and His gift, 2. and not upon ourselves and our achievement." Laetare (John 6, 1—15): "The Glory of the Son of God Revealed by His Care for the Temporal Wants of the People: 1. He sympathetically recognizes their need; 2. He energetically addresses Himself to procure them help." Judica (John 8, 46—59): "Natural Man Cannot See the Honor and Glory of God; for since the heart of man is by nature wicked, it is unable 1. to render the Lord the honor due Him; 2. to see that by the work of the Lord the honor of God is glorified." Quasimodogeniti (John 20, 19—31): "Living Easter Faith is Pos-

sible Only as Faith in the Lord: 1. faith in the resurrection of Jesus is a living faith only when we recognize in the Risen One the Lord; 2. when we recognize in the Risen One the Lord, our faith in the resurrection of Jesus is really a living faith." Reformation Day (Matt. 22, 1—14): "The Indifference of our Hearts is What Separates the Men of our Day from the Living God: 1. that is the reason why many refuse His invitation; 2. that is the reason too why many who obey the invitation still are lost."—Themes and parts are not indicated in these sermons in the exact form in which we have just now presented them. In the typography of the sermon they do not appear at all, except by the numbering of the parts, and it is doubtful whether much stress was laid on them in the spoken sermon. But the fundamental thought is always there and is logically followed out in its ramifications.—Great care has been bestowed on the introductory remarks, which always foreshadow the dominant thought of the text, and which are of almost equal length in every instance. In fact, each sermon seems to have been timed to last a fixed period.—In these sermons we have found Jesus acknowledged as the Lord, the Son of God, the Savior, the Sinless One, the Almighty. We have met with the acknowledgment that the human heart is the seat of depravity, that its spiritual restoration is owing only to divine grace, that the mission of Jesus was to suffer, etc. But the substitutive, or vicarious, character of the suffering is implied rather than stated with that distinctness with which the author has set forth other truths.

6. *DIE THEOLOGIE DER GEGENWART.*

This periodical enters upon its eighth year. The first issue contains a review of publications in the domain of Systematic Theology by Dr. Gruetzmacher, with an appendix on Norse Theology by Prof. Dymling. In the second issue Dr. Uckeley reviews the status of Practical Theology during 1913.

7. *NEUE KIRCHLICHE ZEITSCHRIFT.* 35th year.

In No. 2 Dr. Mahling writes on "Volkskirche, Volksseele, Volksseelsorge, Volksmission"; Lic. theol. Koerner on "Dr. Erasmus Alber's Doctrine regarding Marriage"; Dr. Kunze on "Faith and History." In No. 3 we have a paper on "The Genesis of Johannes von Hofmann's Doctrine of the Atonement," by Dr. Wapler; a paper on "The Tasks of the Evangelical Ministry in Modern Congregations," by court-preacher Scholz, and an unfinished paper by Pastor Kuehn on "The Problem of the Sermon on the Mount."

CORRIGENDUM.

In the January No., p. 63, the three last lines should read: These stories of the Swedish novelist Runa (Elisabeth Beeskow), which have been done into good German, breathe the spirit of Protestant Christianity.