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No. 1.

THE CORPUS CHRISTI FESTIVAL AND ITS DOCTRINE.

“*Semper eadem!*” — Ever the same! — that is the proud boast of the Church of Rome. And in one respect we yield her the truth of this boastful assertion. From the time that St. Paul wrote: “For the mystery of iniquity doth already work,” to the spiritual darkness and shadow of death of the fifteenth century; from the time that the Augean filth of popery was swept out of the temple of the Church by the pure Alphaeus of God’s Word, guided by that blessed servant of God, Martin Luther, to this day, when by hypocrisy and deceit Romanism is usurping the very power of the government in our country; from the time that Bishop Boniface III of Rome arrogated to himself the title of Pope to this day, when the doctrine of infallibility has been promulgated, and the dogmatization of the assumption of the Virgin Mary is only a question of time, Rome has been *ever the same* in her hatred of Christ the Savior, the one Redeemer of the world, and His blessed Gospel.

In every other respect, however, we most emphatically repudiate Rome’s claim to the title: *Semper eadem*. Her doctrine of justification by works, her fasting and mechanical praying, her doctrine of purgatory, her canonization of hosts of saints, her mass and her eucharist, her formalism and her festivals, have been developed by a slow process, in the course of many centuries, and Rome, even on mere historical grounds, has not the least shadow of a reason for her proud boast. This will be found true especially of the doctrine of transubstantiation and the establishment of the Corpus Christi festival with its procession.

BOOK REVIEW.

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

1. *CONCORDIA-BIBELKLASSE*. Bd. I: *Das Evangelium St. Matthaei*. Bd. II: *Die Apostelgeschichte St. Lucae*. Bearbeitet von G. Mezger. 302 and 448 pages. \$1.25 and \$1.50.

When *Concordia Bible Class* was launched in 1912, the wish was expressed, soon after the first few issues had been published, that these Bible studies might ultimately grow into plain and practical commentaries on parts of the Scriptures; for their value was soon apparent to every thoughtful peruser, and it seemed a pity that so much good theological labor should share the fate of most of our ephemeral Sunday-school literature. This wish has now been realized in a manner to reflect great credit on both author and publisher. We have but one wish to express: that the good work may be continued, and other portions of Scripture treated in the instructive and edifying manner that is in evidence in these volumes.

2. *LUTHERAN ANNUAL, 1915*. 104 pages. 10 cts.
3. *AMERIKANISCHER KALENDER FUER DEUTSCHE LUTHERANER AUF DAS JAHR 1915*. 104 pages. 10 cts.

Old friends of Missouri Lutherans, these almanacs will be greeted with delight by the hundreds of thousands of homes in which the German publication has for two generations held, and the English publication bids fair to hold, a favored place.

4. *LEHRPLAN FUER GEMISCHTE GEMEINDESCHULEN* der ev.-luth. Missourisynode. By Teacher H. J. H. Papke, aided by a committee. 38 pages. 15 cts.

This brochure evidences anew the fact that there is system, purpose, and — last, not least — common sense in the plan according to which Missouri Lutherans conduct their congregational schools.

Rev. Otto Sieker, New York City, announces a beautiful memorial volume, which commemorates the 250th anniversary of the founding of his church, famous St. Matthew's, "the oldest Lutheran Church in America." The valuable historical material for this artistic production has been compiled with great care and exquisite judgment by *Rev. Karl Kretzmann*. The illustrations include reproductions of rare views and portraits. 48 pages. 55 cts.

Northwestern Publishing House, Milwaukee, Wis.:—

1. *DOGMATIK* von A. Hoenecke. 18. Lieferung. 40 cts.

Pages 25 to 96 of Dr. Hoenecke's Prolegomena of Theology are offered in this number.

2. *JESUS, HIS WORDS AND HIS WORKS*. According to the Four Gospels. By William Dallmann. 481 pages. \$3.00. Order from Concordia Publishing House, St. Louis, Mo.

To the author as well as to the publisher this life-portrait of the Savior by a Lutheran, fitly leading up as to its rational climax to Luther's explanation of the Second Article of the Creed, has plainly been a work of love; for both have lavished upon this volume some of the best that learning and art, piety and reverence, could produce for the common Christian who loves Jesus. The seventy chapters of this biography of our Lord will be read with unflagging interest and, what is more, with great spiritual profit. We bespeak for this book a wide and grateful circle of readers.

Success Printing Co., St. Louis, Mo.:—

1. *UNSER ERLOESER*. Predigten ueber die Leidensgeschichte unsers Erloesers Jesu Christi. Von J. H. Hartenberger. 248 pages. \$1.25.

This collection of 32 Lenten sermons, with an additional Easter sermon, has grown out of years of patient labor on the part of a country parson, who has striven to set forth the mystery of the passion of God's Son, and its blessed results for a world of sinners, in the plainest manner. The Gospel of the suffering and victorious Christ is the last message which God, who would have all men to be saved and to come to the knowledge of the truth, has conveyed to men for their salvation; and if rightly propounded, *viz.*, with the constant emphasis on the fact that the work of Christ is substitutive, and has atoning virtue, it has the power to save sinners. This condition is abundantly fulfilled in these sermons.

2. *SAENGERBOTE*. Lyrisches Quartalheft. Nr. 8. pp. 241—288. 15 cts.

"Christmas" is the dominant theme of our poets who have become contributors to this poetical quarterly, now completing its second volume.

Schriftenverein der sep. ev.-luth. Gemeinden in Sachsen, Zwickau Germany, announces the following leaflets and tracts, the publication of which was caused by the European war, and all of which we heartily recommend, *viz.*: 1. *Mahnung in Kriegsgefahr*. Sermon by O. Willkomm. 2. *Krieg und Ernte*. Sermon by the same author. 10 Pf. each. 3. *Was in dieser Kriegszeit am meisten not tut*. 4. *"Uns ist bange, aber wir verzagen nicht."* 5. *Durch Kampf zum Siege*. 6. *Mahnung und Warnung*. 100 copies, selected, M.1.50. Also 7. *Das Evangelium St. Matthaei*, according to Luther's translation. 5 Pf.

Ernst Kaufmann, New York City:—

THE CHRISTIAN HOME CALENDAR FOR 1915. 50 cts.

This is a wall-almanac containing devotional readings (text, exposition by Luther, and hymn) for every day of the year. The compiler is Rev. Tilly, of Winfield Junction, N. Y. His work has been done with very good judgment and skill. This is the first English almanac of its kind offering words of Luther in connection with Scripture passages for daily reading. The enterprise should be encouraged because of the quality of the work, if not for other reasons.

Lutheran Publishing House, Decorah, Iowa:—

THE OLD PATHS. Sermons on the Second Gospel Series according to the Church of Norway. By Pastors and Professors of the Synod of the Norwegian Evangelical Lutheran Church of America. Collected and Edited by *Knut Seehuus*.

Fifty-eight known authors have contributed one sermon each (one of them two), and an anonymous writer eight sermons, to this volume. The new variety of texts, together with the great variety of authorship that has been available for this book, serves very much to keep the reader's interest unabated. Viewed jointly, these sermons are a testimony *en masse* in behalf of the cardinal truths of Christianity. Sin and grace, repentance and faith, Law and Gospel, the Word and the Sacraments, as taught in the divinely inspired Bible, are here exhibited with Scriptural clearness and force. The style of the writers is usually plain, the treatment of the text direct, and there is in every sermon an evident desire to make the thought, or thoughts, of the text the dominant thoughts of the discourse. Dissent arises occasionally as to the wisdom or sufficiency of a statement. *E. g.*, p. 63, the full truth is stated in the words: "In His Gospel, Christ indeed appeared as the Light of the World." That Christ preached also the Law, and that the Law is also a light, is true, but Christ did not prove Himself the Light of the World by preaching the Law. This thought is disturbing in this connection. Upon the whole, we consider this collection of Gospel sermons worthy of perusal by our pastors, and that it will be studied with profit.

Augustana Book Concern, Rock Island, Ill., announces:—

THE STORY OF THE SEVENTH ANNUAL CONVENTION of the Association of the English Churches of the Augustana Synod. 80 pages and illustrations.

Wartburg Publishing House, Waverly, Iowa, announces:—

BERICHT UEBER DIE 24. JAHRESVERSAMMLUNG DES WESTLICHEN DISTRIKTS der Ev.-Luth. Synode von Iowa u. a. St. 61 pages.

Prof. Geo. J. Fritschel, 1851 Fremont Ave., Dubuque Iowa, has published a reprint, **DIE URFORMEN DES 11. ARTIKELS DER CONCORDIENFORMEL**, from the collections of Harms.

Lutheran Board of Publication, Columbia, S. C.:—

1. *A PRIMER OF LUTHERANISM*. Revised by A. G. Voigt, D. D. 24 pages. 5 cts.

In this catechization, adapted for use in schools at the Reformation Service, Answer 88: "The Lutheran Church teaches that the body and blood of Christ are received in the Lord's Supper," etc. could be made to read in a new edition: ". . . the bread and wine in the Lord's Supper are the body and blood," etc. This makes the answer correspond more to Luther's Small Catechism, which the children learn.

2. *THE MEMORIAL CATECHISM* for the Sunday-school and Family Circle. No. 1: For Infant Class. By Rev. J. Hawkins, D. D. 32 pages. 5 cts.

Thirty lessons, couched in most simple language, for the smallest children in a Sunday-school are here offered, five of an introductory character, the rest on the history of the people of Israel.

George H. Doran Co., New York:—

1. *OUTLINES OF THEOLOGY*. Rewritten and Enlarged by A. A. Hodge, D. D. 678 pages.

This is a reprint of the 1878 edition of Dr. Hodge's student's text-book for the study of Systematic Theology on the Presbyterian, resp. Reformed, foundation. The work is really a giant catechism: it presents, in the form of questions and answers, every part of the Christian doctrine in 43 chapters. Chaps. 1—3 correspond to our Prolegomena: they deal with the definition and sources of theology; chaps. 4—7 embrace the materials found in our Bibliology; chaps. 8—11, those in Theology Proper; chaps. 12—14, Cosmology; chaps. 15—21, Anthropology; chaps. 22—27, Christology; chaps. 28—36, Soteriology; chaps. 37—40, Eschatology, while the three last chapters treat the Sacraments. Everywhere the doctrinal position of the Westminster Confession is strictly maintained, and while agreement is occasionally voiced with the Lutheran teaching, the entire treatise is written with a conscious and determined dissent from Lutheranism, which dissent is most pronounced in the chapter on the *communicatio idiomatum*, the decree of predestination, and the Sacraments.

2. *THE PREACHER; HIS LIFE AND WORK*. Yale Lectures. By Rev. J. H. Jowett, D. D. 239 pages. \$1.25.
3. *LECTURES ON THE HISTORY OF PREACHING*. By the late Rev. John Ker, D. D. Edited by Rev. A. R. Macewen, M. A., Balliol, B. D., Glasgow. Introduction by Rev. Wm. M. Taylor, D. D., LL. D. 407 pages. \$1.00.

In the first book a Presbyterian minister lectures to divinity students at Yale in a plain and beautiful style on The Call to Be a Preacher, The Perils of the Preacher, The Preacher's Themes, The Preacher in His Study, The Preacher in His Pulpit, The Preacher in

the Home, The Preacher as a Man of Affairs. The author has embodied in these lectures his experience, gathered in church-circles different from our own, but, *mutatis mutandis*, his reflection will be found applicable to conditions that confront us. Take, e. g., the following from "The Preacher's Themes":—

We are told that there is a tragic lapse of interest in the Church. The Church is now surrounded by a multiplicity of conflicting or competing interests. Modern life has put on brighter colors: it has become more garish, more arresting, more mesmeric. Society has become more enticing, and lures of pleasure abound on every side. And all this is making the Church seem very gray and somber, and her slow, old-fashioned ways appear like a "one-horse shay" amid the bright, swift times of automobile and aeroplane! And therefore the Church must "hurry up" and make her services more pleasant and savory. Her themes must be "up to date." They must be "live" subjects for "live" men! They must be even a little sensational if they are to catch the interest of men who live in the thick of sensations from day to day.

I can quite understand men who take this position, and I think they offer certain reasonable counsels which it will be our wisdom to heed. But, on the other hand, I think the road is beset with perils which we must heed with equal vigilance. The Apostle Paul recognized changing assortments of circumstances, and he resolved upon a certain elasticity, and he became "all things to all men" that he might "save some." But in all the elasticity of his relations he never changed his themes. He moved amid the garishness of Ephesus, and Corinth, and Rome, but he never borrowed the artificial splendor of his surroundings and thereby eclipsed the Cross. No "way of the world" seduced him from his central themes. Wherever he went, whether to a little prayer-meeting by the riverside in Philippi or amid the aggressive, sensational glare of Ephesus or Corinth, he "determined to know nothing among men save Jesus Christ and Him crucified." And I am persuaded that amid all the changed conditions of our day—the social upheavals, the race for wealth, the quest of pleasure, we shall gain nothing by hugging the subordinate, or by paying any homage to the slippancy and frivolity of the time. The Church is in perilous ways when she begins to borrow the sensational notes of the passing hour.

The second book is from quaint Dr. Ker's pen, who was the first occupant of the chair of what we would call Homiletics and Pastoral Theology when the United Presbyterian Church of Scotland created that chair for its school at Glasgow. The contents of this volume were originally delivered in lectures to the students. In chaps. 1—7 Christian preaching both in the Orient and Occident is depicted up to the 13th century. The eighth chapter describes preaching immediately before the Reformation; chap. 9 is devoted to Luther; chap. 10, to the period from Luther to Spener; chaps. 11—13, to the age of pietism (Spener, Labadie, A. H. Francke, Bengel); chaps. 14, 15, to the age of illuminism (Spalding, Zollikoffer, Reinhardt); chaps. 16—19, to Schleiermacher, Nitzsch, Tholuck, Hofacker, Harms, J. F. Meyer, Stier, Krummacher, and G. H. v. Schubert. In chap. 20 the author reviews modern preachers: Theremin, Karl Schwartz, Kahnis, Delitzsch, Kliefoth, Ludwig Harms, Koegel, Luthardt, Steinmeyer, Beck, Gerok, Uhlhorn, Julius Mueller. The concluding chapter presents "Lessons for Our Preachers."

4. *THE CONSTRUCTIVE QUARTERLY*, Vol. II, No. 4, contains, amongst other essays, one by Friedrich v. Hugel: "Specific Genius and Capacities of Christianity, Studied in Connection with the Works of Prof. Ernst Troeltsch"; "Generic Christianity," by Shailer Matthews; "Lutheranism and Mysticism," by Friedrich Loofs; "Philosophy and Belief," by Edw. A. Pace; "War and the Need of a Higher Nationalism," by H. Symonds; "Independent Teaching in France: French Clergy in the War," by Eugène Tavernier, and eight other articles. 220 pages. 75 cts.

The Standard Publishing Co., Cincinnati:—

1. *TOPICAL ILLUSTRATIONS*. By J. E. Denton. 308 pages. \$1.00.

From the writings of Spurgeon, Talmage, Beecher, Hall, R. R. Meredith, Moody, E. B. Ware, C. S. Robinson, A. T. Pierson, W. H. Black, Fullerton, Cuyler, Peloubet, Chas. Leach, Dawname, Wm. M. Taylor, Sheldon (not named), Drummond, A. Campbell, Jos. Parker, J. L. Brandt, Rob. T. Matthews, Liddon, Louis Banks, etc., from periodical literature, both secular and religious, (*Pulpit Treasury*, *Sermon Illustrator*, *Homiletic Review*, *Christian Standard*, *New York Examiner*, *Saturday Evening Post*, etc.), and from unknown sources the author has drawn illustrative material, usually to the point, and showing in most instances good taste, on the following topics: Afflictions, 1—59; Almost, 60—65; Amusements, 66—77; Atonement, 78—103; Backsliding, 104—113; The Bible, 114—178; Boys, 179—228; Christian Science, 229—239; Confessing Christ, 240 to 269; Consecration, 270—328; Environment, 329—335; Giving, 336 to 390; Helpfulness, 391—424; Heredity, 425—441; Infidelity, 442—465; Intemperance, 466—490; The Lord's Day, 491—508; Missions, 509—539; Pastoral Work, 540—547; Pearl of Great Price, 548—564; Politeness, 565—567; Prayer, 568—623; Preaching, 624 to 637; Procrastination, 638—655; Resurrection, 656—672; Rightly Dividing the Word of Truth, 673—710; Turning-Points, 711—735. A topical index with cross references extends the applicableness of the contents of the book to about 200 additional subjects. Beecher's fling at the theologians who trace suffering to sin (18), the endorsement of the governmental and the moral influence theory of the atonement (88), rest on error.

2. *CHRISTIAN SCIENCE IN THE LIGHT OF REASON*. By L. J. Coppage. 128 pages. 75 cts.

This searching inquiry—would that we could say inquest—negatives in terse style and with convincing force: 1. that Christian Science is scientific, pp. 15—50; 2. that it is Christian, pp. 51—86; 3. that it is consistent. A very valuable feature are the exhaustive and verified references to Mrs. Eddy's book. The reading is not easy, because the reasoning which the author combats is not easy. But this book offers in the briefest compass a wealth of facts against "Eddyism"—so this thing should be called!—that we have not met with elsewhere.

3. *LANDS OF THE BIBLE.* By J. W. McGarvey. 624 pages. \$2.00.

The former President of the College of the Bible at Lexington, Ky., here offers a very good account of the geography of Palestine, pp. 19—142, of its topography, pp. 143—386, and, in lighter, sometimes humorous, vein, of his travels in Egypt, Syria, Asia Minor, and Greece. The book contains 5 colored maps and 126 illustrations. The arrangement of the material that must go into a book of this kind is practical and reveals sound pedagogical judgment; the statements are made with a great care to be exact, and although the references to Scripture are not as prolix as one usually finds them in such books, there is a sufficient number of them. The three parts of this book are auxiliary to one another, and really represent three sectional views of the subject-matter, offering three distinct courses of study.

4. *THE OLD CEVENOL.* By Rabaut Saint-Etienne. Translated into English by Alfred E. Seddon. 101 pages. 75 cts.

Here is a book that we should like to see in our school libraries and the libraries of our Young People's Societies. It is historical truth in good English, and told in a fine spirit of truthfulness that neither minces matters nor aggravates facts. "The inhuman cruelties that were perpetrated upon the Huguenots by the Roman Catholic Church constitute the story of this volume. The author paints with a master's consummate skill the picture of suffering and misery inflicted upon these people, whose only offense was an unalterable determination to worship God in their own way. The book is deserving of wide circulation, for it is exceptionally timely for the conditions of the day. The message it contains—written in the blood of the martyred Huguenots—warns us to keep inviolate the liberties we have inherited from the sacrifices of our forefathers, and to call a halt upon the encroachments on these liberties by the Roman Catholic Church."—We fully endorse these words of the publishers.

5. *SEVENTH-DAY ADVENTISM RENOUNCED.* After an Experience of Twenty-eight Years by a Prominent Minister and Writer of that Faith, Rev. D. M. Canright. Introduction by Rev. Theo. Nelson, LL. D. 11th Edition. 413 pages.

This is a very valuable publication, giving inside information both as to the teaching and government of the Adventists, and exhibiting their sectarian spirit as no other book that has been written about the Adventists in America. The author, after leaving the Adventists, attached himself to the Baptists, and his criticism of Adventist teaching, while it attacks errors in that body, is not altogether free from erroneous views.

6. *HOW I BECAME A NON-CATHOLIC.* By John Hunkey. VI and 334 pages. \$1.00.

The author says: "Although there are a number of doctrinal reasons for how I became a non-Catholic, I will give but two of them; for to give them all would make too large a volume. I will, as it is,

even have to leave out matter pertaining to the two doctrines to be examined, otherwise it would make too large a volume. The two doctrines are the Real Presence of Christ in the Eucharist and the Invocation of the Blessed Virgin, virtually the two leading or essential doctrines of the Church." His exposition of Roman teaching, then, does not lay bare the utter apostasy of the Church that professes the Decrees of the Council of Trent and hundreds of papal pronouncements, *viz.*, its defection from the alone-saving doctrine of justification by grace through faith in Jesus Christ. But the book shows how consistent thinking and conscientious action will drive a Roman Catholic out of his Church almost at any point.

Sherman, French, and Company, Boston:—

1. *THE PHILOSOPHY OF CHRIST'S TEMPTATION.* By George Stephen Painter, Ph. D. 333 pages. \$1.50.

To appreciate the acts of Christ, it is indeed necessary, as Luther urges, that we incorporate Him and His life fully in the life of our race. Luther called this "drawing Christ down into the flesh." But no study of the human in Christ is an exhaustive study of the Christ of the Scriptures. This, too, Luther set forth with great force. The sufferings of Christ, according to the plain view of Isaiah (chap. 53) and Paul (2 Cor. 5) are the sufferings of God, caused by the guilt that was imputed to the sinless Christ; hence, they are vicarious. It was not for the purpose of pointing a lesson of moral courage, but "to destroy the works of the devil" that the Christ was manifest in the flesh. These facts are so plainly expressed in the Scriptures that there is no getting away from them on the ground that these facts are merely a matter of interpretation. And, if any one who, in expounding the Lord's temptation, makes use at all of the Scriptures, he cannot assert that the Scriptures are "not a yoke to bind us, but a lamp to illumine." They certainly do bind us to teach men the doctrine of the vicarious satisfaction for the guilt of the world rendered to the just God by the perfect obedience, in doing and dying, of God's Son incarnate.

2. *MARCHING MEN*, or, *Facing Problems of Childhood, Pulpit, and Pew.* By Leonidas Robinson, M. A., Ph. D. 243 pages. \$1.25.

The character and aim of this book may be understood from these words in the author's Foreword:

Some cling to the old traditional beliefs with a zeal born of despair; some abandon them in reckless bewilderment; and others (the class is growing) are engaged in an exhaustive and painstaking research for new bases, looking toward the reconstruction of our doctrinal faith consistent with newly discovered facts of science and principles of criticism. There has come the rise of the historical spirit with true regard to the sequence of history and those historic forces over which we have no control. From this has come the revival of interest in science, especially as related to evolution.

A revolt from the old individualistic idea, the operation of the new heaven of altruism, and the coming of a new cosmic consciousness, are giving us a new science of sociology. This is an age of tireless investiga-

tion to find laws and principles that will name the soul's normal life and action, and its intimate relation to the nervous system. A search for their use in general education and for their proper application in moral and religious work has given us a new psychology. From this new scientific viewpoint have come a new psychology, a new pedagogy, and, in a sense, a new Bible.

The author has overlooked one class of men in these days of restless agitation: those who seek for the old paths and walk therein, championing against any odds the faith that was once delivered to the saints.

The Macmillan Co., New York:—

THE GOSPEL OF JESUS AND THE PROBLEMS OF DEMOCRACY. By *Henry C. Vedder*. IX and 410 pages. \$1.50.

To the dream that has been cherished in nearly every age, viz., that Jesus is a social reformer, and that the business of His ministers is to break the dominion of monarchical ideas in theology and the rule of aristocracy, with its special privilege, in society, the gifted author of this book has fallen a prey. How he would read history we learned from his recent book on Luther and the German Reformation. How he would adjust the Gospel of Christ to our age, solving, by means of it, the problem of social justice, the woman problem, the problem of the child, of the slum, of vice, of crime, of disease, of poverty, and of lawlessness, he tells in this book. Like his other books this one, too, has been written in a most fascinating style. The spirit of candor and a fine moral indignation, in view of wrongs that are not only tolerated, but sanctioned by modern society, also prepossesses the reader in the author's favor. Still, after one has heard him to the end of his argument, the ineradicable conviction remains that the real relief for the world's ills will not come to men *en masse*, to commonwealths, and societies, but to the individual sufferer in the comfort of the Gospel of the forgiveness of sin, the Gospel of patience and love, the Gospel that makes men content whether they live in want or luxury, and that teaches them to return a prayer for a curse, and meet selfishness with unselfishness. To the extent that each of us practises these teachings of the Master, he improves the condition of the world. Beyond that none of us, with all our chafing and worry, will ever go. Nor need any one wait with carrying these things into effect until all the rest agree to do the same.

Houghton Mifflin Company, Boston:—

LINCOLN AND SLAVERY. By *Albert E. Pillsbury*. 97 pages.

Conclusive evidence from documents now available that Lincoln opposed slavery, not as a time-serving politician, but on grounds of justice and equity, is here offered.

M. E. Munson, Publisher, 77 Bible House, New York:—

TABLE GRACES for Daily Use, Special Days and Occasions.
65 pages. 25 and 50 cts.

The beautiful custom of beginning and ending a meal with prayer, at one time the invariable rule in every Protestant home, is

revived and strengthened ' by this modest booklet, which divides into I. Forms of Grace for the Day: Morning Meal, Noonday Meal, Evening Meal, After the Meal; II. Forms of Grace for Special Days: New Year's, Easter, Birthdays etc.; III. Forms of Grace for Special Occasions: Weddings, Family Reunions, Guests, etc.; IV. Forms of Grace for Charitable Occasions: Orphanages, Hospitals, etc.; V. Forms of Grace for Colleges and Schools; VI. Forms of Grace for Children. In the collection we have found a number of old friends, and while not all selections are of like merit, all breathe the spirit of reverence and humility.

The Board of Home Missions of the Presbyterian Church in the United States announces two pamphlets: 1. *OHIO RURAL LIFE SURVEY*, Greene and Clermont Counties; 2. *COUNTRY CHURCH WORK: The Rural Evangel*. D.

Deichertsche Verlagsbuchhandlung, Leipzig:—

1. *DIE PSALMEN*, uebersetzt und erklaert von *Dr. Rudolf Kittel*. LIX and 521 pages. M. 12.

Abundant critical and isagogical material, in which the labors of students of the Psalms down to the most recent times have been noted, is offered in the introduction. The commentary proper inscribes each psalm with a title supposed to express the central thought or the intended purpose of the psalm; e. g., Ps. 1: "The Two Ways"; Ps. 3: "Morning Hymn"; Ps. 4: "An Evening in the Peace of God"; Ps. 23: "The Lord My Shepherd and Host" (Hirt und Wirt). Ps. 83: "Wail of the Maccabees," etc. Next follows a translation which exhibits the metrical construction of the psalm, e. g.:—

110. DER PRIESTERKÖNIG.

Von David; ein Psalm.

Jahwes Spruch erging für meinen Herrn:

"Setze dich zu meiner Rechten,

bis ich lege deine Feinde

zum Schemel deiner Füße!"

Deinen machtvollen Zepter streckt aus

Jahwe von Zion:

so herrsche inmitten deiner Feinde!

Dein Volk folgt dir willig

am Tage deines Heerzugs;

in heiligem Schmuck aus des Frührots

Schoss

taut dir deine Jugend.

Geschworen hat's Jahwe,

es wird ihn nicht reuen:

"Du bist Priester auf ewig

nach Malkisedegs Art."

Der Herr zu deiner Rechten: er

zerschmettert

am Tag seines Zornes Könige;

er hält Gericht: mit 'Leichen'

füllt er 'die Täler',

zerschmettert die Häupter

auf weitem Gefild. . . .

Vom Bach am Wege trinkt er;

drum erhebt er das Haupt.

The translation is followed, wherever necessary, by critical notes on the text or references concerning the meter. Next, the occasion for which the psalm was composed, or given its place in the collection, is indicated, as the author conceives it to have been. E. g., Ps. 45 is a nuptial hymn for the King's marriage with a foreign princess, p. 173. Finally, the psalm is expounded, according to its metrical and logical divisions, e. g., Ps. 104: Hymn of Creation: 1—4: the

great God of heaven; 5—9: the earth; 10—18: the earth peopled and provided for; 19—23: the moon and the sun; 24—26: the ocean; 27—30: food and breath of life for all; 31—35: conclusion. In ten places a special *excursus* on an important question has been inserted, *e. g.*, "Luther and the Forty-sixth Psalm." (Kittel regards Luther's adaptation of this psalm to his famous hymn a lucky guess at the real purpose of the psalm.) In an Appendix the author expatiates on the idea of retaliation as presented in the Psalms, and offers parallels to psalms from Babylonian and Egyptian literature. — This work is the product, not only of a scholar, but also of an artist, who has caught and reproduced the poetical fervor and grandeur of Israel's singers of old. The comment is intensely, fascinatingly, even absorbingly interesting, but disappoints awfully, disgustingly at times, by its rationalism and materialism. Even a plain New Testament citation, like that from Ps. 2 in Hebrews 1 on the eternal generation of the Son from the Father, does not secure Messianic character to this psalm (all Oriental kings call themselves "sons of God," and the day of their accession to the throne is the day when Jahweh "begets" them, *i. e.*, adopts them as His sons), p. 10 f. (*Sic!*)

2. *HANDBUCH DER KIRCHLICHEN JUGENDERZIEHUNG*
(Katechetik) von *Dr. Joh. Steinbeck*. X and 318 pages.
M. 6.80.

The title for this work has been chosen advisedly: the author does not wish to present the theory of catechetical instruction, but, more than that, he desires to emphasize these two facts that there are churchly, or congregational, ways for taking care of the young people, and that the business of the Church is, not merely to instruct, but to educate the young people. Hence, subjects like children's services, instruction and nurture of catechumens are treated in this book more exhaustively than is customary. — The first part of the book, pp. 1—62, is historical: it presents the genesis and development of catechetical instruction (*Katechumenat*) in the early, medieval, and evangelical Church. The remainder of the book will prove exceedingly stimulating to our pastors, despite the fact that they will dissent from the author's view in one or the other matter: it treats the principles and methods of a Christian and churchly education of the young. Though our old friend from seminary days, Rambach, does not seem to have been considered worthy of notice, the author's reading has been very extensive otherwise: every writer of note on catechetics or a cognate subject has been cited, and his view judged.

3. *DIE PRINZIPIEN DER DEUTSCHEN REFORMIRTEN*
DOGMATIK im Zeitalter der aristotelischen Scholastik. Von
Lic. Paul Althaus. VIII and 273 pages. M. 7.50.

During the last twenty years a number of publications have appeared in Germany which show that the Protestant leaders in the domain of Systematic Theology have turned their attention to the labors of the dogmaticians of the 16th and 17th centuries, in an effort

to discover how those early dogmaticians viewed the relation between reason and revelation, *a priori* evidence and historical evidence, and the basis of religious assurance or certitude. The procession may be said to have been started as early as 1891 by Troeltsch's *Vernunft und Offenbarung bei Joh. Gerhard und Musaeus*. Since then there have appeared works by Stange and Rendtorff on the problem of certitude in the theological system of Joh. Musaeus, by Ihmels on the doctrine of certitude, by J. Reinhard on Lutheran dogmatics from 1700—50, by Weber on "Philosophical Scholasticism of German Protestantism in the Era of Orthodoxy," and on the "Influence of the Protestant Philosophy of the Schools on the Dogmatics of Orthodox Lutheranism," and, most important of all, Heims' "Das Gewissheitsproblem in der systematischen Theologie bis zu Schleiermacher," which was published in 1911. All these investigations deal chiefly with Systematic Theology in the early Lutheran Church. The present publication is an inquiry into the views which such Reformed theologians as Keckermann, Alsted, Calvin, Ursinus, Maccovius, Polanus, Heidegger, and Pictetus hold on the aforementioned questions. The old Protestant view of theology as being in a class by itself, and of all other departments of learning as being subsidiary to theology, is correctly shown, and the author also shows how the use of logic in the schools, and the introduction of the logical method of study gradually forced upon theology its "system," and forced it among the sciences, thus dethroning it from its divinely appointed position of isolated supremacy.

4. *DIE SAKRAMENTE UND GOTTES WORT*. Von Martin Scheiner. XX and 220 pages. M. 5.

We have in these pages a vigorous reaction against the tendency of modern liberalism in theology to divest the means of grace, Word and Sacraments, of their divine authority and efficacy. The propaganda for these liberal views entered Transylvania some time ago, and roused the old confessional spirit of a few Lutheran pastors to a sturdy remonstrance. Scheiner is one of these protesting Transylvanian Lutherans. Two years ago he attracted attention by his treatise on the resurrection of Jesus, in which he demolished the "vision-theory" of modern liberalism. In this treatise he defends the old Lutheran view that Baptism and the Eucharist are divinely appointed means, or channels, or purveyors, of grace, and have no connection with the mysteries of pagan religions, to the practise of which a select few were admitted. Though one cannot subscribe to every argument and Scripture-proof which he offers, his whole aim and the general quality of his work is such that confessional Lutherans will greet this publication with joy and wish those Transylvanian opponents to men like Rade, Baumgarten, Luepke, and Niebergall Godspeed.

5. *LUTHERS ROMFAHRT*. Von Heinrich Boehmer. 183 pages. M. 4.80.

The Marburg professor who gave us that fascinatingly written study, *Luther in the Light of Modern Research*, is out in this book

in a special study of the facts that can be clearly established in regard to Luther's journey to Rome. Three chapters are devoted to the taking and sifting of testimony as to the time—most likely 1510—and the cause of Luther's journey to Rome—the adjusting of the differences of seven Augustinian monasteries with the general of their order, Staupitz. The rest of the book deals with the known events during the journey, and criticize Hausrath's account of the journey for stating things that cannot be proven.

6. *AUS DER KIRCHE, IHREM LEHREN UND LEBEN.* Von Dr. Ludwig Ihmels. 204 pages. M. 4.

Mainly for the information of intelligent laymen the Leipzig dogmatician here offers seven essays—all of them, except the third, reprints of former publications—on practical issues that have arisen in the Church in Germany. "How Do We Preserve the Heritage of the Reformation, and Render it Fruitful for the Present Generation?" is his first subject. The heritage of the Reformation is the rediscovered Gospel of Christ, enabling men to enter into personal and present communion with God. To preserve this heritage, the authority of the Scriptures must be maintained over against the destructive criticism of modern times, Christ must be proclaimed for the forgiveness of sins as the central teaching of the Scriptures, and Law and Gospel must be applied, each in its peculiar office. "Christianity and the History of Religion" is the subject of the second essay; "The Gospel of Jesus Christ and Sin," that of the third; "The Bible and the Confessions," that of the fourth; "The Function and Importance of Dogmatics," that of the fifth; "The Working of the Holy Spirit within the Church," that of the sixth; "More Priestly Lay Activity Needed in the Church," that of the last essay.—The general tone and tendency of these essays have a reassuring effect, which, no doubt, was intended, on all who have been filled with deep distrust against most of the religious teachers and leaders of Germany. This distrust will not vanish entirely during the reading of this book; for the warning, *e. g.*, not to refuse the service of critical labors in theology altogether, though intelligible by itself, is out of place in view of the character of present-day criticism, which is the subject under discussion. Against these labors the distrust cannot become too strong and pronounced, nor too persistent and lasting.

7. *LUTHERS GROSSER KATECHISMUS.* Textausgabe mit Kennzeichnung seiner Predigtgrundlagen und Einleitung. Von Dr. Johannes Meyer. 178 pages. M. 3.80.

In an introductory chapter the author exhibits the sources of Luther's Large Catechism,—the sermons on catechetical subjects which Luther preached in May, 1528, September, 1528, November-December, 1528, and during the week of Good Friday, 1529. In the remainder of the book he tries to show, by reproducing the text of the Large Catechism in five different kinds of letters, how the materials of Luther's sermons passed over into the Large Catechism. The text of the Large Catechism has been established from the first.

three original editions, which were published at Wittenberg April, 1529 (without the Admonition before Confession), 1529 (with the Admonition), and 1530. The sermons are cited from the Weimar Edition, Vol. XXX, 2--122, and Vol. XXIX, 136--219.

8. *MATERIALIEN ZUR VOLKSRELIGION ISRAELS.* Von Lic. theol., Dr. phil. Anton Jirku. 149 pages. M. 3.60.

Objects supposed to possess magical virtue (the prophet's wand, salt, almond-tree, fig-tree, milk, and honey), customs and practises of a magical character (such as are produced by, or affect, the hand, the fingers, human spittle, the eyes, magical production of rain, and omens), and lastly, the interpretation of dreams, are described in this treatise as they are known to have existed among the Israelites. Biblical, Talmudic, and Babylonian references are cited as on a par, and the conclusion which the reader will draw from the presentation of materials is that the Israelites practised magic like all the rest of the people, and that their religious leaders, yea, God, sanctioned the practise, or, at least, appropriated it for their own purposes. Thus the essential difference between miracle and magic comes to be obliterated.

9. *GESCHICHTE DER PAEDAGOGIK UND DES GELEHR- TEN UNTERRICHTS.* Im Abrisse dargestellt von Erwin Rausch. 4th Edition. 206 pages. M. 3.40.

There is no book extant which offers in brief and compact form such an abundance of information on the development of higher education. From its beginning in the Middle Ages higher education is here traced to the age of humanism, to the subsequent decay of humanistic pedagogy, to the age of illumination ("Aufklaerung"), the age of neo-humanism, inaugurating the reconstruction of the universities and of the common schools, and heralded by the pedagogical views of the philosophers of the 19th century, down to the modern conflict of the school-reformers. Of special interest to Lutherans are the sections on "Humanism and the Reformation," p. 38 f., and on "Luther's Influence on Pedagogics," p. 40 ff. The irreconcilable difference between Luther and the humanists is shown in the former section by a juxtaposition in parallel columns of the essential pedagogical tenets of either side. That Luther's doctrine, however, is pessimistic, and that his pedagogical ideal was autonomy ("Selbstmacht") as accorded to man by God, can be accepted only as relatively true. The author is more fortunate in the other statement, that Luther's ideal was "the liberty of a Christian," and he should have added that Luther's evangelical character and activity render his pedagogy optimistic in the noblest meaning of the term.

10. *DIE MODERNE PENTATEUCHKRITIK* und ihre neueste Bekaempfung, beurteilt von Eduard Koenig. 106 pages.

This is a controversial brochure penned in the highly personal style that is characteristic of the Bonn professor. It has been caused

by the ever multiplying attacks upon the Wellhausen school of Old Testament criticism and its destructive labors. These attacks are threatening to assume the dimensions of a general assault upon the citadel of negative criticism as applied, in particular, to the writings of Moses. German, Dutch, and English scholars are uniting in an effort to prove the untenableness of the critical creed of Wellhausenians. It is being announced that the school will soon have to "go to Canossa." One of the publications that belong to this movement (Moeller's *Wider den Bann der Quellenscheidung*) was noted in THEOL. QUARTERLY XVI, 251 f. — Dr. Koenig assumes, in a guarded way, the defense of "the validity of the modern criticism of the Pentateuch," *i. e.*, he upholds the theory of the "Quellenscheidung."

11. *METAPHYSIK DER GESCHICHTE*. Eine Studie zur Religionsphilosophie. Von Dr. K. Dunkmann. 70 pages. M. 1.80.

The title of this study hardly indicates its character. It is intended to signal a new discovery in the literature of the philosophy of religion: the concept of God is shown "for the first time" to be a human thought resting on a historical basis, and "religion can only be comprehended as a historical phenomenon." Religious individualism traces religion to a personal sentiment ("Stimmung"). This is declared to be wrong; religion should be conceived of as an indispensable element of social culture. Practically this comes to mean that the individual is religious because other individuals are and have been before him. The whole study, which abounds in abstruse terms and phrases, is an aimless effort without any practical consequence.

12. *DER SCHRIFTBEWEIS IN DER EVANGELISCHEN DOGMATIK EINST UND JETZT*. Von Dr. Karl Girgensohn. 78 pages. M. 2.

With baffling frankness the author confesses that the old "Scripture-proof" of the dogmaticians is a thing of the past. You cannot settle any teaching in our day with a "Thus saith the Lord" and "Thus it is written." The statements of Scripture are nowadays understood by all well-informed persons merely in their historical significance, *viz.*, as expressions of what was or had to be under circumstances and conditions prevailing thousands of years ago. It is illogical, useless, yea, criminal to cite these statements for the purpose of regulating the faith of men to-day. The old Bible is gone, hence, the old proof-texts for doctrine are gone. A new method must be adopted: you must permit the spirit of the New Testament to impress you in your practical devotions with the idea of a living God, with the perception of the singular majesty of Christ, His dominion within His Church, His mighty power to save; but you must not try to prove particular dogmas by particular texts. This brochure shows with a pathos that is indescribable, because of the unblushing acknowledgments that are here made, the complete spiritual bankruptcy of the modern scientific theologian.

13. *FORMALE METHODEN IN DER THEOLOGIE*. Kritische Studien zur Religionspsychologie, Religionsgeschichte und -soziologie. Von Lic. Dr. Wilhelm Vollrath. 60 pages. M. 1.80.

The concept of faith is tested in this brochure as to its *quid* and *quale*, matter and form, or, we might say, as to the contents of faith and as to a state of faith. How this concept varies when studied by the psychologist, the historian, and the sociologist, is here tentatively shown in a manner that will try the patience of the reader.

14. *MODERNE BUDDHISTISCHE PROPAGANDA* und indische Wiedergeburtstheorie in Deutschland. Von Paul Gennrich. 52 pages. M. 1.20.

Schopenhauer declared Buddhism the highest of all religions, and started his own philosophy on the Buddhistic basis of the fallaciousness and illusiveness of all existing things. Ed. von Hartmann's philosophy is steeped in Buddhistic pessimism, which seeks salvation in the surrender of conscious existence, the lapsing into unconsciousness. Richard Wagner sang Buddhism into the Germans in his "Goetterdaemmerung," "Tristan und Isolde," and "Parsifal." Lastly, Nietzsche's superman and endless reincarnations were essentially Buddhistic creations of his mind. Thus the seeds of Buddhism have been sown in Germany, and a harvest is growing out of those seeds. "That is the course of every evil deed, that ceaselessly it must engender evil."

15. *NEUE KIRCHLICHE ZEITSCHRIFT*. No. 9: Gruetzmacher, "Can Christian Ethics be Practised in Our Time?" Caspari, "The Sayings of the Prophet Amos"; Steinbeck, "Importance of Variant Readings for the Method of Preaching"; Hoppe, "The Confession of the Church"; Scholz, "The Universal Priesthood of Believers the Basis for the Organic Union of the Pastoral Office with the Congregation."—No. 10: Risch, "Contributions to the Language of the German Bible"; Koenig, "The Present Crisis in Pentateuchal Criticism"; Peters, "What May We Learn from the Teaching of Rationalism regarding Preaching?"—No. 11: Ihmels, "How Do We Become Assured of the Resurrection of Jesus?" Gruetzmacher, "Essence and Limits of Christian Irrationalism"; Peters' conclusion of article in previous issue.

16. *DIE THEOLOGIE DER GEGENWART*. VIII, 5: Dr. Hermann Jordan's review of works on church-history since the Reformation.