

THEOLOGICAL QUARTERLY.

VOL. XXII.

JULY, 1918.

No. 3.

THE SYMBOLISM OF THE LUTHERAN CULTUS.*

Divine worship in the Christian Church is not an *adiaphoron*. The Lord expressly commands that His Word be heard, John 8, 47. He has only severe censure for those who forsake the Christian assemblies, Heb. 10, 25. He expressly enjoins public prayer, 1 Tim. 2, 1. 2. 8. He graciously promises His divine presence at such assemblies, Matt. 18, 20. He records with approval the public services of the early Christians, Acts 2, 42—47.

But though He has prescribed the *general* content of public worship, though He is present in the sacramental acts of divine service, declaring and appropriating to the believers the means of grace, and though He graciously receives the sacrificial acts of the assembled congregation, in confession and prayer and offerings, He has not commanded a definite form or order of divine service. It is a matter of Christian liberty whether a congregation wishes one or many prayers, one or several

* In addition to the *New Schaff-Herzog Encyclopedia of Religious Knowledge*, the following books were consulted: Alt, H., *Christlicher Kultus*. Berlin, 1851. Cooper, F. E.; Keever, E. F.; Seegers, J. C.; Stump, J., *An Explanation of the Common Service*. Philadelphia, 1912. Daniel, H., *Codex liturgicus ecclesiae universae*. Lipsiae, 1847—1853. Fuerbringer, L., *Leitfaden fuer Vorlesungen, Liturgik*. St. Louis, 1915. Gueranger, L. P., *The Liturgical Year*. Vol. I. Worcester-London, 1895. Horn, E. T., *Outlines of Liturgies*. Second Edition. Philadelphia, 1912. Kliefoth, Th., *Liturgische Abhandlungen I*. Schwerin und Rostock, 1854. Kliefoth, Th., *Die urspruengliche Gottesdienstordnung*. Bd. 5. Schwerin, 1891. Lochner, F., *Der Hauptgottesdienst der evangelisch-lutherischen Kirche*. St. Louis, 1895. Synodalbericht, Nebraska, 1898, 1903. THEOL. QUART., I, VII.

 BOOK REVIEW.

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., Ph. D. Vol. IX: Mundas — Phrygians. 911 pages.

The 284 articles in this volume, which is, like its predecessors, especially rich in ethnographical, anthropological, and ethical material, were written by 193 authors, of whom 133 are from the British Empire in all parts of the world, the majority from England and Scotland, 33 Americans, 10 Frenchmen, 6 Germans, 3 Japanese, 2 each from Holland and Belgium, 1 each from Italy, Russia, Sweden, and Switzerland. At least five of the contributors are Jews and an equal number Roman Catholics.

The theologian will find matter that attracts his attention in nearly every article; for in the study of countries, races, and tribes that come under review in this volume the subject of their religion is fully treated, and if they have come under Christian missionary influence, the changes wrought among them are noted. In the discussion of ethical concepts, like Nationality, Patriotism, Neutrality, Philanthropy, Patience, Peace, the religious element is dominant. Philosophy and theology have been related to each other in all ages, and the proper delimitation of the sphere of each has been the *crux* of every age. Accordingly, not only the composite article on Philosophy, pp. 844—887, but also such articles as that on New Thought, Nomism, Personalism, Pessimism, Perception, Nihilism, Nihilianism, Panpsychism, Naturalism, Ontology, Neo-Cyncism, Neo-Hegelianism, Neo-Kantism, Neo-Platonism, Neo-Pythagoreanism, Ontogeny and Philogeny, etc., are replete with matter that has a direct bearing on the study of the theologian. The same holds good of such biographical and critical articles as Ninomiya Sontoku, Pascal, Newman, Nahmanides, Nietzsche, Philo Byblius, and Nasir Ibn Khusran. Religious movements and tendencies, more or less distinct, within and outside of Christianity are treated in the composite articles on Music, pp. 5—61, Mysteries, pp. 70—83, Mysticism, pp. 83—117, Names, pp. 130—177, Nature, pp. 201—254, Pantheism, pp. 609—620, Persecution, pp. 742—769, and in the articles on Nonconformity, Pharisees, Odd-Fellows, Nabataeans, Nazirites, Perfection, Phallism, Papacy, Nestorianism, Old Catholicism, Nicolaitans, Oxford Movement, Pelagianism and Semi-Pelagianism, Petite Eglise, etc.

We note a few judgments expressed in this volume. In his very thorough and exhaustive article on Christian Music Herbert Westerly accounts for the palpable dearth of great compositions in American

church music by saying: "The weakness of the American non-liturgic churches is the want of a definitely authorized order of services. The great freedom of choice opens the way equally to the American Gospel-hymn (mostly fit only for shouting at a street-corner) and some tawdry operatic-like chorus from a modern Mass. 'Happy are the people who, like the Germans or the Scots, have inherited in the past generations such noble things as the chorales with their splendid tunes, or the metrical Psalms with their fine melodies from different quarters.' Musically speaking, there are great opportunities for American churches, if wisely guided." (p. 26.) Every word of this we subscribe. — H. A. A. Kennedy scouts the idea "that St. Paul's use of *mysterion* has any suggestion of an esoteric cult or ritual" (p. 73), but seems to admit (p. 74) that the term may in Paul's usage be applicable to the two Christian Sacraments, provided it is not taught that they work *ex opere operato*. — The attempt of Rufus M. Jones to explain Matt. 11, 27 as an evidence of Christ's mysticism ("Only a son knows a father; the way of inner love-experience is the only way to the secret. The primary feature of mystical experience seems to be the very warp and woof of Christ's inner life," p. 89) is far-fetched, and, besides, too sweeping; for it would make of every person a born mystic. The personality of Christ is altogether *sui generis*, and the text cited must be understood by means of the theanthropical character of Christ. — The article on Mysticism in the Roman Catholic Church, by Chapman, of the Palazzo San Callisto, Rome, is very informing, but too little critical. In the latter respect the parallel article on Mysticism in the Protestant Church, by Rufus M. Jones, compares very favorably with, though it is much more condensed than, Chapman's. While Jones acknowledges an early mystic influence exerted on Luther by the *Theologia Germanica*, he points out that the cause of the Reformation prevented Luther from becoming lost in a mystic cloud-land. K. Grass's article on Mysticism in the Russian Church (even Gossner is numbered with the mystics) is the most satisfactory of the three articles on Christian Mysticism. — Moffat's study of Christian names, especially in the section on Puritan nomenclature, while fully bringing out the seriousness of the times, is full of involuntarily amusing detail. — Over and against the confident assertions of some "scientific" *Schwaermer* it is refreshing to note this statement of Tennant in his article on Natural Law: "We cannot dictate any laws to Nature with impunity, unless they already be her laws, *i. e.*, unless Nature be *gesetzmaessig*. . . . Thus, J. Dewar in an address to the British Association, 1902, said: 'It is only the poverty of language and the necessity for compendious expression that oblige the man of science to resort to metaphor and to speak of the laws of Nature. In reality he does not pretend to formulate any laws for Nature, since to do so would be to assume a knowledge of the inscrutable cause from which alone such cause could emanate.'

At the same time few men of science would regard the significance of a physical law as exhausted in its capacity briefly to summarize past observations. Laws certainly imply also the belief that their application extends to unobserved cases — *e. g.*, the future. They thus express probabilities, and have been compared to guide-posts, which tell us what to expect as a result of certain experiences. Laws state the relations of things, and these relations are generally believed to be constant. The validity of such belief cannot be demonstrated. It would require an *a priori* premise, and none such is forthcoming." (p. 199 f.) — T. Rees's article on Nature in the Christian religion should in the last division be reinforced by a reference to Schiller's article on Humanism and Watt's article on Humanists in Vol. V. — In Carver's sympathetic article on Negroes in the United States the work of Lutherans among the freedmen of the South is evidently considered a negligible quantity. — In Maclean's study of Nestorianism we find a disposition, also revealed by Luther, to exonerate Nestor from conscious heresy. (p. 327.) — Coleman's article on Cardinal Newman is almost a panegyric. It can hardly be said to do justice to the Gladstone-Newman controversy on the side of Gladstone. — Adency's article on Nonconformity is one of the best written in this volume, and helpful especially to American readers because it elucidates the rise of the Presbyterian and Congregational Churches. — The Novatian movement in the early Church is correctly set forth in an article by E. W. Watson as a propaganda for purism. — W. Ernest Rees defends the retention of the Christian oath by the State, which we consider an anomaly. — E. Brabrook's article on Odd-Fellows is restricted to their organization in England. Incidentally we learn that in the present European war "it was estimated in 1915 that more than 100,000 members of the Manchester Unity were in the fighting line or in training" (p. 450), and that the organization is now wrestling with the problem of meeting its increasing mortuary assessments. — Herbert Thurston, in his article on the Holy Office (the Inquisition), confines his remarks to the history of the institution, and says nothing about the hideous principles underlying it. For a member of the Roman Church, which the author is, we imagine that it would have been possible to offer more complete statistics of the operations of the Inquisitions. He merely notes that Benrath has investigated cases in the sixteenth century, and has found "that there were 803 processes for Lutheranism, 5 for Calvinism, 35 for Anabaptism, 43 for Judaizing, 65 for blasphemy, 148 for the possession of heretical books, 199 for sorcery (involving more particularly sacrilege with consecrated hosts), 22 for perjury in Inquisition trials, 23 for grosser forms of immorality, 20 for clerical concubinage, 45 for contempt of religion, and 27 for disregard of the laws of fasting and abstinence." He admits that during this century

the Office was "very active, and created much popular resentment" in the Netherlands. "It was here that on the 1st of July, 1523, two Augustinian monks were burned — the first victims who suffered for Lutheranism — at the Grand Place of Brussels. It was on this occasion that Luther composed the hymn, or, more correctly, the historical ballad, beginning: 'Ein neues Lied wir heben an.'" (p. 454.) — In Maclean's article on Christian Ordination (of ministers) the Lutheran Church is all but ignored, and the author seems to justify this by the fusion of the Lutheran and Calvinist communities in Germany, which, in his view, it seems, has put the Lutheran Church out of existence for the rest of the world. — In Tennant's article on Original Sin the old question as to the exact meaning of *eph ho pantes hemarton* in Rom. 5, 12 is left unanswered, and the 14½ lines which the author devotes to the teaching of the Lutheran and the Calvinistic churches on this subject are an appallingly inadequate effort. (p. 562.) Why, the entire Reformation is embedded in the teaching of this doctrine, and the controversies which it excited! — In his article on Orthodoxy William A. Curtis reveals the unfriendly spirit of the modern mind in these words: "The Augustinian maxim, '*Securus judicat orbis terrarum,*' which meant so much for Newman and his school, is a sound and invaluable principle in religious apologetics, but it is a fond imagination that seeks to harness it to the exclusive service of any particular system, however imposing. Weight of numbers, length of time, width of diffusion, do tell heavily in favor of any doctrine, worship, or organization that is on its trial. That is beyond question. But other things are needed. Truth is not always on the side of the big battalions, length of days is not immune from error. Nothing is more universally diffused than sin and superstition. Christianity itself not only remains, but is still likely long to remain but one of a group of religions with millions for their following, and the *orbis terrarum* has not yet completed its judgment upon its orthodoxy, its soundness for all times, all tongues, and all climes. We base our assurance of its absoluteness and finality upon something deeper than its diffusion. So with orthodoxy, we are led to adopt a discriminating attitude towards its claims. We recognize the honorable nature of the principle which inspires its formulation and recognition. We appreciate the value of the evidence which even its excesses furnish to man's sense of power for good and evil which organized common opinion commands in the Church as in the State," etc. (p. 572.) All this does not touch the Biblical concept of correct and sound teaching and faith. — For lack of space we must forbear noting interesting matters in the articles on Nietzsche, Paul, Papacy, Pantheism, and Pelagianism. D.