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## “Unless I Am Overcome with Testimonies of Holy Scripture.”

PROF. W. H. T. DAU, St. Louis, Mo.

A number of conflicting interests were represented at the German Diet at Worms which was opened January 28, 1521, and closed May 25, but none could compare, as regards dignity and practical importance, with the two interests which clashed in the great hall of the *Bischofshof* as the sun was setting April 18. The dusk of evening that was dimming the splendor of that gorgeous scene was prophetic of the gloom that was settling on a false principle of authority in religion; the lone figure that stood before the tribunal of earth's mightiest Caesar and calmly voiced his determination not to yield to the order of an autocrat in an affair of conscience, was a flaming torch, typifying the “light at eventide”<sup>1)</sup> of which the prophet spoke. The empty seats of Aleander and Caraccioli, the papal nuntii, at that session of the Diet were a practical confession of their inability to match their man-supported claims of power against the God-given power which sustains the confessor of God’s Word. Numerically, the odds were against *Luther*; spiritually, *Rome’s* case was hopeless. The man with the Bible represents the true majority.

The division between *Luther* and the Curia had been drawn in ever sharper lines since the day when the Wittenberg professor had modestly raised the question: By what right is forgiveness of sin sold? During the forty months, until *Luther* started on his memorable journey to Worms, the question had been debated by the best talent that Rome could oppose to *Luther*; *Luther* had stood his ground against each of them, and as his knowledge of *Rome’s* principle in the argument widened, his conviction that the

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1) Zech. 14, 7.

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## BOOK REVIEW.

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

1. **At the Tribunal of Caesar.** Leaves from the Story of Luther's Life.  
Prof. W. H. T. Dau. 286 pages. \$2.00.

April 18, 1521—the day on which Luther before the Diet of Worms declared that he would be guided in matters of faith only by the Word of God—was *the great day in the history of the Reformation*. April 18, 1921, will mark the four-hundredth anniversary of Luther at Worms. We have reason to believe that Lutheran pastors everywhere will—either in April or in the course of this year, perhaps on the Festival of the Reformation in the fall—take notice of the great event and point out its much-needed lesson. If these will study Prof. Dau's latest book, *At the Tribunal of Caesar*, we know that they will thank him for having written it for them. Much historical material in its details has, with painstaking labor, been dug up from the sources, yet the presentation is such that the average reader can enjoy it.

Prof. Dau's book is the result of “a historic investigation embracing the study of motives and causes.” For this reason especially it is a contribution of high merit to historical theology.

“The Worms episode,” says the author, “is such an unusual occurrence at the time of its happening that it requires for its proper elucidation constant *looking behind the scenes*, where a powerful struggle is going on between the power that wants to prevent, and another power that wants to speed, Luther's coming to Worms. Accordingly, an unusually large proportion of the present narrative has been devoted to a description of the activity of the papal nuntii at Worms, especially Aleander, and of the statesmen and diplomats at the Emperor's court. However, none of this material has been taken up into the present volume for its own sake, but only because of the bearing it has on the hopes and fears that animated Luther in these months of the crisis of his life, on the decisions that were formed by him, and the classical simplicity with which he carried out his decisions.”

The real issue at Worms was sensed by Aleander, the papal nuncio, who said, “The whole controversy is about the authority of the Pope.”

And Luther's position was well defined by the Elector Frederick in his letter to the Emperor, saying: "Luther has always offered, on sufficient guarantee, to come forward and be examined by fair, honorable, and unsuspected judges, and, if he is overcome by the *Holy Scriptures*, to humbly stand corrected."

The "look behind the scenes" which Prof. Dau gives us in his book makes interesting reading. It makes us acquainted not only with motives and causes, such as the depths of corruption in Aleander's heart, which are usually not brought to the surface, but it also presents to us a mass of valuable detail, which helps us better to understand the persons who attended the Diet, and the conditions of that particular time.

The author takes us to the "back-room of the stage at Worms," and shows us that "the idea of summoning Luther to Worms was at its root a diplomatic move, decided upon in the most intimate circles of the political advisers of Charles V, but that these gentlemen had miscalculated the power and cunning of Aleander."

A graphic, but disgusting account is given us of the "Life at Worms during the Diet." Congestion, high cost of living, profiteering, and a gay life were the order of the day. Butzbach is quoted:—

"It is not safe here to be out of doors at night; hardly a night passes but three or four persons are murdered. The Emperor keeps an attendant who has drowned, hanged, and murdered more than a hundred persons. Murdering, thieving, and prostitution are as ordinary events here as at Rome. Plenty of public women are found in every street. No Lent is observed here; tournaments are held; people gorge themselves with mutton, chicken, pigeons, eggs, milk, cheese, and life here is on the order of that in Dame Venus's Mountain. . . . Let me tell you also that many lords and foreigners are dying here; they all kill themselves drinking strong wines."

Not satisfied with one source, and not leaving the impression that a sensitive man had overstated the actual facts, Prof. Dau says: "These sketches are fully corroborated by the accounts of others. Lazarus Spengler, the city clerk of Nuremberg, was shocked by the general profligacy and the wild excesses which he witnessed during the Diet. Instead of attending to the affairs of state, he says, the lords spend their time banqueting and gambling, and the leading prelates of the Church are the worst *debauchees*. One of them lost 34,000 gulden in one week, a certain nobleman even 60,000. At a drinking bout seventy-two lords consumed 1,200 measures ('Mass') of wine. Every troop of travelers that arrived at Worms reported highway robberies."

The book tells us of the pretty cabriolet which conveyed Luther to Worms, the owner of which was a goldsmith and a partner in Lucas Cranach's printing-shop; of the *socius itinerarius* who made for the woods when Luther was waylaid at the ambush near Altenstein; of the gala day when Erfurt acted as host to the monk whom the Pope had cursed; and of Luther's illness, which spoiled Jonas's glorification schemes for the further trip to Worms. We are given extracts from a sermon by Luther at Erfurt, notes having been taken by Superintendent Gniser while Luther-

spoke. One of the prayers spoken by Luther during the Diet is also recorded.

Of course, the central figure in the book is Luther; and the climax is his reply which had "neither horns nor teeth," but by which Luther took his firm stand on *Sola Scriptura*.

An appendix adds five chapters: 1) Origin and Character of the German Diet; 2) Wurmb's; 3) Glapion's Exceptions to Luther's Babylonian Captivity, with Brueck's Comment; 4) Litany delivered in a certain famous city in Germany on Ash Wednesday, February 13, 1521; 5) the renowned "Passionary of Christ and Antichrist," a collection of 26 cartoons setting forth to the eye the moral contrasts between genuine and counterfeit Christianity. 527 footnotes greatly enrich the historical value of the book.

A book upon which such a large amount of labor has been bestowed, which has been gotten out with such painstaking historical accuracy, and which speaks to us of an event by means of which God has given us the blessings which we to-day enjoy in State and Church,—and all this is true of Prof. Dau's *At the Tribunal of Caesar*,—ought not remain unbought and unread. Copies ought also to be placed in our public libraries.

We join the author in his prayer that "the Lord whom Luther confessed may deign to use this attempt to depict one of His loyal servants for inducing the men of our time to render Him similar service."

FRITZ.

**2. The Pastor's Companion.** A Pocket Agenda for the Most Frequent Ministerial Acts. English and German. 186 pages; gilt, flexible covers. \$2.00.

Pastors Christopher Merkel and H. L. Sprengeler have placed their brethren in the ministry under a distinct obligation by preparing the manuscript for this most thoughtful publication, and the Concordia Publishing House has very ably seconded their effort. As regards contents, the little handy volume is a most serviceable book, with its good Lutheran formularies for Baptism, Marriage, the Visitation and Communion of the Sick, and Burial; and with its double appendix of Bible Lessons and Funeral Hymns, and its insertion of blank leaves for pastoral notes at the end of both the English and the German section. It is a true "Pastor's Companion." As regards make-up, it is an elegant product of the Concordia press and bindery.

**3. Verhandlungen der 27. Versammlung der Ev.-Luth. Synodalkonferenz.** 52 pages. 25 cts.

Though small in size, this report of the convention of the Synodical Conference at Milwaukee last summer is a most important document, because it presents, besides Prof. Meyer's paper on "Our Struggle in Behalf of Our Parochial Schools," the final report of the Committee on the relation of the Synodical Conference to the old Norwegian Synod, and the account of the reception into membership of "The Norwegian Synod of the American Ev. Lutheran Church." An extensive report on the progress of the blessed work which the Synodical Conference is doing among the Colored people in the South fills nearly half this publication.

**Catechisations.** Based on a Short Exposition of Dr. Martin Luther's Small Catechism, edited by the Ev. Luth. Synod of Missouri, Ohio, and Other States. *D. Meibohm.* Part Second. 271 pages. \$1.60, net, plus postage. Order from the author, 2833 Bell St., New Orleans, La., or from Concordia Publishing House.

The work of our veteran schoolmaster and catechist Meibohm, the first part of which we had the pleasure of announcing eighteen months ago (*Theol. Quarterly* XXXIII, p. 256), has been brought to its conclusion with the present volume. These actual lessons in catechetical form represent the ripe fruit of the life of an experienced teacher, and will continue his work, we trust, long after him.

*Rev. Rudolph S. Ressmeyer*, 44 Ridge St., Orange, N. J., announces a novel and meritorious undertaking, a *Guide for Bible Reading*, which offers on six pages suggestions for cursory daily Bible-reading with brief practical pastoral remarks. The issue before us gives 28 selections for every day in February (Luke 10, 1—19. 27).

*The American Lutheran Publicity Bureau* (22—26 E. 17th St., New York City) announces an artistic anniversary stamp representing Luther at the Diet of Worms, a facsimile of which is here appended. Price, 1 ct. each; in lots of 100 to 1,000, 60 cts. per hundred; 1,000 to 5,000, 45 cts. per hundred. Discount to dealers and agents.



*Augustana Book Concern* announces *The Great Victory*, an Easter Program for the Sunday-school. Compiled by *Rev. E. C. Blomquist*. Contains responsive readings, hymns with music, and recitations. 10 cts.; less in quantities. D.

*The United Lutheran Publication House, Philadelphia:* —

**When Christ Comes.** *Rev. Paul J. Gerberding, B.D.*, with an Introduction by *Prof. Holmes Dyer*, D. D. XIV and 155 pp., 5×7½. \$1.35.

This book is a treatise on the Last Things, and it purports to set before the reader the whole teaching of Scripture on Eschatology, by presenting the various Scripture-passages, dealing with this important subject, so that he may judge for himself what the Bible teaches with regard to the Second Coming of Christ and the events connected therewith. Under the different heads the author sets forth: The Second Coming of Christ, The Resurrection, The Judgment, Eternal Life, Hell, and Heaven. It is to be pitied that the writer does not always set forth Scriptural doctrine. There are, in his explanatory statements, sentences and passages which evidently do not express what the author meant to say; and on page 115, after stating: "We wish to allow Scripture to speak for itself," he presents views that are strikingly anti-Scriptural. It is a pity that such defects should mar a book that otherwise is so very clear, sane, and true to the Word of God.

MUELLER.

*Geo. H. Doran Company, New York: —*

**A National System of Education.** Walter Scott Athearn, Director of the Department of Religious Education and Social Service in Boston University. Author of *The Church School, Religious Education and American Democracy*. VIII and 122 pages. Illustrated with fourteen graphic diagrams.

Of all the weighty subjects that confront the American people to-day, the one pertaining to the education of our children is no doubt the foremost. It is a fact, universally conceded, that the present system of public education has been a failure. The schools, in spite of every effort made and of every method tried out, have not produced that type of citizen, that embodiment of true culture of which American educators may be justly proud. Intellectually, economically, and morally the system of education has been found wanting. Accordingly, there is now under way a new system of national education, elaborated by our foremost educators and supported by the National Educational Association, which, both educationally and politically, endeavors to have this new plan adopted and converted to universal use. "In their statesmanlike program Professor Athearn sees a challenge to the educational leadership of the Church to produce a plan that will be equally scientific, equally democratic, and equally prophetic, and such a program he has presented in the chapters of this book." These words which introduce the book clearly point out its tendency and purpose, which is to show how in the new system of national education there may be embodied a new national system of *religious education*, in which all the Protestant churches of our country cooperate. We cannot go into detail, but would recommend the book to the earnest study of all our Lutheran pastors, teachers, and school boards, who in this crisis ought to acquaint themselves with the aims, purposes, and methods of those who are opposing our parochial schools. The attitude of the author towards the parochial schools is one of unconcealed hostility. On page 70 he stigmatizes them as unpatriotic and undemocratic. Also, we may read between the lines that the religion to be taught, if the new system of national religious education be adopted, is not, and cannot be, that which is now being taught to our children. There are several statements that show how determined men like Professor Athearn are in their endeavor to have their system put to general use. On page 114 we read: "It is the duty of all the religious bodies to send their children to the public schools." On page 117: "It has already been demonstrated that the largest branches of the Protestant Church can agree upon a common curriculum for week-day religious schools, reserving certain special denominational instruction for the Sunday session of their local church-schools." On page 117: "Democracy has a right, in the interest of its own perpetuity, to compel this form of cooperation of its schools with the schools of all religious bodies." On page 120: "Protestant Christianity should put itself on record as the ardent champion of the public schools." On page 31: "Each religious denomination has, as its greatest present responsibility, the development of an efficient system of church-schools (Sunday-schools) and the correlation of these schools with those of other denominations, into a unified system of religious education for the

American people. On page 31: "The national public school system *must* be supplemented by a unified system of religious education which will guarantee the *spiritual homogeneity of our democracy*." On page 119: "The united strength of Protestant Christianity *should be used* to promote the provisions of the Smith-Towner Bill."

MUELLER.

**The Problem of the Pentateuch. A New Solution by Archeological Methods.** *Melvin Grove Kyle, D. D., LL. D.* Bibliotheca Sacra Co., Oberlin, O. 1920. 289 pp., 6×9½. \$2.15.

Prof. Kyle, who holds the chair of archeology in Xenia Seminary, St. Louis, in this volume meets Higher Criticism on its own ground. Let us rather say, a master of Higher Criticism — for "Higher Criticism" is simply literary criticism — here rises in defense of the Mosaic authorship of the Pentateuch.

As is well known, the destructive school of critics depends for its hypotheses on minute investigations into the literary form of the Biblical writings. In Prof. Kyle's book an investigation into the literary form of the Pentateuch is instituted which produces a result widely different from the conclusions of unbelieving scholars.

Following a clue which modern scholarship has received from Harold M. Wiener, Dr. Kyle concentrates his attention upon the various kinds of law contained in the Pentateuch. He finds there judgments, statutes, and commandments. Bible readers are apt to believe that these are simply synonymous terms. Dr. Kyle shows that they are not. Judgments, *mishpatim*, are in reality, as the name indicates, "'judgings,' decisions of judges, which had come to be recognized to be just and equitable and thus accepted as common law. The promulgating of them with the authority of God made them the laws of God, but put forth no claim of novelty in them, exactly as the Decalog is God's moral law, although it announced some things well known before among many other peoples. . . . They (the 'judgments') are in all cases laws 'one with another,' either one individual with another individual, or an individual with the congregation, the community, or the state." The statutes, *khugqim*, are another type of laws. The *khoq* is a "decree," and so a "statutory regulation." Infringement of the statutes was not a thing wrong in itself, *mala in se*, as was an infringement of the judgments, but wrong only because of the statute, *mala prohibita*. The statutes, then, in their entirety constitute "that wonderful ceremonial system, the symbolical sacrifices and ceremonies, and all the religious and hygienic and sociological regulations of the people of Israel." The commandments, *mitsoth*, again have a technical significance. This term is always employed to denote the laws of the Decalog. Prof. Kyle now lists every verse in which these three terms occur, and his conclusion is stated as follows: "Every instance of the use of these technical law terms, 'commandments,' 'statutes,' and 'judgments,' has been considered, and the *discriminating use* of these terms has been found to be everywhere maintained."

Prof. Kyle now points out that the literary form of the Mosaic writings is determined by the kind of laws which are embodied in the narrative.

The judgments are brief, terse in form, suitable for memorizing. All the people were presumed to know the "common law" of the covenant nation. The statutes are descriptive. They embodied those laws of the theocracy which the priesthood were to regard as their specialty. In Deuteronomy we have a literary form differing from that of the other four books. "In Deuteronomy we have the hortatory form of expression by which all these various kinds of laws, but especially those pertaining to the civil and political life of the people, were set forth in public addresses by the great lawgiver to stir up in their minds a more lively conception of the laws already given, and to give greater impulse toward righteous activity in Israel as they were about to enter the Promised Land." Thus the peculiar literary character of Deuteronomy (a stronghold of negative criticism) is accounted for. However, the distinction of the three technical terms is fully observed also in Deuteronomy. It is clear that this distinctly speaks against the source-hypotheses, which represents Deuteronomy as pieced together by various editors. Prof. Kyle pertinently asks: "How can the Deuteronomists, on that theory, have observed this distinction in technical terms?" According to the document-theory the P Codex with its statutes had not yet been written when Deuteronomy originated!

The author traces the distinction of judgments, statutes, and commandments also in the other Old Testament books. It is present in the writings which originated in the days of David and Solomon, and the author concludes: "The technical use of these words at that epoch of Israel's history shows that the Law which contains them was known at that time, and so is fatal to the view that this Law with its technical terms originated in the 'P Document' at the time of the Exile or later."

The reader will understand that Dr. Kyle's book is a very technical work. But precisely this is its strength. Its technique is that of Higher Criticism, but its conclusions negative the results, so-called, of the Biblical scholarship now in vogue. There are several chapters less technical in character. The author gives a summary of his earlier work, "Moses and the Monuments," in chapter 7, and discusses "Historical Difficulties and Discrepancies in the Pentateuch" in chapter 8.

As for the cogency of Prof. Kyle's reasoning, we shall say that, while we may expect no revision of opinion among critics of the naturalistic school, it certainly constitutes an argument which can only be answered by refutation in detail, and this seems to be definitely excluded by the comprehensive induction of Prof. Kyle's book.

We were interested in a point made on page 95 with reference to the First and Third Commandments. The prohibition of the use of images and the law concerning the Sabbath are both "long and very explicit in their enunciation of detail,"—more like the statutes, hence, in agreement with the Lutheran position, these two laws appear to classify not with *mitsoth* (commandments in the specific sense), but with the *khuqqim* (statutes); in other words, are also by their literary form recognizable as part of the ceremonial law.

GRAEBNER.