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LUTHER AND THE REFORMATION.

Luther and the Reformation! What a subject to be taken under consideration!—a subject that demands the attention of the whole Protestant Church every time the 31st of October approaches, and a subject that is now diligently being studied by the whole Christian Church on earth with ever increasing interest as the four hundredth anniversary of that event is drawing nearer. Luther has been, and is to-day, such a potent factor that the pen and press of friends and foes, of Protestants and Catholics, even at this late day, continually tell about this wonderful man and his work. Stacks of literature that have accumulated for centuries would have to be searched and digested and weighed, the products in every sphere of human activity would have to be taken into view, the history of nations would have to be carefully studied, if we intended to exhaust our subject. Were we educators, we would attempt to point out what wonderful, yea, revolutionary, factors Luther and the Reformation were, are, and will continue to be, on the field of education. Were we students of the sciences, *belles-lettres*, and the arts, we would find it necessary to demonstrate the great impetus Luther and the Reformation gave to these achievements. Were we statesmen, the concomitant political upheaval of the sixteenth century would necessarily demand our attention and prove to be a veritable mine of information. The historian, having noted how the lowly birth of the Child in Bethlehem's manger at the time of Caesar Augustus was the one great turning-point in the history of the world, finds

BOOK REVIEW.

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

1. *DIES UND DAS AUS ERUEHEM AMTSLEBEN.* Von *Carl-Manthey Zorn.* 203 pages. \$1.00.

The author intends this book as a sequel to a former volume in which he had recounted his life as a missionary in India. The present volume relates incidents from his life as a Lutheran pastor in America.

2. *THE WAY OF LIFE,* or, Why Should You Be a Christian and a Church-Member? By *G. Luecke.* Second, revised edition. 96 pages. Cloth, 30 cts.; paper, 20 cts.

The usefulness of Rev. Luecke's booklet, noticed in *THE THEOLOGICAL QUARTERLY*, Vol. XIV, p. 126, is attested by the fact that a second edition has become necessary at this early date.

3. *THE MIRACLES OF THE CHRISTIAN RELIGION.* A doctrinal paper (continued), by *Rev. P. Roesener,* read before the Atlantic District. 30 pages. 12 cts.

4. *PAUL, THE APOSTLE OF JESUS CHRIST.* A doctrinal paper (continued), by *Rev. W. Broecker,* read before the Eastern District. 36 pages. 15 cts.

5. *BLEMISHES OF THE CONGREGATION AT CORINTH.* A doctrinal paper (continued), by *Rev. Alb. H. Brauer,* read before the Northern Illinois District. 51 pages. 18 cts.

6. *CREATION.* A doctrinal paper (continued), by *Prof. R. Pieper;* read by Prof. O. Boecler before the convention of the Southern District. 38 pages. 12 cts.

7. *KATALOG DER LEHRANSTALTEN* der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten fuer das Schuljahr 1911/12. 80 pages.

Contains the roster of professors and students at every institution of higher education in the Missouri Synod, and an account of the work done at each institution during the last scholastic year.

BRONXVILLE CONCORDIA CATALOGUE. An artistic catalogue and manual. It contains a wealth of information about our Eastern college.

Northwestern Publishing House, Milwaukee, Wis., announces Part 13 of *DR. HOENECKE'S DOGMATIK*, containing the chapter on the Word of God and part of the chapter on the Sacraments. 80 pages. 40 cts.

The Louis Lange Publishing Co., St. Louis, Mo., has issued:—
1. *GLAUBE UND LIEBE.* Eine Sammlung Predigten ueber die Evangelien des Kirchenjahres. Von *C. C. Schmidt*, Pastor der ev.-luth. Kirche zum Heiligen Kreuz zu St. Louis, Mo. 485 pages. \$2.00, plus 20 cts. for carriage.

The sixty-seven sermons offered in this book might be briefly characterized by the saying: "*suaviter in modo, fortiter in re.*" They are pleasing, as to form; pleasing, in the first place, to the intellect. With great skill the author makes his text yield up some leading truth which he propounds, and then traces from the beginning to the end of the text, exhibiting root, trunk, and branches of his thesis. A preacher who thinks makes his listeners think. A sermon that bears the ear-marks of study and reflection, arrests attention. There is a peculiar delight afforded by following the wanderings of another's thought, to note its conception, development, and aim, to watch its deliberate advances and surprising turns. Throughout these sermons there are scattered the fruits of meditation. A disciplined mind has been at work upon them, and the result is that they lay hold on the reader's thinking faculty with a forceful grasp.—These sermons are pleasing also to the sensibilities. Our sympathies and antipathies are being constantly touched. The sermons rouse joy and sorrow, they inspire admiration and detestation, they produce peace and unrest, they nerve to firm resolves for or against. Thus these sermons are appeals to the whole man, compelling the hearer to see a point, to feel a force, and to yield to a truth.—The materials of these sermons are the solid, massive facts of revelation. The giant truths of redemption and sanctification stand before us in these sermons in their own native strength. And they are uttered with the plerophory of undoubting confidence, both in what they themselves contain and in the authority of the preacher, as a messenger of Christ, who utters them. The strength of spiritual virility, coupled with the self-possession and self-control which conscious strength begets and the kindness and considerateness which it induces in its possessor, are stamped upon these sermons, which the author has very appropriately inscribed "Faith and Love." For, whether we understand these terms objectively or subjectively, they are in either sense applicable to this

volume, which exhibits both the *fides quae* and the *fides qua creditur*, the materials and the character of faith, and discourses affectingly on the love that has come to sinners out of the pitying heart of God, and the love that goes out from the heart of a sinner who has learned to say believingly: "He loved me and gave Himself for me."

2. *PANAMA—KANAL, LAND UND LEUTE*. Von Louis Wagner, Redakteur der *Abendschule*. With 110 illustrations. 197 pages. \$1.50.

The impending opening of the Panama Canal to the world's commerce makes this pretty volume timely, welcome, and valuable.

3. *BLAETTER UND BLUETEN*. Dargeboten von der Redaktion der *Abendschule*. Vol. XVIII. 368 pages. \$1.25.

For the eighteenth time this congenial publication makes its visit to the readers of our best German family journal, and again delights every one with its most entertaining and instructive contents.

Johannes Herrmann in Zwickau, Saxony, announces:—

1. *ERSTLINGE*. 16 pages. 5 cts. A small pamphlet, suitable for distribution at mission festivals. It recounts the beginning of a Lutheran mission among the Tamils.
2. *LUTHERHEFTE*. Vorboten zum Reformationsjubilaecum 1917. Nr. 31. 32: Luthers Vorreden zum Alten und Neuen Testament. Nr. 39: Lutherworte ueber Schule und Religionsunterricht. Nr. 40: Von der heiligen Taufe. Nr. 41: Vom heiligen Abendmahl. Nr. 42: Vom heilsamen Gebrauch des heiligen Abendmahls. Nr. 45: Luther ueber den Krieg.

These issues continue the series of pamphlets made up from the writings of Luther, which we announced on page 56 of the current volume.

3. *DIE MISSOURISCHE HEIDENMISSION IN OSTINDIEN*. 9 view postal cards. 20 cts.
4. *DER EVANG.-LUTHERISCHE HAUSFREUND*. 15 cts.

This is the well-known Almanac of our brethren in Saxony for 1913.

GEDANKEN UEBER DIE ENTWICKELUNG DER RELIGION auf Grund der babylonischen Quellen. Von Aage Schmidt. Leipzig, J. C. Hinrichsche Buchhandlung. 1911. 136 pages.

This brochure is one of the serial publications of the Vorderasiatische Gesellschaft. It is entirely historical, resp. archaeological. On 71 pages the author reviews the struggle between the cults of superior and inferior deities among the Egyptians, Chinese, Greeks, Phenicians, Hindus, and Babylonians. The multitude of references to the literary remains of these peoples attests the wide and critical reading of the author. In the second part of his treatise he presents the religious development of Babylonian hymns and incantations, pp. 72—136. He sums up the results of his study of Babylonian

sources and of his comparisons of these sources with those of adjacent peoples, as follows: "We observe, in the first place, that the old, great, judicial gods, (resp. the one god) are being pushed aside by lower deities; secondly, that sorcery increases, becomes more and more unreasonable, and finally invades religion proper. However, these two phenomena appear to be accompanied by parallel movements at about the same time in the adjacent countries; only in China the development in certain respects seems to have been of a slower order. The Chinese, *e. g.*, have retained more of the old religion." (p. 132.) — The intense study of the ancient religions in which the present age is engaged can yield only one result that will interest the theologian: the pagan cults that have sprung up thousands of years ago, round about the chosen race which possessed and retained the revelation of Jahweh, are from the start a movement away from the knowledge of the true God which was once the property of the entire human race. Like the path of a comet in its movement towards the aphelion, these cults rush further and further away from the light until they are lost in the outer darkness of the very lowest forms of superstition. Thus is the genesis and genealogy of idol-worship, as the Scriptures view it, verified by history. And out of this downward-bound movement, some would have us believe, there was evolved — somewhere, sometime, somehow — the pure worship of the Christian religion!

WIDER DEN BANN DER QUELLENSCHEIDUNG. Von Lic. theol. Wilhelm Moeller. C. Bertelsmann, Guetersloh. 1912. 229 pages.

If a mathematician were to come forward denouncing the truth of the Pythagorean theorem, he could hardly produce a greater sensation in the world of mathematicians than Licentiate Moeller has produced by his treatise in the world of higher critics. He has done nothing less than deny the tenableness of the fragmentary theory, which for decades has passed as an established fact of Old Testament criticism of the so-called higher sort, and has been heralded as one of the greatest triumphs of that "science." The author is conscious of the fact that he is attacking an inveterate belief of the higher critic. But while his aim is sensational, his procedure is calm. He takes up the materials with which the higher critic works, the text of the Pentateuch, in particular, Gen. 11, 27—25, 11, and by a most painstaking analysis builds up his argument, which proves fatal to the current claim that the five books of Moses, and Joshua, are the product of an editor who has collected his materials from at least four different sources. The treatise is not easy reading. The unprofessional mind will, after the perusal of one or two chapters, find itself overwhelmed with masses of details and references, to master which requires the training of years of assiduous study. But even the unprofessional reader can follow the argument and note its decisive points. — The rebuke here administered to a class of scientists who, more than others, have vaunted their questionable finds and in their stupendous conceit have shown themselves deaf to all warnings, is well deserved and merits the cordial approbation of believing students of the Bible.

AUTHORITY. The Function of Authority in Life and its Relation to Legalism in Ethics and Religion. By A. v. C. P. Huizinga. Boston: Sherman, French & Co. 1911. 270 pages. \$2.25.

"One thing is certain: authority must become the most vital question for an age which—rightly or wrongly—tends to challenge its established forms," this concluding sentence of the author's preface sufficiently indicates the seriousness of the discussion into which he launches in his intensely interesting treatise. And the quality of the discussion can be best understood from a few specimens, which we select, naturally, from sections where the author's argument enters the sphere of religion and the Church. In chap. 1 he reviews that pet child of the modern mind, individualism, the false conceptions of personal liberty, and the claim that morality and religion are individual.

It has often been asserted that there is no such thing as individual morality, and Roman Catholic scholars have charged against the Protestant position an extreme individualism, which is not held by the evangelical churches of Protestantism. The content of a strictly individual morality or religion is indeed quite inconceivable. The content and form of moral and religious life are derived from the relations in which individuals are placed. The tendency, however, to seek *the origin* of the moral and religious life in the social relations under which it develops, is faulty. Scholars holding very different points of view agree that the moral sentiment, and therefore the religious impulse, is unanalyzable, not reducible to social effects. And though such genetic theories have often been supported by a large array of alleged facts, they have never proved to be convincing.

The question is like the transferring of the emphasis in the Lord's command: "Thou shalt love thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself" (Luke 10, 27). The modern socializing tendency has shifted the emphasis from the first command, which is basal, and which in a sense includes the second. It begs the question by the conclusion that the resulting social morality is to be identified with the loving of God, because it is the way in which to express itself.

Religio subjectiva concerns primarily man as man; it assumes social forms simply because man lives in society and thus fits in an organic whole. But it is a wholly wrong view that endeavors to explain religion and morality in themselves as an outgrowth of social forms. If man is incurably religious, then we can hardly make religion and morality in its essence an epiphenomenon of social life. They rather cement and control social life. And this is the meaning which a Frenchman expressed in the words: "Le Saint Esprit c'est Dieu social."

In chap. 2, the authority of the Church and of the State are, at first, distinctly set off the one from the other, but afterwards the author inclines to the view which Phillips Brooks propounded in "The Influence of Jesus on the Social Life of man." He says:—

The Church endeavors to win people: the State controls people. There is thus a wide chasm between Church and State. To the Church belongs the higher, more definite sanction, but to the State the wider range. To the Church is given a positive commission to fulfill, to the State mainly the vindication of its laws. The State therefore remains always more impersonal in its regulations than the Church, and, having power of fact, may vindicate its authority by a rational rule of its subjects. A difficult

question is raised as to whether the State shall rule the Church, or the Church the State. May the admittedly more impersonal rule of the State be allowed authority over the Church, which claims a more personal relation with the Source of all authority? Or may the Church, including only the believers, extend her rules, naturally more specific, over the whole of society? A practical, working solution has, of course, been found by allowing State and Church to some extent their own respective spheres, even where either of them sways superior power. A *practical* merger of the two functions is the true solution,—all the secular, governmental functions sanctioned and permeated by Christian belief and principle.

This permeation of the secular functions by Christian principles is a millenarian dream, foreign to the pure belief of Christians. It overlooks the element of sin in the lives of men, which will never be eradicated in this nether world. However, it is but justice to the author to record the fact that he has embodied, in this chapter, with apparent approval the remarks of Bryce in "The American Commonwealth," and wishes to conclude his own remarks on the authority of Church and State with Bryce's "sagacious and careful description" and "impartial observations." Bryce's observations are very pertinent and deserve to be studied for their own sake. He says:—

"The abstention of the State from interference in matters of faith and worship may be advocated on two principles, which may be called the political and the religious. The former sets out from the principles of liberty and equality. It holds any attempt at compulsion by the civil power to be an infringement on liberty and thought, as well as on liberty of action, which could be justified only when a practice claiming to be religious is so obviously anti-social or immoral as to threaten the well-being of the community. Religious persecution, even in its milder forms, such as disqualifying the members of a particular sect for public office, is, it conceives, inconsistent with the conception of individual freedom and the respect due to the primordial rights of the citizen which modern thought has embraced. Even if state action stops short of the imposition of disabilities, and confines itself to favoring a particular church, whether by grants of money or by giving special immunities to its clergy, this is an infringement on equality," putting one man at a disadvantage compared with others in respect of matters which are not fit subjects for state cognizance. (The question, of course, follows, What are the matters fit for state cognizance? But into this I do not enter, as I am not attempting to argue these intricate questions, but merely to indicate the general aspect they take in current discussion.)

The second principle, embodying the more purely religious view of the question, starts from the conception of the Church as a spiritual body existing for spiritual purposes, and moving along spiritual paths. It is an assemblage of men who are united by their devotion to an unseen Being, their memory of a past divine life, their belief in the possibility of imitating that life, so far as human frailty allows, their hopes for an illimitable future. Compulsion of any kind is contrary to the nature of such a body, which lives by love and reverence, not by law. It desires no state help, feeling that its strength comes from above, and that its kingdom is not of this world. It does not seek for exclusive privileges, conceiving that these would not only create bitterness between itself and other religious bodies, but might attract persons who did not really share its sentiments, while corrupting the simplicity of those who are already its members. Least of all can it submit to be controlled by the State, for the State, in such a world as the present, means persons many or most of whom are alien to its beliefs and cold to its emotions. The conclusion

follows that the Church as a spiritual entity will be happiest and strongest when it is left absolutely to itself, not patronized by the civil power, not restrained by law except when and in so far as it may attempt to quit its proper sphere and intermeddle in secular affairs.

Of these two views it is the former much more than the latter that has moved the American mind. The latter would doubtless be more generally accepted by religious people. But when the question arose in a practical shape in the earlier days of the Republic, arguments of the former or political order were found amply sufficient to settle it, and no practical purpose has since then compelled men either to examine the spiritual basis of the Church, or to inspire by the light of history how far state action has during fifteen centuries helped or marred her usefulness. There has, however, been another cause at work, I mean the comparatively limited conception of the State itself which Americans have formed. The State is not to them, as to Germans or Frenchmen, and even to some English thinkers, an ideal moral power, charged with the duty of forming the characters and guiding the lives of its subjects. It is more like a commercial company, or perhaps a huge municipality created for the management of certain business in which all who reside within its bounds are interested, levying contributions and expending them on this business of common interest, but for the most part leaving the shareholders or burgoesses to themselves. That an organization of this kind should trouble itself, otherwise than as matters of police, with the opinions or conduct of its members would be as unnatural as for a railway company to inquire how many of the shareholders were total abstainers. Accordingly, it never occurs to the average American that there is any reason why state churches should exist, and he stands amazed at the warmth of European feeling on the matter. Just because these questions have been long since disposed of, and excite no present passion, and perhaps also because the Americans are more practically easy-going than pedantically exact, the National government and the State governments do give to Christianity a species of recognition inconsistent with the view that civil government should be absolutely neutral in religious matters. Each House of Congress has a chaplain, and opens its proceedings each day with prayers. The President annually, after the end of harvest, issues a proclamation ordering a general thanksgiving, and occasionally appoints a day of fasting and humiliation. So prayers are offered in the State legislatures (though Michigan and Oregon forbid any appropriation of State funds for days of religious observance). Congress in the crisis of the Civil War (July, 1863) requested the President to appoint a day for humiliation and prayer. In the army and navy provision is made for religious services, conducted by chaplains of various denominations, and no difficulty seems to have been found in reconciling their claims. In most States there exist laws punishing blasphemy or profane swearing by the name of God (laws which, however, are in some places openly transgressed and in few or none enforced), laws restricting or forbidding trade or labor on the Sabbath, as well as laws protecting assemblages for religious purposes, such as camp-meetings or religious processions, from being disturbed. The Bible is read in the public State-supported schools, and though controversies have arisen on this head, the practice is evidently in accord with the general sentiment of the people. The whole matter may, I think, be summed up by saying that Christianity is in fact understood to be, though not the legally established religion, yet the national religion. (It has often been said that Christianity is a part of the common law of the States, as it has been said to be of the common law of England, but on this point there have been discrepant judicial opinions, nor can it be said to find any specific practical application. A discussion of it may be found in Justice Story's opinion in the famous Girard will

case.) So far from thinking their commonwealth godless, the Americans conceive that the religious character of a government consists in nothing but the religious belief of the individual citizens, and the conformity of their conduct to that belief. They deem the general acceptance of Christianity to be one of the main sources of their natural prosperity, and their nation a special object of the divine favor.

The legal position of a Christian Church is in the United States simply that of a voluntary association, or group of associations, corporate or unincorporate, under the ordinary law. There is no such thing as a special ecclesiastical law; all questions, not only of property, but of church discipline and jurisdiction, are, if brought before the courts of the land, dealt with as questions of contract (or otherwise as questions of private civil law. Actions for damages are sometimes brought against ecclesiastical authorities by persons deeming themselves to have been improperly accused or disciplined or deprived of the enjoyment of property). And the court, where it is obliged to examine a question of theology, as for instance, whether a clergyman had advanced opinions inconsistent with any creed or formula to which he has bound himself—for it will prefer, if possible, to leave such matters to the proper ecclesiastical authority—will treat the point as one of pure legal interpretation, neither assuming to itself theological knowledge, nor suffering considerations of policy to intervene. (The Emperor Aurelian decided in a like neutral spirit a question that had arisen between two Christian churches.)

As a rule, every religious body can organize itself in any way it pleases. The State does not require its leave to be asked, but permits any form of church government, any ecclesiastical order, to be created and endowed, any method to be adopted of vesting church property, either simply in trustees or in corporate bodies formed either under the general law of a State or under some special statute. Sometimes a limit is imposed on the amount of property, or of real estate, which an ecclesiastical corporation can hold; but, on the whole, it may be said that the civil power manifests no jealousy of the spiritual, but allows the latter a perfectly free field for expansion. Of course, if any ecclesiastical authority were to become formidable either by its wealth or by its control over the members of its body, this easy tolerance would disappear; all I observe is that the difficulties often experienced, and still more often feared, in Europe, from the growth of organizations exercising tremendous spiritual powers, have in America never proved serious. Religious bodies are in so far the objects of special favor that their property is in most States exempt from taxation. (In his message of 1881 the Governor of Washington Territory recommends the legislature to exempt church property from taxation, not only on the ground that "churches and schoolhouses are the temples of education, and alike conduce to the cultivation of peace, happiness and prosperity," but also because "churches enhance the value of contiguous property, which, were they abolished, would be of less value and return less revenue." And this is reconciled to theory by argument that they are serviceable as moral agencies, and diminish the expenses incurred in respect of police administration. Two or three States impose restrictions on the creation of religious corporations, and one, Maryland, requires the sanction of the legislature to dispositions of property to religious uses. But speaking generally, religious bodies are the objects of legislative favor. (New Hampshire has lately taxed churches on the value of their real estate exceeding ten thousand dollars.) (Second Volume, pp. 647—652.)

Our notice of this book has already exceeded the ordinary limits, and still there remains very much to be said for and against the author's views. For he discusses such weighty subjects as these:

Moral Obligation, Roman Catholicism and Freedom of Conscience, Legalism in Morals and Religion, Philosophers of the Day and Revealed Authority, Bible Authority, etc. We may come back to this book again in later issues. For the present we would like to say that we have not read a book recently that has proved so stirring and stimulating as Huizinga's "Authority." Even when it rouses dissent, it makes one think and study.

THE HISTORIC CHRIST IN THE FAITH OF TO-DAY. By William Alexander Grist. Fleming H. Revell Co. 509 pages.

The title of this book fully specifies its contents. It is a very minute and exhaustive study of the life of our Lord from the announcement to the crucifixion and resurrection as told in the Gospels and as understood, resp. misunderstood, by many to-day. As to the Gospels, the author holds, they "must be appraised, or they will never be appreciated. Evasion of free inquiry, either on the pretext of the sanctity of the books or the majesty of their subject, excites a corrosive suspicion that the history cannot be trustworthy." The author, accordingly, "aims at showing how one of the multitude who seek for this supremely important knowledge (*viz.*, of Jesus Christ), having been guided by an honest, earnest impressionism, has gained the satisfaction of a reconstructed conception of the world's greatest, most loving, and Divine Teacher." He is impressed with the "triumphant faith" of the apostles, who "boldly ascribed to Jesus a heavenly or ideal preexistence, teaching that He had passed from a heavenly state into human history through the gate of birth; that, after a period of preparation and humiliation, He offered Himself as a sacrifice, and finally, rising from the dead, ascended into heaven, where, from the throne of Divine Power, He pursues a mediatorial ministry as Redeemer." The author adds, however: "We do not recapitulate these beliefs in any dogmatic manner; our purpose is historical." This is a deplorable declination of the duty of confessorship; but perhaps it had to be made. We do not know the personal belief of the author as regards the divinity of Christ and His vicarious satisfaction. — The book evinces, on every page, most careful research and wide reading, and is, we believe, a correct portrayal of "the historic (*sic!*) Christ in the faith (?) of to-day."

THE TRANSFIGURED CHURCH. By J. H. Jowett, D. D. Fleming H. Revell Co. 252 pages.

In form the twenty-two chapters in this book are sermons from a text that is placed at the head. In execution they are religious essays, moral in tone, with a preponderance of evangelical sentiments. In aim, they are fervent appeals to churchmen to use all efforts to have their Christianity spiritualized, to enter into close communion with that unseen power of grace which is to determine our lives as confessors of Christ, to eschew everything that hampers and destroys spirituality. The transfigured church is the church in which these things have taken place, and the members have experienced another outpouring of the Holy Ghost.