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## DID GOD HAVE TO BE RECONCILED BY THE DEATH OF CHRIST?

Paul speaks of "the offense of the cross." (Gal. 5, 11.) He was conscious of the scandalizing effect which his preaching of Christ crucified was continually producing in the world of secular culture and in the world of mechanical religiousness. (1 Cor. 1, 22. 23.) There was a spiritual heroism connected with his ministry, of which many glimpses are afforded the reader of Paul's writings; but it is doubtful whether the quality and extent of this heroism is generally and fully appreciated. Paul had been a devout devotee of the most sanctimonious type of Pharisaism. He was not unacquainted with Greek learning and art. He embraced the cause of the condemned criminal on Calvary with the distinct feeling that he was making a sacrifice. His "knowledge of Jesus Christ" cost him "the loss of all things." (Phil. 3, 7. 8.) His sensitive heart felt the sneer and haughty scorn that greeted the bearer of the tidings of reconciliation which the death of the Nazarene prophet was supposed to have effected between the angry God and rebel man. (Rom. 1, 16.) He was aware that the miseries attending his apostolate reflected the sufferings of the Redeemer (Gal. 6, 17); yea, that no herald of the atoning sacrifice by which God was appeased once for all time could look for a more favorable reception of his evangelical message from the self-wise and self-righteous world than that which had been accorded him. (2 Tim. 1, 8.) The offense of the cross must be perpetual.

## BOOK REVIEW.

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

1. *WEG DES LEBENS*. Predigten ueber die Episteln des Kirchenjahres von *C. C. Schmidt*. VII and 422 pages. \$2.00.

As in previous contributions to the sermon literature of the American Lutheran Church, we find in this volume the well-known homiletic characteristics of the author exhibited, possibly with even greater distinctness, *viz.*, clarity of thought, precise diction, and forceful application. The principal aim of the sixty-four sermons in this book is expository, and the sermons for this reason reflect the glory of time-honored Lutheran preaching: the immediateness and directness with which the hearer is placed face to face with God, and the resonant tone of authority with which the preacher's utterances are ringing because of his consciousness that he is delivering a message from heaven, whether men hear him or forbear. There is, however, one feature made prominent in these sermons which will prove a great aid to the tyro in preaching from the Epistle pericopes of our Church. Usually the preacher finds the Epistle lessons unmanageable because of the wealth and seeming disparity of the homiletic material contained in them. To reduce the many thoughts of an Epistle to a homiletical unit, to make the parts of the text converge toward one single thought, and to cause the entire text to yield up an aphorism that expresses the gist of the Epistle, this is no easy task. Much can be learned from the author's comprehensive grasp of the contents of his texts, and his power of reduction and unification. Take, for example, one of the difficult Johannine texts, 1 John 3, 13—18, from which the author shows that Brotherly Love is the Criterion of the Spiritual Life, declaring, 1. that this is a fact, 2. that the knowledge of this fact is of the greatest importance to us. The divisions on first sight seem purely mechanical; yet a close inspection of the text reveals the fact that the apostle's argumentation, when fully grasped, leads to this division. Sometimes, as in the sermon from Eph. 4, 22—28, the author leaves his divisions undefined, because of the general wording of his theme ("In what way sincerity in Jesus is to be asserted in the conduct of Christians").—The sermons in this book serve for every Sunday in the ecclesiastical year, except the Twenty-seventh after Trinity. The Sunday before Lent is treated as a Day of Prayer and Humiliation.

2. *JOHN HUS*. A Brief Story of the Life of a Martyr. By *William Dallmann*. 62 pages, with illustrations. 20 cts.

Crammed full of information, tersely told, and nicely discriminating between important and unimportant matters, this booklet will prove one of the delights of the Christmas market to the weary searcher for good literature, and a joy to the Christian reader.

3. *FOURTEEN DAYS IN A MINE.* Vol. VIII of Concordia Pastime Library. Edited by the Juvenile Literature Board. 112 pages. 25 cts.

A worthy enterprise that had ceased for a number of years is taken up again in this volume, which relates Peter Morrison's efforts to be and act as a Christian in an English coal-mining district.

4. *THE PRINCIPLES OF THE REFORMATION.* A doctrinal paper by *Rev. F. H. Eggers*, read before the District Synod of Wisconsin. 33 pages. 12 cts.
5. *SIMON PETER, THE DISCIPLE AND APOSTLE OF THE LORD.* A doctrinal paper (concluded) by *Rev. H. Buegel*, read before the District Synod of North Dakota and Montana. 44 pages. 15 cts.
6. *THE DOCTRINE OF THE FORGIVENESS OF SIN.* A doctrinal paper by *Rev. J. C. Meyer*, read before the District Synod of Minnesota. 27 pages. 12 cts.
7. *DIVINE PRINCIPLES FOR THE CALLING AND PLACING OF PREACHERS AND MISSIONARIES.* A doctrinal paper by *Rev. R. Osthoff*, read before the District Synod of Texas. 46 pages. 15 cts.
8. *CAIN AND ABEL.* By *Rev. E. C. Scheibe*. 19 pages. *RELIGIOUS INDIFFERENCE.* By *Rev. A. Wismar*. 30 pp. Two doctrinal papers read before the Southern District Synod. 15 cts.
9. "*MOSES WROTE CONCERNING ME,*" or, The Principal Prophecies concerning Christ in the Pentateuch. A doctrinal paper by *Rev. Theo. Hanssen*, submitted to the Iowa District Synod. 40 pages. 12 cts.
10. *LUTHERAN ANNUAL, 1916.* 106 pages. 10 cts.
11. *AMERIKANISCHER KALENDER FUER DEUTSCHE LUTHERANER, 1916.* 106 pages. 10 cts.

These household booklets in the homes of a Lutheran of the Synodical Conference have been edited with the same care and filled with the same variety and wealth of good reading-matter that have won favor for their predecessors.

12. *DIE WEIHNACHTSFEIER AM CHRISTABEND.* Mit besonderer Beruecksichtigung der gemischten Schule. Von *W. Greve*. 24 pages. 5 cts. Less in quantities.

This Children's Catechetical and Song Service for Christmas possesses a distinct merit in that it meets the wants of smaller schools where one teacher teaches all grades.

13. *CONCORDIA LESSON HELPS. — CONCORDIA-HILFSMITTEL ZU DEN SONNTAGSSCHULLEKTIONEN.* Vol. I. No. 1. 16 pages each of English and German matter. Published monthly. 50 cts. per annum.

This publication, we take it, is to aid teachers and instructors in our Sunday-schools. It answers this purpose well. It offers glosses

on the text of the lesson, it topically divides the lesson, and by a series of "practical points" emphasizes the doctrinal and moral teachings of the lesson.

14. *CATALOG OF CONCORDIA PUBLISHING HOUSE, 1915 to 1916.* 552 pages.

Considering what it means to issue a bulky trade-list like this when the war in Europe has nearly destroyed all import trade, we cannot but express our appreciation of this informing publication, an indispensable guide to the purchaser of books and materials needed by Lutherans.

*Rudolph Volkening, Publisher, Holland Bldg., St. Louis, Mo.:* —

1. *THE FIRST GOSPEL AND OTHER SERMONS.* With reference to the principal church-seasons. By *Rev. L. Buchheimer.* Vols. I and II. 128 and 129 pages. \$1.50. Each volume separate in paper covers, 75 cts.

In the January issue, 1914, we noted the publication of the first volume of *The First Gospel* in connection with the author's *Faith and Duty.* Each of the two volumes contains 28 sermons; the first division is designed for the season from Advent to Easter, the second for the remainder of the church-year. The texts chosen for these discourses — as a rule, brief, striking utterances — are well adapted to the various seasons of the ecclesiastical year to which the Lutheran churchgoer is habituated. With remarkable force the author knows to lead forth from his text the hidden truth and beauty of the divine teaching, as, for instance, in the sermon for Epiphany from the words in Rev. 21, 16: "I am the Bright and Morning Star," or, along a different line of thought, in the consolatory discourse from the Lord's conversation with Martha (John 11, 28), which is offered for the sixteenth Sunday after Trinity. No truth in these sermons, however, is proclaimed merely for its own sake, and to impress the hearer's intellect. It is a characteristic, we believe, of the author's preaching that he tries to sink each lesson gleaned from his text at once, and in a direct and pointed way, into the life and practise of his hearers. These sermons will be read with profit.

2. *PRAYERS.* Submitted by *Rev. Martin S. Sommer.* Fourth edition, revised. 107 pages. 25 cts. and 50 cts. (gilt), plus 3 cts. postage.

To many of our parishioners this booklet has become what the author hoped it would be, "a companion through life." The thirty-six prayers which it contains answer the average needs of a Christian. The present edition contains a "Sponsor Letter," that is, a letter written to a sponsor by his godchild, and a list of English Christian names with their meaning.

*FARMERS' EDUCATIONAL AND COOPERATIVE UNION OF AMERICA.* Published by *Rev. E. Eckhardt,* Battle Creek, Nebr. 12 pages. 5 cts. Order from the author.

The "Farmers' Union," a secret society of religious character, is here subjected to review and just criticism for its unchristian principles and practises.

**RINGEN UND SINGEN DER DEUTSCHEN HELDEN-  
FLOTTE.** Im Kriegsjahre 1914/15. Published by Success  
Printing Co., St. Louis, Mo. 36 pages. 12 cts.

A chronology of the naval warfare of Germany in the present war from August 4, 1914, to September 29, 1915, and 21 poems on various episodes of this warfare by various authors, represent the contents of this patriotic pamphlet.

**HISTORY OF ST. JOHN'S EVANGELICAL LUTHERAN  
CHURCH.** By Rev. Ernst F. Manske, Pastor, Adrian, Mich.

A condensed account of the history of a settlement of Lutherans seventy years ago in the then village of Adrian, Mich., down to present times is here offered.

*Northwestern Publishing House, Milwaukee, Wis.:—*

1. **WARUM SIND "CHRISTIAN SCIENCE" UND CHRISTENTUM SCHLECHTERDINGS UNVEREINBAR?** A doctrinal paper by Rev. J. Jenny, read before the Synod of Wisconsin and Other States. 26 pages. 5 cts.
2. **PREDIGTEN**, gehalten bei der Eröffnung der Wisconsin-Synode und der Jubelfeier des Northwestern College zu Watertown, Wis., 1915, von Pastor G. E. Bergemann und Pastor Carl Gausewitz. 5 cts.
3. **VERZEICHNIS ALLER LEHRVERHANDLUNGEN**, welche von 1868 bis 1914 in den offiziellen Sitzungen der Ev.-Luth. Synode von Wisconsin u. a. St. vorgenommen worden sind. Arranged by Rev. C. Lescow. 11 pages. 5 cts.

All of these publications possess confessional and doctrinal value to a consistent Lutheran, while the second and third are valuable also for their historical data.

**KURZGEFASSTE GESCHICHTE** der Ev.-Luth. Allgemeinen Synode von Wisconsin, Minnesota, Michigan und andern Staaten. Von Otto Engel, Norwalk, Wis. 26 pages. 10 cts.

This handy and tastefully printed and bound brochure reproduces the section in Neve's *Brief History of the Lutheran Church in America* which relates to the Wisconsin Synod and its affiliated bodies.

*Verlag des Schriftenvereins (E. Klaerner), Zwickau, Sachsen:—*

In nearly every one of our previous issues for the last year we have taken notice of the excellent publications in pamphlet form for use by soldiers at the battle-front. To the publications previously named and recommended we can add:—

1. **DAS SCHLACHTFELD VON SEDAN.** Erinnerungen aus dem Kriegsjahr von D. theol. Geo. Stoeckhardt. 56 pages. 40 Pf.
2. **DURCH NOT UND TOD ZUM SIEGE.** Nr. 5. *Zion, halte deine Treu!* Soldatenpredigt ueber Luk. 12, 48 b von O. Werdermann. 2. Aufl. 14 pages. 10 Pf.—Nr. 6. *Ein sicherer Unterstand.* Predigt ueber Roem. 6, 3—11 von M. Willkomm. 15 pages. 10 Pf.—Nr. 7. *Der Dienst in Gottes Streiterheer.* Predigt ueber Roem. 6, 19—23 von M. Willkomm. 14 pages. 10 Pf.

3. *KRAFT UND TROST IM KRIEGSWETTER.* Nos. 1—4.  
Brief stories for soldiers. Each 8 pages and 5 Pf.

4. *TÄGLICHE ERINNERUNGEN DES TAUFBUNDES.*

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

1. *DEVOTIONAL READINGS FROM LUTHER'S WORKS* for Every Day of the Year. By *Rev. John Sander, L. H. D.* 460 pages. \$1.00.

Of all the attempts that have been made in these days, when we are on the eve of the quadricentennial of the Reformation, to combine Luther's Bible exposition with the short devotional readings which are the custom in every well-regulated Lutheran household, this is beyond question the best. Lenker's almost forgotten "American Luther" has furnished most of the readings in this volume.

2. *THE LITTLE GIRLS OF MISS ELIZA'S.* A Story for Young People by *Jean K. Baird.* 176 pages. 35 cts.

3. *HAPPY HOURS FOR THE LITTLE ONES.* By *Mathilda Roos.* Translated from the Swedish by *C. N. Foss.* 94 pages. 25 cts.

4. *RAMAROW.* A Tale of the Rajahmundry Mission. By *Rev. F. C. Kuder.* 159 pages. 40 cts.

5. *CHRONICLES OF THE SCHOENBERG-COTTA FAMILY.* By *Mrs. Andrew Charles.* 490 pages. 40 cts.

6. *PRISONERS OF HOPE.* A Story of the Faith. By *D. Alcock.* 123 pages. 25 cts.

7. *UNDER THE SHADOW OF HIS WINGS.* Stories from the Gospel. With 23 illustrations. 15 cts.

These six publications take account of the desire for stories and entertaining reading-matter that is manifested especially by the young people in our Church. No. 2 tells the story of a little Swedish girl who loses her mother in an accident in a locality where they are unknown, and the child's identity cannot be established. She is adopted and reared by a kind spinster lady. No. 3 is illustrated, and contains nine short stories with a Swedish background. No. 4 is an illustrated missionary tale. It recounts the events in the life of a ward of the General Council Lutheran Mission in India. Nos. 5 and 6 are reprints from well-known classics. No. 7 is a pictorial life of Jesus, with easy text and good illustrations for young children.

*Lutheran Book Concern, Columbus, O.:—*

1. *SERMONS ON THE CATECHISM.* Vol. I. The Ten Commandments. By *Robert Emory Golladay, A. M.* X and 426 pages. \$1.50.

It is a sound spiritual instinct and a good confessional policy that prompts our Lutheran pastors to magnify the importance of teaching and preaching the plain truths of the Catechism to their parishioners, old and young. We know of no more hopeful sign in-

dicating the healthy development of true Scriptural spirituality and Lutheran consciousness than the aids for teaching the Catechism and the collections of sermons on the Catechism that have appeared in various quarters of the American Lutheran Church in recent years. The author of the present volume dedicates his book "to the United American Lutheran Church of the Future; one in its Faith, one in the Confession of its Faith, one in its Evangelical Polity." There is no better way for achieving this end, devoutly to be wished, than by teaching the Catechism, and making its plain statements the norm of our common faith. — The twenty-eight sermons in this book are prefaced by a passage of Scripture which is related to the catechetical topic to be treated, thus blending even to the eye and ear the authority of the *norma normans* with that of the *norma normata*. The sermons are not dry reiterations of terms of the Catechism, but animated discourses, enlivened by historical references and apt, illustrative anecdotes, and — what pleases most — they are made directly applicable to present-day conditions (*e. g.*, "Modern American Idols," "The Duties of Governors and the Governed," "Way Stations on the Path to Perdition," "The Right of Private Property"). Throughout his book the author points the finger of warning at facts in every-day life in America that are a menace to the purity of faith and conduct of a Lutheran. However, the author will not obtain universal consent to all his statements. We question, *e. g.*, whether Scripture absolutely forbids remarriage to a person who has committed adultery (p. 249). There is a transition that is too sudden from the sovereign God who speaks from Sinai to the God whom to know is life eternal (p. 40). Not that we object to the transition; fact is, we would rather have it at the end of each of the terrible arraignments of human erring and sinning in this book. Only the reader must be prepared for it: we preach the Law only for the Gospel's sake, as matters stand now that the Redeemer is come who is the end of the Law for righteousness to every one that believeth. But we do not wish to be, or even to appear, carping. There is very good, practical material in Rev. Golladay's sermons. We consider them a real enrichment of this department of our Church literature.

2. *THROUGH LUTHER TO LIBERTY*. By Wm. Schmidt and L. H. Schuh. 346 pages. \$1.00.
3. *UNDER THE BANNERS OF THE SNOW KING*. A Story of the Lutheran Hero Gustavus Adolphus. Adapted from the German. By C. B. Gohdes. 221 pages. 30 cts.
4. *A GOOD EXAMPLE*. By Blanche M. Milligan. 69 pp. 15 cts.
5. *TWO YOUNG PATRIOTS*. A Story of the Days of the American Revolution. By Blanche Margaret Milligan. 62 pages. 15 cts.
6. *WAR CANNOT SEVER WHAT THE CROSS UNITES*. A Story of the War. By C. B. Gohdes. 94 pages. 25 cts.

All these publications afford clean, instructive, inspiring reading-matter, especially to our youths. Nos. 2, 3, and 6 we regard as a specially commendable effort at historical story-telling that should be cultivated on a much larger scale by the latent talents in our

Church in this country. No. 4 is a fascicle of three stories for young readers. The two books by this author possess distinct educational value. They treat our youths as responsible human beings, for whom better things must be prepared than the silly, sentimental twaddle of much of our juvenile literature.

*The Lutheran Publication Society, Philadelphia, Pa.:*—

**THE LUTHERAN DOCTRINE OF THE LORD'S SUPPER.** Its Biblical and Scientific Basis. By J. A. Hall, D. D. 53 pages.

Upon the orthodox thesis of the Real Presence and oral reception of the true body and blood of Christ we find foisted in this pamphlet a few irrelevant and grotesque notions that are foreign to the Biblical basis of the doctrine of the Lord's Supper. Chief among these is the modern notion of the redemption of our "corporeal" nature, which necessitates a means whereby the work of Christ can be made to affect our body. This means modern scientific theology imagines to have found in the Lord's Supper, by which the "flesh" in us is made partaker of the great redemption, and seeds of immortality are inserted in our being. The *unio mystica* of the believer with his Lord and the partaking of the consecrated elements, John 6, and the words of institution are not kept apart as much as they should be. The author's view rests on Martensen's view of the Lord's Supper as "the union with Christ, the principle of the sacred marriage of the spirit with nature, which is the ultimate aim of creation." To his authorities the author might have added Sartorius, Hofmann, Thomasius, and Luthardt.

*Wartburg Publishing House, Chicago:*—

1. **PNEUMATOLOGY**, or, The Doctrine of the Work of the Holy Spirit. Outline Notes Based on Luthardt and Krauth by R. F. Weidner, D. D., LL. D. VII and 212 pages. \$1.00.

This is the eighth number in the series of dogmatic text-books which the late Dr. Weidner began publishing after thirty-five years of labor as teacher of dogmatics. The contents of this volume, according to the terminology to which most of our readers have become habituated, come under the head of Soteriology. What Quenstedt has termed *gratia applicatrix*, its method, acts and means, is discussed in this book. Nearly every topic touched upon in this book has been drawn into the controversy on election and conversion that has been carried on in the Lutheran Church of our country for a generation. An American Lutheran student of theology, accordingly, will note with some disappointment the absence of even a historical reference to mooted questions in Soteriology that have arrayed Lutherans against Lutherans in our country. Much that we would have to say in criticism of this book would be directed, not so much against the author, as against his cherished authorities. The elaborate soteriological schemes of our older dogmaticians are an unmitigated *cruz* to the student. The Church should put forth a united effort to introduce a simpler terminology in explaining the various aspects of an act of saving grace on the sinner. The divisions of grace and the progressive acts of grace, as duly classified and labeled by Hollaz, Brochmand, and others, have a confusing effect on a mind that seeks



for a plain understanding of a simple phenomenon, *viz.*, the transfer of a person from a state of wrath to a state of grace. Error may lurk in overdefinition, if it has not necessitated the overdefinition. Also the psychology of soteriological phenomena is made too elaborate in this book, owing to the influence of Delitzsch. The Luthardtian ἐπέχειν is evidenced in the absence of antitheses, or in their being toned down considerably, *e. g.*, a strong antithesis should have been inserted in the chapter on saving grace,—an antithesis that should have exposed Romanism and the Romanizing tendencies in modern Protestantism.—That the position of the dogmaticians quoted does not in every instance harmonize with statements from the Form of Concord, which have also been quoted, we presume, is to be brought by the teacher in his remarks to the class. Commendable features of this work are: 1) the orderly presentation of Scripture proof, followed by the evidence drawn from the Confession, and lastly, the testimony of time-honored teachers of the Church, even though their testimony is worth less in this department of theology than in others; 2) the lucid arrangement of the vast dogmatical material that had to be packed into the less than 200 pages, small octavo, of this volume; 3) the examination questions at the end, which are a great aid to the tyro in dogmatics for conscientious review work.

2. **WARTBURG LESSON HELPS FOR LUTHERAN SUNDAY-SCHOOLS.** By *Prof. M. Rev, D. D.* Primary Department. Vol. I. XV and 147 pages. 50 cts. Intermediate Department. Vol. I. XIV and 158 pages. 50 cts. Junior Department. Vol. I. XIV and 188 pages. 55 cts.

Projected on the approved plan of the concentric lesson, this effort to systematize the work of the Sunday-school, and to eliminate the frantic and haphazard ways of impromptu teaching that often pass as evidence of exceptional religious zeal and devotion, reveals the orderly mind and skilled hand of the experienced pedagog.

3. **THE FIVEFOLD PATHWAY.** A Series of Five Studies on Is. 52, 13—53, 12. By *Walter Krumwiede, D. D.* 62 pages. 10 cts.

These studies of the "Man of Sorrows," we presume, are intended as suggestions to the preacher of the Lenten sermons.

4. **THE EFFICIENT CONGREGATION A WORKING CHURCH.** By *Rev. J. R. E. Hunt.* 28 pages. 5 cts.

This tract deserves to be discussed by pastors and their people. It is suggestive and helpful, even though the author's confirmed antipathy to the parochial school crops out also in this publication.

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

1. **MY CHURCH.** An Illustrated Lutheran Manual Pertaining Principally to the History, Work, and Spirit of the Augustana Synod. Vol. I. Edited by *Ira O. Nothstein.* 128 pages. 25 cts.

A movement has been started with this volume in the interest of the Augustana Synod that deserves the attention of every larger

Lutheran body in this country. It is a synodical annual. It chronicles the leading events in the Swedish Lutheran Synod of America during the year, and exhibits the status of the synod and its various activities. Besides, it contains much valuable and interesting information about such pioneers of Swedish Lutheranism in our country as Dr. Hasselquist, Dr. Norelius, and Dr. Forsander.

2. *OUR FIRST DECADE IN CHINA, 1905—1915.* The Augustana Mission in the Province of Honan. 132 pages. 40 cts.

This is the latest and, as regards external features, the most artistic addition to the collection of Lutheran Foreign Mission Monographs that have appeared during the last five years. It is an inspiring tale of Gospel work and Lutheran endeavor under strange difficulties in Cathay.

*The General Council Publication Board, Philadelphia, Pa.:*—  
*THE LUTHERAN CHURCH ALMANAC FOR 1916.* Edited by  
the Rev. W. M. Kopenhagen, A. M. 242 pages.

Contains the roster of the entire ministry of the Lutheran Church in America and information on the numerical status and church-work of the various synods.

*A. J. Holman Company, Philadelphia, Pa.:*—

*WORKS OF MARTIN LUTHER,* with Introductions and Notes.  
Vol. II. 476 pages.

The work which we delighted in heralding in a previous issue of the THEOLOGICAL QUARTERLY has progressed to the second milestone. The painstaking, critical, and scholarly labor that was bestowed on the first volume appears again in the present volume. Since it is impossible in a brief review to test thoroughly the adequacy and aptness of each and every translation, we confine ourselves, besides reiterating our cordial approval and permanent interest in this worthiest enterprise preparatory to the approaching quadricentennial of the Reformation, to enumerate the rich contents of this volume. The "Treatise concerning the Blessed Sacrament of the Holy and True Body of Christ, and concerning the Brotherhoods," of 1519, and the "Treatise concerning the Ban," of 1520, have been translated by J. J. Schindel, who has also written the Introductions to both treatises and the explanatory notes and references, pp. 8—54. C. M. Jacobs has treated in like manner the "Open Letter to the Christian Nobility," of 1520, pp. 57—164, and the "Brief Explanation of the Ten Commandments, the Creed, and the Lord's Prayer," of 1520,—the oft-quoted "Kurze Form,"—pp. 351—384. From A. T. W. Steinhäuser we have, done after the same method, "The Babylonian Captivity of the Church," of 1520, pp. 167—293; from W. A. Lambert the "Treatise on Christian Liberty" with the letter of Luther to Pope Leo X, of 1520, pp. 297—348, and the treatise of 1522, "That Doctrines of Men are to be Rejected" ("Von Menschenlehren zu meiden"), pp. 429—455, while A. Steimle's offering is "The Eight Wittenberg Sermons," of 1522, pp. 387—425. A good topical Index and List of Scripture References enhance the value of this volume.

We offered a sample of the translation in our former review. To show the character of the Introductions we here reproduce that of Steimle to the "Wittenberg Sermons":—

After the bold utterance of unshaken conviction at the Diet of Worms Luther disappeared from the scene of his activities. In the darkness of night he was taken by the friendly "foe" to the secure hiding-place, where the imperial proscription could not affect him. Thus he entered the Wartburg on May 4, 1521. But the "crowded canvas of the sixteenth century," bereft of its central figure, threatened to become mere portrayal of turbulence and confusion. In Wittenberg and other places the new life of the soul had burst its ancient fetters, and was about to lose its spiritual value in a destructive lateral movement. The inability of the hesitating elector and the helpless Melancthon to stem the tide caused Luther, in utter disregard of personal safety, to return to his beloved city on March 6, 1522, and on Sunday, March 9, and the seven days following, to preach the "Eight Sermons" herewith given, guiding the turbulent waves of popular uprising into the channels marked by faith and love.

During his absence others had heeded the clarion call to lead the Church out of its "Babylonian Captivity," and had put into practise the measures which would carry out the principles he had uttered. The mass was abolished,<sup>1)</sup> monks left the monasteries, some priests took wives, and Communion under both kinds was instituted. With these measures Luther was in sympathy, which is evident from his letters to Melancthon<sup>2)</sup> and to Wenceslaus Link, Staupitz's successor as the Augustinian vicar,<sup>3)</sup> and the treatises *De votis monasticis* and *De abroganda missa privata*.<sup>4)</sup> But these treatises also show that Luther was not fully informed of the disturbances accompanying the new measures. In so critical a time the absence of a great leader was soon manifest. Melancthon, ardent in the beginning, could not hold back the radical procedure of Carlstadt and Zwilling.

Carlstadt, moderate at first in his conduct, nevertheless had sown the seeds, in his teaching, which resulted in the bountiful harvest of disorder. Without Luther's clearness of vision and aptness of speech, he likewise failed to discern the pitfalls which Luther so carefully avoided. "In my opinion, he who partakes only of the bread sins."<sup>5)</sup> "In all things of divine appointment, the divine Law must be taught and observed, even if it cause offense."<sup>6)</sup> "The Gregorian chant keeps the spirit away from God. . . . Organs belong to theatrical exhibitions and princes' palaces."<sup>7)</sup> "That we have images in churches is wrong and contrary to the First Commandment. To have carved and painted idols standing on the altar is even more harmful and devilish."<sup>8)</sup> For his Scripture proof in other places, too, particularly concerning vows, Carlstadt drew largely from

1) The consequent closing of the churches except for preaching services leads Mueller (*Luther und Karlstadt*, p. 52) to see in this the origin of the Protestant custom of closing churches on week-days.

2) August 1, 1521. Enders, *Luthers Briefwechsel*, III, 208.

3) December 20, 1521. Enders, III, 257.

4) Date of both, November, 1521. Both in Weimar Ed., VIII, and in Erl. Ed., Opp. var. arg., VI. The latter also in German (*Vom Missbrauch der Messe*), Erl. Ed., XXVIII.

5) *Twenty-four Theses* (July, 1521). Barge, *Andreas Bodenstein von Karlstadt*, I, 291. Repeated in *De celebratione missae* (October), *ibid.*, 487.

6) *De scandalo et missa* (October or November), *ibid.*, 491.

7) *De cantu Gregoriano disputatio* (1520), *ibid.*, 492.

8) *Von Abtuung der Bilder* (January, 1522), *ibid.*, 387.

the Old Testament. On Christmas Day, 1521, he preached a sermon in which he opposed going to confession before receiving Communion. Attired in his street garb, he then proceeded to celebrate an "evangelical" mass by giving Communion in both kinds to the people, placing the elements directly into their hands. Many of the communicants had not previously confessed, nor observed the prescribed rule of fasting. From a denial of any distinction between clergy and laity, Carlstadt finally progressed to a condemnation of all scholarship and learning as unnecessary to an understanding of the divine Word, since it is given directly from above.<sup>9)</sup>

Without the theological acumen of Carlstadt, and with less restraint, the Augustinian monk Gabriel Zwilling labored in season and out of season for the new order of things. In December, the Zwickau prophets, Niclas Storch, Thomas Drechsel, weavers by trade, and Marcus Stuebner, a former university student, appeared in Wittenberg, claiming direct divine inspiration, and preached the overturn of present conditions. Earlier in the month (December 3) some students and citizens had caused a disturbance in the parish church, and driven off the priests who were saying mass. Soon after, a number of citizens crowded into the council chamber, and demanded of the three councilors who presided over Wittenberg the abolition of the mass by law, the restitution of the cup, and the release of those in custody for causing the tumult of December 3. On Christmas Eve both the parish and the castle churches witnessed scenes of wild disorder. On January 11, the monks, led by Zwilling, destroyed all the altars except one in the convent church, and cast out the images. The city council, in the endeavor to restore order, on January 24, 1522, in full accord with a commission of the university, adopted a "Worthy Ordinance for the Princely City of Wittenberg,"<sup>10)</sup> in which the popular demands were met, and a date was fixed on which the images should be removed from the parish church,—the only one of the four churches of Wittenberg subject to the council's control. But the excited populace did not await the day. Taking the matter into its own hands, it invaded the church, tore images and pictures from the walls, and burned them up.

The council and the university turned to Luther. Immediately after his three-day secret visit to Wittenberg in December, on which he had sensed the unrest in Wittenberg and elsewhere, he issued his *Faithful Exhortation for All Christians to Shun Riot and Rebellion*,<sup>11)</sup> in which he emphasizes the principles reiterated in the "Eight Sermons," the sufficiency of the Word and the duty of dealing gently with the weak. But the time for writing had passed. "Satan had broken into his sheepfold," and had caused such havoc that he could not meet it "by writing."<sup>12)</sup> In spite of the elector's instruction to remain, — the same whose ineffectual measures had failed to avert the storm, — Luther, on March 1, bade farewell to the Wartburg. On his way to Wittenberg, in Borna, on March 5, he wrote the famous letter to the elector,<sup>13)</sup> in which he declared that he desired no protection from the elector. "I come to Wittenberg under much higher protection." He arrived in Wittenberg on Thursday, March 6, and on the following Sunday, March 9, the first Sunday in Lent, he again ascended the pulpit in the parish church. In an interesting report of an eye- and ear-witness — Johann Kessler — we are told that he first gave

9) See Koestlin-Kawerau, *Martin Luther*, I, 485.

10) Published by H. Lietzmann in *Kleine Texte*, No. 21; also in Richter, *Kirchenordnungen*, II, 484.

11) Weimar Ed., VIII, 670 ff. Erl. Ed., XXII, 43 ff.

12) Luther's letter to the elector on March 7. De Wette, II, 138; Weimar Ed., Xc, Introd., xlvii f.

13) Enders, III, 484.

an explanation of the Gospel for the day on the Temptation of Christ (Matt. 4, 1 ff.), after which "he dropped the text and took up the present affair."<sup>14</sup>) This earlier portion of the sermon has not come down to us. It may be that Luther likewise first preached on the Gospel for the day on the following Sunday, and for that reason it is called "a brief summary" (see Sermon No. 8) in the early printed editions, when, in reality, it is longer than that of Saturday (No. 7).

The sermons, delivered in a *vox suavis et sonora*,<sup>15</sup>) produced immediate results. In a letter by Schurf, dated March 15, even before the last of the sermons had been delivered, it is stated that "Gabriel [Zwilling] has confessed that he was wrong." Carlstadt was silenced, the city council made acknowledgment to Luther by substantial gifts, and Wittenberg bowed to law and order.

Luther did not publish these sermons himself. He elaborated the principles here uttered in the treatise, published a few weeks later, *The Reception of Both Kinds in the Sacrament*.<sup>16</sup>) A fragment, covering the thoughts of sermons 1 to 4, and formerly described as a pastoral letter to the Wittenberg congregation, is now held to be a piece of written preparation by Luther for these sermons.<sup>17</sup>)

The notes of a hearer of these sermons furnished the basis for the printed editions. The Wednesday sermon (No. 4, On the Images) was published separately at Augsburg and other places; the eight sermons were published in Augsburg and Mainz. Seven editions of the former and six of the latter are known.

Johann Aurifaber, the publisher of Luther's *Table-talk*, also edited and published these sermons at Eisleben, in 1564. His free amplification of the older text, in an attempt to modernize it, is not an improvement. His considerable additions to Luther's Scripture citations are from Luther's own translation of a later date. Yet for two centuries this edition remained the standard. The Walch Edition was the first again to pay attention to the original text, however, placing the Aurifaber text first. (Walch Ed., XX.) The Erlangen Edition (XXVIII) observes the same order. O. von Gerlach, *Luthers Werke, Auswahl seiner Hauptschriften* (Berlin, 1841), gives only the older text (V); Buchwald, in the Berlin Edition, (I), gives only the Aurifaber text. The Weimar Edition (Xc) places the old text on the upper half of the page, with the Aurifaber recension immediately below. The translation which follows is based on the older text as found in the Weimar Edition, with which the other editions have been compared.

For further discussion see, in addition to the literature mentioned, the biographies of Luther and the Church Histories. Also

Barge's articles in the *Realencyklopaedie*, X, 73 ff., and XXIII, 738 ff.; also Kolde's, IV, 639 ff., and XIII, 556 ff.

Barge, *Fruehprotestantisches Gemeindechristentum in Wittenberg und Orlamuende*, Leipzig, 1909.

Christiani, *Du Luthéranisme au Protestantisme*, Paris, 1911.

Boehmer, *Luther im Lichte der neuere Forschung*, third ed., Leipzig, 1914.

Vedder, *The Reformation in Germany*, New York, 1914.

14) Kessler, *Sabbata*, St. Gallen, 1902. Quoted at length in Weimar Ed., Xc, Introd., lii.

15) Letter of Albert Burer, *Briefwechsel des Beatus Rhenanus*, 303. See also Introd., liii, in Weimar Ed., Xc.

16) Weimar Ed., Xb; Erl. Ed., XXVIII.

17) See Kawerau, *Luthers Rueckkehr von der Wartburg*, 67. Fragment in full in Weimar Ed., Xc, Introd., lv ff., where see also a recently discovered short Latin fragment, which served a similar purpose.

*The Macmillan Company, New York:—*

**A COMMENTARY ON THE HOLY BIBLE.** By various writers. Edited by the *Rev. J. R. Dummelow, M. A.* Queen's College, Cambridge. Complete in one volume. With general articles and maps. CLIII and 1092 pages. \$2.50.

The spirit of the age looks out from every page of this book. To mention a rather mechanical symptom first, there has been assembled and digested for this volume an amount of isagogical and exegetical material that is astonishing. The modern demand for condensed and comprehensive information has been met in a remarkably efficient manner. Time and again the writers betray that they are chafing under a restraint: "The limitations imposed forbid," "This is not the place to discuss," etc., and in similar phrases they quash rising inquiries in the course of their dissertations. Compact information is what they have aimed at, and the inclination to dilate at ease on controverted points is mercilessly suppressed. The publishers emphasize this feature of the book by calling it "the one-volume Bible commentary," and we believe they would stress the article. This method has the advantage of every time- and labor-saving device, and the average reader will not often be disappointed in his search for information by consulting this one-volume commentary of the entire Bible. That it has its disadvantages goes without saying. As in every other book, the reader is at the mercy of the author.—The spirit of the age is critical and skeptical over and against the divine origin of the Bible. This one-volume commentary assumes readers who have followed the "Quellenscheidung" controversy that affects the unity of the Pentateuch, the questions raised as to the originality of Bible accounts by the discovery of the Tel-el-Amarna Tablets, the Code of Hammurabi, and by the Babylonian exploration, the Deutero-Isaiah theory, and, in general, the post-exilic redaction of the books of the Old Testament. In the New Testament a degree of familiarity is assumed with the synoptic problem, the "Ur-Markus" theory, the relation of the Johannine writings to the rest of the New Testament writings, the genuineness of the Pauline epistles, the antilegomena, etc. To the modern Bible-student who is feeling his way through the maze of theories that surround the genesis of particular books of the Bible and of the whole Bible, and who tries to master the bewildering mass of literature that has accumulated around the question of the authenticity of Biblical records, this volume comes as a relief. For it offers able *resumés*, which lucidly state the *pro* and *con* on every important question of this kind that has arisen down to the most recent time. Also such questions as that of the inspiration of the Bible, the divinity of Jesus, and the atonement are treated in separate chapters.—The one-volume commentary reveals a desire to maintain a conservative attitude, and to hold the orthodox position against the negative theology of the age. Perhaps it will be claimed that it fully represents the orthodox evangelical Christianity of our age, because of the many things which it says in defense of the fundamental truths of evangelical Christianity. Nevertheless, the commentary reveals the spirit of the age also by its undue deference to the unproven claims of science. The record of the creation in

Genesis cannot be treated as is suggested in this volume, *viz.*, by regarding the hexaemeron virtually as a poetical fancy. If it has to be admitted that the hypotheses of modern geologists and astronomers have not as yet entered the goal of completeness, why should they be employed, or even recognized, in any interpretation of Bible-records? If a Neptunist or Vulcanist finds rest for his inquiring intellect and peace of mind only in the cosmological theories of his science, he must simply decline the records of Scripture. If any one is fully convinced that Copernicus, or Tycho de Brahe, or Laplace, or Herschel, or Maedler knew more about the stellar world than Joshua, or Job, or the Psalmist, why, of course, these latter have ceased to be authorities for him. We can understand why one might wish to still show a pious regard for them, but we cannot take that respect to mean more than respect for a cherished friend who has departed. — In general, we confess ourselves unable to see the practical value of the distinction between human and divine portions of Scripture in any attempt to define the inspiration of the Bible. In a sense everything in the Bible is human: the entire Bible was written by human agents, for human needs, in human language. It is also human in this sense that it embodies much human knowledge, history, and experience. In another sense, however, there is nothing human in the Bible; *viz.*, when the question is raised, Why did the writers of the various parts of Scripture write what they wrote and as they wrote? the only serviceable answer, which, moreover, will do full justice to the claims of the Bible itself, is that "all Scripture is given by inspiration." Unless it can be shown what the writers wrote because they wanted to, and what, because God wanted them to write, the distinction is not only worthless, but annoying to any serious student of Scripture. — On the view of the atonement which we find advocated in this commentary we have spoken at another place in this issue. — However, we would like to say in conclusion that the analyses offered in this commentary of the contents of the various books of the Bible, the rendering of difficult passages, the remarks regarding the context and the progression of thought, especially in the Hagiographa and the prophets, are very helpful. As between the Old and the New Testament the amount of comment is justly proportioned, about 600 pages having been devoted to the Old and more than 400 pages to the New Testament. Besides the general articles in the introductory part there is a special introduction to the various books.

*Charles Scribner's Sons, New York: —*

*JOHN HUSS* — His Life, Teachings, and Death — after Five Hundred Years. By *David S. Schaff, D. D.* XV and 349 pages.

Hus is a phenomenon in the kingdom of Christ. While the average Christian has had no difficulty in grasping the larger meaning of the life and labors of Bohemia's greatest son to the Church of his generation and of all ages, the scholar has been often perplexed over the problem of adjudging accurately the merits and the demerits in the activities of the Czech martyr. By his able, critical, and, withal, appreciative account which the author in the twelve chapters

of this book has given of Hus and the Hussite movement in the fifteenth century, he has aided both lay-readers and scholars appreciably toward a just estimate of a seeker after evangelical truth and a defender of the same five centuries ago. Dr. Schaff's narrative and digest of the life of Hus, and of the events in the world beyond Hus's horizon that cluster around that life, is the fairest and most satisfactory account that has come to our notice during the quinque-centennial year of Hus's martyrdom. Both the wealth of material and the scholarly manner in which the material is presented in this treatise deserve high praise. It is easily the best "Life of Hus" which the Church possesses.

*Eerdmans-Sevensma Co., Grand Rapids, Mich.:—*

**BIBLICAL ARCHAEOLOGY.** By *L. Berkhof, B.D.* 180 pages. \$1.00.

Owing to the demands made upon the time and strength of teachers and students of theology by other studies, comparatively more important because of their direct bearing on the practical work of the preacher and pastor, the study of Biblical Archaeology is often neglected entirely or treated with a minimum of consideration. Yet it is not only a very interesting, but also a most useful study. To properly understand contemporary conditions in Bible times and Bible lands is a great aid toward the interpretation of Bible accounts. The little handbook here offered is the work of a wise teacher, who has with good judgment collected the essential information regarding the geography of the countries named in the Bible, and regarding the secular and the religious life of the peoples by whom and among whom the events recorded in the Bible were enacted. The best authorities have been consulted for this compilation and digest of more voluminous works, and the peruser of this book will rapidly gather a very respectable amount of helpful information that will render other theological studies easier.

*George H. Doran Co., New York:—*

**THE CONSTRUCTIVE QUARTERLY**, Vol. III, No. 4, contains a number of important articles on phases of the work of unifying the Christian denominations. We mention, in particular, the following: *The Protestant Episcopal Church and Christian Unity*, by William T. Manning; *Nature of Catholicism as it Appears to Protestants*, by H. Mulert; *Uniformity: Federation: Unity*, by the Bishop of Bloemfontein; *Intercommunion*, by D. Macfadyen and T. A. Lacey; *Evangelicalism in the Church of England*, by E. C. Dewick; *A Unifying Theology*, by J. W. Buckham. Two very sensible articles in this number have been called forth by the present war: *War and Missions*, by Joseph Schmidlin, and, *Neutrality of Churches in War against Disease*, by C.-E. A. Winslow.

Dr. phil. Maximilian Josef Rudwin, of Purdue University, sends us advance sheets of his treatise: *Der Teufel in den deutschen geistlichen Spielen des Mittelalters und der Reformationszeit. Ein Bei-*



trag zur Literatur-, Kultur- und Kirchengeschichte Deutschlands," for which the Johns Hopkins Press at Baltimore, Md., receives orders. Price, M. 6.80. — It is a weird panorama that is spread out before the reader in these pages, bristling with verified data, which the forgotten sections of many libraries have been made to yield up to the author's research. It is not a study in demonology, but in German culture: not the devil so much as the mind of medieval German writers is exhibited to the reader. The author holds that a nation reveals characteristic traits not only by the forms which its belief in God assumes, but also by the manner in which it views and depicts the devil.

*J. R. Lauritzen, Knoxville, Tenn.:—*

**THE FOUR GOSPELS OF THE NEW TESTAMENT AND THE PSALMS.** Translated out of the Original Greek and Hebrew by Dr. Martin Luther into the German Language, and Prepared for the English Print. 222 and 123 pages. 50 cts.

We have been unable to discover that this translation really reproduces Luther's German rendering in English.

The Carnegie Foundation for International Peace has sent us its Year Book for 1915, and Robert Bacon's *Plea for Better Relations with Our Latin-American Neighbors*.

*Deichertsche Verlagsbuchhandlung, Leipzig:—*

1. **KURZGEFASSTE KIRCHENGESCHICHTE FUER STUDIERENDE** von Lic. theol. Heinrich Appel. Mit Tabellen und farbigen Karten. Zweite, vollstaendig durchgearbeitete Auflage. XIX and 712 pages.

Despite the disproportionate treatment which the American Lutheran Church has received in this book, — a treatment that is unworthy of the author's ability displayed throughout his book, and practically useless to the readers, — we believe that this *Students' Handbook on Church History* will become a favorite text-book. There is no modern book dealing with the same subject that has been written so directly for beginners in the study of Church History. The logical arrangement of materials, the brief critical remarks, the degrees of emphases indicated in the lettering and print, the tabular views of epochs, and other features, eminently fit this work for the use of students.

2. **DIE WAHRHEIT DES CHRISTUSGLAUBENS** mit einem Anhang ueber die Eigenart des christlichen Gottesglaubens. Von Prof. D. Carl Stange. 126 pages.

We have here an attempt to locate the ultimate basis for the Christian's belief that Jesus is God. This belief is to be attained independently of the authority of the Church, as in Roman Catholicism, and of the Bible, as in Protestantism. The personality of Christ, in particular, the singular sublimity of His ethics, must im-

press men with the grandeur of His person, which towers immeasurably over all men. The modern Christian must experience the same sensations of awe as the contemporaries of Christ in order to become convinced of His divinity.

3. *DIE ANGEFOCHTENEN GRUNDWAHRHEITEN DES APOSTOLIKUMS.* Verteidigt von *Lic. theol. Dr. phil. Hermann Grosch.* VIII and 116 pages.

As to the sincerity of the author's effort to defend, statement for statement, the Apostles' Creed, there can be no doubt, but his method is not so reassuring. The very first attempt which he makes in this treatise, *viz.*, to uphold the declaration "I believe" on philosophical grounds, we believe, is a failure.

4. *TROPFEN AUS STILLLEN WASSERN.* Mitteilungen aus der geistlichen Praxis des Diakonissenhauses Bethanien. Von † *Pastor Gustav Schulze.* Zweite, durchgesehene Auflage von *Volkmar Grosse.* VIII and 289 pages. M. 3.

For all who are interested in the study of the modern deaconess movement in the Church, this book contains very valuable information, and may help to correct false impression while deepening others.

5. *DIE ECHTHEIT DES JOHANNESEVANGELIUMS* mit besonderer Beruecksichtigung der neuesten kritischen Forschungen. Ein Vortrag von *Lic. theol. Heinrich Appel.* 37 pages. 80 Pf.

This is a protest, based on the tradition regarding John's Gospel and on its self-testimony, against the negative criticism that has been directed against the authenticity of the Fourth Gospel by Keim, Weizsaecker, Holtzmann, Spitta, and Wendt.

6. *LEBENSBUECHLEIN.* Ausarbeitungen fuer die Hand der Konfirmanden nach *Prof. D. Steinbeck: Der Konfirmandenunterricht nach Stoffwahl, Charakter und Aufbau.* Ein Hilfsmittel fuer den Unterricht nach diesem Lehrbuch von *Pastor Bettac.* 32 pages. 25 Pf.

This brochure has grown out of a suggestion in Dr. Steinbeck's *Handbook for the Instruction of Catechumens, viz.*, that the principal matters presented to catechumens by the pastor should be condensed for them into a brief dictation, which they may preserve for life. We believe that also in Germany many pastors will content themselves with less than is here asked of catechumens.

7. *DIE THEOLOGIE DER GEGENWART.* VIII. Jahrgang, Heft 5: *Kirchengeschichte seit der Reformation,* by Prof. D. Herm. Jordan, Erlangen; IX. Jahrgang, Heft 4, ditto; Heft 5: *Altes Testament,* by Prof. D. Fritz Wilke, Wien; Heft 6: *Neues Testament,* by Prof. D. G. Wohlenberg, Erlangen. D.