

THEOLOGICAL QUARTERLY.

VOL. XI.

JULY, 1907.

No. 3.

EVIDENCE OF THE RESURRECTION OF THE LORD.

(Concluded.)

Friend and foe alike had been advised of the events which had transpired at Joseph of Arimathea's tomb. We have seen how the news stirred the malignant enemies of Christ and made them reckless and desperate. Also the small circle of the followers of Jesus must have been profoundly moved. An episode related by Luke affords a glimpse of the excitement which had seized the disciples. It may have been past the noon hour of this eventful day when two of the disciples started for a village in the neighborhood called Emmaus. Their conversation as they were walking betrayed agitation. They spoke of the report which the women had brought, and which had been verified by Peter and John, but do not mention the fact that the Lord had appeared to Mary Magdalene and later to her companions. What happened on the way and as they turned in at Emmaus is well known. They speed back to the city with the great news that they have been privileged to see the Lord and to converse with Him. That had been the third manifestation. On entering the place where the eleven and others were gathered, they are met with the report that the Lord had meanwhile appeared also to Simon. This is the only statement which Scripture makes of the fourth appearance, if it is the fourth; for it may have occurred immediately after Peter's visit at the grave, when Cleopas and his companion were just about to start for Emmaus. Cleopas relates not only the fact of the Lord's

BOOK REVIEW.

DIE HERRLICHKEIT GOTTES IN DER NATUR. By *H. Weseloh*,
Pastor of Immanuel Lutheran Congregation at Cleve-
land, O. St. Louis, Mo. Concordia Publishing House.
1906. 172 pp. Price, 50 cts.

Prof. Hugh M. Scott, D. D., of Chicago Theological Seminary in a recent survey¹⁾ of the astonishing development of the various departments of natural philosophy, their great achievements in the past, and their still greater ambitions for the future, remarks very pertinently and seasonably: "Strictly speaking, the work of the scientist is limited to a study of the physical world, to matter and the forces which work through it. When he finds a principle of law, order, intelligence building crystals, framing and coloring flowers, fashioning animals, and man himself, he naturally describes it in terms of physics—he calls it a *nisus formativus*, a *Bildungstrieb*, a

14) Guenther Staupitz was the brother of the well-known John Staupitz, vicar of the order of Augustinian friars. It appears that Guenther had made a loan of 124 guilders Rhenish to the Augustinian monastery at Wittenberg. This loan was secured by a mortgage which the friars gave on a village by the name of Dabrun, which they owned, about four miles to the southeast from Wittenberg. The mortgage was for 2400 guilders. It was on account of this exorbitant usury that a litigation commenced between Guenther and the friars. "This house" in the present letter means the Augustinian monastery.

15) The present letter is imperfectly dated. The date assumed is July 15; for in the letter to Melanchthon which we published in our last issue (THEOL. QUARTERLY XI, 122) Luther mentions Amsdorf's election to the pastorate at Schmoelln, upon which event he congratulates him in the present letter. At the close of the letter to Melanchthon Luther mentions that his arrangements for the dispatch of Melanchthon's letter, which was dated July 13, had miscarried. It is likely that the letter to Amsdorf had been penned when the next opportunity to post the letter to Melanchthon arrived, and that both letters were dispatched at the same time.

1) *Princeton Theol. Rev.* for October, 1906: "Has Scientific Research Disturbed the Basis of Rational Faith?"

creative impulse in nature. Instead of recognizing a personal power and will behind the visible world, he is inclined to endow matter with the qualities necessary to produce all that is. This is no new problem. The study of the world is one thing; the study of its origin is quite another thing. The first pursuit belongs preeminently to science; the second inquiry pertains especially to philosophy and theology." This is warning both the scientist and the theologian against the fallacy of *μετάβασις*. In the book of Pastor Weseloh we have a religious study of objects of nature, the forces that are at work in nature and the laws according to which they work. The author has seen things that Darwin and Buechner, Kant and Lotze have seen, and those things have not upset but strengthened his faith in God and Scripture, and he takes his reader fearlessly into the realms where science is supposed to hold sway exclusively, and where many people think and say the theologian dare not and must not venture. He calls upon Linné, Kerr, the Grays, Buckley, Buffon, Secchi, Howorth, Bell, Humboldt, Du Bois-Reymond, Keppler, Laplace, Sanders, and scores of naturalists, physicists, chemists, astronomers, who are authorities in their respective departments of science, to tell their lay brethren what the retort, the microscope, and the telescope have revealed to them. The contents and the spirit of the book can easily be gathered from a survey of its chapter headings: Hidden Beauty (a study in microscopy), Flowers and Insects, Foliage, Seed-corn, Wonders of the Plant World, Anthracite Coal a Witness of the Power and Provident Care of God, Strange Metamorphoses, the Spider an Expert Builder, the Homely Bee and its Skill, the Despised Rainworm and its Great Importance, the Ant and its Doings, Wonders of the Plant and Animal Cell, the Most Wonderful Machine (a physiological study of the human body), Atmosphere as a Witness of Divine Wisdom and Goodness, Water, the Lord of Day (the sun), Sun Rays, Irrigation, Remarkable Senses and Faculties in the Animal World, a Wonderful Guide (animal instinct), Living in Water, Air Navigators (the birds), a Lesson from Ruminants, the Tides, a Magnificent Phenomenon, the Gulf Stream, Vestiges of the Flood, the Electrician and the Fish, Inanimate Matter and Its Marvels, the World of Stars, More Wonderful than the Telephone (the human ear). In the concluding chapter (God or Chance?) the author pays his respect to Haeckel and arrays him not only against God, but also against common intelligence. The entire book is written in a happy vein. The style is animated, the subjects very interesting, and the authors quoted always speak at their best. It is a magnificent panorama which is spread before the reader in these pages, but nature's marvels are set forth only as the trappings of the Creator. Everywhere the author bows

before God and invites the reader involuntarily to do the same. It is a truly great little book, great on account of the childlike faith with which it approaches subjects which have caused many a perverse heart to scoff and sneer. Happy man who in the midst of the engrossing cares and labors of a large parish has kept alive a sympathetic interest and squeezed out of his busy hours the necessary moments of leisure to write such a book!

THE COMMON SERVICE WITH MUSIC. As Adopted by the Evangelical Lutheran Synod of Missouri and Other States. Harmonized by *Louis Kahmer*, Baltimore, Md., and edited by a committee. American Lutheran Publication Board, Pittsburg, Pa. 80 pages. Price, 35 cts.

This book is a liturgical product of indisputable merit. It reproduces a liturgical gem of our Church. True, the particular arrangement of the details which make up the two orders of service presented in this book is of recent date. "The Common Service" is an American product and had no existence prior to the year 1890 or thereabout. However, its various parts have been in use in the Lutheran churches of Germany and the Scandinavian countries ever since the days of Luther and the Reformers, and the arrangement of these parts in the American form is also sanctioned by a majority of Lutheran liturgies of the age of the Reformation. From a historical point of view the "Common Service" is not an innovation but a repristination. It restores as faithfully as can be desired the order of service according to which our fathers worshiped in Saxony, Swabia, Brandenburg, Pomerania, Denmark, etc. The text of the prayers, introits, versicles, voices the pure doctrine of God's Word. Of the music we are unable to judge. Our colleague, Prof. Fuerbringer, pronounces it good. The typography and binding of the booklet leave nothing to be desired. It is a chaste volume in black and gold, and throughout its pages affects the ancient black letter in its initials and chapter heads. We congratulate the compilers and publishers of this work upon this very pleasing production.

Nevertheless, we entertain some doubt as regards the future success of this publication. The service according to the forms here presented will be lengthened rather unduly. The morning service, in particular, including the communion service, takes up 67 pages in this book. In the majority of our congregations it could not be executed at all without a choir trained to some degree of proficiency. For the average worshiper it is too intricate. We doubt whether an entire congregation can be trained to follow the service intelli-

gently and without annoying perplexities. But even if this were possible, it may still be questioned whether the benefit derived from carrying out this complete order is sufficiently great to justify the effort of learning to master it. The very elaborateness of this service will limit its sphere of usefulness, we are afraid. Our present form, no doubt, is meager; compared with it, the form here presented represents the opposite extreme. To overcome the difficulty we expect to hear that congregations, pastors, and organists will modify the service, each according to his own liturgical taste, or lack of taste, and will thus make the "Common Service," after all, an uncommon service, in more than one respect. Moreover, in such of our congregations as have introduced the English service we should hold it to be highly desirable, if not peremptorily necessary, that the English service should resemble the German as closely as possible in every respect, the outward form not excepted. It is not necessary to mention what everybody knows who has had some experience in the matter, viz., that the period of transition in our congregations from the exclusive use of German to the use of both German and English is frequently rife with misgivings. It would seem the part of wisdom for all who favor English services to avoid even the appearance of attempting an innovation by introducing English preaching. If the English service at once assumes an aspect entirely different from the German, there is danger that the English service will be regarded as an intruder and a foreign element. To circumvent this danger it will be necessary, wherever the forms here offered are adopted, to have the congregation vote its adoption after it has been explained to the members, and not to adopt it so long as even a minority views it with disfavor.—The majority of our congregations which have introduced regular English preaching at their churches have assigned the evening services to this purpose. These congregations will naturally turn to the second order of service in this book, the vesper. This order covers 12 pages. It can be easily learned, and is very beautiful. The service opens with a hymn, the altar service with a versicle, followed by the Gloria Patri; next comes the Psalm, with or without an antiphon, and followed by the Gloria Patri, after that the Lesson, with or without a responsory. The sermon is next in order, after which the offerings are gathered and a hymn is sung. Then follows the Versicle, the Canticle (the Magnificat or the Nunc Dimittis) and Prayer, consisting of the Kyrie and the Lord's Prayer. The Suffrages, the Litany, or other prayers may here be substituted. The service closes with the Collect prefaced by the Salutation, the Benedicamus, the Benediction, and silent prayer.