

THEOLOGICAL MONTHLY.

VOL. II.

JANUARY, 1922.

No. 1.

Schopenhauer's Way of Salvation.

REV. H. C. ENGELBRECHT, Oak Park, Ill.

Speaking from the standpoint of philosophy itself, one must say that modern philosophers are for the most part conceiving their task entirely too narrow. Far from embracing the vast field of human thought and desires, hopes and perplexities, they are limiting themselves to a few isolated problems. Thus the movement recently launched known as Critical Realism¹⁾ has chosen as its sole province epistemology: the problem of knowledge. Prof. J. B. Pratt, who is one of this school, writes:—

“Critical Realism does not pretend to metaphysics. It is perfectly possible to the critical realist to be a panpsychist, a metaphysical dualist, a Platonist, or an ontological idealist of some other type. Only so much of the metaphysical problem need critical realists be agreed upon as is required by the epistemological doctrine which they hold in common.”²⁾

Philosophers of other schools and times have seen larger problems. They have dealt with the origin of things, the relation of the finite and the Infinite, the cause and cure of human sorrows and ills, the whence and why and whither of life. The greatness of Christianity lies also in this, that it alone possesses the key to these fundamental human problems. Philosophers of many climes and times have undertaken to find an answer. Among these was also Arthur Schopenhauer. What problems the world presented to Schopenhauer and how he endeavored to solve them shall be the subject of this paper.

1) Critical Realism is a very recent movement represented by Profs. D. Drake of Vassar College, A. O. Lovejoy of Johns Hopkins U., J. B. Pratt of Williams College, A. K. Rogers of Yale U., Geo. Santayana of Harvard U., R. W. Sellars of Michigan U., and C. A. Strong of Columbia U. They have joined in publishing a volume which they call *Essays in Critical Realism*. 1920.

2) *Essays in Critical Realism*, p. 109.

BOOK REVIEW.

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

Proceedings of the Twenty-seventh Convention of the Southern District. 16 pages, $5\frac{3}{4} \times 8\frac{3}{4}$. 8 cts.

Proceedings of the First Convention of the Colorado District. 64 pages, $5\frac{3}{4} \times 8\frac{3}{4}$. 30 cts.

Verhandlungen der neunundvierzigsten Jahresversammlung des Oestlichen Distrikts. 72 pages, $5\frac{3}{4} \times 8\frac{3}{4}$. 33 cts.

Verhandlungen der dritten Jahresversammlung des Nord-Wisconsin-Distrikts. 23 pages, $5\frac{3}{4} \times 8\frac{3}{4}$. 13 cts.

Verhandlungen der zehnten Versammlung des Atlantischen Distrikts. 47 pages, $5\frac{3}{4} \times 8\frac{3}{4}$. 23 cts.

The Proceedings of a new district, the *Colorado District*, have entered the list of our Synodical Reports. The report shows that the new District conducts its meetings along the line of our other Districts, as has been customary since the organization of Synod, nearly seventy-five years ago. A doctrinal paper on "Die seligmachende Gnade Gottes" (Saving Grace) by Pastor Theo. Hoyer has been printed. Doctrinal discussions should always be given due consideration at our synodical conventions. Since our Synod has grown to be a very large body, its business matters have become so many and so varied that there is danger that these will crowd out the doctrinal discussions at the conventions. God help us to ward off this danger; for if our Church shall continue to do her work in accordance with the Master's will, our church structure must be built upon the doctrinal foundation of the Scriptures. Often much unnecessary time is consumed in the discussion of business matters. We must learn to transact our business in a businesslike way. Especially is much time lost in the opening sessions. Without a good chairman, who systematically arranges the business program, who understands governing a convention by approved parliamentary practise, and who knows how to save time without cutting off necessary discussions on important matters, a convention cannot work well and will lose much valuable time.—The following resolution was adopted by the Colorado District: "To commemorate the fiftieth anniversary of sound

Lutheranism in the State of Colorado and also the seventy-fifth anniversary of our Synod in connection with our District convention next year (1922)."

The Proceedings of the *Eastern District* prints a German paper on "Der Hausgottesdienst" (The Family Altar) by Pastor J. Sohn. The essayist deplores that the family altar is not found in all our Christian homes, and gives the reasons why it should be reared and maintained in every home. He could, however, not finish the reading of his paper, because, as a note of the secretary says, a lively discussion on the subject consumed much time, and many pressing business matters demanded that the reading of the essay be discontinued. The Lord willing, the remaining portion will be read at the next convention.

The Proceedings of the *North Wisconsin District* omits the doctrinal paper, because it was ordered printed in a separate issue, the District promising to pay for a thousand copies. We reviewed it in the November issue (page 348).

The Proceedings of the *Atlantic District* contains a paper on "Die Kindertaufe" (Infant Baptism) by Dr. J. N. H. Jahm. He proves the practise of Infant Baptism from Scriptures and from history and the value of Baptism as a means of grace.

All the printed reports contain the usual business transactions, mission-reports, etc.

An essay on the "Office of a Bishop," which was written by the sainted Pastor J. F. Reinhardt, was prepared for the convention of the *Southern District* and read by Pastor H. Reuter. It is not contained in the printed Proceedings. FRITZ.

Kinder- und Jugendliteratur. Juvenile Literature. With complete index. Reprinted from the Catalog of Concordia Publishing House 1921-1922, pp. 469-531. Free for the asking.

In a foreword the Juvenile Literature Committee says: "In its report to the Detroit Convention of 1920 the Juvenile Literature Board announced its intention to select, from its list of approved juveniles, libraries for parochial schools, Sunday-schools, and young people's societies, graded in price from \$25 to \$100. These libraries, it was thought, would prove a great convenience to the buying public, since the task of the individual pastor, teacher, or committee of selecting from our growing list of titles the books suitable for a school or society would thereby be reduced to the making of a choice between the various libraries recommended by the Literature Board.

"The synodical committee which prepared the resolutions on juvenile matters approved of the suggestion, and urged pastors and congregations to cooperate in the purchase of such libraries. This recommendation was approved by Synod. The Juvenile Literature Board herewith offers, to begin with, five such libraries."

Many books are listed in the catalog, in addition to the library collections; they can all be purchased separately. They are graded for the various ages of children. Solomon says: "Of making many books there is no end." This is especially true in our day, when the printing-press has

flooded the book market with all kinds of books, good and bad. What shall the young read? This problem has been solved by the time-consuming and painstaking labors of our Juvenile Literature Board. Books for all ages and intelligence by many authors and on various subjects—biography, natural science, travels, literature, prose and poetry, history and fiction—are here offered in German and in English. Pastors and teachers ought to have this list, study it, and recommend the books to the children of their churches and schools.

FRTZ.

Outlines for the Study of Bible History in the Upper Grades, with the Bible as Text-Book. Compiled by *R. A. Mangelsdorf*. 4 pages. Single copies, 4 cts.; per dozen, 30 cts.; per hundred, \$2.00, plus postage.

Every Christian ought to know his Bible. This being true, the children ought to be made thoroughly acquainted with the Bible in our Christian schools. If we hold that the Christian should later in life read his Bible daily, then the child at school ought to be taught this, not only by precept, but by the actual handling and studying of the Bible. In the upper grades the Bible may well—we believe that it should—be used as a text-book instead of the usual "Bible Histories." This is the purpose of Mr. Mangelsdorf's outline-course of Bible study. We believe that he has rendered a service to the pastors and teachers of our schools, not only by emphasizing the use of the Bible in the schoolroom, but also by supplying the material for a two-years' course.

FRTZ.

Faith-Cure. The Practise Sometimes Miscalled "Divine Healing." A Study of Its Methods and an Appraisal of Its Claims. *Th. Graebner*. Concordia Seminary, St. Louis, Mo. 36 pages, 5¼×7½. 10 cts.

This tract was originally published in the *Lutheran Witness* in a series of articles. These so thoroughly covered the ground and were so well written that our Publishing House was requested to get them out in tract form for general distribution and for reference in later years when our pastors and people, again confronted by the faith-cure problem, will desire to have such a treatise at hand. And why not put a tract like this into the hands of our Bible classes and young people's societies for reading and for discussion? "An ounce of prevention is worth a pound of cure." "To be forewarned is to be forearmed." Enough said!

FRTZ.

Concordia Seminary Stationery Co., St. Louis:—

The Pastor as Student and Literary Worker. Lectures delivered at Concordia Seminary, St. Louis, by *Th. Graebner*. Cloth. 154 pages, 5¾×8¼. \$1.60. Order from Concordia Seminary Stationery Co., Concordia Seminary, St. Louis.*

"These lectures," says the author in his prefatory note, "were delivered to the students of Concordia Seminary at various times since 1916. . . . Attendance on these lectures was not obligatory, and the author will long

* Cash with order. Those unable to remit at once may order from author.

remember the interest which the class manifested to the end of the course. Mainly at their request these lectures are now given to the printer."

The author originally published this book for the use of his students at the Seminary, but upon urgent request he gave permission that it be sold in the open market. We are pleased to give it space in our review columns. The book is the result of years of labor and experience, was written for a specific purpose, and supplies a real need. It is immensely practical throughout. Many a pastor will perhaps find himself well represented in "Hans Dampf" in the prolog, and no doubt will profit by the author's friendly advice. The book has three parts: "Scholarship," "The Preacher as Student," "The Mechanics of Authorship." The chapters on scholarship, the theological library, books, reading courses, and filing systems, together with many other subjects, make very profitable reading. From the long list of subjects we quote the following: Efficiency through knowledge, reading with a purpose, the art of rapid reading, relative value of culture, love of books and its perils, university learning, Christian scholarship defined, the best commentaries, best church histories, conference library, a suggested \$100 library, how to keep the mind young, value of system, study of English, novel-reading, how to read periodicals and what to do with them when read, the vertical file, *index rerum*, acquiring a vocabulary, writing for the newspaper, gathering material, preparing the manuscript for the printer.

Our young pastors will do well to purchase this book, and the older pastors need not disdain it. FRITZ.

Ueber die Kindertaufe. *Pastor Th. Reuter.* Zwickau (Sachsen). Verlag des Schriftenvereins (C. Klaerner), 1921. 38 pages, 5¼×8¾. 20 cts.

A subject which is of the greatest interest not only to every Christian, but also to pastors, especially where they must meet representatives of the Reformed sects, is here treated by Pastor Reuter of the Saxon Free Church. We have rarely seen the argument for the antiquity and Scriptural basis of infant baptism brought out with such force and so convincingly as here. The author makes good his thesis that Holy Baptism is the means of grace ordained by God for bringing children to faith and salvation. GRAEBNER.

Lutheran Book Concern, Columbus, O.:—

The Lord Thy Healer. A Book of Devotion for the Use of Pastors when Visiting the Sick. *Rev. J. Sheatsley.* Cloth. 270 pages, 4½×6½. \$1.50. Order from Concordia Publishing House, St. Louis, Mo.

This handy and helpful companion of the pastor on his sick calls is divided into six parts: Practical Suggestions for the Pastor before Calling upon the Distressed; Lessons for the Bodily Sick; Lessons for the Spiritually Sick; General Lessons; Lessons Adapted to the Church Festivals; and a form each for Emergency Baptism and for the Communion of the Sick. Each devotional exercise, grouped under a fitting title, is introduced by carefully selected Scripture-readings, which are followed by a stanza of some well-known hymn, a general exposition of the Scripture-passages, and a prayer in accord with the texts. In selecting the texts the author has provided for every case of bodily and spiritual distress, so that the pastor

has at his disposal an excellent collection of precious Bible-truths easily applied to the afflicted. Both the plan and the contents of this book recommend it to the busy and conscientious *Seelenhirte* who is looking for new suggestions in applying the old lessons of God's Word. MUELLER.

Augustana Book Concern, Rock Island, Ill.:—

The Missionary Calendar of the Augustana Foreign Missionary Society. Vol. I. Edited by the Educational Committee of the Augustana Foreign Missionary Society. 144 pages, 5×7½. 65 cts.

This well-printed booklet, the first of a projected series to be published by the Foreign Mission Society of the Swedish Synod, contains brief essays on many mission-topics. The half-tone illustrations are excellent.

GRAEBNER.

The Sunday-school Times Co., Philadelphia, Pa.:—

Amurru. The Home of the Northern Semites. *Albert T. Clay, Ph. D.* 217 pages, 6×8¾. \$1.25.

In the subtitle this book announces itself as "a study showing that the religion and culture of Israel are not of Babylonian origin." It is high-powered scientific polemics directed against the school of critics known generally as the Pan-Babylonian or Astral-mythological School. Professor Clay's introductory remarks contain a summary of the Pan-Babylonian position. Professor Winckler, of Berlin, believes that the patriarchs, as well as Saul and David, are mythological personages, that Abraham was a moon-god (the 318 men who were his allies being the 318 days of the year when the moon is visible), that Jacob, too, was a lunar deity. Professor Zimmern, of Leipzig, identified Jehovah with Marduk, and later Marduk with Christ. "Ashurbanipal, as a 'penitent expiator,' gave rise to the story of His weeping over Jerusalem and His agony in the garden." Dr. Alfred Jeremias, of Leipzig, holds that the twelve sons of Jacob represent signs of the zodiac. Professor Jensen, of Marburg, finds the origin of the Biblical characters of Abraham down to Christ, including John the Baptist, in this Babylonian collection of sun-myths. The gospels he calls "Mythographs." Pan-Babylonianism has off-shoots in England and America, nourished especially through Gunkel's commentaries, and it is Dr. Clay's purpose to examine the foundation of the structure. He challenges the entire position of the critics, asserting that there is not only an utter lack of data upon which these astral theories rest, nor an iota of evidence to discredit the story of Israel's origin, but that the inhabitants of Western Asia in Abraham's time are represented by the critics as uncivilized nomads simply because "their theories demand such conclusions."

The Pan-Babylonian premise is that the Semites originated in Babylonia and later settled in Syria, and that for this reason Babylonian myths must be discoverable in the religion of the Old Testament. Those who refuse to accept this position are accused by Gunkel of being "possessed with anxious piety in a sad combination with a pitiful lack of culture."

Dr. Clay now proceeds to throw the cold light of archeological study on the Pan-Babylonian assumption. He proceeds to show that neither in Babylonia nor in Palestine do the excavations show any Babylonian in-

fluence in the early period of Israelitish history. Launching into his subject proper, he demonstrates that "an ancient Semitic people, with a not inconsiderable civilization, lived in Amurru prior to the time of Abraham." Amurru is the land of the Amorites, which includes Palestine and Syria. The various myths which the critics regard as importations from Babylon are next taken up. One chapter is devoted to the Creation Story and evidence presented to show that in the Babylonian account there is a Semitic tradition coming from the West (and not in reverse order), and a Sumerian myth, united into one cosmology. The Sabbath is regarded by some writers as "essentially of Babylonian origin." Dr. Clay proves that the Babylonians did not observe a day in every seven, and that the Babylonian *shabattum* was the fifteenth day of each month and not the Hebrew Sabbath. The Deluge Story, from internal and etymological evidence, is connected with a West Semitic (Amurru) narrative, which is parent also to the Babylonian version.

So far the arguments of Dr. Clay can be readily followed by the layman in Assyriology. Part two of the book is devoted to a detailed, sometimes highly technical, linguistic discussion of the thesis that the Semitic Babylonians were originally Western Semites, and that, hence, the religion and culture of Israel are not of Babylonian origin. There are appendices devoted to the identification of Ur of the Chaldees, the etymology of "Jerusalem" and of "Sargon," and the pronunciation of "Yahweh."

The book reveals a conservative scientific spirit, a great mastery of philological and archeological detail, and a fine honesty, which is especially evident in the treatment of identifications which speak for the author's main contention.

What Do the Prophets Say? *C. I. Scofield, D. D.* 188 pages, 5×7½.

The author says page 79: "The present age, in other words, is a *parenthesis* in the prophetic order, and was hidden from the Old Testament prophets. They saw 'the sufferings of Christ and the glories that should follow' confused in one horizon (1 Pet. 1, 10—12)." If this thought had been consistently followed out, and the perspective of prophecy recognized, which in countless instances views future events without reference to the intervals of time, this book would have supplied a different answer to the question on its title-page. Considered in detail, its propositions are tenable only if the principle of context is consistently violated. Of this there are numerous instances in every chapter. That the Church of Christ stands in no relation to the "Day of the Lord" (distinguished from the "Day of Christ" by Dispensationalists) is proved by pointing to texts which call that day "a day of darkness and not light," whereas the believers are termed "sons of light," not of darkness (1 Thess. 5, 1—8)! The Day of the Lord is a "day of wrath"; but "God hath not appointed us to wrath" (1 Thess. 5, 9)! Aside from other considerations, the context (chapter 4), which identifies the Day of the Lord with the final salvation of believers, should have prevented this separation of elements which plainly refer to the same event. By a similar *tour de force* Rom. 8, 18—23 and even Heb. 2, 1—13 and the letters to the seven churches, Rev. 2 ff., are referred to the millennium. With a complete ignoring of the context, Acts 15, 16, 17

(cf. Amos 9, 11) is referred to the millennial age (pp. 48, 174). That the "great tribulation" is "never mentioned in connection with the first resurrection" is an assertion based on the chiliastic distinction between the first and second resurrection, and is moreover contradicted by a comparison of Matt. 24, 21 (the "tribulation") with v. 44 and chap. 25, 31, passages which can be understood only if the resurrection of all the dead is understood to precede the judgment there described. The interpretation of the Gog and Magog passages in Ezekiel and Revelation, as prophecies of an invasion of the Holy Land under Russian leadership (p. 157), is based on the discredited etymology of A. C. Gaebelein and J. M. Gray. The "rapture" of the Church, caught up "to meet the Lord in the air" (1 Thess. 4, 14—17), is placed before the "tribulation" (p. 165), once more in contradiction to the context, which leaves no room for a subsequent tribulation of the saints (Matt. 24) or of the nations, of which none will escape (1 Thess. 5, 3). Finally, the picture (p. 168) of the millennium as an age in which the "inflexible demand for a just dealing will be enforced by a resistless power," — Ps. 72 is here referred to the millennial age! — when converts will "become innumerable," is repugnant to the Christian conception of Christ's rule, whether of the Church or of the nations, and contradicts the very spirit of the Gospel.

The Coming Day. *Ford C. Ottman.* 79 pages, 4×6.

Another book on the second coming of Christ written from the dispensationalist standpoint. That the phrase "Day of the Lord" refers to a period still future at the present time is a proposition which cannot be upheld, since the Gospel-age is undoubtedly referred to by this term in such passages as Joel 3, 28 ff. Elsewhere the expression refers not to a period at all, but to the Day of Judgment, both usages sometimes running through the same context. Yet on the assumption that the "Day of the Lord" is a period still future the entire dispensationalist doctrine is built up (p. 50). The violation of exegesis by which such results are obtained is realized when one sees Ps. 2 quoted (pp. 54, 64) as a reference to the millennium. Rev. Ottman's book is a convenient summary of the chiliastic doctrine as developed by the dispensationalists.

Die Welt des Jenseits. *Blicke in das Reich der Geister.* Herausgegeben von *D. Martin Hennig.* 1920. Agentur des Rauhen Hauses, Verlag Hamburg 26. 112 pages, 5×7.

This fascinating little brochure treats heaven and hell, communion with the dead, and relative subjects, touching the field of the occult at many points. There is a wealth of information and of suggestion in these chapters. The consonance of eternal punishment with divine love, the unsolved riddles of occultism (levitation), the meaning of Saul's visit to the witch of Endor, Plato's doctrine of the transmigration, the effect of the transmigration doctrine on the mind of Asia, Eddyism, Schopenhauer, Wagner's music, dreams and somnambulism, clairvoyance, clairvoyance as related to Roentgen-rays and radium, — these and other subjects are treated, sometimes in detail, sometimes sketchily, never uninterestingly. The position of the editor (the chapters are by various authors) is that of a conservative Christian.

GRAEBNER.