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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren. — *Luther*.

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24.*

If the trumpet give an uncertain sound, who shall prepare himself to the battle?
1 Cor. 14, 8.

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zu sprechen gehabt, und das war nicht selten der Fall; denn es gab einen harten Kampf mit einigen älteren Missionaren, die an das alte arabische Suaheli sich gewöhnt hatten und möglichst viel davon in die neue Übersetzung hinüberretten wollten, während ich radikal mit den alten arabisch-islamitischen Bezeichnungen für ausgesprochen christliche Gedanken brechen wollte, also das Ziel verfolgte, das Suaheli durch die Entarabisierung gewissermaßen wieder zu afrikanisieren. Die mitarbeitenden Eingebornen haben sich sämtlich auf die Seite der Gegner des alten arabischen Suaheli gestellt, und ihrer verständigen und fleißigen Mitarbeit haben wir es nächst Gott zu danken, daß aus all dem heißen Ringen eine Übersetzung hervorgegangen ist, durch die nicht mehr der die Wahrheit verfälschende islamitische Geist, sondern der Geist unsers Herrn weht, der alles neu macht. Ist es auch nicht in jedem einzelnen Falle gelungen, die arabischen Worte durch echt afrikanische zu ersetzen, so ist doch der eingeschlagene Weg, den schon Klamroth, wenn auch etwas zaghaft, betreten hatte, sicher der richtige; denn er erlöst unser afrikanisches Christenvolk aus der unheilvollen Gebundenheit an die islamitische Gedankenwelt. So erklärte mir der schwarze P. Martin Ganisha in Dar es Salaam nach dem Lesen der neuen Übersetzung des Römerbriefs: „Jetzt erst fange ich an zu verstehen, was Paulus uns zu sagen hat.“ So hat wohl der Berliner Professor Westermann recht, wenn er in dieser Übersetzung einen wesentlichen Fortschritt unsers Dienstes an Afrika sieht. Geht die Übersetzung im einzelnen auch weit über Klamroth hinaus, so weicht sie doch nirgends von dem von ihm gewiesenen Wege ab und hat so das Klamroth'sche Erbe, wenn es äußerlich auch eine wesentlich veränderte Gestalt erhalten hat, nur für die neue Zeit, die in Afrika angebrochen ist, nutzbar und fruchtbringend gemacht.“

F. F.

Book Review. — Literatur.

Biblia Hebraica, adjuvantibus A. Alt, G. Beer, J. A. Bever, F. Buhl, J. Hempel, F. Horst, M. Loehr, O. Procksch, G. Quell, W. Rudolph, cooperante A. Sperber, edidit Rud. Kittel. Textum Masoreticum curavit P. Kahle. ספר תהלים, *Liber Psalmorum*, praeparavit F. Buhl. Editio tertia, denuo elaborata. Privilegierte Württembergische Bibelanstalt, Stuttgart. 1930. 127 Seiten 6½ × 9½.

Dies ist nun schon ein weiteres Heft in der vorzüglichen Ausgabe der hebräischen Bibel von Kittel. Wir können nur wiederholen, was wir in dieser Zeitschrift in der Mainnummer, S. 392, schon gesagt haben. Es ist die schönste und beste hebräische Bibel, die auf dem Markt ist, und obwohl der Begründer und Leiter des Unternehmens, Prof. Dr. Rud. Kittel, am 20. Oktober 1929 gestorben ist (siehe Februarnummer dieser Zeitschrift, S. 153), so wird doch die Arbeit ohne Störung und unnötigen Aufenthalt vorwärtsgehen. Kittel hatte die Drucklegung dieses Heftes bis zur Hälfte durchgeführt; für den Rest des Heftes hat Alt die Geschäfte des Herausgebers übernommen. Der Bearbeiter dieses Teils der Psalmen ist der bekannte Hebraist F. Buhl, früher in Leipzig, jetzt in Kopenhagen, der Herausgeber der neueren Ausgaben des hebräischen Wörterbuchs von Gesenius. Man muß die Hefte genau ansehen und gebrauchen, um eine Vorstellung von der exakten Kleinarbeit, die eben bei einer hebräischen Bibel nötig und unvermeidlich ist, zu bekommen.

L. F ü r b r i n g e r.

Novum Testamentum Graece cum apparatu critico curavit Dr. Eberhard Nestle; novis curis elaboravit Erwin Nestle. Editio quarta decima. Privilegierte Württembergische Bibelanstalt, Stuttgart. 1930. 662 Seiten 4×6, in Leinwand mit Goldtitel gebunden.

Die handliche Ausgabe des griechischen Neuen Testaments von dem verstorbenen Gelehrten Eberhard Nestle ist so weit verbreitet, daß sie nicht nur innerhalb zweiunddreißig Jahren vierzehn Auflagen erlebt hat, sondern auch wegen ihrer internationalen Verbreitung eine lateinisch geschriebene Einleitung hat, da diese allgemeine Gelehrtensprache am besten dem Zwecke der Erläuterung aller Einzelheiten dient. Aber nicht so bekannt ist, daß nach dem Tode Nestles sein auf demselben Gebiete arbeitender und ebenso besonnener, fleißiger und tüchtiger Sohn im Jahre 1927 eine neue Auflage mit vermehrtem kritischem Material herausgegeben hat, von der in diesem Jahre schon wieder eine neue Ausgabe erschienen ist, die vierzehnte, in der auch dieser Gelehrte zeigt, wie unermüdllich er ist in der Verbesserung und Vervollständigung des kritischen Apparats, indem er besonders die neuerdings erschienenen Werke von Sanday-Turner und W. Kraft über den neutestamentlichen Text und die Evangelienzitate des Kirchenvaters Irenäus verwertet hat. Es ist nicht nötig, noch etwas zum Lobe der Nestleschen Ausgabe des Neuen Testaments zu sagen. Wir überzeugten uns bei einem Besuch mehrerer östlichen Anstalten, wie auch in ganz andern Kreisen diese Ausgabe geschätzt und gebraucht wird. Es ist und bleibt eben im allgemeinen die beste, schönste und zugleich billigste Handausgabe des griechischen Neuen Testaments der Gegenwart.

V. F ü r b r i n g e r.

The Book of Isaiah (Chapters I—XXXIX) in the Light of the Assyrian Monuments. By Charles Boufflower, M. A. The Macmillan Company, New York. 264 pages, 5½×8¾, including Index. Price, \$6.50.

This unique book, written by the late vicar of Terling, Essex, was published under the auspices of the Society for Promoting Christian Knowledge, London, England. The author is favorably known for his book *In and Around the Book of Daniel*, in which he throws light upon the many moot questions raised by the content of that book. The present volume is a still more complete defense of divine truth as stated in an Old Testament book. It is not a commentary, but it is invaluable for the exegete who is wrestling with the historical problems which the first thirty-nine chapters of Isaiah's prophecy present. The object of the author was to throw all possible light on these chapters by comparing their contents with the results of the many recent excavations, chiefly in Babylonia and Assyria, the decipherment of cuneiform inscriptions, and the abundant research work carried on by English, French, American, and German scholars. Broadly stated, the excavations prove — what Christian exegetes have long ago believed on the basis of Scriptural affirmation — that also the historical statements of Isaiah are literally true. Chapter after chapter the author follows the divine prophecies and views them in the light of contemporaneous events as these are portrayed in the excavated monuments. The result is, on the whole, most inspiring. The monuments support the prophetic statements so remarkably that one's faith in the Holy Scriptures is greatly strengthened by this amazing external evidence. The author's research has been profound and exhaustive. He has not overlooked a single

fact that might be helpful in illumining the passages in question and giving them new importance, new force, new vividness, new majesty and beauty. That does not mean that the author is everywhere right in interpreting the Scriptures. He holds, for example, that the Immanuel prophesied to Ahaz was the prophet's own son and that the maiden who became His mother was the prophet's second wife. Of course, this Immanuel he regards as typical of the Prince of Peace who was to be born at some future time. But even so the interpretation is wrong, since St. Matthew, by inspiration of the Holy Ghost, assures us that we have here a direct prophecy of the Messiah. We cite this only as one of the instances where the author fails to do justice to the sacred text. Yet, in spite of these faults, it is hard to see how even the believing student of Isaiah can ignore the vast amount of material which the author, with painstaking care, has treasured up in his great *opus*. J. T. MUELLER.

The Second Epistle of Paul to the Corinthians. By *Charles E. Erdman*. The Westminster Press, Philadelphia. 123 pages, 4¾ × 7. Cloth with gilt lettering. Price, \$1.00.

Dr. C. R. Erdman is Professor of Practical Theology at Princeton Theological Seminary and pastor of the First Presbyterian Church, Princeton, N. J. In spite of his many tasks he has devoted his spare time for a number of years to writing and publishing popular expositions on the books of the New Testament. The present volume is the tenth of this series, the others being on the four gospels, Acts, Romans, First Corinthians, the Pastoral Epistles, and the General Epistles. These little books have won for themselves many friends, for they endeavor to expound to the reader in simple, concise, and beautiful language the great thoughts of the sacred text. The exegesis is devotional and practical; it shows that the author has studied with great care, not only the text, but also the works of both the older and the more recent scholars of the New Testament. Controversial matters are left out entirely, and the writer steers clear of the vagaries of the higher critics. The reviewer regrets that the doctrinal part of the epistle has not been given more prominence. Nevertheless, in spite of this and other faults which may attach to the book, the reviewer, though not subscribing to all historical and exegetical statements, has found pleasure in the perusal of the exposition and has derived from it benefit for a greater appreciation of Paul's Second Epistle to the Corinthians. J. T. MUELLER.

Die Entwicklung der Eschatologie, von Schleiermacher bis zur Gegenwart. Von Lic. *Wili Disner*. Druck und Verlag von C. Bertelsmann in Gütersloh. 1929. 116 Seiten 6 × 9. Preis: Geheftet, M. 3.80; gebunden, M. 5.00.

Dies ist ein wertvoller Beitrag zur Dogmengeschichte dieses Gebiets. Die der Studie zugrunde liegende Klassifizierung der modernen Theologen kann auch manchem gute Dienste leisten. Es werden die von Schleiermacher abstammenden oder beeinflussten Gruppen behandelt, die spekulativ-kritische Theologie (Vipfius, Ritschl, Hase, Tröltzsch usw.), die Vermittlungstheologie (Nitzsch, Tholuck, Gerlach, Dorner usw.), Konfessionalismus, Erlanger Theologie (Hofmann, Frank, Luthardt, Kliefoth, Delitzsch, C. Stange, Althaus) und die Modernpositiven, „die theologiegeschichtlich einmal dem bekennnistreuen Luthertum angehören (?), zum

andern in der Lebensarbeit Ritschls einen Entwicklungsfaktor sehen, der nicht mehr zu übersehen ist" (Kaftan, Seeberg, Lemme, Häring, Dunkmann); ferner Biblizismus und Repristinatio (Hengstenberg, Böschel, Lange, Cremer, Kähler usw.); endlich Blumhardt und die dialektische Theologie (Thurnehsen, Barth, Brunner). Für eigentliche Schrifttheologie gibt es keine Rubrik. „Die Eschatologie des letzten Jahrhunderts (wie ja im Grunde auch die gesamte dogmatische Arbeit) nährt sich aus drei Quellen: der Schrift, der lebendig-religiösen Erfahrung, der systematischen Besinnung (dem systematischen Denken).“ Der Verfasser wagt nicht zu entscheiden, „welcher der drei Quellen bei den unleugbaren Fehlern aller drei Methoden der Vorzug zu geben wäre“. Der Biblizismus „erkennt nach dem Verfasser die Bibel an als U r k u n d e der Offenbarung und als N o r m dogmatischer Aussagen; ihm gilt das Wort a priori. Ist aber die Schrift nur Urkunde der Offenbarung und Norm, so hat das Wort nicht Apriorigeltung im Sinn der wahren Schrifttheologie.

Was den Stoff anbetrifft, so fällt auf, welch große Rolle neben dem Chiliasmus die Apokatastasis und die Befehrungsmöglichkeit nach dem Tode in der modernen Eschatologie spielt. Schleiermacher sucht mit allen nur möglichen Gründen die Lehre von der ewigen Verdammnis aufzulösen. Rothe läßt das Heil den unbefehrt Gestorbenen in der Totenwelt noch einmal anbieten; Ritschl läßt die Gottesgemeinschaft die ganze Menschheit umfassen; K. J. Ritsch läßt die Verdammten in das Nichtsein übergehen. Wendt: Entwicklungsmöglichkeit. Martensen: Purgatorium; eine Entscheidung in der Frage: Apokatastasis oder doppeltes Gericht? wagt er nicht zu fällen. Gerlach: ein partikularer Mittelzustand nur für die Nichtberufenen. Dorner: Mittelzustand, Läuterung für die Gläubigen. F. Ritsch: ewige Verdammnis ebenso möglich wie die schließliche Befehrung aller Verlorenen wegen der menschlichen Freiheit. Hofmann: Befehrungsmöglichkeit im Totenreich. Seeberg ist für ein Purgatorium der Gnade; schwere Bedenken verbieten ihm, die Verdammnis als ewig anzusehen. Auch Dunkmann warnt vor dem Begriff der ewigen Verdammnis, während Kaftan das s i t t l i c h e G e f ü h l für die Gegner des Gotteswillens den ewigen Tod fordern läßt. Cremer betont stark die Befehrungsmöglichkeit der unreif, unentschieden Gestorbenen im Zwischenzustand der Gläubigen, dem Hades. Nach Kähler wird Christi Selbstdarstellung in der Parusie denen die Befehrungsmöglichkeit darbieten, deren Verfümmnis des Anteils an der Veröhnung nicht auf unsittlichen Gründen beruhte. Schlatter: Befehrungsmöglichkeit nach dem Tode für die, die nicht wegen dieser Befehrungsmöglichkeit ihre Befehrung gleichgültig aufgeschoben haben. Riemann (unklassifiziert) begründet die Apokatastasis vom Entwicklungsgedanken her. Blumhardt erklärt den Gedanken einer ewigen Verdammnis für absurd, da er ja selber so viel Erbarmen Gottes erfahren habe.

Noch eine Einzelheit: „Stanges Eschatologie geht darauf aus, die S t e r b l i c h k e i t der Seele zu beweisen.“ Und Elsner urteilt darüber also: „Wir sehen, wie die konfessionelle Theologie, wiewohl sie nach manchen Zeugnissen als überholt gilt, doch auch auf unserm Gebiet noch kräftige und neue Dinge zu sagen weiß.“
L h. E n g e l d e r.

Process and Reality. An Essay in Cosmology. By Alfred North Whitehead. The Macmillan Company. 1929. 533 pages, 5¼ × 8½. Price, \$4.50.

Professor Whitehead, formerly of the University of Cambridge, England, is now lecturing as Professor of Philosophy in Harvard University. The chapters of "Process and Reality" are lectures delivered by him in

the University of Edinburgh in 1927. To the theologian the subtitle is misleading. The author does not discuss the origin or constitution of the universe. His book is rather a metaphysics, endeavoring to interpret the reality which underlies the scheme of civilized thought. Technically one would call Professor Whitehead's system, a "philosophy of organism," which "attempts to describe the world as a process of generation of individual actual entities, each with its own absolute self-attainment" (p. 94). He has worked into his world view concepts of Plato and Aristotle and particularly of Locke and Hume. His leanings toward the American Neo-Realists becomes evident as his chapters unfold. He is as far as his idealistic opponent, Bradley, from believing in "an aboriginal, eminently real, transcendent Creator" (p. 519). He is even able to conceive of a "completion of God's primordial nature by the derivation of his consequent nature from the temporal world" (p. 527). "It is as true to say that God creates the world as that the world creates God" (p. 528). One would wish that Professor Whitehead had not so closely adhered to the "careful avoidance of all detail" announced in his introduction. At least to any one who has not read the same author's *Science and the Modern World* these 533 pages of abstract reasoning will remain largely incomprehensible.

TH. GRAEBNER.

Augustana. 1. *Story and Significance of the Augsburg Confession on Its Four-hundredth Anniversary.* By J. L. Neve, Professor of History of Doctrine in Hamma Divinity School, Springfield, O. The Lutheran Literary Board, Burlington, Iowa. 1930. 152 pages, 5×8. Price, \$1.35.

While this work is not exhaustive in its treatment of the Augsburg Confession, it is nevertheless helpful, especially to pastors who wish to have pointed out to them massive modern works on this subject by specialists. The author frequently refers his readers to Tschackert, Kolde, Koestlin-Kawerau, etc. With the view expressed on page 22 that for the outward happiness of a country it means much to have but one dominant religion, be it Protestant or Catholic, we can hardly agree. Let the reader think of the case of England, whose population is not homogeneous from the religious point of view. When Dr. Neve discusses the question of progress in theology, we have no objection to the statement that the Lutheran Church is progressive in her theology, provided his interpretation of progress in theology does not go farther than the sentence on page 117: "She [the Lutheran Church] must study the historical past in order to appropriate its abiding values; and she must study the present age in order to arrive at an apologetic that can meet the problems of the day." What fills us with alarm is that the author seems to point with approval to the writings of von Hofmann to illustrate what he has in mind when speaking of progress in theology. In von Hofmann's case we find not merely progress in theological thought, but downright deviation from the doctrine of Holy Scripture, and at that, at the very heart of the Gospel, namely, the doctrine of the atonement. The author's statements in pointing out that the Augsburg Confession still has symbolical force seem altogether too weak to us. He seems to be afraid of sounding the positive note, which is so much needed in the present-day confusion of tongues. On the other

hand, many of his statements made us rejoice. We may quote here a few sentences from page 119 f.: "In the doctrine of man's natural depravity also [Art. II] the confession is conservative. Pelagianism is rejected. Regeneration is taken as a creative act of God's Spirit in man's heart." On page 136 we read: "The Calvinist type of predestination never received a home-right in the Lutheran Church; neither is there a place in the Lutheran Confessions for the opposite teaching of Arminianism, or synergism, which to-day has occupied most of the churches in the Reformed group in entire consistence with that subjective conception of the means of grace."

2. Das Augsburger Bekenntnis. Verhandlungen der Synode der evangelisch-lutherischen Freikirche in Sachsen und andern Staaten bei ihrer 50. Jahresversammlung in Kolberg A. D. 1929. Verlag des Schriftenvereins (E. Klärner), Zwickau, Sachsen. Preis: M. 3.

Der Synodalbericht unserer Brüder in Deutschland für das Jahr 1929 bringt als Hauptgabe ein schönes Referat Rektor Willkomm's über unser Grundbekenntnis, betitelt: „Die Gottesgabe des Augsburger Bekenntnisses — eine Schatz- und Kistkammer unserer lutherischen Kirche.“ Für den frischen, unmißverständlichen Ton, der hier erklingt, möge ein kleiner Abschnitt (S. 54) als Beleg dienen: „Auch auf dem Gebiete der Kirchen, die sich zum lutherischen Bekenntnis halten, sind Einigungsbestrebungen im Gange. Und wer wollte das nicht mit Freuden begrüßen und ihnen den besten Erfolg wünschen? Aber auch hier besteht die Gefahr, daß man sich begnügt mit einer teilweisen Einigung, mit Einigkeit in dem, was man als Haupt- und Grundlehren bezeichnet. Dafür beruft man sich dann gern auf das ‚Es ist genug‘ des 7. Artikels in unserm Bekenntnis. Aber man muß hier sehr genau zusehen, damit man dies Wort nicht mißbrauche. Der Gegensatz, der hier im 7. Artikel vorliegt, ist nicht: Einigkeit in den Hauptlehren und Freiheit in Nebenlehren, sondern vielmehr: Einigkeit in der Hauptsache, nämlich der reinen Predigt des Evangeliums und der rechten Verwaltung der Sacramente, und Freiheit in Nebendingen, nämlich in Ceremonien, von Menschen eingeführt.“

W. A r n d t.

Behold the Man! By *Friedrich Rittelmeyer, Ph. D.* Authorized Translation by *Erich Hofacker* and *George Bennett Hatfield.* The Macmillan Co., New York. 1929. Price, \$1.50.

The Saviors of Mankind. By *William R. Van Buskirk.* The Macmillan Co., New York. 1929. Price, \$3.00.

One sometimes wonders just how far Modernism, *i. e.*, unbelief, will consistently go. Here is the answer. The books listed above are not companion volumes, and yet they belong together. The first one shows the logical development of the Christ idea since the time of Schleiermacher and Ritschl. It shows that Modernism, in particular the social gospel, has developed a pathological condition, an almost pathetic eagerness to cling to the orthodox phraseology, as though such a procedure would atone for the practise of investing this terminology with a poisonous content. The book, with all its fervor, with all the beauty of its style, falls woefully short of portraying the actual Christ, the historical Christ, the Redeemer of mankind. It is a philosophical discussion of Christ as the outstanding personality of the Christian religion, but a book on Jesus which omits reference to His two greatest miracles, His incarnation and His resurrec-

tion. Quite naturally it is full of historical inaccuracies and inadequate statements. The author speaks of the "unknown author" of one of the gospels (p. 17). He alleges that "we could dispense to-day with the account" of the miracles of Christ (p. 19). He has not the faintest conception of the vicarious character of the sacrifice of Jesus, but pictures it as a psychological necessity (pp. 34, 35). He speaks of being "unhampered by any theology whatsoever" (p. 89). In short, the book is a delusion and a snare. — But this criticism applies in still greater measure to the second book. It is also a logical product, an outgrowth of the science of comparative religions of our day. It places Jesus Christ in the list of so-called saviors of men, his list being the following: Lao-Tze, Confucius, Gautama, Zoroaster, Aakhnaton, Moses, Isaiah of Babylon, Socrates, Jesus of Nazareth, Saul of Tarsus, Mahomet. The chapter on Jesus, which we examined with particular care, is full of mistakes, not only in its so-called psychological views, but also in the historical background. Evidently the author has taken the questionable privilege of reconstructing the gospel account to suit his own fancy of his preconceived notions. At any rate, the personal resurrection of Jesus Christ is denied. And that in itself is enough to discredit the book from the standpoint of Christianity.

P. E. KRETZMANN.

Preaching with Authority. By *Edwin Du Bose Mouzon*. Doubleday, Doran & Company, Inc., New York. 245 pages. Price, \$2.00.

A better title for this book would be "Preaching without Authority." Its trend of thought is embodied in the following quotations taken from the book: "We preachers of the twentieth century have fallen heir to theories of the atonement, methods of expression, forms of words, that were useful enough in their day and in their time did speak to men in language they could understand. But these forms of expression do not appeal to us any longer. The notion of a ransom to the devil, the theory of a penal substitution, the moral-influence theory, were all efforts to explain the mightiest deed in the moral history of the race. But they do not satisfy us now." "What the doctrine of the Incarnation really means is not that God has invaded a world that is alien to Him and taken on a nature different from the divine, but rather that man and God are akin, that they belong to the same family. The doctrine of the Incarnation means that this is God's world and that history is the sphere of His activity. God and man are not unlike and totally distinct with reference to ultimate nature; they do not differ in kind. And the incarnation of God in Christ is not altogether something new and strange, something totally different from what we see going on in the world around us all the time. Indeed, if I may so speak, God is evermore incarnating Himself. He incarnates something of His beauty in a flower, something of His majesty in a storm, something of His vastness in the wide-extending sea, something of His eternity in the steadfast mountains — 'God's eternities in stone.' He puts something of His holiness in every saintly soul. He incarnated Himself perfectly in Jesus Christ. As a matter of historical fact, 'God was in Christ.' Said Jesus, 'He that hath seen Me hath seen the Father.' And Paul was telling what Christ had come to mean in his own experience when he wrote, 'In Him dwelleth all the fulness of the Godhead bodily.'"

J. H. C. FRITZ.

Education and Religion. Vital Messages on the Home, the Church, and the College. Edited by *Homer Henkel Sherman*, General Secretary, Board of Education, M. E. Church South. Nashville, Tenn. Cokesbury Press. 1929. Price, \$1.25.

Character Education by State and Church. By *Harold S. Tuttle*, Professor of Educational Sociology, University of Oregon. The Abingdon Press, Cincinnati, O. 1930. Price, \$1.50.

The present reviewer has read books in the field of religious education for quite a number of years. He has gained the impression, and this impression has grown on him with the passing years and with many hours spent in teaching the subject in the lecture hall, that any one who does not accept the pedagogical principles of the Bible outright as the inspired expressions of an infallible God and substitutes for such objective truth the subjective discussions of modern educational psychology, is going to be pretty far from the truth. The first of these books is the better of the two, because it seems to hold more firmly to the eternal verities. But there are some serious mistakes which have found their way into the presentation. We cannot make concessions to the evolutionists by stating that the human race has been living on this earth for ten thousand years (p. 56). We must keep the functions of Church and State separate. We cannot express it as our conviction that there is going to be a social order based upon a millennial dream (p. 141 f.). But we commend the author for statements such as are given on pp. 159 and 164, in which he clearly expresses the duties of pastors and teachers. — The second book has a wrong slant almost all the way through. It is a rambling discussion, chiefly on plans for character education, with little basis of truth or constructive arguments. There is too much evidence of a Calvinistic mixture of Church and State. While the objectives in character-building are well presented, the suggestions are inadequate. If we are sincere in our plans for reform, why not place the burden where the Bible places it, on the parents, who may then call upon the Christian congregation to aid them in giving their children a sound education and training for body, soul, and mind in a Christian week-day school?

P. E. KRETZMANN.

The Science of Psychology. An Introductory Study. By *Prof. R. H. Wheeler*, University of Kansas. Thomas Y. Crowell Co., New York. 556 pages. Price, \$3.75.

There is an abysmal difference between the psychology of half a century ago and that of the present time. The old psychology, known as mental philosophy, purposed to "ascertain the facts and laws of mental operation" and occupied the middle ground between metaphysics and natural science. It presupposed the "soul" to be an entity distinct from the body and regarded man as endowed by his Creator with a "moral consciousness," or conscience, which functioned on the basis of a natural knowledge of God and His divine Law. (Cp. Dr. J. Haven's *Mental Philosophy*.) The theory of Evolution, with its corollary of man's descent from the primates, has wielded so tremendous an influence also on the science of psychology that its metaphysical content has been entirely eliminated. Psychology has become a matter of biological study, of laboratory and experimental investigations, of reactions to stimuli, of

social attitudes, etc. Professor Wheeler's text-book is one of the most modern and forward-reaching of any published on the subject. It is written from the so-called configurational and organismic standpoints. Psychology, according to the author, is the "study, first, of social behavior with its various limited and specialized activities, and second, of those forms of behavior which can be abstracted from it" (p. 3). Behavior is "the activity of an organism-as-a-whole." The organism is living in an environment which furnishes constant stimulation. Stimulations are the "activating influences of physical forces or social situations upon the organism." Whatever the organism does as a result of this stimulation is called a *response*. The mechanisms of response in man are the nervous system, the muscles, and the glands. With these bodily structures the human being sees, hears, thinks, fears, loves, hates, and carries out all forms of overt action, such as locomotion, manipulation of objects, and talking. From the time of its conception the organism commences to grow and mature in certain definite directions which are laid down in the history of the species or race. The history of the species or race is therefore a remote condition of behavior (p. 3). These are some of the guiding principles of modern organismic psychology as presented in this book. Of course, the Christian student cannot satisfy himself with such a foundation for his psychological studies. It leaves out the fundamental facts of man's original creation in the image of God, of the tremendous problem of sin as sin, of the divine Law inscribed in the heart, of conscience, etc. The human being "sees, hears, thinks, fears, loves, hates," etc., not merely with the "bodily structures of nerves, muscles, and glands." To understand his intellectual, volitional, and emotional acts, we must go beyond the "bodily structures" to the hidden realm of the soul. Psychology is more than a "biological science from the standpoint of the individual." The "physical, chemical, and physiological facts" do not explain all the causes of "human behavior," nor do the "social stimulations" account for it. All this must be stated in criticism of modern psychology, which is built up entirely on evolutionistic premises. But although the student of the Bible cannot agree with such psychology, he will recognize Prof. Wheeler's *Science of Psychology* as a notable text-book on modern psychology.

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