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## LUTHER'S RELATION TO HUS.

### 1.

The quincentennial of the martyrdom of Hus on July 6<sup>1)</sup> recalls the legendary remark of the Czech confessor by which he is said to have prophetically linked himself in his dying hour with Luther.<sup>2)</sup> That Luther, after the Leipzig Disputa-

1) His adherents, following an old Christian custom, have celebrated the day of his death as his *dies natalis*, his birthday unto the life everlasting. The date given in the *New Schaff-Herzog Encycl.* (5, 415) is wrong; the correct date is given on p. 418.

2) Luther begins to cite Hus's saying about 1530, first, in his Exposition of the Eleventh and Twelfth Chapters of Daniel (6, 927), and a few months later, in his Comment on the Supposed Imperial Edict (16, 1700). In the latter place he directly applies the saying to himself: "St. Johannes Hus hat von mir geweissagt, da er," etc.—There is no record that Hus spoke the words: "Hodie anserem uritis, sed ex meis cineribus nascetur cygnus, quem non assare poteritis." Gieseler supposes that the saying originated in Luther's time, and that it was formed partly from these words in a letter which Hus wrote from Constanz to the men of Prague: "They have first laid snares and prepared citations and anathemas for a goose" (anseri; "Hus" is *goose* in the Bohemian language); "and they are now laying snares for some of you. However, though the goose, which is a tame animal, a domestic fowl, cannot soar in its flight to high regions, and hence has not burst their snares, still there will be other birds, who by the Word of God rise to high regions in their flight and smash their traps"; partly from the words which Hus's brother martyr, Jerome of Prague, spoke a year later at his execution: "You know that your condemning me is an unjust and malicious act, no blame having yet been found that you can fasten on me. However, after my death I shall fasten a sting and put a gnawing pain in your conscience, and I call on God Almighty, the most high and righteous Judge, that, after hundred years are passed, you shall answer me in His presence." (*Eccl. Hist.*, 3, 428. See Kurtz, *Lehrb. d. K.-G.*, 1, 340.)

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## BOOK REVIEW.

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

1. *PREDIGTEN UEBER ALTTESTAMENTLICHE TEXTE.*  
 Von R. Pieper. VIII and 448 pages. \$2.00.

The many pastors and students who have been the author's pupils from 1891 to 1915 have this fine collection of striking sermons on texts that are not ordinarily treated in a pastor's routine work specially dedicated to them. But many outside of this circle will be attracted to this volume. For a peculiar charm attaches to efforts of treating the great soteriological truths of the New Testament in their Old Testament setting. And the author exhibits a peculiar aptness in so expounding his pre-Christian texts as to make Christ foremost and uppermost and inmost in the thoughts of his readers.

2. *SERMONS ON THE CATECHISM.* By C. Abbetmeyer,  
 J. Huchthausen, and J. Plocher. VIII and 378 pages. \$1.25.

In a recently published Encyclopedia the Twentieth Century Outlook for preaching is not regarded as reassuring. "Social and ethical preaching abounds," says the writer. "The turn of speculative philosophy toward spiritual idealism, instead of the materialism of the preceding age, has been accompanied by a mystical tendency in preaching." This means that modern preaching proceeds along three main lines: either it emphasizes the civil and communal relations of man to man, or it aims at moral self-culture, or it carries the hearer up into the cloud-land of religious speculation. Each kind is thoroughly worldly and selfish: the first begets the fond notion that your fellow-men are well pleased with you; the second, that you have every reason to be pleased with yourself; the third, that your aerial flights of imagination and your prurient fancy are proof of your great spirituality, hence, that God is well pleased with you. The combination of the three is a musical triad of altruism, egotism, and dreams. It is all in flats, and it is flat,—utterly flat,—and falls flat. To the soul writhing in anguish of sin and remorse it proves a jarring discord that throws our spiritual nerves into a riot. The old grand chord of sin, grace, and salvation, of perdition, pardon, and peace, has died out of modern preaching. It is the most pathetic of the lost chords of the age. One is fain to believe that one's own Church and its pastors are an exception amid prevailing conditions. Happily this belief may be indulged in conformity with the facts of Lutheran preaching as they appear in the sermonic literature of the times. The dominant note in Lutheran preaching still is Scripture truth stated on the unquestioned authority of Scripture, and with that peculiar heavenly power which inheres in the divine Word. Lutheran preaching, if it would retain its claim to the title, ever will have to be, in the best sense of the word, radical and sovereign: radical, in so far as it goes to the root of man's needs; sovereign, in so far as it parleys with no *Zeitgeist*, conciliates nothing that is carnal in its hearers, whether it be of the intellect or the will, and

apologizes for no position which it takes on the foundation of the apostles and prophets. It makes God very prominent in the consciousness of the hearers: the righteous God, who defies the rebel and truant heart of man; the pitying God, who pursues the renegade heart with His overtures of love; the glorious God, who fills the despondent heart with His Gospel beauty, planting in it the faith that embraces the great atonement of the Son of God, and then serves in love Him who first loved us. It claims the whole man for God first, and, next, gives him back to himself and to his fellow-men as a noble, divinely-created agent of the faith that worketh by love. This type of preaching was first popularized by the plain sermons on the Commandments, Creed, and Lord's Prayer which Luther preached to the people at Wittenberg. At various times during his life he repeated these efforts at preaching on catechetical truths. The Small Catechism actually grew out of these early ministrations of the Reformer to the neglected laymen of his day. What a mighty impulse the reformatory movement received from these plain discourses on plain truths, what an intelligent and spiritually disposed constituency was raised up for Luther, by means of these sermons, is matter of common knowledge to-day. In a sense it may be said that the Lutheran Church was conceived, born, cradled, swaddled, raised, and trained in the faithful labors of its early pastors on the Catechism. No age, no class of men, can outgrow the Catechism, nor the need of hearing sermons on the Catechism. Such sermons are, like mercy, twice blessed: they bless him that gives, and him that takes. They give to the preacher clarity of thought, precision of utterance, and directness of aim. They furnish the hearer with clear and close views of his privileges and powers, on the one hand, and of his responsibility, on the other. No pastor, in particular, has ever preached to his parishioners from and on the Catechism without obtaining most gratifying results in his own spiritual life and that of his people. It was, therefore, a very happy thought when the reverend brethren who have prepared this volume organized themselves for the cooperative work which is herewith offered to the public, and which, in addition to the advantages already indicated in a book of this kind, possesses the further merit of variety in unity, in accordance with the individual grace of thought and speech with which each contributor has been endowed.—An emendation of the text was suggested by Dr. Abbetmeyer after the press-work on this volume had been completed. The change intended applies to the reference to Barnabas on page 38, about the middle of the page. The Barnabas text seems not to have sufficient textual warrant. In the place of this reference the reader is asked to insert the following: "Besides Scripture reference to gatherings on Sunday (for example, Acts 20, 7), we have the testimony of apostolic fathers shortly before or after 100 A. D. Ignatius speaks of the Christians as 'no longer living for the Sabbath, but for the Lord's Day'; the *Didache* says: 'On the Lord's Day come together, break bread, and hold Eucharist'; and Barnabas concludes: 'We celebrate with gladness the eighth day [*i. e.*, the first of the week], in which Jesus also rose from the dead.'"—May the pleasure which the undersigned has derived from these sermons while they were a printing be extended

to a host of grateful readers, and this first product of its kind in our midst go forth on its mission with a cordial God-speed from all who love God's Word and Luther's doctrine pure!

3. *SUNDAY-SCHOOL MANUAL*. By *Alfred Doerffler*. 54 pages. 20 cts.
4. *FIRST THINGS FIRST*. Talks on the Catechism. By *Louis Birk*. 102 pages. 25 cts.

Both these publications have grown out of the practical experiences of two Lutheran pastors. The former explains the features of an efficient Lutheran Sunday-school *comme il faut*. It shows in a striking way what a useful fixture of the church the Sunday-school can be made by what it says about organizing (ch. 1), conducting (ch. 2—4), and supporting (ch. 5) a Lutheran Sunday-school. The concluding chapters, on Music, Library, and Standard of Excellence, suggest lines of usefulness that are frequently neglected. The latter publication is, in a way, a companion to the *Sermons on the Catechism* noted above. It is written in conversational style, and exhibits in a very lively manner the profound truths which are treated in the book of Dr. Abbtmeyer and his colleagues. It is an excellent supplement to the instruction afforded in the catechetical class and from the pulpit.

5. *ENCHIRIDION*. Der Kleine Katechismus Dr. Martin Luthers. 38 pages. (Tract Edition.) 1 ct.

This astonishingly cheap reprint of Luther's Small Catechism, which we noted a few years ago, is offered in a new and unaltered edition.

6. *PROTESTANTISM VERSUS ROMANISM*. By *Rev. W. Hallerberg*. 7 pages. 3 cts.; dozen, 24 cts.; 100, \$1.00; carriage extra.

This tract aims to put before the public at a glance the gist of the matter in the age-long controversy of Protestants with Catholics.

7. *ESSAY ON REVELATION, CHAPTER 20*. By *Rev. F. C. G. Schumm*. 39 pages. 10 cts.

This most timely and practical discussion of a much disputed chapter in our Bible discusses three points. 1) The period of a thousand years, which "denote, indeed, a definite period to the day and hour as far as divine appointment is concerned, but indefinite as far as our human knowledge of it goes." "If we make this period . . . to begin with the first advent of Christ, we are in perfect agreement with all Scripture, while the designation of any other period is purely arbitrary, visionary, or even contrary to plain Scriptures." 2) The condition of the kingdom during the thousand years. It is that of the common Messianic rule of the Lord in His Church, which is asserted and described throughout the Scriptures, though not in such images as here. 3) The conditions that shall obtain in the world after the expiration of the thousand years. The thousand years terminate in a brief outburst of satanic elements and a remarkable spreading of sins and vices. Then comes the end.—The whole

tract is a sober presentation of facts and difficulties, that has the effect of a poser to all cocksure interpreters of prophecy, who are becoming alarmingly numerous just at this time.

8. דער קליינער קאמעניזמוס פאן דאקטאָר מאַרטין לוטהער איבערזעצט אין אידיש. 48 pages. 10 cts.

This Yiddish rendering of Luther's Small Catechism has been prepared by Rev. Nathanael Friedmann, our missionary to the Jews in New York City, and is used by him in his missionary labors.

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

*WORKS OF MARTIN LUTHER*, with Introductions and Notes.  
Vol. I. 412 pages. \$2.00.

A committee, consisting, as Dr. Jacobs informs us in the Introduction, besides himself, of Drs. Schmauk, Reed, C. M. Jacobs and Revs. Reed, Lambert, Schindel, Steimle and Steinhaeuser, has begun to present to the world what promises to be the most beneficent contribution to a really efficient celebration of the impending quadricentennial of the Reformation: a judicious selection of Luther's writings in ten volumes of about 400 pages each. To make Luther's writings serviceable to the general public, and, in a degree, even to persons who are conversant with Luther's writings, this collection will, in scholarly introductory articles and in footnotes, explain the genesis and scope of each treatise that is embodied in the collection, and of references in Luther's writings that are not easily understood by the average reader, especially the layman. The reflections which prompted this undertaking, and the character of the work, may be understood from these remarks in the Introduction:

Luther can be properly known and estimated only when he is allowed to speak for himself. He should be seen, not through the eyes of others, but through our own. In order to judge the man, we must know all sides of the man, and read the heaviest as well as the lightest of his works, the more scientific and theological as well as the more practical and popular, his informal letters as well as his formal treatises. We must take account of the time of each writing, and the circumstances under which it was composed, of the adversaries against whom he was contending, and of the progress which he made in his opinions as time went on. The great fund of primary sources which the historical methods of the last generation have made available should also be laid under contribution to shed light upon his statements, and his attitude toward the various questions involved in his life-struggles.

As long as a writer can be read only in the language or languages in which he wrote, this necessary closer contact with his personality can be enjoyed only by a very limited circle of advanced scholars. But many of these will be grateful for a translation into their vernacular for more rapid reading, from which they may turn to the standard text when a question of more minute criticism is at stake. Even advanced students appreciate accurately rendered and scholarly annotated translations, by which the range of the leaders of human thought with whom it is possible for them to be occupied may be greatly enlarged. Such series of translations as those comprised in the well-edited Ante-Nicene, Nicene, and Post-Nicene Libraries of the Fathers have served a most excellent purpose.

In the series introduced by this volume the attempt is made to render a similar service with respect to Luther. This is no ambitious project to reproduce in English all that he wrote, or that fell from his lips in the lecture-room or in the pulpit. The plan has been to furnish within the space of ten volumes a selection of such treatises as are either of most permanent value, or supply the best means for obtaining a true view of his many-sided literary activity and the sources of his abiding influence. The aim is not to popularize the writer, but to make the English, as far as possible, a faithful reproduction of the German or Latin.

No reviewer of a work of this kind can commit himself to minutiae of the book under review. Close study and nice calculations, requiring much time, will be necessary in order to arrive at a just verdict on the adequacy of the translations and the relevancy of the introductions, footnotes, and marginal headings, which latter seek to divide the treatise logically. But a perusal of some exactness will convince any one somewhat familiar with Luther that we have here a literary product that will command general respect, and earn much deserved appreciation. To enable our readers somewhat to form a judgment of the work of the translators, we reprint the first offering in this volume.

LUTHER'S PREFACE TO THE FIRST PART OF HIS GERMAN WORKS.1)

*Edition of 1539.*

I would gladly have seen all my books forgotten and destroyed, if only for the reason that I am afraid of the example.2) For I see what benefit it has brought to the churches that men have begun to collect many books and great libraries, outside and alongside of the Holy Scriptures, and have begun especially to scramble together, without any distinction, all sorts of "Fathers," "Councils," and "Doctors." Not only has good time been wasted, and the study of the Scriptures neglected, but the pure understanding of the divine Word is lost, until at last the Bible has come to lie forgotten in the dust under the bench.

Although it is both useful and necessary that the writings of some of the Fathers and the decrees of some of the Councils should be preserved as witnesses and records, nevertheless, I think, *est modus in rebus*,3) and it is no pity that the books of many of the Fathers and Councils have, by God's grace, been lost. If they had all remained, one could scarce go in or out for books, and we should still have nothing better than we find in the Holy Scriptures.

Then, too, it was our intention and our hope, when we began to put the Bible into German, that there would be less writing, and more studying and reading of the Scriptures. For all other writings should point to the Scriptures, as John pointed to Christ, when he said (John 3, 30), "He must increase, but I must decrease." In this way every one may drink for himself from the fresh spring, as all the Fathers have had to do when they wished to produce anything worth while. Neither Fathers nor Councils nor we ourselves will do so well, even when our very best is done, as the Holy Scriptures have done; that is to say, we shall never do so well as God Himself. Even though for our salvation we need to have the Holy Spirit and faith and divine language and divine works, never-

1) Text as given in the Berlin Edition of Buchwald and others, Vol. I, pp. ix ff.

2) *i. e.*, the example set by preserving and collecting them.

3) "There is moderation in all things."

theless, we must let the prophets and apostles sit at the desk, while we sit at their feet, and listen to what they say. It is not for us to say what they must hear.

Since, however, I cannot prevent it, and, without my wish, they are now bent on collecting and printing my books, — small honor to me, — I shall have to let them put their energy and labor on the venture. I comfort myself with the thought that my books will yet lie forgotten in the dust, especially when, by God's grace, I have written something good. *Non ero mellor patribus meis.*<sup>4)</sup> The other kind will be more likely to endure. For when the Bible can be left lying under the bench, and when it is true of the Fathers and Councils that, the better they were, the more completely they have been forgotten, there is good hope that, when the curiosity of this age has been satisfied, my books, too, will not long remain; the more so, since it has begun to rain and snow books and "Doctors," of which many are already forgotten and gone to dust, so that one no longer remembers even their names. They themselves had hoped, to be sure, that they would always be in the market, and play schoolmaster to the churches.

Well, then, let it go, in God's name. I only ask in all kindness that the man who wishes at this time to have my books will by no means let them be a hindrance to his own study of the Scriptures, but read them as I read the orders and the ordures of the pope<sup>5)</sup> and the books of the sophists. I look now and then to see what they have done, or learn from them the history and thought of their time, but I do not study them, or feel myself bound to conform to them. I do not treat the Fathers and the Councils very differently. In this I follow the example of St. Augustine, who is one of the first, and almost the only one of them, to subject himself to the Holy Scriptures alone, uninfluenced by the books of all the Fathers and the saints. This brought him into a hard fray with St. Jerome, who cast up to him the writings of his predecessors; but he did not care for that. If this example of St. Augustine had been followed, the pope would not have become Antichrist, the countless vermin, the swarming, parasitic mass of books would not have come into the Church, and the Bible would have kept its place in the pulpit.

Besides this Preface the present volume contains Luther's Preface to the edition of his writings that was published in 1545. Next comes the *Disputation on the Power and Efficacy of Indulgences* (the Ninety-five Theses), together with the letters which Luther, in forwarding the theses, wrote to Archbishop Albrecht of Mainz, John Staupitz, and Pope Leo X. The Introduction to this section is by Dr. Charles M. Jacobs. The next selection is Luther's *Treatise on Baptism*, of 1519 (Introduction by Dr. H. E. Jacobs). This is followed by the *Discussion of Confession* (Confitendi Ratio), of 1520, with an Introduction by Dr. H. E. Jacobs. Then follows, prefaced with an Introduction by Rev. Steinhæuser, *The Fourteen of Consolation* (Tessaradecas Consolatoria), of 1520. Dr. M. Reu prefaces the next treatise, which is that on *Good Works*, of 1520. Dr. J. L. Neve does the same for the *Treatise on the New Testament*, of 1520, and Dr. Schmauk concludes the volume with Luther's reply to Alveld on *The Papacy at Rome*.

The text and editorial work of the Weimar Edition form the basis of this English edition of Luther. In the Introductions and

4) "I shall not be better than my fathers." Cf. 1 Kings 19, 4.

5) *Des Papsts Dreckel und Drecketal*. Luther makes a pun on *decreta* and *decretalia*, the official names for the decrees of the pope.

Notes the immense literature which has grown up about Luther and the Lutheran Reformation in the form of biographies and monographs, treating particular features and phases of his work and his times, has been utilized. Altogether we find ourselves profoundly impressed with this enterprise, and shall follow its development with the keenest interest.

*George H. Doran Company, New York:—*

1. *THE ROAD OF LIFE*. A Study of Pilgrim's Journey. Vol. I: as far as Vanity Fair. 236 pages. Vol. II: from Vanity Fair to the Celestial City. 297 pages. \$2.50.

Despite occasional blemishes caused by the author's pietism and strained interpretation and application of Scripture-texts Bunyan's classical allegory will continue to be valued by evangelical Christians as an impressive depiction of the genesis and development of a life of faith in a sinner. Bunyan's book forms the text of Dr. Kelman's preachings, he expounds and illustrates by a wealth of historical and literary references the quaint allusions of Bunyan, and makes him say striking things to the present generation. These two volumes have been rightly called a "travel-guide to John Bunyan's spiritual adventure through life," and "a spiritual Baedeker for the journey of Pilgrim-man." A very striking example of the general quality of Dr. Kelman's workmanship may be seen in his remarks on Ignorance's confession of faith. By means of a fitting citation from Luther's Galatians and a reference to Cromwell's Letters the hidden meaning (the *fides implicita* of Romanism) is well shown. (Vol. II, p. 154 ff.)

2. *THE ORATORY AND POETRY OF THE BIBLE*. By Ferdinand S. Schenck, D. D., LL. D. VIII and 249 pages. \$1.25, net.

The author, who is Professor of Preaching in the Theological Seminary at New Brunswick, N. J., has for fifteen years tried to induce the students of Rutgers College and Seminary "to read the Bible, not as a task, but as a pleasure." As a means to this end he has resorted to the narrative letter: he tells the orations of the prophets as an imaginary hearer and eye-witness would tell them to a friend. How this scheme works out in a given instance, the following "Story of the Great Oration by the Apostle Peter" may show.

A LETTER FROM SIMEUEL THE PHARISEE TO HIS BROTHER  
IN ALEXANDRIA.

When you left us for your home on the morning after the Passover Sabbath, we all thought we had put an end to Jesus of Nazareth and his phantom kingdom. You remember how he denounced us in the temple in the presence of the people, denounced us, who for many years had led the people in their religious life, and had maintained the temple-worship, how you were justly indignant at his trying to place ignominy upon us, and how you acted with us as we speedily brought him under the condemnation of our highest court, and compelled the Roman governor to crucify him. His deluded followers thought he had more than human power, that he led a charmed life, but he and his power crumbled at our touch, and he died upon the shameful cross. We could not indeed, for a time, account for the great darkness that came upon us at noonday

as he hung upon the cross, nor could we realize its meaning; we feared it might be the frown of God upon our hasty action. You said, I remember, that such sudden darkness sometimes came over the valley of the Nile when a great wind filled the whole heavens with a black cloud of sand from the desert, and we thought it might be something of that kind, though there was no movement in the heavens, only the silent falling of the pall of blackness. As it lasted hour after hour, we were more and more filled with awe, and growing dread that God had condemned us. Then there came that terrible cry from Jesus on the cross, "My God, my God, why hast Thou forsaken me?" Now we understood the awful darkness; God had indeed frowned, but not upon us, the leaders of His people, but upon Jesus. Then the darkness passed away, we were again confident, strong in the sunlight; but Jesus was already dead: the frown of God had killed him.

So we rested in peace on the Sabbath day, you with us in our home and in the temple of our God, and early the next morning you left us for Egypt. You scarcely could have been out of sight of Jerusalem, when a wonderful rumor spread through the city that Jesus had risen from the dead. Some of our leading men had heard that Jesus had said he could not be held of death, and they had persuaded the Roman governor to seal the tomb, and place a guard about it, so that his followers could not possibly steal the body, and then say he had risen from the dead. After bidding you farewell at the western gate, I had gone to the palace of the high priest, and was present with several others when the Roman guard brought their report. Romans as they were, they seemed bewildered with terror; most of the ten men had been sleeping on the ground, but two had been marching to and fro before the great stone slab that closed the entrance into the rock sepulcher; there had come an earthquake shock that woke the sleepers, and they had all seen an angel, a being of light, and glorious strength, come down from heaven; he fearlessly rolled away the stone and sat upon it; and with a look of scorn he cast down the soldiers to the ground. When they recovered, one by one, they fled from the tomb, and came to the high priest. Their terror communicated itself to us, we saw our dismal failure, and dreaded that others should see it, too, as soon they must.

The next morning I was again at the palace of the high priest, as were many others of our leaders, in much trepidation, but eager to hear what further news there might be of this marvelous event. There I met John, the son of Zebedee; he is a cousin of the high priest, you know, very intimate with him, and a frequent visitor at the palace. He is also an ardent believer in Jesus of Nazareth, and has been very close to him for about three years, has followed him constantly in his journeying through Judea and Galilee, and lived in very familiar companionship with him. He is, as you know, a very intelligent man, of rich gifts of speech, charm of manner, and absolutely clear truthfulness of character. I know of no one I respect more highly or trust more implicitly, and the high priest has the same regard for him and confidence in him. We have wondered and been grieved that he should be a follower of Jesus, and should have adopted his views about the kingdom of God, so different from ours, but we respect his sincerity and loyalty. The other leaders had left the palace. I remained for a while with the high priest, when John came and was admitted at once to our presence. He was in much excitement and eager with joy. He had been in deep sorrow and depression the day after the crucifixion of Jesus: a broken, disappointed man; now he was elated and triumphant, and he seemed confident that what had changed him would change us. He told us in his eager, graphic way of his experience of the day before; he had heard the rumor that Jesus was risen from the dead, and had hastened to the tomb; he found it

empty: there was no sign of any violence or disorder, or even of haste. The stone door was rolled away, and he had entered the tomb; the grave-clothes were folded in order and left behind, but the body of Jesus was not there. During the day he had talked with several women of their number, who, early in the morning, had seen two angels at the tomb, who had told them that Jesus was risen from the dead; later he spoke with Mary Magdalene, a very devoted follower of Jesus, who told him that she had seen and talked with him; and still later, Peter, another of his disciples, and very intimate with John, had assured him that he had seen Jesus that very day alive and well.

When evening came, John and other close followers of Jesus were assembled together; while they were eagerly talking of what they had seen and heard that day, two disciples, who had walked from the village of Emmaus, came into the room, and gave them a vivid account of their having had a long talk with Jesus on their way to Emmaus, and of their having shared their evening meal with him, and then he had vanished away from their sight. They had not recognized him until he broke bread with them. They did not know how he had vanished from them, but they were sure they had seen him alive and well, and had talked with him. Then John told us that, while the disciples were astonished at what they had heard, Jesus himself was present with them; how he came they did not know, not through the door, for that was locked; but he was there, and he spoke to them about the kingdom he and they were to establish. To remove all possible doubt from their minds that it was he himself, and no other, and no mere spirit, he showed them his pierced hands and feet and his spear-thrust side, and he also ate a humble meal with them, as he had so long been accustomed to do. John said he remained with them an hour or more, that he spoke as freely to them, and moved about among them as freely as he had done a week before, that it was the same Jesus in his action, his speech, the tone of his voice, the look of his eyes, his whole manner and appearance and especially in his thoughts and feelings, in his whole personality. He had seen Jesus and recognized him as fully, and Jesus had seen him and been as close and familiar to him only a few hours before he was speaking to us as he had been during the past three years. He knew Jesus had been dead, for he had helped take him down from the cross and bury him; he knew that no man could possibly live with such a spear-thrust in his side. Just as certainly he knew that Jesus had risen from the dead; he had seen him and talked with him the night before, three days after his burial.

There was something mysterious about him, he acknowledged; he appeared and disappeared at will. He still had the spear-thrust in his side, but he who was dead lived again. "I have seen him," he said. "I have heard him. I have touched him. I am sure he is the same Jesus I have known so long and so well. He is alive who was dead. He is, as he said, the Son of God. The grave could not hold him. He is risen from the dead."

We were astonished at this story of John. The high priest seemed deeply impressed and greatly alarmed. We could not question John's sincerity or the strength of his conviction. After John left us we consulted long together. What can be the meaning of this? What will the outcome be? Can it be possible that Jesus was more than human, that God had sent him to teach about his kingdom, that God approved of him? Then, what meant the darkness at the crucifixion, was it God's frown upon us? But what meant that despairing cry of Jesus upon the cross? We were bewildered and in great trepidation. Was it possible that we had sent the Lord's Christ to the cross? Was it possible that he had risen from the dead? What would he do now? What would happen next? We could only wait and see.

As we waited day after day our apprehension increased and spread through the whole city. Days would pass when we heard nothing; but the silence was oppressive, it awakened expectation of some mysterious presence, of some impending event that could not be guarded against or warded off, that must come upon us.

Thus from one and another intimate friend of Jesus would come an account of another meeting with him who had risen from the dead, sometimes he had been seen by a large number at a time, and always they were sure it was Jesus who had met with them, and always he had spoken to them of the kingdom he was to establish among men.

But there was always the same mystery about him, he appeared without warning, unexpectedly, and he vanished from their sight in the same mysterious way; and none of them could tell where he abode when they did not see him; no one could tell how to meet him, or where. He might meet them at any time or in any place, but it altogether depended upon his will. So his followers came to feel that he might be present with them though they could not see him, and that he might at any time appear to them and speak to them. This feeling of a mysterious presence and of an impending appearance spread among the people generally, so the whole city became oppressed with it; and it especially took possession of our hearts, who had led the people to crucify him. The followers of Jesus, while they were aved by the all-pervading feeling in their hearts, seemed to long for his appearance and for further instruction about the kingdom; but we, who had opposed his kingdom and had crucified him, dreaded with an ever-increasing fear his suddenly appearing to us.

About ten days ago the most marvelous thing occurred, so marvelous that we would not find it possible to believe it, had we not been assured by the witnessing of men in whom we have confidence, the followers of Jesus, who had already told of his being alive from the dead, and now, especially, by the evidence given us by two members of our highest court. You remember, there were two members of the court who opposed sentencing Jesus to death, and after his death these two men took charge largely of his burial; they were believers in Jesus and in his kingdom. These two honorable members of our court, Joseph of Arimathea and Nicodemus, some ten days ago, were with many other followers of Jesus when he met them in this city; he had a long and very intimate talk with them about his kingdom; they asked him many questions, he gave them very clear answers. He told them they were to stay in Jerusalem until they received power from God from heaven, and that then they were to establish his kingdom here in Jerusalem and in all Judea, after that in Samaria, and even to the uttermost parts of the earth. He assured them that he was the promised Messiah, the great King, and that his kingdom was to begin in Jerusalem, but was to spread his rule over all nations, that it was for all mankind. He then led them out of the city towards Bethany, and when they had reached the brow of the Mount of Olives, he paused, and while he still talked with them in loving counsel, and while they looked upon him with adoring gaze, he lifted up his hands and blessed them; and as he blessed them, he slowly rose from the earth; and as they looked, he ascended into the heavens, and a cloud received him out of their sight. Now, as they looked up steadfastly into heaven, two angels in shining apparel stood by them and said, "This same Jesus which has just been received up into heaven shall so come in like manner as ye beheld him going into heaven."

These ten days have been filled with an intense expectation, the whole city has been possessed by it; ordinary affairs have, of course, gone on as usual, as they must always do, but there has been little interest in them. The followers of Jesus have been waiting and longing for the promised power from God, for the promised return of Jesus from heaven,

and for the triumphant establishment of his kingdom. The people generally, and especially we, the leaders of the people, have been waiting with dread for some awful manifestation of God's wrath. Our confidence that we were right in sentencing Jesus to death has been displaced by a terrible fear that we have crucified the God-appointed King, and that he will come to inflict his sentence upon us. Now, this morning the expected has happened, but in such a strange way that I can hardly describe it. There has been a great concourse of people in the Temple courts at the close of the morning's sacrifice, and the most intense excitement, people swayed by a vast power to strange, unheard-of actions. I have witnessed the most wonderful events, and have been swept along by them. I have just heard the most thrilling oration ever uttered,<sup>1)</sup> I am sure, and have been swayed by its mysterious power, and have witnessed its stupendous effects, etc.

It is possible by this method to add an element of fascination to the reading of Scripture, but there is a danger that this element, which is foreign to the Bible, will become inseparably linked with the Bible-text in the memory of the reader, so that the reader will always remember the parts of his Bible with this artificial background and scaffolding. — In the last part of the book the author discusses the character of Hebrew poetry: the epic, on the basis of Miriam's and Deborah's song, Canticles, Lamentations, and Is. 40—66; the dramatic, on the basis of Job; the didactic, on the basis of Proverbs; the lyric, on the basis of the Psalms. Canticles, though the author notes its interpretation as a spiritual allegory, becomes a love-song, and the "Rhapsody of Zion Redeemed" in Is. 40 ff. has been divided dramatically into three acts and seven scenes. The grand effect of reading the Bible after this plan must be to render it intensely human, and to dissipate the impression of its divine character and incomparable dignity.

3. *A GUIDE TO THE STUDY OF CHURCH HISTORY.* By W. J. McGlothlin, Ph. D., D. D. 359 pages. \$1.50, net.

The Professor of Church History in the Southern Baptist Theological Seminary at Louisville, Ky., here offers, in a second and revised edition, the notes that he has been giving his classes in Church History. "The effort has been made to present the essentials of Church History in a form so compact as to appeal to the eye and be easily remembered, and, at the same time, to direct the student to wider reading on the various subjects. For this purpose four of the best known manuals, representing different confessional view-points, those of Newman (Baptist), Hurst (Methodist), Kurtz (Lutheran), and Alzog (Catholic), have been selected for constant reference." The book seeks to cover the entire field of Church History from the apostolic to the present age. It is not a connected tale of events, but consists of brief, telegraphic remarks, such as a professor would jot down for his lecture-briefs. *E. g.*, here is what the author tells his classes, in outline, about present-day Lutheranism in America: —

*Lutherans* (N. ii. 563-7; H. ii. 903 f.; *Jacobs*, His. Evang. Luth. Ch. in U. S.), some 23 or more bodies have c. 2,250,000; have had much strife and division, have lost great numbers to other denominations and to ir-

1) The Acts, 2d chapter.

religion; grown chiefly by births and immigration; of several nationalities, types of life, etc., each with its own organizations and work; German, English, and other tongues used in services; many shades of opinion and indifferences in practise.

4. *THE CONSTRUCTIVE QUARTERLY*. Vol. III, No. 2.  
June, 1915.

The contents of this number of the *Constructive Quarterly* that will interest our readers chiefly are: "On the Character of the Swedish Church," by Archbishop Nathan Soederblom. "Problems of the Eastern Orthodox Church in America," by Archpriest Leonid Turkevich. "Religious and Catholic Awakening in France," by Prof. Jean Rivière. "The Anglican Communion and Christian Unity," by H. K. Archdall. "Christianity after the War," by Newman Smyth. "Christianity Psychologically Examined," by Prof. Friedrich Niebergall.

*E. P. Dutton and Company, New York:—*

1. *THE BIBLE AND THE ANGLO-SAXON PEOPLE*. By  
*William Canton*. XI and 285 pages. \$2.00.

Written in an easy, lucid, and animated style, with a nice sense of proportion, discriminating between the really important and that which is less so, and adorned with 25 full-page illustrations, this volume offers the best popular account of the origin and development of our English Bible that has come under our survey lately. It is especially well adapted for the reading of young people. The reverent spirit with which the author faces the Bible, and the high esteem in which he personally holds its contents, can be gathered from his translation of certain Latin verses which he has translated and placed as a motto in the front of his book. They are so good that we reproduce them here:—

Guide of my fathers, their glory and joy,  
Comrade when sorrowful, comrade when gay!  
Wooer and monitor, thou, of the boy,  
Gentle restraint of the youth that would stray,  
Be, in mine age, the same solace and stay,  
Leading my steps to the end of the way.  
Thine be my reading, while able to mark;  
Thine my last holding, with hand fallen weak;  
Thine my last tears, on a page growing dark;  
Thine, the last kiss when my lips cannot speak.<sup>1)</sup>

1) The Latin original for the above was "found written in an eighteenth-century hand in a copy of the Book of Common Prayer (Thomas Parsell's Latin version, edition 1713)." It is as follows:—

Qui fueras Patrum decus et tutela meorum,  
Laetitiae pariter tristitiaeque comes,  
Qui mihi jam puero suasor monitorque fuisti,  
Nec juvenem recta passus abire via,  
Solamen fias idem columnaque senectae,  
Quo duce supremum carpere fas sit iter;  
Te versum studio vivus validusque diurno,  
"Te teneam moriens deficiente manu,"  
Supremis madeat lacrymis tua pagina nostris,  
Oscula sint chartis ultima juncta tuis.

2. *JESUS AND POLITICS*. An Essay towards an Ideal. By Harold B. Sheppard, M. A. With Introduction by Vida D. Scudder. XXXII and 145 pages. \$1.00.

"To Boanerges Anyone, Esq.,—

"My Dear Sir: I hear that you have entered politics, you, who profess no religion. Do you not know that a man must be either a politician and religious, or politician and—forgive me—a fool? I think I hear your roar of protest. But will you glance through this book? It is not some private madness of my own, but a collection of things which are 'in the air,' things which Christians are beginning to rediscover in their faith, about life and politics. I venture to say that you have nothing to put forward so much worth while, and irrefutable and thorough, as the politics of Jesus. Respectfully yours,

THE AUTHOR —."

Our readers will admit that this very style is apt to arrest and to hold the attention of readers, to say nothing of the subject, which will sound strangely incongruous to many. On first—or shall we say superficial?—reading the chosen theme and the whole treatise seems to offend against that principle cherished alike by Christians and non-Christians in our Republic, the separation of Church and State. But it is a question with us whether a real commingling of these distinct phases of our existence as members of our commonwealth and votaries of our religion can be established against the author. His book has grown out of a reflection on the moral causes leading to the present gigantic conflict in Europe, and is a remarkably strong effort at compelling discussion of such fundamental questions as these: Whether the religion of Christ is at all applicable to nations, and not to individuals only; whether there is such a thing as "international morality"; whether the Christian—we purposely avoid saying the Church—has any call to study the so-called world-problems, and can contribute aught toward their solution. As for ourselves, we shall have to be numbered with that class of people whom the author does not regard with favor—those who cry: "Keep the Church out of politics! Keep politics out of the pulpit! Keep charity free from politics!" Nevertheless, we wish that at least our pastors could read this book. It calls attention to great evils that exist in this world, and though neither we nor our readers are ready to apply the remedy here suggested, the argument here presented is something with which we all will be confronted sooner or later in one way or the other. It is well to know the argument.

*The Utah Gospel Mission, of Cleveland*, has sent us its *ANNUAL* for 1915, and Dr. Chas. W. Eliot, of Cambridge, Mass., the reprint of his articles in *THE ROUND TABLE* (1. The Schism in Europe; 2. Germany and the Prussian Spirit; 3. The Austro-Serbian Dispute), which has appeared in the form of a brochure under the title, *British and German Ideals, the Meaning of the War*.

We reserve for mention in our next Review publications of E. Eckhardt, Battle Creek, Nebr.; F. W. Herzberger, St. Louis, Mo.; Schriftenverein in Zwickau; Deichertsche Buchhandlung in Leipzig, Germany; Lutheran Publishing House, Decorah, Iowa; Augsburg Publishing House, Minneapolis, Minn.; Lutheran Publication Society and General Council Publishing House, Philadelphia; Chas. Scribner's Sons, Fleming H. Revell, and Burr Printing House, New York; and Richard G. Badger, Boston. D.