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THE ANALOGY OF FAITH AND ROM. 12, 6.

The "analogy of faith" may be defined as the full and perfect agreement with one another, and especially with the central doctrine of the Christian religion, of all the various articles of the Christian faith as revealed to us in the Bible.

Certain of our opponents have declared, and stoutly maintain, that this harmonious relation between the various teachings of the Gospel is apparent to human reason, and that the enlightened intellect of the trained theologian, at least, can perceive the same. But this is an error. For while the Bible teaches, plainly and unmistakably, that there neither is nor can be any real antagonism between its various statements, since "all¹⁾ Scripture is given by inspiration of God," 2 Tim. 3, 16, and since "the Scripture," therefore, "cannot be broken," John 10, 35, not even in a single word,²⁾ yea, not in a single letter:³⁾ yet this selfsame Bible teaches with equal clearness and positiveness that human reason, *in its present fallen state*, is by no means able to discern in every instance the aforesaid harmony, not though it may boast an enlightenment equal to that of the Church's most learned apostle. "We know in part," says that distinguished man of God, 1 Cor. 13, 8. Our knowledge is fragmentary. And the way in which he arrived at the knowledge he did possess of things divine he describes in the following manner: "Casting down imaginations" (or reasonings, λογισμούς) "and every high thing that exalteth itself

1) *Lit.*: every scripture.

2) See the context.

3) See Gal. 3, 16: πνεύματι — πνεύμασι.

BOOK REVIEW.

LUTHER'S CHURCH POSTIL. Translated now for the first time into English. With introduction, Walch's analysis, and Bugenhagen's Summaries. By *Prof. John Nicholas Lenker*, D. D. Vol. III. (Second Sunday after Easter to Trinity Sunday.) Lutherans in All Lands Co., Minneapolis, Minn. 1907. 454 pp. Price, \$2.50.

LUTHER'S CATECHETICAL WRITINGS. By the same author. Vol. I. The Luther Press, Minneapolis, Minn. 377 pp. Price, \$2.50.

These two volumes from the "American Luther" series of Dr. Lenker have been before the public some time. The appearance of the former volume may be set down as a literary event of high order: it marks the completion, after years of arduous labor, of the first English rendering of that book among Luther's many writings which he pronounced "the best of them all," his cherished *Kirchenpostilla*. The distress of the Church in his day caused Luther to undertake this work on which he was engaged to the end of his life. The pastors whom Luther had learned to know were not able to prepare a sermon. The majority of them contented themselves with reading the pericopes and occasionally a sermon from one of the existing collections of sermons to their congregations. The collection of Tauler and that of Geiler of Kaisersberg were favorites with the pastors. However, in neither of these the evangelical doctrine was presented in its Scriptural purity. In view of this state of affairs Luther expressed the thought ("German Mass," etc. W. X, 238) that the situation could best be relieved by furnishing the Church with a postil in which every pericope would be treated throughout the ecclesiastical year, and by ordering the sermons from

this postil to be read in the churches. His idea was not to relieve ministers who were able to prepare their own sermons from their duty of doing so. He inveighs sharply against "lazy pastors and preachers who rely on good books of this kind, take their sermons from them, are not praying, studying, reading, searching the Scriptures." He calls them parrots and magpies who stupidly repeat what others have said. (W. XIV, 379.) Hence, Luther by no means wished to quench the spirit, or foster clerical indolence. His aim was to feed the famished laymen and tutor honest pastors whose training for their office had been deficient without their fault. At the same time he wished to check the growing influence of the medieval pulpit-clown who would ascend the pulpit and entertain his congregation by braying like an ass, relating humorous legends, or enacting silly buffooneries; and of the enthusiast and the sectarian who proclaimed falsehood under pretense of offering God's truth. "It will finally come to this," says Luther, "that instead of having the Gospels expounded to us we shall again hear the preachers preaching about blue ducks."—The preparation of the Church Postil was frequently interrupted. Luther at no time had leisure to give himself wholly to any one work. The stress of the times, the mighty agitation which had set half of Europe agog, daily called for his active interference, in order that the movement away from Rome might be kept within the bounds of God's Word. The Epistles and Gospels for the Advent season were published in Latin at Wittenberg in 1521. A German translation of the same, not by Luther, appeared in 1522. The journey to Worms caused the first interruption. Luther resumed the work while at the Wartburg. He first prepared another exposition of the pericopes during Advent, this time in German, which was published at Wittenberg in 1522. Then came the struggle with Carlstadt and the Wittenberg iconoclasts, and the work was suspended once more. But Luther seemed determined to advance the work in spite of the difficulties which engaged him, and succeeded in publishing another installment (Epistles and Gospels from Christmas to Sunday after Epiphany) in 1522. The third installment carried the work forward till Easter Sunday. This part was published in 1525, and a folio edition of the three parts so far completed appeared in the same year,—the so-called Winter Postil. In the meantime there had been published in various parts of Germany single sermons and small collections of sermons which Luther had preached at Wittenberg at various times. Most of these sermons were on the pericopes from Easter to the end of the church year. The editors of these sermons are unknown. The sermons were collected later and form the Summer Postil. In 1527 Magister Ste-

phan Rodt was engaged to prepare a new edition of the entire Church Postil, Luther supervising the work. Many changes were made in the original work; some of these seem to have been made without Luther's knowledge, for he made complaint in a letter to Gerballius of Strassburg, in 1535, that Rodt had spoiled his Postils, and he desired to see Rodt's edition destroyed. The last editions of the Winter part of the Postils, revised by Luther himself, were published at Wittenberg in 1540 and 1543. Luther's colleague Cruciger was at the same time preparing a new edition, the Summer part, which Luther examined and approved. This part was printed in 1543, and the last edition of the complete Postil that was published during Luther's lifetime appeared at Wittenberg in 1544.—Technical difficulties also arose during the progress of the work which were very annoying to Luther. At one time the printer, Johannes Lufft, had used such abominable type that Luther would not allow him to print any more sermons for him, and only revoked this decision on condition that Lufft would henceforth use Lotther's types. At another time a compositor stole half the manuscript of the third installment, containing the sermons for the six Sundays after Epiphany, escaped from Witténberg, and published the sermons himself at Nuremberg. Luther had to suffer from literary piracy in other forms. Publishers at Basle, Strassburg, Colmar, and elsewhere would publish his Postils as soon as they had appeared at Wittenberg, frequently in an incomplete form and bristling with uncorrected errors. In 1525—1527 Martin Bucer, in a five-volume edition of the Winter Postil published at Strassburg, even went so far as to change the sermons of Luther doctrinally and introduce the Reformed doctrine of the Sacrament into Luther's Postil. Thus this book of Luther has undergone a great many vicissitudes. But the perseverance with which Luther pursued its preparation, and the annoyances which he suffered during its publication, both indicate what a great value he himself and others attached to this book.

The volume now before us contains a fair reproduction in English of the Gospels from *Misericordias Domini* to Trinity Sunday inclusive. All the sermons found in the St. Louis edition (Vol. XI, 778—1195) are here offered. (NB. The reference, XI, 842, has been omitted for the Second Sermon for Jubilate, and XI, 1093, for the Second Sermon for Pentecost Monday.) By far the greater part of this volume has been rendered by Dr. Lenker himself. While we gladly accord to Dr. Lenker all praise for his enterprise, we see no reason for revising our opinion regarding his ability as a translator and editor of Luther. The present volume, too, betrays his lack of familiarity with Luther's idiom, and there are also occasional slips

in his English. It is not because we love Dr. Lenker less, but because we love Luther more that we point out a few instances where the correcting hand might be applied in a new edition which we hope will soon be forthcoming. "Seltsam" is not "seldom," p. 98 (twice!), or "rare," p. 99. Dr. Voigt's rendering of "so koennte kein Mensch mit ihnen auskommen" ("no man could get along with," etc.), p. 47, is faulty. Luther is speaking of meeting an opponent in an argument, and "auskommen" in this place is "overcome." The scope and basis of spiritual authority and jurisdiction is not correctly brought out by the following rendition: "In the Gospel we find an altogether different spiritual government, one that *exists* alone in the Word, by which sinners are convicted and the Gospel proclaimed to the terrified and alarmed consciences." p. 36 f. What Luther means to say is: "In the Gospel we find an altogether different representation of spiritual government, *viz.*, that it *consists only in applying the Word*, in convicting sinners," etc. It is not the divine grant of, but the only correct mode of, administering spiritual government that Luther endeavors to show at this point. We submit that the following translation would give rise to grievous malpractice in ecclesiastical jurisprudence, to-wit: "Daraus folgt, wenn die Bischoefe oder ihre Officialen bannen wollten, dass die Suende vor der ganzen Gemeinde wisslich sein sollte; sonst soll man ihren Bann nicht anehmen, sondern den Brieftraegern die Tuere weisen" = "From this it follows, that when the bishops and their officials want to put one under the ban (!), the transgression is published to the whole congregation, otherwise their ban would not be noticed, and the messenger would be shown the door." p. 37. What Luther says is not that the bishops when decreeing an excommunication must not fail to publish the cause of the same, but that the bishops have no authority to excommunicate a person unless his sin is *previously known* to the community. The bishops are not to publish a person's sin (nor should any one else), in order to bring about the expulsion of a Christian from the Church. In this clause: "How he (the pope) has abused the same, thank God, almost everyone sees at present," p. 36, the exclamatory "thank God" should be moved to the end of the clause to avoid the possibility of a misconnection. Luther's "*unter dem Namen*" cannot be rendered by "*in the name*," p. 47; it should be "under pretense of the name," or, "borrowing the name," or a similar phrase. "In like manner it is also not less offensive . . . so to preach," p. 47, is lumbering; the grouping of the many German adverbs in this brief clause should not have been imitated at all or adapted to the English taste, *e. g.*, "Preaching of this sort is equally offensive," etc. "So lange verjaehrt," p. 47, is not intelligently rendered by "the pre-

scription of so many years;" it should be, according to the context, "grown venerable with age." "Er laesst sie oft grob anlaufen" is the very opposite of "he often gave them remarkable liberties," p. 100; nor is "faule Possen reissen" = "he even animated them by innocent trivialities." The verb "martyr" cannot be used in the sense of the German "martern" ("Satan afflicts and martyrs one's soul"), p. 100; "cloistery" for "Kloester," p. 186, is a new coinage that is not called for. "The less one can" ("je weniger man kann"), p. 98; "considers the whole world as a drop," p. 84; "they *had had* not only the joy," p. 100, are unevennesses that were probably overlooked. In the Gospel for Cantate Luther explains the force of the term "judgment," and says: "Das ist recht, dass die Welt gerichtet werde." This statement cannot be reproduced by: "It is right that the world is to be judged," p. 113. The full sense of this clause could be brought out by rendering: "Judgment consists in this that sentence is passed on," etc. The monk, who is such unwillingly and reasons thus: "Wenn die Hoelle nicht waere, liesse ich die Kappe das Unglueck haben und liefe davon," is made to say: ". . . I would leave my office have the misfortune," p. 114. This is hardly intelligible to an English reader.

Dr. Lenker has inscribed this volume "Luther on the Holy Spirit" and has dedicated it "To all missionaries laboring among heathen, Catholics, Mohammedans, Jews, and the Diaspora." The connection is not very apparent. But Dr. Lenker is right when he calls attention to "the richness of the Gospel treasure here offered." It goes without saying that the portion of the Church Postil which begins with Easter and ends with Trinity Sunday is the grandest portion of the book. Sermons like the Second Sermon for Pentecost Tuesday (John 10, 1—11) on the Three Classes of Preachers, the Second Sermon for Cantate (John 16, 5—15) on The Holy Spirit Convicting the World of Sin, the First Pentecost Sermon (John 14, 23—31) on The Holy Spirit, and the Second Sermon for Trinity Sunday (John 3, 1—15) on The New Birth, will ever remain homiletical classics.—

The second volume of Dr. Lenker's series to which attention is herewith called has been inscribed, "Luther on Christian Education." It has been dedicated to "Parents and teachers, pastors and authors, Sunday schools and young peoples' societies, and all Protestants interested in developing a better system of Christian instruction, supplementary to that of the public school." In his "Foreword" the editor dares to say: "An irreligious school is a misnomer," and expresses the hope: "Time will no doubt develop a system of education that will neglect no part of man's nature." It is wonderful what men will expect "Time" to accomplish. Who is "Time"? We believe

in taking this sluggard Time by the forelock and accomplishing somewhat ourselves rather than waiting for "Time" to come around and doing it for us. Time always passes the person who will not do his duty.— This volume contains:

1. A Translation of Luther's Small Catechism. This was certainly an opus supererogationis. We are not aware that the author has in any way improved existing translations, now in use in the Church. For the Old Testament Version of the Third Commandment which he has adopted, the editor, we presume, will cite the authority of the Latin Text of the Book of Concord. In its practical work the Lutheran Church has not adopted the Latin but the German text, and there are strong reasons which constrain us, especially in Sabbatarian America, to reject this version of the commandment: "Thou shalt remember the Sabbath day to keep it holy." From time immemorial Lutheran schoolchildren have been taught to say: "Thou shalt sanctify the holy-day," and they will continue thus to recite.

2. A Translation of the Large Catechism. We cannot say that this rendering is an improvement on that of the Second New Market Edition or of Jacobs's Edition of the Book of Concord.

3. "The Law, Faith, and Prayer." (St. Louis Ed. X, 148 ff.) This is a very good rendering of Luther's masterly and comprehensive exposition of the three first parts of the Catechism. The translator is Prof. Schodde of Columbus, Ohio.

4. The Three Universal Creeds. (St. Louis X, 992 ff.)

5. The Lord's Prayer Explained. (St. Louis VII, 752 ff.) The translator, Prof. Voigt of Newberry, S. C., has succeeded unusually well in reproducing this earliest exposition of the Lord's Prayer which the Church has received from Luther. The editor promises "a small pocket companion" edition of this work.

6. A Sermon on Holy Baptism. (St. Louis X, 2112.)

7. Instructions on Confession. (St. Louis X, 2158.)

8. Benefits of the Lord's Supper. This concluding number of the volume reproduces Luther's treatise of 1530 "Vom Genuss des Sakraments." —

All Lutherans will continue to follow with sympathetic interest these efforts to bring Luther before the English public, and to wish the enterprising editor abundant financial success in his undertaking, in order that the work may not have to be stayed for lack of means. At the same time, we trust that the literary work on this American Luther may be of such a high order, and increasingly become so, that English-speaking men everywhere will delight to read these wonderful testimonies to the truth that saves to the uttermost.