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Doctrinal Theology.

SOTERIOLOGY.

BAPTISM.

Ritual applications of water to purify persons and things were common among the Jews, and these purifications were called *baptisms*, βαπτισμοί, in the idiom employed in the New Testament. The epistle to the Hebrews refers to these *various baptisms*, διαφόροις βαπτισμοῖς,¹⁾ and St. Mark speaks of the Pharisees and their habit of *baptizing themselves*²⁾ before eating, and of their *baptisms of cups, and pots, brazen vessels, and of tables*.³⁾ Of such applications of water the Mosaic law said: *This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. And every open vessel which hath no covering bound upon it, is unclean. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: and a clean person shall take hyssop and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon*

1) Hebr. 9, 10.

2) εὐν μὴ βαπτίσωνται.

3) βαπτισμοῦς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν.

Theological Review.

History of the Scandinavians and successful Scandinavians in the United States. *Compiled and edited by O. N. Nelson. Vols. I and II. Second revised edition. Minneapolis, Minn., O. N. Nelson & Company 1900. 518 and 280 pages; bound; sold by subscription. Terms may be secured by application to the author.*

The history of the Scandinavians in the United States is, as a matter of course, largely and chiefly a part of the history of Lutheranism in America. For by far the greater number of Scandinavians: Norwegians, Swedes, Danes, Icelanders, who settled in this country, were Lutherans, and where Scandinavians have banded together and joined hands for united action, it was nearly exclusively in church organizations, congregations and synods and conferences, for the performance of the various duties of the church. All the numerous higher institutions of learning conducted by Scandinavians in America are either directly under the control of and supported by the churches or managed by societies within the church. The Scandinavian literature printed in America also consists mostly of religious publications, and even in the political press church matters, even theological controversies, have been far more prominent among the Scandinavians than among the Germans of this country.

As to the work before us, we would say that the title of the book is in a measure misleading. What we have here is not so much a history as a collection of historical essays, sketches and outlines of the history of certain bodies or groups of Scandinavians in America, topologically or geographically arranged, or of the lives of prominent Scandinavians in this country. The history of the Swedish churches during the eighteenth century in America, which might have covered hundreds of pages, is entirely omitted.

Of documentary material very little has been embodied in the various essays. Numerous topics have been handled a number of times, by various authors, from different standpoints. Yet, as a whole, the work is of considerable historical value. It affords a survey of all the existing Scandinavian synods in the United States from their beginnings to the present time. The *Bibliography of the Scandinavian-American Historical Literature of the nineteenth century*, covering 30 pages, is of lasting merit. So are the numerous biographies of prominent Scandinavians. The book is embellished by 120 illustrations. No historical library ought to be without Dr. Nelson's work. A. G.

Dost thou believe? or *Candid talks on vital themes.* By Joseph A. Seiss, D.D., LL. D., Pastor of the church of the Holy Communion, Philadelphia.—Philad. Board of Publication of the General Council, 1522 Arch Street. 1900. 382 pages; bound; price, 75 cts.

We consider the author of these lectures the grandest Anglo-American orator in a Lutheran pulpit and one of the most brilliant masters in the use of the English language among American theologians. This is one of the reasons why we warmly recommend this book to those among our brethren, especially our younger brethren, who preach the truth of God in the English tongue. For clearness and force, elegance and chastity, rhythm and roundness, richness of vocabulary and beauty of structure, the English of Dr. Seiss is hardly surpassed and rarely equaled anywhere. As to their substance, these apologetical lectures rank among the finest treatises on Christian Evidences published in our days. We cannot endorse all that the author says. We do not hold that revelation demands the employment of reason to test its claims, that it may have been ages of ages as we now count from the beginning of the

formative processes to the time when our earth appeared as a distinct orb in the solar system, that unnumbered ages doubtless passed while the crust of the earth was formed, that from what during his first visit to Jerusalem Jesus there saw and heard, his inner nature seems to have received its first potent stir. We object to such statements as that "we may still find something good and praiseworthy in all communities and in almost every man," and that "if sinners are willing and anxious to become better men, and will henceforth submit themselves to the guidance of grace, God quite overlooks or closes his eye to their former iniquities." Repentance, *μετανοεῖν*, as used in Acts 17, 30, is not adequately described in such terms as these: "In its religious application repentance is such a thinking back upon our beliefs, feelings, and manner of life, compared with the requirements of truth and righteousness, as makes us conscious of our deflections and defects, and leads us to set ourselves to the honest work of adjusting everything to the standard from which we have wandered." The greater part of Lecture Sixth, from p. 168 on, is based upon the erroneous assumption that the Mosaic record of the creation is in full accord with and corroborated by the results of scientific investigation and speculation, especially the "science of geology," the theory of "world formation from original nebulous matter," the Plutonian and Neptunian theories of the gradual formation of the earth's crust. These theories, as advanced by their supporters, are not in harmony but at variance with, do not substantiate but contradict, the Mosaic record and are as certainly wrong as Moses is right, just as synergism in soteriology is wrong because St. Paul is right. But aside of these and a few other objectionable features there is so much exquisite apologetical truth so exquisitely stated in these lectures, that a perusal of the book cannot fail to prove both profitable and pleasurable to discerning readers.

A. G.

The Papacy in the 19th Century. *A part of "the History of Catholicism since the Restoration of the Papacy."* By Friedrich Nippold. Translated by Laurence Henry Schwab, Rector of the Church of the Intercession, New York. G. P. Putnam's Sons, New York and London. 1900. 372 pages; bound; price, \$2.50.

This is one of the most instructive and interesting books we have read of late, and we are confident that such of our readers as may peruse it on our recommendation will say the same. Neither the author nor the translator appears to know what the Papacy really is. Yet by the historical facts grouped and massed together on these pages they prove even more palpably than they themselves are aware, that the Pope is to-day the same implacable enemy of Christ and the church of Christ that he was of yore, that the Papacy is a standing menace to the salvation of souls and the peace of nations, an ally and tool of the murderer from the beginning and father of lies, a monster belching forth abominations and blasphemies. From what is here recorded it is as clear as the midday sun that Antichrist has, by deceit and with open affront, by word and deed, working hand in hand with assassins and conspirators and villains of every description, and with astounding success, pursued the same course in the nineteenth century which his predecessors had pursued for far more than a thousand years. The policy of Nicholas I, Gregory VII, Innocent III, and other mediaeval popes, has been the policy of all the nineteenth century popes, Pius VII, Leo XII, Pius VIII, Gregory XVI, Pius IX, Leo XIII. The principles laid down in the bull *Unam sanctam* of Boniface VIII are iterated and reiterated in the encyclicals of Pio Nono and Leo XIII, advanced with the same brazen-facedness in the latter half of the XIX as they were at the beginning of the XIV century. The headway made by the Papacy of our time in Germany, Great Britain, the Scandinavian countries, North America, South America, in such countries as Poland, Croatia, Galicia,

Bosnia, Servia, in Egypt, Syria, Armenia, Albania, and throughout the Orient, is truly appalling, considering only what of Romanist machinations has been allowed to crop to the light of day. German rationalism, French Freemasonry, Russian Nihilism, Irish Fenianism, American Molly Maguires, Italian Carbonari, all were turned to best advantage by the recent Popes. Tractarianism and Ritualism carried across the Roman lines thousands of apostates from the Anglican church, a list of whom covered 41 pages of the *Whitehall Review* in 1879. But if our readers so desire, we may deal with this subject at greater length in a future issue.

A. G.

The Reformation. *By Williston Walker. New York, Charles Scribner's Sons. 1900. 478 pages; bound; price, \$1.00.*

In the first chapter of his book, Dr. Walker says:—

“The Reformation itself was, moreover, not the beginning, but the culminating stage of a great movement, of which the new political life of Europe, the unlocking of strange continents, and the revival of learning were all equally parts. Religious reform was not the blossoming but the fruitage of a general unfettering of the human mind. But as the mediaeval social system attained its highest perfection in the mediaeval Church, so the break with mediaevalism reached its intensest point of contest in the rejection of the limitations which mediaeval ecclesiastical authority had imposed; and hence the Reformation is the crowning episode in that struggle for freedom of thought which preceded the struggle for freedom in political action, and which, however imperfectly fought out, was the great contribution of the fifteenth, sixteenth and seventeenth centuries to human progress.” P. 2.

Having briefly described the sway of Papacy during the middle ages, he says:—

“Nor were these conceptions of the nature and power of the Church without their great value as an educative force. The mediaeval Church, by its uniformity, its discipline, and its corporate moulding power, did a work for the crude social life that grew up on

the ruins of the Roman empire or among new peoples outside the bounds to which Roman conquests had once extended that no freer conception of Christianity could have accomplished. Equally evident is it, also, that the central force in the mediaeval system, the papacy, was, on the whole, the leader of Christendom from the downfall of the Roman empire at least to the thirteenth century. . . . In spite of grave faults and periods of profound degradation, the papacy may be said to have shown itself adapted to the conditions of social and religious life prevalent in Europe certainly to the close of the Crusades."—Pp. 4 f.

If correct notions of the Papacy and of the Reformation are requisite for a true exhibition of the history of *the Reformation*, the testimonial which the author of this book has written for himself in the above extracts will hardly commend his work to the confidence of our readers. That he should rate the theology of Aquinas as "that noblest product of mediaeval Christian thought," p. 63, and Melancthon as "the theological leader of the German Reformation," p. 123, is not surprising. Yet the work is not without its merits. Such statements as these, "that the doctrine of justification by faith alone was always the central truth in Luther's theology," p. 167, and that "the corner-stone of Calvin's structure, and, apparently, the pivotal fact of his religious experience was the sovereignty of God," p. 245, are certainly correct. Covering also the history of the counter-Reformation, the narrative is carried down to the Peace of Westphalia, in 1648, when "the Reformation and counter-Reformation had not only taken on their completed forms, but the lines of possession had been drawn between them and the religious wars had come to an end," p. 461.

A. G.
