

THEOLOGICAL QUARTERLY.

VOL. X.

OCTOBER, 1906.

No. 4.

WHY DID LUTHER REFUSE ZWINGLI'S HAND OF BROTHERHOOD AT MARBURG?

The first four days of October mark the anniversary of the memorable meeting between Luther and Zwingli at Marburg. At this celebrated conference Zwingli offered the hand of Christian brotherhood and fellowship to Luther; but Luther refused it. Why did he do this? Before we proceed to answer this question, we shall do well to review the events that led up to this colloquy.

Charles V had concluded a treaty with Pope Clement VII and had solemnly pledged himself to suppress Protestantism. The German Protestants formed a defensive alliance in which the Landgrave of Hesse, Philip the Magnanimous, was anxious to have the Swiss included. Zwingli was equally anxious for this. But an obstacle was in the way — the controversy between the Lutherans and Zwinglians on the Lord's Supper. Who had begun this controversial conflict? That is a question which Reformed writers usually pass over in silence, for they know that Zwingli was the author of this heated and unhappy controversy.¹⁾ It is an undeniable fact that prior to the year 1524 Zwingli and his friends were at one with Luther in teaching the real presence of Christ's body and blood in the Lord's Supper. In 1521 Oecolampadius, Zwingli's friend, called it

1) See Luther's Works, St. Louis Edition, vol. XX, col. 772; XVII, 1534, Luther's Letters, De Wette, vol. III, 43.

BOOK REVIEW.

THE PRECIOUS AND SACRED WRITINGS OF MARTIN LUTHER.

Based on the Kaiser Chronological Edition, with Reference to the Erlangen und Walch Editions. *Vol. XI: Luther's Church Postil*, Gospels for Epiphany, Lent, and Easter Sermons. By *Prof. John Nicholas Lenker, D. D.* Vol. II. Second Thousand. Lutherans in All Lands Co., Minneapolis, Minn. 1906. 16 and 398 pp. Price, \$2.50. (Sample volume, \$1.65.)

The enterprise of which the above is the latest fruit is about three years old. During that time seven volumes have been issued, as follows: Vol. I, The Psalms, embracing Ps. I to VIII; vol. I, Commentary on Genesis, embracing chapters I—IV, 14 a of Luther's larger commentary, according to the rendering of Dr. Henry Cole; St. Peter and St. Jude, according to the rendering of Prof. E. H. Gillett; and the four volumes remaining contain all of the Gospel portion of the Church Postil, save the section beginning with the Second Sunday after Easter and ending with Trinity Sunday. This section is now in preparation. Each volume contains about 400 pages, 8^{vo}, of translated matter, and a great deal of introductory matter, only part of which, however, is relevant, cognate to the subject, and really helpful to the study of the writings of our Doctor.

At the present rate of publication more than a life-time will be required before the work is completed, and the complete works of Luther in this edition will be a very respectable library of over one hundred neat and handy volumes, well printed and well bound. This

is certainly a stupendous undertaking, but it is not impossible of achievement. Even when published in the original, a complete edition of Luther's works has always required a long time. The oldest edition, that of Wittenberg, in twenty volumes, was published in the space of nineteen years, or one volume to the year. The Jena edition, if the two supplementary volumes of Eisleben are added, required ten years for fourteen volumes. The smaller Altenburg edition, in ten volumes, was completed in three years, the supplementary volume (Halle, 1702) being too far removed in point of time to be reckoned a part of it. It required eleven years to bring out the Leipzig edition, in twenty-three volumes, not counting Greiff's Index, and Walch's edition, in twenty-four volumes, was published in the space of thirteen years. Of modern editions the Erlangen was begun in 1826 and completed, in hundred volumes, in 1873. The St. Louis edition was begun in 1883; in a year, possibly in two years, the index volume, which completes the edition, will be issued, making the time for the publication of this edition about a quarter of a century. And as regards the Weimar or Kaiser edition, which was commenced in the same year as the St. Louis edition, it is now in its twenty-ninth volume and, on the chronological plan which has been adopted for this edition, has proceeded as far as the year 1529, leaving the labors of sixteen of the most fertile years of Luther's pen still to be reproduced. Accordingly, if the present edition of "the American Luther," which necessitates the rendering of every word of the original into another language, shall consume fifty years, this would not be surprising. Moreover, while for purposes of reference and of topical study we could wish to see this edition completed more speedily, the slower rate of publication offers two decided advantages: it enables even a slim purse to purchase volume after volume as it appears, and the interval of time elapsing between the publication of two volumes will be sufficient in most instances for the *study* of each newly purchased volume, which is the point of chief importance.

The vitality of Luther's writings is truly marvelous. It is three hundred and sixty years since Luther dropped his pen. He had not written for the entertainment of idle minds; his subjects were all of a religious kind, stern and forbidding to the easy-going and worldly mind. It is a proof of the inherent power of these writings when in three centuries and a half again and again men rise all over the world to testify, in terms of admiration, to the value of Luther's sermons and treatises and letters, and moreover, foreign nations are eager to have these writings brought to them in their own language. As regards the English tongue, Luther has been a favorite with Britons

ever since the days of Henry VIII. There was a time when Luther's words were a power in the British Isles which king and prelate dreaded. The British Church was being leavened with Luther's ideas. Men of rank and influence were furthering the movement. To quote one of them, Edwin, Bishop of London, on April 28, 1575, introduces Luther's Galatians with the following commendatory words: "This Book being brought unto me to peruse, and to consider of, I thought it my Part, not only to allow of it to the Print, but also to commend it to the Reader, as a Treatise most comfortable to all afflicted Consciences exercised in the School of Christ. The Author felt what he spake, and had Experience of what he wrote, and therefore able more lively to express both the Assaults and the Salving; the Order of the Battle, and the Mean of the Victory. Satan is the Enemy, the Victory is only by Faith in Christ, as John recordeth. If Christ justify, who can condemn? saith St. Paul. This most necessary Doctrine the Author hath most substantially declared in this his Commentary; which, being written in the Latin Tongue, certain godly, learned Men, have most sincerely translated into our Language, to the great Benefit of all such, as, with humbled Hearts, will diligently read the same. Some began it, according to such Skill as they had; others, godly affected, not suffering so good a Matter, in handling, to be marred, put to their helping Hands, for the better framing and furthering so worthy a Work. They refuse to be named, seeking neither their own Gain nor Glory, but thinking it their Happiness, if by any Means they may relieve afflicted Minds, and do Good to the Church of Christ, yielding all Glory unto God, to whom all Glory is due." This letter shows that British readers had grasped, and were prompt to appropriate, what is the very marrow and substance in Luther's writings, the sinner's justification by grace through faith in Christ, and that it was not international comity, which occasionally prompts the rendering of a famous author's book into a foreign tongue, but the acknowledged spiritual need of a nation that was to be supplied with food from this German store-house. The national church of Great Britain has had a strange development. Powerful influences succeeded in diverting the reformatory movement from Luther and turning it into Calvinizing channels. But Luther has never been forgotten by Britons. Amid the fierce persecutions which broke upon the Dissenters, they turned for solace and guidance to the writings of Luther. John Foxe introduces Bull's rendering of Luther's Psalms of Degrees with these words: "Good reader, . . . I doubt not but thy labour shall be recompensed with no less consolation to thy soul's health, than the godly translator thereof, Mr. Bull, did receive in

translating of the same. Who as he once made his vow unto the Lord for certain causes, to turne this book from Latin into English, so with no less fidelity did well perform the same. Blessed be the Lord therefore, which both put him in mind first to take this work in hand, and so granted him life to the accomplishment thereof; for so it pleased the Lord to continue his life so long, till this vowed work was fully finished." In the beginning of the last century English booksellers were again vending volumes of Luther's writings. A very gifted translator of Luther had appeared in the person of Rev. Henry Cole of Clare Hall, Cambridge, who brought out, with the financial aid of a Scotch lady, first a series of four volumes of selected writings, and then promised further translations of Luther's Genesis in five volumes, the briefer exposition of the Psalms, the exposition of the 45th and 90th Psalms, and others, which promise was nearly all fulfilled at the death of the author. Cole's translations have more than others combined faithful adherence to the original with a smooth rendering. The present edition of Dr. Lenker, we understand, is to embrace the translations of Cole. In 1823 Edward Thomas Vaughan issued Luther's *Bondage of the Will* with a preface and notes, in which he frequently takes exception to Luther's teachings and, in fact, aims to defeat many of Luther's arguments. Five years before him Joseph Kerby had reissued Captain Henry Bell's rendering of Luther's *Familiar Discourses* (*Tischreden*), and as late as 1896 Doctors Wace and Buchheim of London issued in repeated editions the *Primary Works of Luther*, embracing the two Catechisms, the *Ninety-five Theses*, the *Address to the Nobility of the German Nation* and the treatises *Concerning Christian Liberty* and on the *Babylonish Captivity of the Church*. This work was prompted by the fourth centenary of Luther's birth. The theses and the two treatises were translated by Rev. S. Grignon and the Catechisms by Miss Buchheim, aided by Miss Dora Schmitz, the whole work being afterwards revised by Doctors Wace and Buchheim. In his theological introduction the former says: "Much has been written about him (Luther), and the general history of his life and work is being sketched by able pens. But no adequate attempt has yet been made to let him speak for himself to Englishmen by his greatest and most characteristic writings. The three works which, together with the *Ninety-five Theses*, are included in this volume, are well known in Germany as the *Drei Grosse Reformations-Schriften*, or 'The Three Great Reformation Treatises' of Luther; but they seem never yet to have been brought in this character before the English public. The treatise on *Christian Liberty* has indeed been previously translated, though not of late

years. But from an examination of the catalogue in the British Museum, it would appear that no English translation is accessible, even if any has yet been published, of the Address to the German Nobility or of the Treatise on the Babylonish Captivity of the Church. Yet, as is well understood in Germany, it is in these that the whole genius of the Reformer appears in its most complete and energetic form. . . . It occurred therefore to my colleague and myself that a permanent service might perhaps be rendered to Luther's name, and towards a due appreciation of the principles of the Reformation, if these short but pregnant Treatises were made more accessible to the English public." These motives certainly are a credit to the publishers.

In our country there have appeared not only reprints of British publications, *e. g.*, Luther's Galatians, but also new and independent translations. We have already noted E. H. Gillett, who, with the aid of Prof. Robinson of Union Theological Seminary and Rev. M. Bushe, pastor of a German church at Harlem, N. Y., published in 1859 Luther's exposition of the two Epistles of Peter and that of Jude. His work has been reissued by Dr. Lenker. Gillett is an able translator, though biased, it would seem, on the subject of baptism, on which he thinks, Luther "speaks like one who as yet sees 'men as trees walking.'" (p. 7.) The Henkels of New Market, Va., brought out translations of Luther, not only in their two editions of the Book of Concord, but also in separate publications, *e. g.*, Luther on the Sacraments and the Epistle portion of Luther's Church Postil. The former work contains Joseph Salyard's renderings of the Sermon on Baptism and the Dissertation on the Lord's Supper of 1528. Within the Ohio Synod, the Augustana Synod, the General Synod, and the General Council writings of Luther have been translated at various times during the last century, so that there is even at this day quite a respectable number of volumes extant of writings of Luther done into English. All this goes to show that Luther has not lost his hold on the hearts of men. And we are not surprised that Dr. Lenker's enterprise has received praise and commendation not only within the Lutheran Church, but also outside of it, the *New York Observer*, the *Outlook*, the *Canadian Baptist*, the *Reformed Church Messenger*, the *American Messenger*, organ of the American Tract Society, the *Presbyterian* of Philadelphia, the *Christian Advocate* of New York, the *Congregationalist* of Boston, and many others having given it favorable mention. We doubt, indeed, whether the reviewers in every instance have read the volumes submitted to them; for to endorse their contents in many instances means the surrender of erroneous posi-

tions in regard to doctrine, as occupied by the reviewers. Nevertheless, the fact that the mere sight of a volume of Luther's writings can inspire an American editor to write a brief eulogy of Luther, shows that the power of Luther on the mind of the race has not been broken and his name is still a name to conjure with.

The volume before us is rich in doctrine and comfort. The child-like and, at the same time, heroic faith of Luther now lisps, now thunders in these sermons the everlasting truths of the Word in language so plain and unadorned as to reach the rudest, and withal so searching and penetrating into the root of every matter as to engage and hold the attention of the trained mind. Presentations like these of the true character of the Gospel and of the Law and their legitimate functions and spheres of action, of faith and works in their union and opposition, of the means of grace and their relation to the spiritual life, of the glory of the Christian's crosses and his foretaste, by the hope that is in him, of his future comfort,—all these subjects, with the practical application which accompanies them, and exhibiting the scripturalness and rugged common sense of the Reformer's views on such vital and timely topics as temperance, marriage, dancing, etc., ought to be a welcome leaven for our nation in these days of unblushing immorality on the one hand and bigotry, sanctimoniousness and canting hypocrisy on the other. No Christian patriot will rise from the perusal of this book without the wish that these sermons could be preached throughout our country from border to border.

It remains to say a few words regarding the work of the translators. Dr. Lenker has followed the advice of Luther, who urges interpreters not to work alone, but to combine efforts. (Erl. 57, 4.) Luther himself adopted this method in his translation of the Bible. In the present volume ten translators have cooperated with the editor, and their work, we are glad to acknowledge, has been faithfully performed. Some of the sermons, *e. g.*, the first sermon for Easter Tuesday, by Rev. Haentzschel, the second sermon, by Rev. Schuette, the sermon for the third Sunday after Epiphany, by Pres. Voigt, and the second sermon for Easter Monday, by Prof. Schaller, have been excellently rendered. It is an ungrateful task to criticise the work of a translator, especially a translator of Luther. We are quite willing to heed Luther's own remarks on this subject in his *Brief vom Dolmetschen* of 1530. (Erl. 65, 102.) And we can readily understand the import of Dr. Lenker's remarks on p. 11 regarding "unmerciful critics." Nevertheless, common candor and the high esteem in which we hold this entire enterprise of publishing an American Luther

compel us to note a few startling insufficiencies. They concern mostly Dr. Lenker's own work. To translate "es ist beschlossen *festiglich*" "it is decreed as on a festive occasion" (p. 112), and again: "*festiglich* glauebest" "believe with a festive spirit" (p. 189), are plain and unvarnished blunders. Of the same stripe are the following: "rare foundlings" for "seltsame *Fuendlein*" (p. 123); "with works he must appear blue" for "mit Werken muss er sich *bleuen*" (p. 131); "when we do not feel anything that presents its back to us" for "dass man nichts fuehlen soll, das *uns den Ruecken haelt*" (p. 137); "you must rely with all your weight" for "musst du mit ganzem *Wag* dich verlassen" (p. 189). These renderings betray a lack of understanding of the German idiom. This feature crops out again in the rendering of Luther's "Metze." "An den jungen Metzen, die Jungfrauen sind" has been rendered "prostitutes who are virgins" (sic!) (p. 121). This rendering destroys the meaning and force of the entire passage. The German "Metze," like the English "wench" in Shakespeare's time, is capable of being used also in a good sense, even as a term of endearment. On p. 143 in the phrase "auf falschen Gottes Glauben" the connection of the adjective has been misunderstood: it is not "of false faith in God" but "of faith in a false God." "Wuerdigen" on p. 185 should be rendered "make worthy," or "render worthy," not "prove;" "geruehret," p. 231, should be simply "touched upon," not "pathetically touched;" "Urlaub" on p. 309 is not the military term "furlough," but the common "permission" or "leave;" "martyrs" for "martern," p. 189 (said of the conscience), is misleading. On p. 115: "Welche Kraft des Teufels nicht allein das bedeutet" has been rendered: "What power of Satan this alone reveals;" this should be: "which power of Satan signifies, not only," etc. Luther's "Larven," p. 141, cannot be rendered "larva." In the phrase "So kehrt's Gott eben um," the conjunctive "so" has adversative force and cannot be rendered by "thus." We doubt very much the correctness of the rendering "migration of souls" for "den wandelnden Seelen" (p. 313). "Roaming spirits," which phrase the same author employs a few lines further, shows what Luther is speaking about. In such thoroughly idiomatic expressions as "dass ihm von einer Buebin der Hals abgetantz ward" ("being beheaded by a knave," p. 33); "ihn zwischen die Sporen fassen" ("place him between the spurs," p. 18); "muerbe werden" ("become humble," p. 18); "hochbegnadet" ("upon whom many favors were bestowed," p. 18); "geschweige" ("with no thought that," p. 56), it may have been very difficult to discover the proper English equivalent, but in the phrase first quoted the reference has been destroyed by the rendering; for Luther's "Buebin" is not the

executioner, who did not dance, but Herodias's daughter. However, Luther's phrase "ging den Hundsweg" ("went wrong"), p. 377, should have been rendered "went to the dogs." The English phrase is strong, but it is proper. "Switches" for "Stoccke" (p. 59), "slaves of appetite" for "Bauchknechte" (p. 168), are weak renderings. On p. 249, in the fourth line from below, the preposition "by" must be inserted before "faith," otherwise the sentence conveys a wrong meaning. We do not understand why "des hochwuerdigen Sacramentes" on p. 235 has been rendered "of the wafer of the sacrament." Likewise, on p. 152: "da gibt er ihr schlechts vor, sie sei der Verdammten und Verlorenen eine," is not adequately expressed by: "he presents her in a bad light." On p. 197, in the second line from the bottom of the page, "for this reason" should be "for the following reason" and placed at the end of the clause, followed by a colon. On p. 63 the clause: "will not think of God in a different way and mean the words," should be: "than the words imply." On p. 98 the clause: "they are not to guard the wisdom and power of men, but Christ himself" should be: "the wisdom and power of men are not to protect them, but," etc. We waive further mention of minor points on which we should differ with the Editor, and merely suggest that the editorial work should be done more scholarly, and the aid of students of Luther should be sought to a still greater extent for future volumes.

The American Revision of the Bible has been adopted in the rendering of the texts and proof-passages of these sermons. We deplore this feature. Not that we would deny all merit to the renderings of the American Revisers: "self-control" for "temperance" and "faithfulness" for "faith" in Gal. 5, 22 may be considered improvements, but "false factions" for "heresies" or "sects" in 1 Cor. 11, 19, "belief" for "faith" in Rom. 10, 17, "the whole creation" for "every creature" in Mark 16, 15, are no improvements. In 2 Cor. 12, 7 the phrase "the abundance of the revelation" has been transposed and given a different connection by the revisers. The consequence is that in quoting this passage the translator has simply dropped the phrase entirely and has, to that extent, failed to reproduce Luther who has embodied that phrase in the seventh verse. (p. 110.) But the translator was plainly handicapped by being compelled to quote Luke 2, 49 according to the American Revision: "Knew ye not that I must be in my Father's house?" Luther, indeed, refers to the temple as τὰ τοῦ πατρὸς μου, but he assumes, at the same time, a wider meaning for this Greek phrase. Witness the following: "Was ist aber Gottes? sind es nicht alle Kreaturen? Wahr ist's, dass alles Gottes ist: aber eigentlich ist es die heilige Schrift und sein Wort; denn das andere

alles ist uns gegeben." This has been rendered: "But what is the house of God? Is it not the whole creation? It is indeed true that God is everywhere, but he is especially present in the Holy Scriptures, in his Word, more than anywhere else." (p. 23.) It is plain that this rendering does not fully reproduce Luther's meaning. Rightly, therefore, the translator of the second sermon on the same Gospel, Rev. Ochsenford, has discarded the rendering of the Revision (p. 42) and adopted Luther's version.—It seems absurd to make Luther expound a text which he never knew. The correctness or clearness of the modern version cannot be urged in this connection; because it is the plain duty of a translator to reproduce his author, not to harmonize the views of his author with the views of later scholars. In all places, therefore, in which the modern version deviates from Luther's rendering, we hold that the translator is bound to follow Luther and to disregard the Revision. Moreover, the English-speaking Christians of the present generation are not a unit as yet in their adoption of the Revision of the Bible for common use. We doubt whether they ever will be. As for ourselves, we still use the Authorized exclusively in our churches, schools, and homes. Our children learn proof-texts according to the Authorized. They recite Mark 10, 16: "Of such is the kingdom," not, "To such belongeth," etc.; Mark 16, 16: "He that believeth not," not, "He that disbelieveth;" Rom. 10, 17: "Faith cometh," not, "Belief cometh;" Hebr. 2, 16: "He took not on him the nature of angels," instead of, "not to angels doth he give help," etc. For practical reasons, too, we regret the introduction of the Revised text: it is not familiar to our people.

We note, with pleasure, that in the production of the present volume vol. XI of our St. Louis edition has been frequently consulted. The "History of Luther's Church Postil" (pp. 7—11), barring a few additions of the Editor, is almost entirely an abbreviated reproduction of the able and painstaking dissertation of our editors, Koerner and Kaehler, in their Preface to vol. XI. Why Dr. Lenker has changed the date of St. Elizabeth's Day from November 19 to November 21, we do not understand. (See Herzog, R. E. III, 768.) Also for the greater part of his foot-note on the subject of dancing (p. 59 f.), the explanation of the term Kaland (p. 255), for "Er Reuling" (p. 128), though we doubt whether "Rev. Reuling" will be understood, and for many of the historical notes at the heads of sermons the editor is indebted to the St. Louis edition.

The dedicatory page we consider out of balance. With the first section we fully agree. The memory of those German and Scandinavian students who "gathered around Luther in the university of Wittenberg and then returned home to translate his doctrine and

spirit into their mother tongues" deserves to be kept green among us. But we dissent from the second section. The Reformation did not "blossom into German Pietism." All honor to Spener, Francke, Ziegenbalg and Muehlenberg for their missionary zeal, but let us not overlook the fact that elements foreign to the teachings of the Lutheran church were being introduced by these men. And as to the third section, the Lutheran church owes small thanks to the Gustavus Adolphus Society, which, despite its missionary activity, is a body in which modern rationalism, which Dr. Lenker, too, warns against, is rampant.

However, there are words of wisdom spoken by the editor on p. 15 which we wish to transfer to these pages. He says:

Even the young German and Scandinavian ministers, we are sorry to say, are not in this critical period of transition taking a very wise course. They as a rule make one or more of the following three blunders when they preach in English.

1. They do not draw enough from the sources they use when they preach German or Scandinavian. As a father recently said: When I hear the young German and Scandinavian ministers preach in their own languages, it is Lutheran, it has a Luther spirit in it, but when they preach in English no one can tell what it is. It has none of the Luther ring in it.

2. Another mistake is, that in their constant exploring for new matter, they neglect their diction. They seem to think the matter they have been giving in their native tongue is not good enough for the American people. This is a mistake. This is just what the Americans desire and will enjoy, they are surfeited with the other already. If young preachers would take any advice, we would tell them, when you preach in English do not worry about new matter, but labor to put that which is the most familiar to you into as good pulpit English as you can command. A student recently said: When I preach English and read Luther in German my English suffers. When I preach German, I want to read German sources, and when I preach in English, I prefer to read English sources. It may sound well to say, I want to read Luther in the original. All right! Our cry is, "Read Luther!" It matters little what language, if you are only loyal and have the time, patience and diligence to translate him into fluent English, while you use him.

3. The third mistake that some young preachers are making is that they think they can have a distinctively Lutheran church by conforming to certain external matters. We have been in English Lutheran churches where the pastor and people were given to boasting of how Lutheran everything was, but strange they never referred to the Luther ring of their pulpit, of their preaching the Word. Hence the good Germans or Scandinavians, who read their Postils, go away from these churches feeling they would rather have the sermon Lutheran and nothing else than to have everything else Lutheran but the sermon. When you look into the libraries of these very pastors and laymen you as a rule find there all kinds of books but Luther's writings. Our people should not cease reading their Postils, but our pastors should return to them in the crisis of our transition. If the congregation sing the tunes and hymns and the preachers preach as Luther did, a glorious Lutheran sound will go forth into the world; and where this is not done all boasting will be in vain. The American pulpit is changing. What shall be its future character? The greatest preacher of Protestantism will help to answer this question if the young German and Scandinavian pastors give him a chance to be heard.

We fully endorse these statements and shall watch, with undiminished interest, the further success of this great enterprise of giving to America the best that Germany has produced, and of preserving to our children and children's children the faith of their fathers in their native tongue.

COUNTRY SERMONS. *New Series*. Vol. II. Sermons on the Epistles for the Church Year. Festive Cycle Advent to Pentecost. By *Rev. F. Kuegele*. Augusta Publishing Co., Crimora, Va. 1906. VII and 362 pp. Price, \$1.00, postpaid.

The book contains thirty-eight sermons on standard epistle texts. On Christmas Day the text for the matin service, and on second Christmas Day the text for the first day have been treated. For the Sunday after Christmas the text for the third day of Christmas has been substituted, and the second sermon for Pentecost treats the text for the third day of the festival. For the Sunday after New Year, Sixth Sunday after Epiphany, Sixth Sunday in Lent, and Maundy Thursday the first text of the choice has been treated.

Excepting in about half a dozen instances the author has drawn into his discourse, and expounded, the entire text. On Epiphany II a selection had to be made from the long series of virtues enumerated, and so the author has disregarded vv. 12—15. On Epiphany V the real text of the discourse is v. 17. On Septuagesima the first half of the text (ch. 9, 24—27) is treated in the introduction. On Quinquagesima vv. 1—7 have been disregarded. On Lent I the characteristics of the servant of Christ have been condensed. On Lent II the reference to fornication has rightly been put aside, because the Sunday following requires special treatment of that subject. The text for Good Friday embraces the first six verses.

The Epistle texts, more than others, are the test of a good *pastor*. In the treatment of these texts the doctrinal element naturally recedes and the parenetic and elenctic elements predominate. Christianity is always applied Christianity, and its teachers are aware that their efforts must be, not to afford their hearers an intellectual diversion, but to quicken them into a new life and strengthen them therein. This character of genuine Christianity is made very prominent in those fatherly talks which the apostles have addressed to their churches. The truths which the Gospel inculcates are here shown not only in the manner in which they affect the believer's relation to God, but also to this earthly life with its thousand great

and small duties, dangers, fears, hopes, joys, sorrows, etc. A fine discrimination between Law and Gospel is required at every turn in the exposition of these texts.

Accordingly, in the book before us, though it is full of sound doctrine, the strictly doctrinal discourse is rare. (Sunday after Christmas: The true divinity of Christ: 1. He is God of God, having one essence with the Father; 2. He is higher than all creatures. Fourth Sunday after Easter: Regeneration: 1. the Author; 2. the means; 3. the fruit.) Christological subjects are discussed, as follows: II. Advent: The comforting truth that in Jesus Christ there is abundance of salvation both for Jews and Gentiles: 1. Christ is come a Savior for all men; 2. in Him we have a sure foundation of hope. Second Sermon for Christmas: The appearance of the grace of God to all men in the birth of the Child at Bethlehem: 1. the meaning of the words: "The grace of God that bringeth salvation to all men;" 2. to what kind of walk this grace of God should educate us. Lent V: The sacrifice of Christ a better offering than those of the Old Testament: 1. because He, being a greater high priest, entered into a greater and more perfect tabernacle; 2. because He entered in by His own blood; 3. because He made atonement also for the transgressions under the first Testament. Lent VI: Christ's humiliation and exaltation a strong inducement to humility and faith: 1. His humiliation; 2. His exaltation. Second Sermon for Easter: The resurrection of Jesus Christ demonstrating Him the Son of God and the world's Savior: 1. it proves Him the true God; 2. it confirms all that He began both to speak and to do. Ascension: Three things demonstrated by Christ's ascension to heaven: 1. the completion of His work on earth; 2. the nature of His kingdom; 3. the duty of His citizens. In the three Old Testament pericopes the connection between prophecy and fulfillment is shown: Christmas: What the Child in the manger is unto us: 1. a great Light; 2. a mighty Deliverer; 3. an eternal King. Epiphany: The mercy shown to the Gentiles: 1. how great this mercy is; 2. what duty it imposes. Good Friday: The Lord of life tasting death for the sinner that the sinner should live. (Treated in homily fashion, without divisions.) Soteriological subjects are presented on Sexagesima: Paul glorifying the grace of God: 1. in his labors; 2. in his revelations; 3. in his temptations. Lent IV: Allegory of Agar and Sarah: 1. the allegory itself; 2. the doctrine contained in it. Pentecost: Miraculous outpouring of the Holy Ghost on the disciples: 1. the manner of His coming; 2. the object; 3. the marks by which His indwelling is known. Second Sermon: Coming of the Spirit on the Samaritans: 1. who the Samaritans were; 2. how they received the Spirit; 3. sev-

eral truths which we should learn from this history. The means of grace and their use are shown on Lent I: Right use of the time of grace: 1. improve it to lay hold on the grace of God through faith; 2. be zealous to bring forth the fruits of faith. Maundy Thursday: The Lord's Supper a most precious sacrament to the believing soul: 1. precious in itself; 2. in the object for which it was instituted. First Sunday after Easter: The witness of God: 1. what it is; 2. how it is given; 3. how it is sealed on the hearts of men. Fifth Sunday after Easter: Hearing of God's Word. There are three sermons exhibiting the character of that divinely ordained society on earth, the believers in Christ, the Church: I. Epiphany: The Church Christ's mystical body: 1. why the Church is called by this name; 2. what duties devolve on those who are members of Christ's body. VI. Epiphany: Firmness of the Church's foundation confirmed 1. by the testimony of the apostles; 2. by the word of the prophets; 3. by its own testimony. III. Advent: Right relation of Christians to their pastor: 1. they should count him Christ's steward; 2. they should require faithfulness of him; 3. they should judge of him a right judgment. II. Epiphany: Paul's exhortation to the practice of congregational duties: 1. duties of the officers; 2. duties of all the members. An eschatological subject is presented on Quinquagesima: Difference between the Christian's life on earth and that in heaven: 1. what things will be done away and what will remain; 2. what we must strive for in this life. From the outlines quoted it has already appeared that the author aims, in every instance, to apply Scripture truths for the sanctification of his hearers. But he has offered also entire sermons on this subject in its general and particular aspects: Lent II: Growing in sanctification: 1. what sanctification is, 2. why it is so necessary to grow in it. V. Epiphany: Doing all in the name of the Lord Jesus: 1. why we should do all, etc.; 2. what is doing all in His name? Sixth Sunday after Easter: Seeking God's glory in all things: 1. that this is our duty and calling; 2. how God is honored in the practice of the virtues here enumerated. IV. Advent: The Christian's joy: 1. what it is; 2. what it effects in him. IV. Epiphany: Love the fulfilling of the Law: 1. how all the Law is fulfilled in love; 2. some qualities which accrue to the love required in the Law. III. Epiphany: Right Christian conduct with regard to strife and enmity: 1. enmity we should avoid; 2. retaliation we should flee; 3. to win our enemies we should strive. III. Lent: Paul's earnest warning against fornication: 1. against what he warns; 2. what arguments he uses. Easter: Keeping Easter in a manner becoming the righteous: 1. by rejoicing over our Passover; 2. by purging out the old leaven. Third Sunday after Easter: The Christian a patriotic

and law-abiding citizen: 1. because civil government is God's institution; 2. because herein also he should let his light shine before men. We note, lastly, that this book is very rich in comfort to the bearers of the cross. I. Advent: The comfort and admonition which the beginning of a new Church Year offers to us Christians: 1. the comfort; 2. the admonition. New Year: The comfort of those at the change of the year who believe in Christ: they are 1. no more under the Law; 2. the children of God and joint heirs with Christ. Sunday after New Year: Committing the soul to God in the crosses and afflictions of this life: 1. it is not a shame to suffer with Christ; 2. judgment must begin at the house of God. Septuagesima: The Christian's source of strength and comfort in his pilgrimage: 1. where to seek strength; 2. how to use it wisely. Second Sunday after Easter: Why we should willingly suffer with Christ: 1. because herunto we are called; 2. because Christ suffered; 3. because He is our Shepherd and Bishop.

The present volume will prove a great help to the church; for good expositions of the Epistle texts are not plentiful. The attention of the public was first directed to the author as a capable expounder of these texts in 1887, when he began to publish sermons on the Epistles in *The Lutheran Witness*, upon very urgent representations of the editor. The sermons before us, however, are not a mere reprint of former publications: ten are entirely new, and the rest have been revised to such an extent that they must also be called new sermons. A reference to vols. VI—VIII of *The Lutheran Witness* will show this to be a fact.

CHRISTIAN GIVING NUMBER TWO. Third Thousand. By *William Dallmann*. Pittsburg, Pa. American Lutheran Publication Board 1901. 80 pp. Price, 10 cents.

This well-known tract is out in a new edition. It discusses: I. How Christians should give, viz., 1. intelligently, 2. cheerfully, 3. regularly, 4. personally, 5. religiously, 6. proportionately; II. why Christians should give, viz., because of 1. God's command, 2. God's threat, 3. God's promise, 4. God's example, 5. God's Christians. The author's plan is to cite Scripture bearing on the point he wishes to discuss, to apply the truth stated directly to the matter in hand, without any comment, to illustrate its meaning by apt anecdotes, and to charge upon the hackneyed excuses usually offered, some of which are so old as to be called venerable if the subject did not forbid us. It is a very effective presentation of our much neglected duty, and deserves to be widely circulated.