

# THEOLOGICAL QUARTERLY.

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## Doctrinal Theology.

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### THEOLOGY.

(Continued.)

#### ATTRIBUTES OF GOD.

The attributes of God are INDIVISIBILITY, IMMUTABILITY, INFINITY, LIFE, INTELLIGENCE, WISDOM, WILL, HOLINESS, JUSTICE, TRUTH, GOODNESS, AND POWER. The first three of the series have been termed *negative, intransitive, quiescent*, or *immanent*, the rest, *positive, transitive, operative*, or *emanent*, attributes. Others have classified the divine attributes as *incommunicable* attributes, or *properties*, which are only in God and in no wise or measure in created things, and *communicable* attributes, or *perfections*, such as holiness,<sup>1)</sup> life,<sup>2)</sup> etc., which may in a mode and measure be communicated to created beings, as men and angels.

#### INDIVISIBILITY.

God is indivisible inasmuch as he is not a compound being, not made up of component parts, or of a substance and of qualities inherent in such substance, but absolutely

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1) Lev. 19, 2. 1 Pet. 1, 15. Matt. 25, 31.

2) Gen. 2, 7. John 10, 28.

## Theological Review.

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**The way of the cross.** *A series of meditations on the history of the Passion of our Lord; by the Reverend C. Armand Miller, M. A. Pastor of the Evangelical Lutheran Church of the Holy Trinity, New York. New York, Chicago, Toronto. Fleming H. Revell Company: — 227 pp., cloth, \$1.00.*

To write a book of devotion was at all times an extremely difficult task, requiring a combination of talents which is among the very rarest, and, hence, good books of devotion written by one author are, comparatively speaking, very, very rare. Even to compile a good book of this kind is by no means a small matter, although compilation is in this case a hundred times more promising of success than original composition, simply because the compiler may avail himself of the best products of centuries, and of periods in the life of the church which were far more and better qualified for the production of devotional literature than the times in which we live. Ours is certainly not an age of childlike faith, of that heavenly-mindedness which seeks first after the kingdom of God and hungers and thirsts after righteousness, of that meekness and contentment which is ever ready to acquiesce in the good pleasure of Him who has said, "My grace is sufficient unto thee." Ours is eminently an age of criticism and materialism and impulsive progressiveness. Besides, there is, perhaps, no country on the face of the earth which is more thoroughly representative of the spirit of the time than our own. Our very language bears the stamp and imprint of the time, and this must be said not only of the language of the daily press

and the literary Magazine, but also of the language of the pulpit and of the religious periodical. Our mode of thinking lacks that directness and objectivity which characterized our forefathers, who wrote chronicles when a later age wrote pragmatic history, while we are no longer content with that and make it philosophy of history. With our forefathers twelve made a dozen, and they were content to call it so and to enjoy it for what it was worth. The modern mind prefers to conceive twelve as the twelfth part of a gross and to speculate on the other eleven dozens, and will contrive a set of dummies to represent them, and will proceed to classify and label its dummies and rejoice more in them than in the simple, sober realities which constituted the dozen of our forefathers, and, in fact, constitute a dozen to-day.

We would not be understood to say that the difference between our time and times past is essential. Human nature is to-day what it was when Adam and Eve were turned out of Paradise. But as every human individual represents human nature in a form peculiar to that individual and, when the features of that form are sufficiently distinct, bears a character of its own, so, also, the various periods of human history exhibit certain traits of our common human nature with a prominence which imparts to each period its peculiar character. Again, a Christian is a Christian everywhere; but in every Christian there is also a Christian individuality with a peculiar growth of Christian graces and a peculiar proportion of flesh and spirit, and the traits which under widespread influences characterize the many constitute the character of the church at certain times and places. There have been periods of alertness and periods of drowsiness, periods of languishing faith and periods of spiritual revival. Ours is an age of indifferentism in point of doctrine and of insincerity in point of practice, and both are sure to stunt the growth of true devotion and make extremely barren soil for the production of devotional

books. Instead of being willing and eager to learn what God would teach them many are only curious to hear what the preacher or the writer may have to say. What comes and goes by the name of benevolence is very largely but a business venture or a round of pleasure and refined amusement, not so very refined either, sometimes. That certain favorite sins are sins, that the modern dance is a work of the flesh, and the modern stage an immoral thing, and modern life insurance an immoral game of chance, that false doctrine is sin and participation in worship with the heterodox a denial of God's truth—is smiled out of sight or laughed to scorn by many who stand high for piety in their own estimation and that of others. That edification, first of all, means furtherance in the knowledge of God's truth, and that the first and chief object of devotional exercises must be a steady growth in faith and new obedience, i. e., in firm reliance on and ready and willing conformity with divine truth in all things, is evidently present to the minds of few only even among those who would add to the means of edification and guide others to profitable devotion by additions to our scanty devotional literature.

It was with mingled satisfaction and regret that we perused the book before us. The appearance of a new devotional book should itself be, and was also in this case to us, a cause of joy. The plan of the book is, on the whole, excellent: a text or two from holy Scripture, or a section from the sacred narrative taken from the gospels, a discourse of moderate length, and a short prayer, make up the lessons for each day from Ash Wednesday to the Saturday after Palmarum, Sundays excepted. The execution of the plan is, in several respects, creditably performed. The exposition of the texts is, as far as it goes, correct in nearly every point. The applications are practical and direct. The prayers are, in form and substance, exquisite. The style is beyond reproach, clear, forcible, chaste. Here are a few specimens: —

"THURSDAY AFTER PALMARUM.

"Read the lessons for the day: 1 Cor. 11, 23—32, and John 13, 1—15.

[The Gospel for the day has already been treated in our studies, (see page 40, Thursday after Invocavit), as also the account of the institution of the Holy communion (p. 51, Saturday after Invocavit). Therefore it has seemed well to include here a special meditation on the Lord's Supper, instituted on this Thursday evening.]

Matt. 26, 29. 'I shall not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.'

Our Lord had just instituted the sacred, mysterious, life-giving rite of the Holy Supper. He was supplanting, with this Sacrament, the old feast of the Passover. That had a typical lamb: this the anti-typal Lamb. That was an emblem: this was the reality. That was the lamb slain to foreshadow salvation through blood: this the Lamb slain to give redemption by His blood.

He had just said, 'This do.' In the same moment, He told them of the impending parting, and also of a reunion in the time to come. In the kingdom of His Father, after He shall have come again, we shall sit down with Him, to drink of the new wine. In the very moment of substituting a new feast for the old, He foretells that this, too, shall be done away. He would have us remember this, while we enjoy and are blessed by the observance of the sacrament He gave us. Therefore He guides the pen of the Apostle so that he writes to remind us that, 'As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death *till He come.*' Backward, to the days of the lesser light, the days of the older time, the feast of the mere memorial and type; and forward to the days of the greater light, the days of His visible appearing, the time when death shall be swallowed up in victory, are we bidden to look when partaking of the feast of His presence,—a feast so much richer than the former, so inferior to the latter feast of new wine, in His Kingdom.

The Passover was celebrated on the eve of a great deliverance; the Lord's Supper on the eve of a far greater deliverance; that future feast shall be in memory of a full deliverance. The Passover was first eaten under the shadow of a perilous undertaking; the Lord's Supper, in the shadow of Gethsemane and Calvary; that coming supper will have no shadows. The Passover was eaten by a million people, bound together by a common need and a common hope; the Lord's Supper was eaten by a dozen men, bound together in the communion of One Lord and one love; the coming feast shall be partaken of by the millions upon millions of redeemed from every tribe and nation and kindred and people, bound together by the common experience of grace in their deliverance, and by the

blessed tie of One Fatherhood and their one brotherhood. Three wonderful feasts,—Egypt—Palestine—Heaven!

Thirsty soul, dost thou not long for that coming feast? We shall not need to feed upon Him then, since need for the remission of sins will be past—no more sin. The need for sensible manifestations of His presence will be gone—no more doubt. The need for remembrance will be superseded—no more parting. We shall sit down beside Him, you and I, in communion most intimate and precious, at the time of that new Lord's Supper.

1. An exhibition of *divine unselfish love* is found in the establishment of this Holy Supper. Think of the sorrows upon Him and before Him: Gethsemane, the treachery of Judas, the arrest, the abandonment by His disciples. At such a time as this, He could think of His children; of the need for some central mark of ceremony and fellowship; of the comfort and help this would give them in the later history of the Church; of this means of perpetuating His real presence among them, in a way that should strengthen the faith and quicken the life of those who should come to Him. Wonderful love—unselfish love—the love that breathes through all His life, and especially through those last addresses and prayers.

2. It is a manifestation of *divine power*. None but God could institute, for all time, such a mystery, a strangely simple, sacred, peculiar feast, 'in remembrance' of Him, imparting, as he said, 'my body,' 'the new covenant in my blood.' How well He knew the fate before Him, whose creeping, deepening shadow the dull disciples had not yet discerned! How well He understood what we can never comprehend, namely, His sacramental presence at every time and place where the Holy Supper is celebrated, to feed us and strengthen us with His body and blood, given for us.

3. We ought to *appreciate and use the feast*. Instituted so solemnly; evidencing so tenderly the Saviour's love; serving as His last will and testament; giving us an opportunity to show His death and point to His coming again,—we ought not to think lightly of feasting here, or to count it a little thing. It meets our need for individual assurance. It goes beyond the written Word in that it gives me a participation in the slain body and the outpoured blood, which are mine as surely as the bit of bread and the sip of wine are mine. The Holy Sacrament singles out each one who partakes of it, and gives to each, alone, the assurance that he receives, in pledge and seal of his salvation, the very sacrifice of Calvary. Can you neglect and despise such heavenly food of grace as this? Is it enough, when he spreads this table furnished so rarely; to pass it by, to come but seldom? Oh, shall we not by frequent communion with Him

thus, be better fitted to enjoy the new wine in the Father's kingdom, where He who kept the best wine till the last, shall be our host? Oh, come in, Heavenly Guest! Let me feed on Thee, Heavenly Bread! Let me drink of Thee, Wine of eternal Life! And Thine shall be the praise and glory evermore.

*Prayer.* O Saviour, Who hast provided at such cost this sacred feast, give me hunger and thirst for that refreshment which it offers me. Fit me for a worthy reception of Thyself. Robe me in the wedding garment, that I may not dishonor Thee, nor have Thy condemnation. Make me strong through the food Thou givest, and let me go, in the strength of this meat, faithfully to do Thy will. As I receive Thee, take me into the secret place of Thy rest and love, and give me precious communion. Keep Thou a place for me at the feast where Thou shalt drink again of the fruit of the vine, and let me sit with Thee there! Hasten the day to which Thou dost point us as often as we come to the Holy Supper, the day when Thou shalt return, and when we shall be forever with the Lord. *Amen.*"—pp. 209—214.

#### "SATURDAY AFTER PALMARUM.

Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember, that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard: go, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

The Master sleeps. The long hours pass slowly while He lies upon His stony couch. His soul is in the Paradise where on this day after the crucifixion, the repentant thief is with Him, in His bliss. His body has not yet been quickened, that in His completeness He may descend into the hell of Satan and lost spirits, to triumph there. This day is a day of silence and of rest. Let the poor, torn body lie there, its time of toil and trial all passed by. The friends who loved Him, but who do not know of the glorious triumph yet before Him, must be glad that His head is pillowed now on the bosom of death, instead of on the shameful cross; that the chill of the last sleep is on Him, and not the fever of those last hours of life. One would think there must be joy in hell, to-day, that the Conqueror is conquered, and the Life-giver dead. And deep must be the satisfaction of His high-priest-enemies, that the grave holds Him, and He is out of their way, to thwart and disturb them no longer. But they are not yet satisfied. A peace-destroying recollection comes over them. He had often said a strange thing which they now remembered. They had perverted the statement when they told how He had said: 'De-

stroy this temple, and in three days I will build it up.' They know He meant the temple of His body; and a deadly fear comes over them. So many of His wonderful words had come true, what if it should be made to appear that this also was fulfilled? Then all they had accomplished might be worse than useless. Perhaps the disciples may come, and, stealing away the body, proclaim Him risen. Then the last error would be worse than the first. They must appeal again to Pilate, they must secure the aid of the imperial government to prevent the miscarriage of their aims. Let but the seal of Rome be put upon the closed sepulchre, with a Roman guard at the door, and all may yet be safe. No sooner planned than done! The priests and Pharisees, unable to rest even while He sleeps in the tomb, gather and tell their story to the governor. He grants their request. A Roman guard of sixty soldiers, invincible, not knowing fear, go to the grave. Across the stone they place a cord, fastening it on either side with a lump of wax on which is stamped the seal of the Caesars. The sepulchre is sure. Now His enemies can rest. Their last apprehension is removed.—But all they have done is nothing. The dispirited, despairing disciples have no leader, no plan, nor any hope. Safeguard surer than all, they have even forgotten the word of the Master which His enemies remembered. And in the dignity of death, in the darkness of the rocky cave, the Master sleeps on, undisturbed by the jesting and the oaths and the tramping of the guard outside. The prisoner of the Roman soldiers; the prisoner of Death. Let Him rest in peace till the time for awakening comes!

1. This day should be to us *a day of stillness*. Let the soul be quiet, pondering deeply on this great mystery, recalling the way of the cross and the meaning of these strange events. A day for prayer; a day for rest in God, for intimate communion with self and with the Saviour. Let the day's accustomed tasks be set aside while reverently we enter into the secret place beneath the shadow of His wing. Noise, restlessness, busy hurrying, and care are not befitting. Let us enjoy the Sabbath of the soul. 'In quietness and confidence shall be your strength.' (Is. 30, 15.) It is the time to wait for God. 'Be still and know that I am God.' And while you wait *for* Him, wait *upon* Him, and 'Renew your strength!' (Ps. 62, 1. 5.)

2. *A true word from false foes* was that wherein they said that if He rose from the dead 'the last error would be worse than the first.' For Him to yield, without the least resistance, to the tomb and all His foes, then to triumph over all,—this was greater proof of His Messianic claims than if He had resisted, and prevented the working of those evil wills upon Him. Weak were the Roman soldiers when the angel of the resurrection stood before them, and the earth quaked



beneath them. Little counted the seal of Rome's emperor, when the ambassador of the King of kings rolled the stone away. Helpless was Satan, and amazed, when he saw the Saviour, in that body which the Prince of Hell had done to death, stand before him in his own domain and tell His triumph! And to this day the victory over death and the grave is the strength of the Gospel message.

3. Sore loss is always theirs who *forget the Word of God*. Jesus had again and again prepared His disciples for His death, and for His victory over death, yet they had forgotten. Peace, instead of horrible despair, would have been their portion all through the awful scenes that they had witnessed, if they had but received and remembered His Word. With the quietness and confidence that would have been their strength, they could have waited for Him while He slept if they had but remembered His repeated promise: 'After three days I shall rise again.' His enemies remembered, yet He had not spoken for them; His friends, whom His Words were to comfort, forgot. We, too, lose so much of peace, when trial and loss beset us, because we have forgotten the words He gave to strengthen us in just such hours. In His blessed Book there is that which we need for every circumstance of life. Let us 'eat the roll,' and it will be 'sweet within us!'

*Prayer.* O Christ, though Thou liest in the tomb, Thou art yet the Prince of Life. Out of Thy blood comes blessing to Thy children. Out of Thy death comes life to those who trust. Out of Thy tomb comes victory, for Thou hast robbed death and sin and hell of all their power to terrify Thine own. We do not fear, because we know that naught can hold Thee. On this day of stillness calm Thou our hearts and give us trust, while we watch to see Thee rise in Thine unwearied night. Give us to know the power of Thy resurrection. Help us to live in Thee. Spread Thou a tabernacle over us through all our journey. By Thy pilgrimage from Gethsemane to Golgatha, make Thou our way secure from earth to Heaven; since we ask it all through Thee, our Mediator, who with the Father and the Holy Ghost livest and reignest ever one God, world without end, *Amen.*"  
—pp. 222—227.

2. *Which do you choose?* Ah, you say you would not hesitate a moment between Jesus and Barabbas. But there is many another Barabbas. Between Jesus and ambition, which do you choose? Jesus or pleasure; Jesus or riches; Jesus or selfish ease; Jesus or self; which do you choose? Choose Jesus, Jesus always, Jesus only! and no curse, but a blessing, shall follow you forever.

3. Here is a foreshadowing of *the meaning of His death*. Barabbas is freed, because Jesus takes his place and goes to the middle

cross, where *he* should have hung between the two other thieves. Barabbas in the place of the innocent one, Jesus in the place of the malefactor. A happy thing it was for Barabbas that Jesus was there to be crucified instead of him; a happy thing for you that Jesus was crucified in your stead. For not Barabbas alone, but every sinner, was set free by the death of Jesus, on that terrible cross. This is a picture of redemption, Jesus takes the place due to me. I take the place due to Him. Only believe, and it is true for you. —pp. 151 f.

Having with sincere pleasure acknowledged the merits of the book, we must now, on the other hand, though with reluctance, point out a few defects. All Scripture, says St. Paul, is profitable, first of all, for doctrine, and the exposition of a text comes short of what it ought to be, when it neglects to point out and *ex professo* exhibit the doctrinal import of the words and of the things therein set forth "for our learning." Our Lutheran fathers, in their devotional books, very commonly set in with such words as, "This text teaches us" . . . , "From this text we should learn" . . . , "By these words the Holy Ghost would teach us" . . . , "This story clearly teaches us" . . . —and thus proceed to point out to a devout reader how in a given text the great fundamental truths of our Christian faith are authentically taught, and how by such statements the false, erroneous doctrines of the adversaries are refuted. In this the book before us is painfully deficient. We do not say that these lessons are entirely void of doctrine; for they are not. But what is given is but a fraction of what ought to be given, and that fraction is not brought out in relief as *doctrine*, under its proper head, and in its proper relation to other doctrines. We do not demand that a devotional book should be a systematic compend of dogmatic theology; but we do hold that also in a devotional book the chief doctrines of Christianity should be given that prominence which they deserve where edification is intended. We do hold that the first and fundamental profit accruing to the little congregation gathered about the family altar from a book of this kind should be the renewed assurance that the

events of the passion week, of Gethsemane and Golgatha, of Caiaphas' palace and Pilate's court, of all the deeds and words we there see and hear as recorded in holy Scripture, should and would and actually do teach us the great truths of our salvation and of the way and means of salvation, of sin and grace, of God and Christ, of faith and justification by faith, of the fruits of faith and justification, of life and death here and hereafter. The deficiency in this doctrinal element is the chief defect of the book, and in this it bears the imprint of the time in which we live.

Another grievance we have is this, that while the suffering Savior should be chiefly considered as the Redeemer, the High Priest, making atonement for our sins by his active and passive obedience, Christ our Righteousness, he is here chiefly held up as our example, our guide to that holiness of life wherein we should endeavor to walk and be as shining lights in this ungodly world. Living faith is first and foremost justifying faith, the firm and unwavering confidence in and reliance on the redemption which is in Christ Jesus, and to strengthen that faith, Christ must be ever anew shown forth as the Servant of the Lord who "hath borne our griefs, and carried our sorrows," who "was wounded for our transgressions and bruised for our iniquities," and upon whom "the Lord hath laid the iniquities of us all." And in this the book comes short nearly throughout, the sections and paragraphs treating of Christ our righteousness being out of proper proportion with those exhibiting Christ our sanctification.

Besides these inadequacies *in defectu*, we find others *in excessu*. We do not say that the imagination must contribute nothing whatever toward the contents of a devotional book. That the author should conjecture what thoughts and feelings may have passed through Peter's heart after his denial, or through Pilate's soul in his dilemma, we would not censure. But we cannot endorse such parerga to the gospel narrative as these:—

First comes the scourging. Strip the prisoner to the waist; bind His arms about a pillar: find the most brutal of these hardened soldiers; bring the scourge, its leather thongs all knotted with sharp-pointed bits of steel and lumps of lead. Now, lay on! Once! Twice! How the tortured nerves and muscles writhe and twist, while our stripes are laid on Him! Look; see how the streams of blood are trickling! Again and again the fierce strokes fall upon Him. Can you bear to look? How long can He endure this torture? Strong men sometimes succumb and die beneath the scourge, and He has had a sleepless night, has borne the agony in the garden, the shame of the arrest, and the five trials before as many tribunals. Will He sink? The barbarous beating still goes on. Oh, how can He bear it still? It is not finished yet for Him. He can not die until the cup is drained. It is not empty yet.—At last—it is over! The soldier who had wielded the hideous implement is wearied out. Now, surely, a little kindness will be shown Him. Take Him to some couch, and spread soft cushions for Him, and leave Him a little while, that He may rest to gather strength for the way that remains to be trod. No! No! there is no rest for Him, who bears upon His bruised heart the sin of the world. These soldiers must have their sport. Bring Him into the judgment hall and send the word around. This is a joyous hour for these coarse souls that find their pleasure in unmanly, savage jesting with the miserable ones condemned to die. And this one offers peculiar opportunities for merriment. Look at Him! Does He seem a king? Sentenced to death, tottering with weakness as they bring Him in, stiff with the hardening blood-clots on His back, does He look a King? That is what He claimed to be. Cæsar's rival! Is He not an imperial figure? Ha! Ha! Tear off the rest of His garments. Here, throw over Him one of your rough purple cloaks,—that is near enough to the royal color to suit such an emperor as this. But He must have a crown. Run outside, some of you, pluck one of the common thorn bushes that grow around, and with your thick-skinned fingers, plait it into a crown;—it will not hurt you, but what sport it will be to press it down upon that brow of His, which, spite of all, holds such strange dignity upon it! Press it down. Jupiter! saw you ever the blood-drops spurt and trickle so from beneath the crown of an emperor? Ha! Ha! what a gladsome game this is! But He still lacks something. There stands a reed against the wall. Put it in His hand! Now He is robed and crowned and sceptered. Salute Him, comrades! Hail, King of the Jews! Did you ever hear such shouts of laughter? O! ye gods, what a gay hour is this! But He does not rave and rant and rebel as He should to make the joy complete. Snute Him upon the cheek! See if He

will not wince! No? Then, here, see how He likes to be spat on. That bloody face needs washing. Snatch the reed from His nerveless hand, and bring it down upon His head! The crown does not seem to fit Him close enough. Drive it down the harder! What sport! Ha! Ha! hail, hail, all hail, Thou glorious King! King of the Jews, all hail!

And amidst the hell-like laughter, the unseemly insults, oh, fix and carry the picture forever in your heart. The thorn-crowned King, majestic even in His humiliation! All this He bears for you. Oh, ransomed soul, can you forget it?"—pp. 153 ff.

"The execution proceeds. Lay down the cross upon the ground, you who are appointed to this unenviable task. Stretch Him upon it. Now place the arms, extended, on the crossbeam. Hear, the nails and the mallet! More awful than the sound of falling clods upon a coffin lid, hear those blows, one after another, as the nails crush their way through tendon and bone in the palms of the hands, where meet and cross all the sensitive nerves that run from the fingers up the arms. What utterly indescribable torture He suffers! Place the feet, now, one upon the other, the sole of one foot flat upon the main beam; and with another large nail, forced down with heavy strokes, fasten them to the wood! Then lift up the cross; let its foot slip down into the hole dug to receive it, with a jar that hurls the body upon the pin that is to serve as a torture-seat, while every muscle is wrenched and strained until it would seem that the agony must drive Him mad."—p. 174.

2. "He hangs between heaven and earth—and closes, thus, the broken circuit, that the grace of heaven may freely flow through Him upon the sin-cursed earth. His arms are wide outstretched, as if to embrace between His pierced hands, the broad, lost world of men, and bring them close to His throbbing, love-filled heart. No other tree ever held aloft such fruit of life eternal! He is made a curse for us, as it is written, 'Cursed is every one that hangeth on a tree.' And since the curse fell on Him, the blessing that was His is ours! Have you touched Him, laid hold upon Him, that the current of the life of heaven may course through you?"—p. 176.

With reference to the Jews, the author says:—

"They live, their race unmingled with others, until the day when their blindness shall be done away, and they shall be saved through the Messiah whom they rejected; until the day when they shall look, with the look that brings life, upon Him whom they have pierced. God speed that day! And may He fill us with pity for them, that we may do our utmost to bring them to the Light of the world."—p. 167.

This is not scriptural. There is no biblical basis for the assumption that a general conversion of Israel accord-

ing to the flesh is to be expected before the end of time. St. Paul, Rom. 11, 26, does not say it; for, as the preceding context and the words of Isaiah<sup>1)</sup> clearly show, "*all Israel*" is not all Israel according to the flesh, but the spiritual people of God, the children of Abraham according to the faith.

Having pointed out these defects of the book, we do not hesitate to recommend these "meditations on the history of the Passion of our Lord" as a valuable contribution to the pastor's library, which will be found to yield an abundance of spiritual thought for the preparation of lenten sermons.

A. G.

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**The Lutheran Commentary.** Vol. IX. *Annotations of the epistles of Paul to the Ephesians, Philippians, Colossians, Thessalonians.* By E. T. Horn, D. D., and A. G. Voigt, D. D. New York. The Christian Literature Co.—360 pages. Price: \$1.50.

Much of what has been said in our last issue with reference to the first and second volumes of this series of commentaries on the New Testament Scriptures may be said with equal truth concerning this volume. The annotations are necessarily brief, the space allotted to these five Pauline epistles being no more than the epistle to the Ephesians might occupy. But a brief commentary is not necessarily meager; it may be concise and condensed and afford a rich store of exegetical information.

We deem it proper to place before our readers the following extract from the "annotations on the epistle to the Ephesians, by Dr. Voigt," as fairly exhibiting the character and merits of the work performed by the reverend authors of this volume.

I, 3—14.

**Summary.** Praise to God for his blessings in Christ (3)—this is the theme of the entire following paragraph, which consists of a single sentence from the third to the fourteenth verse. Nevertheless it contains the whole plan of salvation in grand outline. God's

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1) Is. 59, 20. 21.

blessings in Christ have their origin in the election of God before the foundation of the world and their end in the sanctification of believers (4). The nature of this election is that God embraced us as adopted sons in the love which He bore to Jesus Christ, the Beloved (5. 6). We are brought into this relation to Christ through His work of redemption, which secures for us the forgiveness of sins (7). God's grace enables us to know and apply this truth (8) and to understand the grand purpose of God, which is to bring all things into harmony and unity in Christ (9. 10). In accordance with this great purpose the Jewish Christians were made a heritage for God's glory (11. 12), and the Christians addressed in the epistle received the Gospel and seal of the Holy Spirit as an earnest of a final inheritance, also to the praise of God's glory (13. 14).

3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in Christ:

**Blessed.** (Cf. 1 Peter 1, 3.) The recurrence of the words **blessed**, **hath blessed** and **blessing** should be observed. To bless means to speak, wish or do good. Men bless God by word and thought. God blesses men by act.—**The God and Father of our Lord.** This formula occurs a number of times in the N. T. The American Committee on Revision give as a marginal rendering: "God and the Father," a translation to be preferred. God blessed us because He is God, and because He is the Father of our Lord and through Him our Father. However there can be no objection to the expression: "The God of our Lord Jesus Christ." St Paul uses it in verse 17.—**Spiritual blessings.** Not those which affect our spirit, but those which spring from the Spirit of God. Both good and evil receive blessings from God, but the spiritual blessings are given only to those in Christ.—**In the heavenly places.** God's blessings in Christ are in the region of the heavenly, the domain of spiritual blessings. The nature of God's blessings is described by the addition of this phrase. They descend from heaven. In the sense of this epistle the true Christian is already in heaven, not his future abode, but the heaven that is within and about him. (Cf. 2, 6. 19. Phil. 3, 20.) Thus Lightfoot beautifully explains.—**In Christ.** More than through Christ. Union and fellowship with Christ are implied.

4. Even as He chose us in Him before the foundations of the world, that we should be holy and without blemish before Him in love:

**Chose us.** (Cf. 1 Peter 1, 20.) The apostle proceeds to unfold the blessings of God and begins with their origin. This is not in man's goodness, but in God's goodness—a contrast emphatically stated in ch. 2, 9. The full meaning of the word translated **chose** is

"chose out for himself," implying that God chose out some persons from among others who were left unchosen. From fear of restricting the universality of God's grace, we may be tempted to diminish the force of this word so as to deprive it of its true sense of election. On the other hand is the danger of approaching the word with the preconception of an absolute predestination, and of carrying into it the idea of arbitrary selection, which it does not contain. The emphasis of the word is not to be thrown on the contrast between those chosen and those not chosen. The entire stress is to be placed on the positive idea that the ultimate source and cause of the blessings of salvation are solely in the will and election of God. The practical comforting nature of this truth is excellently brought out in the Lutheran Confession, as the following quotation from the Formula of Concord (cf. Book of Concord, Jacobs' Trans., p. 657) will show: "Therefore this doctrine affords also the excellent, glorious consolation that God was solicitous concerning the conversion, righteousness and salvation of every Christian, and so faithfully provided therefor, that before the foundation of the world was laid He deliberated concerning it, and in His purpose ordained how He would bring me thereto and preserve me therein. Also, that He wished to secure my salvation so well and certainly that since, through the weakness and wickedness of our flesh, it could easily be lost from our hands, or through craft and might of the devil and the world be torn or removed therefrom, in His eternal purpose, which cannot fail or be overthrown, He ordained it, and placed it for preservation in the almighty hand of our Saviour Jesus Christ from which no one can pluck it (John 10, 28)." — **In Him.** Christ is the sphere in which we were chosen. When God framed His eternal purpose to save the world, that purpose so to speak took shape in the person and work of Christ, everything else finding its place from the relation it sustained to Him. — **In Christ** thus denotes the source from which the election and salvation of God proceed to us. Not because we were in Christ were we chosen, but in Him is the ground of our election, the power of our salvation and the order in accordance with which we are chosen. — **That we should be holy.** The purpose of the election. It is a question whether this refers to Christ's holiness imputed to us (our justification), or the holiness which we are to attain by God's grace (our sanctification). Harless argues earnestly for the former view, and Meyer defends the same opinion. But there is such an implication of moral condition in the words **holy and without blemish** that in this and similar passages (5, 27. Col. 1, 22) the reference to our sanctification seems preferable. As Lightfoot points out, there is a sacrificial metaphor here. **Holy** denotes



the consecration, **without blemish** the fitness of the victim for this consecration. (Cf. Rom. 12, 1.) — **In love.** Observe the marginal rendering of the R. V., which connects this with the following participle, **having foreordained.** If it is not so connected, it should be joined with **chose** and not with **holy and without blemish.** It is not man's love but God's love which is meant, and which the apostle is making prominent in the entire paragraph.

5. Having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will,

**Foreordained.** The election is carried forward in the form of a decree or regulation made before the foundation of the world. This is the sense of the word **foreordained.** There is more emphatic reference in this word than in the word **chose** to the end for which the election was made. That end is here declared to be the **adoption as sons.** — **Through Jesus Christ.** All the purposes of God proceed through Christ as the Mediator between God and men. He is God's only son, and God knows no son except in Him. Others can be included in the filial relation only by adoption through Christ (Rom. 8, 16). — **The good pleasure of his will.** This expression does not merely assert the unlimited freedom of God's will. It is true that God was determined solely from within Himself to save man, and not by the merit of human works. But the word **will**, which denotes the mere power of volition, is here qualified by **good pleasure**, which refers to the content of the decision of the will as something good. Hence it is not only the freedom but the grace of God's will which we find in the expression. — pp. 13 ff.

We would here pause to remark that with his statements on predestination Dr. Voigt has espoused what has been termed *the error of Missouri*, but which is simply the doctrine of St. Paul and of the Lutheran *Formula of Concord*.

In like manner Dr. Horn holds the ground occupied by the Augsburg Confession with reference to the Sabbath question, when, commenting on Col. 2, 16, 17, he says:—

"16. These are golden and prophetic words. The old legalistic conception has again and again threatened to get dominion in the Church in Old Catholic time, in the Middle Ages, under the guise of Puritanism, and under the ascetism of the opposite theory. The supernaturalness of the revelation of Christ is visible in its dissent from the merely natural religion of earnest men. St. Paul here refers to the regulations of Jewish law. Scheurer shows that Jerome's statement that the Essenes abstained from flesh and wine is un-

founded. **Meats** refers to distinctions of meats made by the Jews, and may also include the difficulties with reference to meats offered to idols, which vexed the Corinthians and the Romans (Rom. 14; 1 Cor. 10). — **Feast-days** were the annual festivals, **new moons** the monthly, the **sabbath** the weekly. These, he says, were *but a shadow cast by that which was to come*. It has come. The body that cast the shadow is Christ's (Hebr. 10, 1). Now, says he, go on your way, and if any one judges or condemns you for your observance or non-observance of such particulars of Judaic law, I simply say, Do not be worried at all by doctrines of that kind. They have no reference to you at all. 'Paul yields and gives way *to the weak* in the observance of food and times and days (Rom. 14, 6). But *to the false prophets*, who wished to impose these on the conscience as *necessary things*, he will yield not even in those things which in themselves are indifferent' (Form. of Concord, 700). 'The celebration of Christian festivals and Sundays was not yet elaborated. A one-sided passionate opposition on religious grounds to this or that sort of food, or extravagance in keeping festivals, or the transference of the *Sabbath* to Sunday, is, accordingly, decidedly opposed to the Gospel' (Schnederman). There always will be a tendency to reduce religion to a system of rules. For the guidance of the young and uninstructed, rules are necessary. So Paul gave precepts to the Thessalonians when he was with them (1 Thess. 4, 2); such, indeed, as follow in this letter. Luther urges this in his German Mass, while he begs that no one will make a law of it. An earnest man will make and adopt rules for his own discipline. But there is no system of rules of this sort which have necessary, because divine, authority. The one thing is for a man to be *in Christ* by faith, and to *walk in Him*, i. e. by His example, according to His teaching, as moved by His spirit, in the system of relations in which union with Him places Him, referring all to Him, and deriving all from Him. Observances, abstinences and compliances are a secondary matter. On the one hand, the false teachers at Colossae would have made these rules the great matter, and Christ a matter of by the way; on the other hand, to be in Christ is everything, and these rules are of no importance. We keep the *Lord's day* for devotion's sake and *love's*; and the *Church Year* for the sake of instruction in the Word of God." — pp. 234 ff.

There are some things in these commentaries which we cannot countenance. Dr. Voigt says:

"One faith is a characteristic of the Church, but at the same time the Church is in a continual state of progress in faith and in the unity produced by faith." — p. 72.

This is not in keeping with history, nor is it with Scripture. Especially of the last times, which, according to the statement quoted must be a period of abundant faith, the Savior has said, *When the Son of man cometh, shall he find faith on earth?*<sup>1)</sup> and the prediction of false Christs and false prophets,<sup>2)</sup> does not bespeak an increase of unity. — In the remarks on Eph. 5, 26, we read: "The word is that of the Gospel." — p. 100. We would make it: "The 'word' is the word of institution," as the Greek text has τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, which should not be translated "the washing of water with the word," but more precisely, "the washing of the water with word," and the omission of the article after ὕδατος indicates that τὸ λουτρὸν τοῦ ὕδατος ἐν ῥήματι is one concept, that of a certain washing in which the water is connected with word. "*Accedit verbum ad elementum et fit sacramentum.*" — We do not think that the seeming discrepancy between Eph. 4, 8 and Ps. 68, 18 is adequately dealt with, pp. 69 f. — The quotation from Bengel, pp. 285 f., on election, is extremely weak and, at best, misleading.

The entire series of these commentaries is now complete, the volume on REVELATION having recently appeared.

A. G.

**Laws relating to Religious Corporations.** By Wm. Henry Roberts, D. D., LL. D. Philadelphia, Presbyterian Board of Publication and Sabbath-School Work. 1896. — LXVI, 591 pp. 8vo. Cloth, \$3.00 net; legal calf, \$4.00 net.

This is not a text book on the Law of Corporations in its application to religious societies, a few rudiments of which are given by way of an *Introduction*, pp. VII—XVII. Nor is it a mere digest of American Statute Law relating to Religious Corporations, which might have been given in a much smaller volume. What we have here is a compilation of all the sections or parts of sections, applicable or directly

1) Luke 18, 8.

2) Matt. 24, 24. Mark 13, 21.

referring to religious corporations, in the Constitutions, Codes and Statute books of the United States, thus giving, as far as the subject in hand is concerned, the entire statute law of all the States of the Union in the status of 1895, not in substance only, but also in the letter of the law, with a few exceptions only, of which the author says in the *Preface*:

The inclusion of the special laws affecting particular denominations, however, would have increased largely the size of the book, and, therefore, the author, with the consent of the Committee, confined himself to references to such laws, showing under each State where in the Collections of Statutes they can be found. — p. IV.

On the other hand, the compiler has not restricted his work to the laws especially framed with reference to churches, synods, and other *religious* bodies, but

wherever necessary, as for instance in Arkansas, California, Pennsylvania and New York, the general corporation laws are given, so far as they appear to have bearing upon church organizations. — p. IV.

The laws are arranged by States, and the States, in alphabetical order. A *Syllabus of Laws*, arranged in like manner, and covering pp. XXIII—LXVI, and an alphabetical *Index* of subjects, facilitate the use of the book; but the Index would bear a revision and must not be relied on. A thorough examination of the main body of the work as to its reliability and relative completeness would, of course, require considerable time, and that is precisely where we are generally short. But a survey of the laws indexed under the head of *Bequests, gifts, grants, etc.*, revealed to us not only the omission of several references from the index, but also the absence of various laws from the body of the book, statutes which pertain to the very hub of the law of corporations, the right of holding and managing property. Religious corporations are frequently the legatees of bequests for benevolent, educational, and similar purposes, and the title of a corporation to such property may be affected by statutes as the following, which we offer as a contribution toward the greater completeness of the book: —

The Revised Statutes of IDAHO, as published in 1887, contain a law which is in force to-day, as follows:

“Sec. 5750. No estate, real or personal, shall be bequeathed or devised to any charitable or benevolent society or corporation, or to any person or persons in trust for charitable uses, except the same be done by will duly executed at least thirty days before the decease of the testator; and if so made, at least thirty days prior to such death, such devise or legacy, and each of them, shall be valid; *Provided*, That no such devises or trusts shall collectively exceed one-third of the estate of the testator leaving lineal descendants, and in such case, a pro rata deduction from such devises or bequests shall be made so as to reduce the aggregate thereof to one-third of such estate; and all dispositions of property made contrary hereto shall be void, and go to the residuary legatee or devisee next of kin, or heirs, according to law.”

This statute seems to have been taken over bodily, and nearly unaltered, from the Codes and Statutes of CALIFORNIA. There the Civil Code says:—

“Sec. 1313. No estate, real or personal, shall be bequeathed or devised to any charitable or benevolent society, or corporation, or to any person or persons in trust for charitable uses, except the same be done by will duly executed at least thirty days before the decease of the testator; and if so made, at least thirty days prior to such death, such devise or legacy, and each of them, shall be valid; provided that no such devises or bequests shall collectively exceed one third of the estate of the testator leaving legal heirs, and in such case a pro rata deduction from such devises or bequests shall be made so as to reduce the aggregate thereof to one-third of such estate, and all dispositions of property made contrary thereto shall be void, and go to the residuary legatee or devisee, next to kin, or heirs, according to law.”

Far less restrictive than these statutes is the law found in the Codes and Statutes of the State of MONTANA (1895), Civil Code,

"Sec. 1759. No estate, real or personal, shall be bequeathed or devised to any charitable or benevolent society or corporation, or to any person or persons in trust for charitable uses, except the same be done by letters duly executed at least thirty days before the decease of the testator, and if so made at least thirty days prior to such death, such devise or legacy and each of them shall be valid; provided that the prohibition contained in this Section shall not apply to cases where not more than one-third of the estate of the testator shall be bequeathed or devised for charitable or benevolent purposes."

The Revised Statutes of the State of OHIO, including all the laws of a general nature in force January 1, 1898, say,

**"Sec. 5915. Any bequest or devise to charitable purposes if any issue of testator living, void, unless made one year before his death.** If any testator die leaving issue of his body, or an adopted child, living, or the legal representatives of either, and the will of such testator give, devise, or bequeath the estate of such testator, or any part thereof, to any benevolent, religious, educational, or charitable purpose, or to this state or [to] any other state or country, or to any county, city, or village, or other corporation or association in this or any other state or country, or to any person in trust for any such purposes, or municipalities, corporations, or associations, whether such trust appears on the face of the instrument making such gift, devise, or bequest or not; such will as to such gift, devise, or bequest shall be invalid unless such will shall have been executed according to law, at least one year prior to the decease of such testator."

As a whole, we find the compilation of the work very creditably performed as to plan and execution, and we hold that every religious corporation should procure and keep for the use of its officers a copy of this book and of the Session Acts of the Legislature of its State which may have appeared since the publication of the work. A. G.

## MISCELLANY.

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**Our Review Department.**—The reviewer of recent publications is generally looked upon as a Censor who sits in judgment over authors and their works, dispensing praise and reproof, praise, to gratify the author and the publisher, reproof, to gratify himself. We can candidly say that such have not been the motives by which we have been prompted in conducting the Review Department of the *QUARTERLY*. Our aim has been simply to serve the reader, who pays for the *QUARTERLY* and is entitled to the benefit of all its contents. And, furthermore, it has been our endeavor to serve *all* our readers, not only those who would, but also those who would not, procure the books reviewed. In the interest of both we have aimed at making the more extensive reviews serviceable as sources of useful and interesting information, not only on contemporaneous literature in the various departments of Theology, but also on the topics presented in, and the phases of theology represented by, the publications placed on exhibition. For this twofold purpose we have made it a rule to give extensive extracts from these publications, whereby the reader might not only, as by typical specimens, be enabled to estimate the merits of the works from which such specimens were taken, but also profit as by object lessons from representative literature, or as from short treatises on the special subjects dealt with in such extracts. In several cases which have come to our notice, the information furnished in the specimens exhibited in the *ipsissima verba* of an author engendered a desire for the more extensive information on the same and cognate topics furnished by the book itself; and in all cases, we hope and trust, the time devoted to the perusal of such reviews, including the specimens submitted, was profitably spent by the attentive and retentive reader.

A. G.

**The Pastor's Library** should be eminently a working library, a collection of books not only potentially useful, but actually used. As a rule, books, if at all worth buying and having, should be *read*, not only occasionally consulted, but read from cover to cover, title-page, preface, and index included. From this rule we may, perhaps, except books known as "works of reference," such as encyclopaedias and lexica and *opera collecta*.

The best time for reading a book is immediately after its acquisition, before it is placed on the shelf. When a book has been shelved unread, the probability is that it will remain shelved and never be read. Even small books, pamphlets and periodicals, if once laid aside or filed away in what should in future be their proper place, will, unless they have been previously read and their contents noted, in all probability remain where they are as dead capital, which will do nobody any good. There is about a new book a charm of novelty, which will tell even on children at school and is itself an inducement to a cheerful and interested perusal. But this charm soon fades away; after a while, the volume is shelved, the issue filed, for future use, and the prospects are that the future will remain future indefinitely, and the money invested in the purchase of the book had better been dug away in a hole in the ground. We repeat it: the proper thing to do with a new book is to sit down and read it, to note what is best in it in an *Index Rerum*, and then to shelf it where it belongs. Then the prospects of its being taken down on a future occasion will be ten times better than if it had been shelved away unread, and a library thus accumulated bids fair to become and remain a working library instead of a collection of musty books which the housewife will dust once a year to ease her conscience for cleanliness.

A. G.

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