

*Dr. Ed. Schenck  
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## Doctrinal Theology.

### COSMOLOGY.

Cosmology, as a chapter of Christian theology, is the doctrine of Holy Scripture concerning the genesis, nature, and states, of created things. The source whence every doctrinal statement under this head must be derived is the same from which we draw our theological information concerning the unfathomable mysteries of Theology proper, the doctrine of God, of the Trinity in Unity, of the divine attributes and eternal decrees. It is true, the Bible is not a scientific text book of Cosmic Philosophy, of Natural History or Geology or Astronomy, claiming for itself the authority due to the results of scientific research, of human observation and investigation and speculation. Its claims, also in reference to Cosmology, are infinitely higher. The authority of human scientists is never more than human; the authority of the Scriptures, also where it speaks of mundane things, is simply and unrestrictedly divine. Scientists may err, God can not; scientists have often erred, God never. Where the statements of great scientists and those of the Scriptures are at variance, those of the Scriptures must prevail, not although, but because, the Bible is not a scientific text book, because it is more, it is the word of

## Theological Review.

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**The Post-Apostolic Age.** *By Lucius Waterman, D. D., with an introduction by Henry Godman Potter, D. D., LL. D., Bishop of New York. New York, Charles Scribner's Sons. MDCCCXCVIII. XVIII and 505 pages. Subscription price, \$1.00.*

The author of this volume does not appear to be what might be called a professional historian, a scholar whose business it is to push his historical researches to the original sources of information, or as close to first sources as it is to-day possible to get. What he endeavored was to write an interesting book, and in this he has been in a fair measure successful. Some of his own leading interests are those of an Episcopalian, and while it is no more than proper that the history of the rise and growth of the post-apostolic episcopate should occupy considerable space in a work covering the second and third centuries, the author's point of view is apparent in his dealing with this subject with more breadth than depth. On the other hand certain features of prime importance in a critical narrative of events and a detailed portraiture of men who have left their indelible imprint on the history of post-apostolic Christianity have not received the attention to which we would consider them entitled at the hands of a historiographer with as much space at his disposal as our author has enjoyed. Thus we fail to find a historical analysis and clean cut delineation of the political, social, and intellectual conditions and circumstances which influenced the progress of oriental and occidental Christianity of the second and third centuries, of Gnosticism, the methods and arguments of such men as Celsus, Lucian, Sabellius, Paul of Samosata, the decadence of doctrine, especially of the doctrine of justification and divine grace, as early as the age of the Apostolic Fathers, etc. We cannot agree with the author when he says:

“To sum up all, the first period of the Church, the Apostolic Age, is a period of immaturity and preparation, — one might almost say, of infancy. The third period, that of the Councils, is one of much corruption, though also, thank God, one of noble and greatly effectual resistance to corruptions. The second period, the period described in this volume, is — not the best, surely, in the Church’s story. One who really believes in the power of the indwelling Life of Jesus Christ as a leaven and in the guiding of the Holy Ghost must certainly regard the Church of the nineteenth and twentieth centuries as a far *better* Church than the Church of the second and third. Not the best, then, but — the purest of all that the Church has known. It will show us, in the serious judgment of the writer of these lines, the thought and purpose of our Saviour Jesus Christ, less modified by the natural thoughts and feelings of the men who are trying to assimilate his thoughts, than any following age. Many earnest souls to-day are not only filled full with the prejudices of Post-Reformation thought in its nineteenth century Protestant form, but accept them uncritically as if there were fixed standards of Divine Truth. Such will feel a shock in reading of some of the thoughts and practices of the Church of the very first century after the Apostles, the Church of the pupils of St. John.” pp. 10 f.

With this estimate of the relative merits of apostolic and post-apostolic times, with this astigmatism in the author’s theological and historical eye, it is small wonder that the pictures he obtains and which he projects on his pages are in a measure blurred and distorted. We candidly confess that we, too, feel a shock, not only “in reading some of the thoughts and practices of the Church of the very first century after the apostles,” but also when we meet such statements as those embodied in the extract above submitted. We can never read the writings of the Apostolic Fathers, of Justin, Clement of Alexandria, Tertullian, Cyprian, and others, without experiencing a pang as we turn page after page and many a page before we meet one of the comparatively few passages which speak of the great cardinal doctrine of Christianity, the doctrine of justification by grace through faith, in more than a passing way, and in a manner which clearly indicates, that the writer knew that he was then and there setting forth the *doctrina*

*stantis et cadentis ecclesiae*, the doctrine by which preeminently Christianity is distinguished from all the false religions. And again we are provoked every time when we read what Ignatius has to say concerning the episcopate of his day, and the correspondence between Cyprian and the Roman clergy, who are also laboring under the prevalent perversion of the ministerial office, which, in spite of them all and of Polycrates of Ephesus and of Firmilian of Caesarea, finally resulted in a full-grown antichrist.

What we have said does not, however, prevent us from cordially appreciating much of what we find in this volume. We can not say that we are fully satisfied with what the author tells us concerning Gnosticism; but we take pleasure in giving him credit for saying:—

“For us in these modern times there is a further gain in the calling up of this Gnostic nonsense of seventeen or eighteen centuries ago. It shows us how little of the spirit of the age can be trusted to meet the religious needs of the age. Gnosticism was folly, but it was not the work of fools. It represents the best work that some of the best minds of that age could do in providing themselves with a religion, when God’s religion did not suit them. Our age is another age of restlessness, of fanciful speculation, of religion-making. Again an enormous value is set on knowledge, on education. Again men are looking for a religion that can meet their wants. The old religion which alone succeeded in meeting men’s needs in the second and third centuries, will alone meet any real needs of the nineteenth century, or even of the twentieth.” p. 207.

We find in the tracts and letters of Cyprian considerably more material for refuting the arguments based upon Cyprian’s writings by the Romanists, and a more thoroughly critical and exegetical treatment of the tract *De Unitate Ecclesiae* will lead to a more precise delineation of Cyprian’s notions of the unity of the church and of the episcopate and a more stringent and cutting presentation of Cyprian’s testimony against Rome. Yet what Dr. Waterman says in the following extracts is in the main so good, that we can not withhold them from our readers.

“The great Roman idea of settling controversy and saving unity is that all the rest of the Christian world should submit to the guidance of the bishop of Rome. Cyprian not only does not foresee the necessity for such a government of the Church, he provides beforehand against the possibility of it. ‘There is one episcopate,’ he says, (*Letter* li. 24), ‘diffused through the harmonious multitude of many bishops,’ and in *De Unitate* (v.), ‘The episcopate is one, it is a whole in which each enjoys full possession.’ His Latin phrase runs thus, ‘*Episcopatus unus est, cujus a singulis in solidum pars tenetur.*’ The idea is that the authority of each bishop, as Dr. Benson puts it, a ‘tenure on a totality.’ One might use a more familiar law term, and render the phrase, ‘The episcopate is a single property, in which each holder holds one undivided part.’ A bishop might be, must be, put out of his office by action of his peers, if he were found guilty of heresy or immorality. As long as he retained his office, however, he held it as the direct representative of the Lord Jesus Christ, and he was responsible for his administration of it to Him alone. If great questions came up in an episcopal council, a majority of votes could not override a minority. If even in the greatest practical questions, after ninety-nine bishops had agreed in adopting a rule of action, one single bishop dissented from it, he was at liberty in Cyprian’s idea, to rule his diocese in his own way. He was only not at liberty to break away from the fellowship of his brethren, nor they from him. If one bishop—for instance, the bishop of Rome—excommunicated another bishop because of a difference in practice, the excommunicator excommunicated only himself. Rome would save unity through uniformity by having all bishops submit to one. Cyprian would save unity through free diversity, by having all bishops respect one another’s high responsibility, and simply agree to disagree. Even bishops in councils did but give advice and come to agreements. They did not pretend to be able to make *laws*, for a bishop was subject only to Jesus Christ.

“Yet Roman authors quote very striking testimonies from Cyprian, some of which he really wrote. Does he not say that the unity of the Church begins from Peter and from Peter’s see? Well, no! Not in the modern Roman sense. What he does say is that our Lord gave the keys to St. Peter first to show by a symbolic action that the Church was one, and its authority a single, undivided authority everywhere. Then He gave precisely the same gift to all the Apostles alike. ‘On him being one He builds His Church, and though He gives to all the Apostles an equal power, and says, *As My Father hath sent Me, . . .* yet in order to manifest unity, He has by His own authority so placed the source of the same unity as to

begin from one. Certainly the other Apostles were what Peter was, endowed with an equal fellowship both of honor and of power, but a commencement is made from unity, that the Church may be set before us as one.' 'He who holds not this unity of the Church, does he think that he holds the faith?' So Cyprian goes on presently. 'He who strives against and resists the Church, is he assured that he is in the Church?'

"But let it be well observed that no superior power is asserted as having been given to Peter above other Apostles. On the contrary, it is distinctly set down that they have in every way as much as he. He is the symbol, not the necessary centre, of the unity of authority in the Church. Just because this language was not satisfactory to the advocates of later Roman claims, a forger added certain telling phrases to this passage. After 'a commencement is made from unity,' he added, 'and primacy is given to Peter, that the Church may be set forth as one, and the see as one. And they all are shepherds, yet the flock is shown to be one, such as to be fed by all the Apostles with unanimous agreement.' Again, after 'He who strives against and resists the Church,' is added, 'He who deserts the see of Peter, on whom the Church is founded.' These additions—the proof that they are forgeries is overwhelming—mark just the difference between the Cyprianic view and the Roman. In the late Roman view bishops must govern their Churches 'by unanimous agreement;' in the Cyprianic they are free to differ. In the Roman view, leaving the chair of Peter is separating one's self from the Church; we shall presently find Cyprian separating himself from the Roman bishop in a great matter, and taking the ground that if he is excommunicated for it, the Roman bishop will be the only one hurt." pp. 387 ff.

"In May, 254, Stephen was chosen bishop, and Stephen and Cyprian were men foredoomed to clash.

"The first matters that divided them came in the form of appeals from foreign Churches. A foreign Church in any trouble or perplexity naturally appealed to its greater neighbors for help. Carthage and Rome were both, and equally, appealed to by the clergy and laity of Legio and Emerita, now Leon and Merida, in Spain. The former bishops, Basilides and Martial, had both lapsed in a former persecution, had been deposed and even excommunicated. They had accepted their sentences, and new bishops had been elected and consecrated in their places. Of late they had roused themselves from their dejection, had claimed their old positions, and Basilides at any rate had made a journey to Rome, and there made such representations that Stephen had admitted him to

communion, and sent to the Spanish Churches a direction, request, counsel,—we know not what,—that Basilides and Martial be in all respects restored. This subject coming before Cyprian's fifth Council of Carthage, in September, 254, the thirty-seven bishops joined in a letter (lxvii.) in which they assure the Spanish Churches that they ought not to give way for a moment." pp. 399 f.

"From Gaul comes in another complaint. Marcian, bishop of Arles, is a Novatianist. He not only refuses the 'peace' to penitents, in cruel disregard of the general agreement of the Churches, but he acknowledges Novatian as rightful bishop of Rome. The neighboring bishops in Gaul consider this a scandal, and ask Cyprian for advice and help. Hence we have a letter (lxvi.) from Cyprian to Stephen, telling the new bishop of Rome what he ought to do in the matter. The 'pope of Carthage' fairly orders his Roman brother to rouse himself from negligence and play his proper part. 'It is our duty,' says the letter, putting Carthage quite on a level with Rome in the matter, 'It is our duty to consider this affair, and to remedy it,' and again, 'It is for this end, dearest brother, that the body of the bishops is great and generously multiplied, knit fast with glue of mutual concord and bond of unity, that so, should any of our college attempt the forming of a heresy, the rending and wasting of Christ's flock, the rest may come to the rescue.'" p. 401.

"But even in North Africa a general carelessness had prevailed,—it was that, rather than a generous wisdom,—and now that the question was brought up again, Cyprian adopted the narrow line as a decision of the Church in better days, and threw himself into the defense of it with all possible intensity. A council of thirty-two bishops, Cyprian's fifth council, assembled at Carthage in 255, adopted a letter drafted by Cyprian as an answer to a request for advice received from eighteen bishops in Numidia. In the following spring there was another council of seventy-one bishops, representing both Africa and Numidia. These confirmed the previous decision, and adopted a form of letter to be sent to Stephen at Rome, calling his attention to the conclusion reached among them and asking his cooperation. With this letter were enclosed copies of the answer of the preceding council to the Numidian enquiry, and a letter of Cyprian to Quintus, a bishop in Mauretania. A committee of bishops went to Rome to confer with Stephen face to face, and it must have been by their hands that these communications were conveyed.

"Did they know already what Stephen's opinions were? It is altogether probable. And Stephen, on his side, had already heard

of the outrageous innovation on old Church policies which his colleague of Carthage was urging so powerfully. There were bishops in Africa who took the opposite side from Cyprian, and would not come to his councils to be outvoted, and probably they had been prompt to tell their story to their sympathying Roman brother. But the bishops from Carthage were quite unprepared for the reception which awaited them beyond the sea. The bishop of the sister Church absolutely refused to receive them. He would grant them no interview, public or private. He directed the Roman Christians to show them no hospitality, no courtesy. He sent, indeed, a letter in answer to that of the Carthaginian council, but it was in what men have learned to consider a truly Roman manner, vouchsafing little argument, magnifying the chair of Peter, and actually denouncing holy Cyprian as 'a false Christ, a false Apostle, and a deceitful worker.' He proceeded further to send a communication to the bishops of Eastern Asia Minor, who had for some time adopted the rule of indiscriminate re-baptism, declaring his intention not to hold communion any further with Churches in which this rule was kept.

"Such a threat was a challenge to the whole Catholic Church to assert what were held to be true principles of order, and the challenge was promptly met. Outside of Rome, the three chief bishops of that time were Firmilian of the Cappadocian Caesarea, Dionysius of Alexandria, and Cyprian of Carthage. Each one of them took a decided stand against this Roman aggression. Firmilian addressed to Cyprian a letter still preserved to us in the collection of Cyprian's correspondence (lxxiv.), in which he echoes Cyprian's arguments at great length, and then turns upon Stephen in a spirit of independence, to say the least. 'Of none more than of you,' so the bishop of Caesarea addresses Stephen, — 'Of none more than of you does Divine Scripture say, *A wrathful man stirreth up strifes, and a furious man heapeth up sins.* For what strifes and dissensions have you stirred up throughout the Churches of the whole world. Moreover, how great sin have you heaped up for yourself, when you cut yourself off from so many flocks. For it is yourself that you have cut off. Do not deceive yourself, since he is really the schismatic who has made himself an apostate from the communion of ecclesiastical unity. For while you think that all may be excommunicated by you, you have excommunicated yourself from all.'

"'It is yourself that you have cut off.' 'You have excommunicated yourself alone.' St. Firmilian's words show that he regarded Stephen's threat as having been carried into execution, and the communion of Rome with Caesarea and with Carthage as already actually suspended; but they show also that Asia Minor cares no whit



for such a condemnation, save to mourn the fall from grace and peace of the furious 'bishop of other men's affairs' who pronounced it." pp. 406 ff.

In an earlier chapter the Doctor makes the following pertinent remarks on a much abused passage in Irenaeus:—

"It will be sufficiently clear that Irenaeus regarded the essentials of Christian doctrine as proved by a tradition which could not possibly admit error, being (1) *universal*, and because universal, (2) certainly *unbroken in its descent*. But his last sentence raises an important question. What did he mean by saying that every other Church must agree with the Church at Rome? Well, in the first place, he said nothing of the sort. We have no complete copy of this work in Greek, as Irenaeus wrote it. This is one of the passages where we must depend upon an awkward Latin translation. What is given above is the Edinburgh translation, which certainly does not seem to make much sense. Here, on the other hand, is a translation from a scholar of the Roman Communion (Berington and Kirk's *Faith of Catholics*, i. 252), which is less favorable to Roman claims and much more accurate: 'For to this Church, on account of more potent principality, it is necessary that every Church (that is, those who are on every side faithful) resort; in which Church ever by those who are on every side has been preserved the tradition which is from the Apostles.'

"'Resort to'? Or 'agree with'? Which is right? *Convenire ad* is ordinary Latin for 'resort to'; *convenire cum* for to 'agree with.' A Latin writer ought to be no more able to confound the two, than an English writer to say, 'I go *to* the Baptist Church every week,' when he means, 'I go *with* the Baptist Church every time.' This Latin version does not say, 'agree with,' but 'resort to.' Probably it says what it means and what Irenaeus meant. But whatever was meant, we must observe the reason for singling out this Church from Churches generally. The argument runs thus: It is by the agreement of all Churches that the faith of Christians is proved to be a revelation from God, for if all agree in reporting one message received from the Lord through the Apostles, then plainly there was a message, and it has not been changed. But it would be tedious to go through a list of hundreds of Churches, showing how the faith came down from the Apostles through a succession of bishops in each. There is one Church in which the agreement of all the Churches is mirrored because there the tradition of the faith has been preserved by witnesses coming from all parts of the world. Christians from all the world over have business that brings them

to the imperial city. They come there and are at unity with the local church. Then in that Church the faith is actually preserved by the testimony of all the Churches of the Christian world at once. Whether Irenaeus meant to say that all Churches had to come visiting the Roman Church on errands, because of that city's secular pre-eminence, or that every Church must necessarily agree with this one, because of a superiority which presently appears to be a superiority of news-gathering, one thing is clear. He says that the Apostolic tradition was preserved in the Roman Church, not by an infallible pope, not by a successor of St. Peter, not by a Vicar of Christ, not by anybody living in Rome at all, but by the Christians from abroad, the faithful on every side. That was why one might use the Roman tradition as being just as good as Catholic tradition, simply because visitors coming in from all quarters made it really to be a Catholic tradition. And this, be it remembered, was not simply a tradition of what Christians had always believed, but of what Jesus Christ had called them to believe." pp. 265 ff.

We have acquainted our readers with what is certainly an interesting book and as a whole, perhaps, the most commendable among the volumes of the "Ten Epochs of Church History" which have hitherto appeared. A. G.

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**Die biblische Geschichte des Neuen Testaments.** *Kurze Auslegung der Evangelien und Apostelgeschichte.* Von G. Stöckhardt, Professor am Concordia Seminar zu St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. 1898. XIII and 408 pages. Price, \$1.75.

This work is a commentary on the four Gospels and the Acts of the Apostles in readable form and embodying a synopsis of the four inspired narratives of the life and work of Christ in a continuous description and exposition of the events recorded by the inspired penmen and a wealth of theological comment, applying words and events according as they are profitable for doctrine, for reproof, for correction, for instruction in righteousness, and for comfort and consolation, to make young and old, learned and unlearned readers and hearers wise unto salvation through

faith which is in Christ Jesus. There is in this book no display of exegetical apparatus or of the methodical processes whereby the results here laid down are reached in the theological workshop; but the trained eye will observe on every page the evidences of many years of patient and persistent exegetical labor by a theologian who, under *oratio, meditatio, tentatio*, has devoted a talented mind and thorough theological learning to the service of the church, of immortal souls whom Christ has purchased with his blood. The reverend author, who is himself familiar with every part and feature of this garden of God, steps, as it were, by the reader's side as an experienced guide, pointing out to him the beauties of the wondrous works of God as they rise into view, pausing here and tarrying there to dwell on what should be more thoroughly understood and impressed upon the memory and taken to heart, pointing out analogies and contrasts, heights and depths, flowers blooming in shadowy places and fruits under foliage, inviting his companion to eat from God's abundance and to drink from the living water-brooks, and setting him an example in both. Having recently perused a number of similar works by various authors, we are all the more impressed with the excellence of this work, and it is our earnest hope and desire that many will reap the benefits which it puts within easy reach of every class of Christian readers. As a specimen we give the chapter on

THE CENTURION OF CAPERNAUM. Matth. 8, 5—13.

(Luke 7, 1—10.)

After a considerable time Jesus came from his pilgrimage through Galilee back to Capernaum. It was then that the centurion applied to him with the request to heal his servant, who lay sick of the palsy, grievously tormented. This centurion was an officer in the Roman military garrison which was stationed in the chief cities of Palestine, and, hence, a heathen. He was, probably, the first officer and most respected man in Capernaum. But he was also in character a nobleman, who had learned to love the Jewish people, the people of God, as the elders of the Jewish congregation of Capernaum testified, and

had built for the Jews at Capernaum the synagogue in which they met for public worship. Luke 7, 3—5. He also took pleasure in the religious services of Israel. He was at heart devoted to the God of Israel, whom he had learned to know during his military service in Palestine. This Roman, then, had even before he had any dealings with Jesus been in his heart and mind a believing Israelite. In his life and conduct, too, he showed fruits of his faith. He had done much good to God's people. As a centurion he maintained strict discipline in the military troops of which he was the commander. His soldiers were accustomed to punctual obedience. He bore heartfelt compassion toward his sick slave. Thus the centurion of Capernaum at once appears as a shining example of faith. He that believes rejoices in God and in the beautiful worships of God. True faith manifests its power in good works, in concern and care for church and school, in conscientious fulfillment of duties and in love toward the neighbor.

By his intercourse with the Jews the centurion had also been made familiar with the messianic hopes of Israel, and since Jesus had exhibited his wonderful works at Capernaum he had probably soon learned to understand that this Jesus was the promised Messiah. And now when the sufferings of his servant grieved him so, he took courage and on his part also prayerfully sought the help of the great helper of Israel. This was faith. "Such faith appears in this, that the centurion, though not a Jew, but a Gentile, yet sends to Jesus the Lord in full confidence that he would not on that account reject him, but would help him as he was able to help." Luther. Faith always clings to the almighty power and the grace of Jesus. Not personally, not directly did the centurion address his petition to Jesus, but through the intercession of the elders of the Jews. Luke 7, 3. He simply causes them to tell Jesus that his servant lay ill at his house. Even a mere statement and complaint taken before the Lord is petition and prayer. The reply which Jesus sends to the centurion by his messengers is, "I will come and heal him." Here, too, he makes his help depending on his will. Jesus' will decides between disease and recovery, death and life. When Jesus now approached the centurion's house, the latter sent friends to him to tell him, "O Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof. Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed." Luke 7, 6. 7. As a poor heathen, as a poor sinful man, he did not deem himself worthy to behold the Lord's face. And yet he persisted in his petition and again sought the favor and help of the Lord for his sick servant. He who has true and living faith ac-

knowledges his own unworthiness and inability, and yet does not doubt that the great God is kindly disposed toward him, and willing to do him good and bless him. He who believes has learned to know what grace is and that the grace of God is intended for the unworthy and undeserving. The centurion reposes unconditional confidence in the word of Jesus. "Speak the word only;" he says, "and my servant shall be healed." He adduces his own example as a parallel in evidence, saying, "For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." What he would say is, "If my word, being that of a mere man, is so powerful, how much more powerful, says he to Christ, must be a word spoken by thee." Luther. "This is a most excellent example, that this man can take so firm a stand on the word of Christ." "Do thou, who already hast the word, learn to imitate him in this, for there are the comforting promises that God would be gracious through Jesus, and that we through faith in Jesus shall have forgiveness of sins and eternal life." And one word of Jesus is sufficient unto faith.

The Roman centurion's faith filled the Lord with joyful admiration. He said to the people following him, "Verily I say unto you, I have not found so great faith, no, not in Israel." This is at the same time a woeful lamentation because of the unbelief of his people, of Israel. The faith of believers is to the Lord a cause of joy and pleasure, and unbelief causes him pain and disappointment. Jesus, as it were, sees in the heathen centurion the firstfruits of the Gentile world, and now beholds in the spirit hosts of Gentiles coming from all directions and sitting down with the pious patriarchs of Israel in the kingdom of heaven. But the children of the kingdom, the Jews, to whom the kingdom of God was first committed, but who had rejected Christ, the king of Israel, shall be cast out into utter darkness, and shall there weep and gnash their teeth in great torment, anguish and despair. And that shall be the lot of all unbelievers who reject Christ, the only Savior. Hereupon Jesus also by act and deed acknowledged the faith of the centurion: as he had believed so it was done unto him; his servant was healed in the self-same hour. Faith grasps and holds Jesus, the almighty and benevolent helper and Savior, and so takes and receives of Jesus help, comfort, aid, grace, and every good thing. Faith clings to the word of the Lord and so accepts and has all that the word says and confers.

The reader will notice how the two narratives, of St. Matthew and St. Luke, which some commentators have

endeavored to reconcile, while others have found irreconcilable discrepancies between the two, in fact are in no need of reconciliation, there being no real discrepancy, the narrative of St. Luke merely supplementing that of St. Matthew, supplying certain details which, for brevity's sake, St. Matthew has omitted. And thus in many other instances our author exhibits the harmony of the Gospels, helping the reader over what may at first sight appear as insurmountable difficulties. We mention especially the narratives of Christ's resurrection and of his various meetings with his disciples on Easter morning. The above specimen also shows how the author, without losing sight of the progress of the Gospel narrative, succeeds in making profitable use of the word for all the various purposes for which the inspired Scriptures were given, according to the word of the apostle, that whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. A. G.

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**Dr. Martin Luthers saemmtliche Schriften, herausgegeben von Dr. Joh. Georg Walch. 14. Band. Vorreden.**  
 —*Historische und philologische Schriften. Auslegung des Alten Testaments (Schluss).* St. Louis, Mo., Concordia Publishing House. 1898.—XXII pages and 2195 columns. Price, \$4.50.

The Concordia Publishing House has again come out in due time with its annual Christmas offering, a volume of its new quarto edition of Luther's works. The present volume consists of two parts, the first containing Luther's prefaces to the Bible and the various books of the Old and the New Testaments and to a great number of works by himself and others, and a collection of historical and philological writings from the Reformer's busy pen. The second part contains Luther's commentaries on the minor prophets, from Obadiah to Malachi, and thus forms a con-

tinuation of volume VI, which contains the greater part of Luther's commentaries on the prophets. As in earlier volumes, so also in this volume, the reverend Editor has found considerable occasion for textual criticism, and many of the articles and part of the commentaries are here given in a new translation from the original Latin. Among the prefaces the reader will find some of the most exquisite gems of Luther's theology, some of which have even found their way into collections of model readings from German classical literature. The prefaces to the Bible and the several biblical books constitute a manual of theological introduction to the Bible, the careful and repeated perusal of which can not fail to make the study of the Bible all the more highly profitable and enjoyable, not only to the theologian, but also to the general Christian reader. The numerous introductions to the works of contemporary authors teem with theological thought, and bear testimony to the generous heart of the great Reformer, who with never a trace of pride or envy congratulates the church of his day and country to every contribution from pens beside his own, and rejoices in the fruits grown in neighboring and distant gardens as they are offered to God's people. As a specimen we give the preface to the Postil on the Gospels by Antonius Corvinus.

We see and, God help us, feel full well, how highly necessary it is that we diligently and earnestly continue in the pure doctrine of the Holy Gospel and daily promote and propound such doctrine. For as St. Paul faithfully warns us that the devil, our adversary, walketh about, seeking whom he may devour, even so, alas, we daily experience the same before our own eyes and ears. Here many sectarian spirits rush in and devour many, many souls, and there Antichrist, the liar and murderer, is busy and leads many souls to perdition; and even among ourselves there are not a few, who are grown so indolent and secure, that they suppose they could not fail, and have swallowed up hell and all the devils with it. They do not see how, overcome by the devil, they are already deluged and drowned in pride, envy, avarice and unbelief, and filled to the brim and overflowing with all manner of ungratefulness toward God and men, so

that, having, as it were, enough and more than enough of the Gospel, they are taken with the itch in their ears and have become fastidious in their taste for hearing other and new things. They have even learned to be judges and masters over Christ and the Holy Ghost himself.

Such people the devil has eaten up before they have become aware thereof. May God protect us that remain, and help us that we, as St. Peter says, may resist steadfast in the faith. But who will or can faithfully remain steadfast where God's word is not unremittingly in use with speaking and singing and meditating and in many other ways? For where the word is at an end, there faith, which can not be or remain without the word, will also fall away. Therefore, when St. Peter bids us remain steadfast in faith, he would doubtless have us be diligently and steadily occupied with the word, as St. Paul also teaches his disciple, Timothy, saying, Give attendance to reading, and again, Take heed unto thyself, and unto the doctrine; continue in them; for the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. These things are already daily before our eyes and well under way; what dost thou think the end will be?

For these reasons I am highly pleased with these Postils of the estimable Antonius Corvinus, because they keep so close to the Gospel text, brief in words and pure in doctrine, and, indeed, I deem them worthy of being read to the people word for word. For the common people are in need of such clear and short expositions, in order that they may remember something of what they have learned from the Gospel; and it is my desire that some one would go on and prepare in a similar way a brief exposition also of the epistles. If thereafter the lazy preachers will not study or the wiseacres parade their mastery, good and devoted pastors would here have a supply wherefrom they could sufficiently preach to their people the year round, and the churches would be abundantly and well provided throughout the year, so that they had no cause of complaint as through little or nothing were preached to them. Well, then, whoever will hear, may by such service of ours learn all that is needful: and he who will not hear may go his way and have his ears tickled until they smart. Christ our Lord be with us and all that are his own. Amen.<sup>1)</sup> Col. 362—365. A. G.

1) We are glad to announce, that a new edition of this rare work, the Postil on the Gospels by Corvinus, is in progress and is being vigorously pushed by our Publishing House. The edition will be in large type, specially adapted for older people.



**Populaere Symbolik.** *Lutherischer Wegweiser zur Prüfung der verschiedenen Kirchen und religiösen Gemeinschaften.* Von Martin Günther, weil. Professor der Theologie am Concordia College zu St. Louis. Dritte, vermehrte Auflage. St. Louis, Mo., Concordia Publishing House. 1898. 472 pages. Price, \$2.00.

Of all the hand-books of Comparative Symbolics by Lutheran authors this work certainly ranks first in point of correctness and completeness, especially in this new edition, prepared by the careful hand of our esteemed colleague, Prof. L. Fürbringer. There is probably no church or sect in all the modern Babel of denominations, transplanted to or sprung from the prolific soil of this Western World, and no perversion of Christian truth nor any form of error advocated in the creeds or other recognized publications of any such sect, which is not here registered and substantiated from such publications and placed into the light of Holy Scriptures and in sharp contrast with the respective Lutheran doctrine. All the vast material massed together here is most judiciously tabulated, and is, besides, covered by a full index and table of contents. The work comprises two parts, the first containing a historical description of the various churches and sects, and the second, a digest of their doctrines with a carefully selected and arranged apparatus of references to the Symbols of the Lutheran church, proof-texts from Holy Scripture, and quotations from or references to the creeds or books of government and discipline of the various denominations. The plan of the work and its execution render the book serviceable not only to the theologian but to every intelligent reader sufficiently familiar with the German language, and the German Lutheran church is singularly blessed by the possession of such a work, which has no equal in the English language. A translation into or reproduction in English would seem to be highly desirable, since English Lutherans are certainly no less in need of a book of this description and excellence than their German brethren.

A. G.

**American Lutheran Almanac and Year-book, 1899.** *American Lutheran Publication Board, Pittsburgh, Penn.* 100 pages, paper cover; price, 20 cts., dozen rate, 15 cts.

With sincere pleasure we announce the appearance of this publication of our English sister Synod. The reading matter preceding the statistical material and the addresses of the ministers and school-teachers of the Synodical Conference comprises a "New Year meditation," p. 18, a "Historical Sketch of the English Ev. Luth. Synod of Missouri and Other States" with a portrait of the venerable President of that body, pp. 19—22, a "History of Concordia College at Conover, N. C., from 1875—1892" with a full-page engraving of the college buildings, pp. 23—31, an article on "St. John's College, Winfield, Kans.," with engraving, pp. 32—35, and a translation from Jean Paul Richter, "the Two Roads," p. 36. The articles on the Synod and its institutions render this year-book of enduring value and deserving of our cordial recommendation. A. G.

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