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Doctrinal Theology.

ESCHATOLOGY.

Eschatology is the doctrine of holy Scripture concerning temporal death and the intermediate state of departed souls, the second advent of Christ, the resurrection of the dead, final judgment, the consummation of all things, the everlasting damnation of the wicked, and the eternal bliss of the righteous in the world to come. Concerning all these things God has, in his word, revealed whatever he would have us know concerning them, and while, also in this respect, *whatsoever things were written aforetime were written for our learning,*¹⁾ the words of the apostle, *Behold, I show you a mystery,*²⁾ with which he sets forth one particular point of these *ἔσχατα*, apply to all of them. Here, too, *we know in part, and we prophesy in part,*³⁾ and with the psalmist we say, *My soul doth wait, and in his word do I hope.*⁴⁾ The last things, being mostly, in their nature, future events, are, as such, objects of Christian hope, and inasmuch as Christian hope is essentially faith concerning things to come, it must be in all its points based upon the

1) Rom. 15, 4.

2) 1 Cor. 15, 51.

3) 1 Cor. 13, 9.

4) Ps. 130, 5.

the eyes of the mind, human reason, can behold him, his eternal power and Godhead, *θεότης*, as, from the works of creation, man, a rational being, may conclude that all the innumerable works that make up the universe must have an almighty maker, the Maker of heaven and earth. This revelation is as old as the world, *ἀπὸ κτίσεως κόσμου*, since *the heavens declare the glory of God and the firmament showeth his handiwork.*¹⁾ A brute, which is without reason, can know nothing of God. But when man, a rational being, denies the existence of God and fails to search after a more extensive knowledge of him, he is without excuse. Every page of the book of nature bears the stamp and imprint and teems with profound thoughts of its Author, though there be idiots and inebriates who cannot read. A. G.

Theological Review.

Gospel Sermons. *Country Sermons vol. IV.* By Rev. F. Kuegele. Augusta Publishing Company, Crimora, Va. 1901. 334 pages. Price, \$1.00.

This is a second volume of sermons on the familiar gospel lessons of the church year, containing the second half of the series, the sermons on the pericopes for the twenty-seven Sundays after Trinity. In addition to these the volume contains a Harvest Sermon, a sermon on the Reformation, a sermon on Mission, and a sermon for the Young. All these sermons are doctrinal sermons in the best sense of the term. They were doubtless highly edifying to the congregation before which they were preached, and to which this well printed edition was dedicated by the author. But these expositions of Scripture texts and exhibitions of Scripture doctrine and applications of Scripture truth will also prove highly instructive and truly edifying to those who will read them as

1) Ps. 19, 1.

they should be read and studied. Here we find no pyrotechnics of brilliant rhetoric, no subtile speculations of philosophy in the gown and bands of theology, no outbursts of cheap emotional sentimentalism, but the simple and sober statements of the law and the testimony, set forth and applied to Christian hearers, in language that a child may understand, in arguments that people of average intelligence and Christian training can comprehend, and yet in style and diction with which also those of refined and cultured minds will have no reason to be offended. If we are not mistaken, our author has by years of painstaking care in preparing his manuscripts for the press acquired a habit of rounding out his sentences in a way that has contributed toward making this volume even more enjoyable than its predecessors. We tender our cordial thanks for this valuable addition to English Lutheran homiletical literature.

A. G.

Sunday-School Hymnal. *By authority of the English Evangelical Lutheran Synod of Missouri and other States.*
Pittsburg, Pa. American Lutheran Publication Board.
1901. 440 pages. Price, \$1.50.

That the English Lutheran church has only begun to produce or acquire a literature of her own is apparent everywhere. In doctrinal, exegetical, historical, homiletical, catechetical, devotional, apologetical, theology we have small beginnings, and most of what we have is the growth of recent years. The short period of English Lutheranism in the days of the Reformation was not productive of a rich harvest of theological works, and what was published was largely translated from German or Latin originals, and the seventeenth century, which gave to the German Lutheran church in abundance what, next to the treasures of the century of the Reformation, is to this day classical in Lutheran theology, was barren of English Lutheran literature.

All this is true particularly and preeminently with regard to Lutheran hymnology. The Lutheran church is,

above all other churches, a singing church, and it was again the German Lutheran church whence Lutheran churches of other tongues drew the greater part of what is best in their hymnbooks. In England, too, the first hymnbook, published by Coverdale, contained twenty-two hymns of Luther and hymns of Cruciger, Speratus, Spengler, and other contributors to Lutheran hymnody in Germany. But while in Germany, Norway, Sweden, and other countries, Lutheran psalmists of later days, especially of the seventeenth century, continued to add to what the era of the Reformation had yielded forth, the end of the Lutheran movement in England also signified the cessation of Lutheran psalmody in England. A number of translations, some of which were hardly fit to be used, was all that appeared of English Lutheran sacred verse, until new first fruits began to sprout from American soil. These too were chiefly translations from the German. But when the first English hymnbooks for Lutheran congregations in America were made, neither those who made them, nor those for whom they were made, were imbued with the spirit of genuine Lutheranism. It was under the influence of those unpropitious times that traditions took root which have not been eradicated to the present day. This must be said of the texts as well as of the tunes. And traditions, both good and evil, are apt to be very powerful. Thus to this day hymns are found in even the best of English Lutheran hymnbooks which ought not to be sung in Lutheran churches, hymns which are so far from being even distinctively Christian, that they are among the favorite hymns of such as are not Christians in any true sense of the word.

While this new Sunday-School Hymnal is not free from these traditional influences; it is far superior to everything of its kind that we had seen before. It contains a good selection of genuine Lutheran hymns in good translations. It also embodies a number of hymns not of Lutheran origin, but well worthy of a place in a Lutheran hymnbook. But

the proportion of those which are and those which are not of Lutheran parentage is not as it might be. The latter preponderate so largely that they impair the character of the book. Not only might a number of the foreign hymns have been absolutely omitted without loss to the Lutheran church, but many of those that would remain might have been profitably supplanted by Lutheran hymns already existing in fair translations. Others might have been translated for this work from Norwegian and Swedish originals, especially since these Scandinavian churches will in the near future contribute quite largely to the membership of the English Lutheran church in this country, and their children ought to be entitled to a fairly representative share of their paternal inheritance in the hymnody which should be provided for them and their progeny. The same must be said with even greater emphasis of the tunes. The dominant character of the music here introduced into the Lutheran church has not a Lutheran ring. In view of these merits and demerits of the work we would recommend it as a provisional book to be put to restricted use, until something still better shall be provided to take its place. A. G.

The Choral Service Book, *containing the authentic plain song intonations and responses for the Order of the Morning Service, the Orders of Matins and Vespers, the Litany and the Suffrages of the Common Service for the use of Evangelical Lutheran congregations with accompanying harmonies for organ. Edited by Harry G. Archer, organist, First Church, Pittsburg, Pa., and the Rev. Luther D. Reed, Pastor, Emanuel Church, Allegheny, Pa. Philadelphia, General Council Publication Board.*

L and 228 pages, bound in black cloth, stamped in gold. Price, \$1.00.

This is in various ways a beautiful book. It is not only typographically the most beautiful Lutheran church

book we have seen, but the contents also, both words and music, are exquisite in their chaste and solemn churchliness. We cannot say that we have a preference for the *Common Service*. The Order of Service set forth in our *Agenda* is, in our opinion, fully as churchly and better adapted to the wants of the average congregation, no less representative of the best Lutheran traditions, more symmetrical in its articulation, and more stately in its proportions and movement. But while the task allotted to the compilers of this book was that of setting the *Common Service* to music, they certainly have acquitted themselves most creditably. Their work may be of service not only to those who use the *Common Service*, but also to others who would acquaint themselves with truly classical liturgical music adapted to English liturgical texts. This adaptation was the chief difficulty with which the compilers had to contend and which, in several instances, led them to what we consider a mistake, that of falling back on the Roman Cationales, as the *Directorium Chori* and the *Graduale Romanum*, where they might have adhered to Lutheran models. The price of the book is remarkably low. A. G.

The Greek Testament. *A resultant text exhibiting the critical texts of Tischendorf, Westcott-Hort, and Weiss with their various readings as well as those of the more important Greek Mss. Edited for the Bible Society of Wuerttemberg, Stuttgart, by Prof. Eberhard Nestle, Ph. D., D. D. With an introduction and appendix on the irregular verbs by Prof. R. F. Weidner, D. D., LL. D., President of Chicago Lutheran Theological Seminary. Authorized edition. Fleming H. Revell Company. Chicago. 1901.*

Price, in flexible cloth, \$1.00, in leather, \$1.25.

The Greek text of the New Testament is by all means the most valuable book in a theologian's library. We do not say this in disparagement of the original text of the Old

Testament, which is as truly and in the same sense the inspired word of God as the New Testament, and teaches the same way of salvation by the same Savior of a fallen world. But as the sun and the moon are both luminaries placed in the firmament of heaven by the same almighty hand of God, and yet the one outshines the other, so the light of saving truth is more profusely and abundantly shed forth in the New Testament than in Moses and the prophets, and it is no more than proper that the theologian should refer to the apostles and evangelists ten times where he draws from the books of the Old Testament once. It is, therefore, with sincere pleasure that we hail the appearance of every new and commendable edition of the Greek New Testament. "This edition," says Dr. Weidner in his *Introduction*, "has many merits: a) It contains a critically revised text, based on a collation of the editions of Tischendorf, Westcott-Hort, Weiss, and Weymouth; b) it indicates in foot-notes all differences between the texts adopted by these critical editors; c) it gives also in foot-notes the readings of some important manuscripts, notably of *Codex Bezae* (in Gospels and Acts); d) it furnishes in the margin a selection of the best parallel references; e) all Old Testament quotations are printed in black type; f) it is the best working edition of all the manual editions of a critical text, especially noted for the beauty of its typography, and deserves to become every student's *vade mecum*." Owing to circumstances not under our control we have not found the time to make a thorough investigation of the print before us. But from what we have compared we do not hesitate to give it a warm recommendation. We should prefer to have the book without the 52 pages of *Appendix on irregular verbs*. The compiler says: "This Catalogue includes all verbs in use in the Greek Testament which may present difficulties to a beginner in Greek." We hold that a beginner in Greek should not use the Greek Testament as a *vade mecum*. The vernacular Bible is the proper book for him.

A. G.