

# THEOLOGICAL QUARTERLY.

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## Doctrinal Theology.

### ANTHROPOLOGY.

#### ETHICS.

##### I. THE MORAL LAW.

Sin is, according to the definition given in the Scriptures, the transgression of the law, ἀνομία,<sup>1)</sup> the departure or deviation from the law, as righteousness is conformity with the law. Thus also the prophet says: "*We have SINNED, and committed iniquity, and have done wickedly, and have rebelled, even BY DEPARTING FROM THY PRECEPTS and from thy judgments.*"<sup>2)</sup> Thus every transgression of the law is sin, and likewise nothing is sin which is not a transgression of the law. "*Where no law is there is no transgression.*"<sup>3)</sup> Hence, also, "*by the law there is knowledge of sin.*"<sup>4)</sup> This is true everywhere. Even in civil legislations crimes and misdemeanors presuppose law in the true sense of the term in the province of human justice. The violation of a mere semblance of law is not truly an offense, and when what has been enacted by a legislative body has failed of recognition in the courts because of its inconsistency with the funda-

1) 1 John 3, 4.

3) Rom. 4, 15.

2) Dan. 9, 5.

4) Rom. 3, 20.

## MISCELLANY.

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It may be of interest to our readers to learn that the fourfold invitation and solicitation of contributions for the QUARTERLY which we extended in our last issue has failed to bring us one line or word, available or unavailable, in English or in any other language, ancient or modern. This is certainly not encouraging for a repetition of our requests, especially in the present season of the year. All we would say is that the invitations printed on pp. 254—256 may be considered standing till recalled.

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A correspondent is desirous of learning which is the oldest systematic treatise on Homiletics in Christian literature. It is the fourth book of Augustine's work *De Doctrina Christiana*. The first three books, composed A. D. 397, treat of the principles of the interpretation of Scripture and may be considered the first systematic treatise on Hermeneutics. The fourth book, which was added nearly thirty years later, A. D. 426, is an exquisite gem, a work which, as far as it goes, has not been surpassed by any textbook of later days, the most recent publications not excepted. It should be remarked, however, that the *genera dicendi* discussed and exemplified by St. Augustine are precisely those which Quintilian exhibits in his *Institutio Oratoria*, and essentially those mentioned in Cicero's *Orator*.

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The handbook of systematic theology in the age of Scholasticism, the *Four Books of Sentences*, by Peter Lombard, Bishop of Paris, is, in the edition which we have used for years, a quarto volume of 410 and 160 pages, without the appendices and indices. The fourth book treats of the Sacraments, which Peter enumerates as follows: *Baptismus*, *Confirmatio*, *Panis Benedictio*, *id est*, *Eucharistia*, *Poenitentia*, *Unctio Extrema*, *Ordo*, *Conjugium*, and the closing sections deal with the resurrection of the dead, final judgment, eternal life and eternal damnation.