

THE HOMILETIC REVIEW.

VOL. X.—NOVEMBER, 1885.—No. 5.

REVIEW SECTION.

I.—SYMPOSIUM ON PROHIBITION.

SHOULD PROHIBITION TO BE MADE A POLITICAL QUESTION? IF SO,
WITH WHAT LIMITATIONS?

NO. V.

IS PROHIBITION A WISE POLICY?

BY HOWARD CROSBY, D.D., LL.D., NEW YORK.

THE right of a State to prohibit the sale and use of alcoholic liquors is undoubted. A State can, for its own protection, prohibit even the most harmless occupations and habits. Embargoes are based upon this principle. The human conscience is the only justified limit to the authority of a State. Mere dislike to a State law, or annoyance under it, gives no right to resist it. The State is to be considered as acting for the good of all, even when it acts unwisely or unjustly. State laws and State Constitutions (which are merely State laws generalized and emphasized) are the rightful expression of legitimate government, and when conscience, the only justifiable opponent, acts against them, it must be so divine as to take calmly the issue of its opposition, whatever it may be. God only is above the State, and the true conscience is God-speaking. But men are too apt to call their taste or their opinion or their interest or their blind prejudice by the sacred name of conscience.

Prohibition may be unconstitutional in a given State, but a State has a right to make it constitutional. In our own country there is the same right to alter the National Constitution. It has been altered, and can be altered again. It is not, then, in the sphere of right and wrong, but in that of the expedient and inexpedient in which we are to argue for or against Prohibition.

Will a prohibitory law be a benefit to a nation? That is the question. That drunkenness is a fearful evil, and that the drinking habits of the people are destructive to health, life and property, cannot be too strongly stated. We need not repeat the trite, but most important statistics of our alms-houses, insane asylums, hospitals and

III.—RECENT THEOLOGICAL LITERATURE IN GERMANY.
 CONTROVERSIES ABOUT THE WALDENSIAN BIBLE AND THE REVISION OF
 LUTHER'S VERSION, RITSCHL'S THEOLOGY IN POETRY.

BY PHILIP SCHAFF, D.D., LL.D., NEW YORK.

THE autumn is fruitful in important theological works of Germany. The land of the Reformation is now and will continue for some time to be the chief workshop of Protestant theology and philosophy; although one of the most learned German professors told me, a few weeks ago, that theological science is fast emigrating to America, and will soon die out in Germany. Having spent the last two months in personal intercourse with German divines, I am able to give notice of a number of books which will appear shortly.

Professor Schürer, of Giessen, has finished and nearly ready for publication, a second edition of his *Zeitgeschichte Jesu—i. e.*, the history of the age of Christ and the Apostles. This is a new branch of Church history, founded by Schneckenburger. It presents in a connected view the political, literary, social, moral and religious condition of the first century, as far as it bears on the origin of Christianity, and illustrates the New Testament. Schürer confines himself to the Jewish world, and omits the heathen. The second edition is thoroughly revised and enlarged, and will be published in two volumes instead of one. An English translation from advanced proof-sheets is in course of preparation under the direction of Dr. Crombie, and will be published in a few months by T. & T. Clark, of Edinburgh. In this improved form the work will for some time remain a standard. Dr. Schürer is a thorough and conscientious critical scholar, and has mastered the extensive Jewish apocryphal, pseud-epigraphical, and rabbinical literature. He belongs to the moderate liberal school, and is in the prime of life (born 1844).

Professor Harnack, of the same university, one of the ablest patristic scholars of the age, though quite young yet, has elaborated the first volume of a *Dogmengeschichte*, or History of Christian Doctrine. It is in the printer's hands, and will appear in October. It embraces the first three centuries to the Council of Nicæa (325), and works up the results of the discoveries and researches which have been made during the last twenty years, and which supersede all previous histories of that important period. Harnack prepared the way for this new book by his investigations of the manuscripts of the Apologists of the second century, his essays on Gnosticism and Ignatius, and especially his elaborate treatise on the *Didache of the Twelve Apostles*, discovered by Bryennios, which has raised such a sensation and called forth so large a number of books and tracts within the short space of twenty months in Germany, France, England and the United States.

Harnack's *Dogmengeschichte* is one of a series of text books

(*Sammlung Theologischer Lehrbücher*), which are to be published by the firm of Mohr, in Freiburg, i. B., and will be a liberal counterpart of Zöckler's encyclopædic series of text books, which are strictly orthodox.

Professor Holtzmann, of Strassburg, one of the ablest and sharpest of the higher critics, has prepared for this Freiburg series of theological text books a *Critical Introduction to the New Testament* (504 pages), which left the press this month (September). It is a worthy successor of the Introductions of Bleek, Reuss, and Hilgenfeld, and represents the present stage of critical research. Although Holtzmann belongs to the liberal school of critics, he does justice to the more conservative and orthodox views, and is, in this respect, far superior to Hilgenfeld. A serious defect is the want of an alphabetical index, which is indispensable for convenient use of such a book. He has also in hand a second and revised edition of his work on the *Synoptical Gospels*, which is the most learned and acute discussion of the complicated synoptical problem, or the origin and relationship of the first three Gospels.

In the same series are to appear a *Critical Introduction to the Old Test.*, by Prof. Budde, of Bonn; an *Old Test. Theology*, by Prof. Smend, of Basel; a *New Test. Theology*, by Schürer, of Giessen; *Symbolics*, by Katzenbusch, of Giessen; *Dogmatics*, by Nitzsch, of Kiel; *Ethics*, by Weiss, of Tübingen; and a hand-book of *Homiletics*, by Prof. Bassermann, of Heidelberg. The whole series deserves to be reproduced in English.

The veteran Prof. Hase, of Jena, has just issued the first volume of his *Lectures on Church History*, which is to be followed by two other volumes. It embraces the ancient Church. For half a century Hase has been teaching Church History. His brief *Manual* is a masterpiece of historical miniature painting. The tenth and last edition appeared in 1877. The *Lectures* bear to it the same relation as his *Lectures on the Life of Christ* to his compendious *Life of Christ*. He expands the views which are but briefly stated in the text book. Hase is a man of cultivated taste, and pays great attention to the history of Christian art, which was neglected by Neander, Gieseler, and Baur. His text book will probably not be published again. The *Manual* of Dr. Kurtz has now the monopoly of German text books of Church History. The venerable author, who was twenty-five years Professor of Church History in Dorpat, spends the rest of his days at Marburg, and devotes all his time to the improvement of his successful *Manual*. He has rewritten it three or four times and quadrupled its size. Early in this year he published the ninth edition in 2 vols., or 4 parts, with the latest improvements. It supersedes all earlier editions. It is a shame that the poor English translation of an old edition is still kept in the market both in Scotland and America, and even used as a text book in some of our theological seminaries. A good book becomes a bad book if it is the enemy of a better one. Dr. Kurtz told me that the

continued study of Church History had liberalized his views, deepened his charity, and extended his catholicity. How can it be otherwise? The kingdom of Christ is greater than any denomination or sect, and greater than all of them put together. A new edition of Hagenbath's Church History has also begun to appear, with a literary appendix by Prof. Nippold, who now fills the professorship in Jena vacated by the resignation of Hase.

An interesting controversy is going on about the so-called *Waldensian Bible*. It was long known that no less than fourteen editions of the German Bible were printed at Nüremburg, Augsburg and Frankfurt, before Luther. It is sometimes asserted by Roman Catholic writers, to the disparagement of Luther's merits, that these fourteen editions were as many different translations; but it is certain that they are only variations of one and the same version. A few months ago, Dr. Ludwig Keller, Archivarius of the State documents of Münster, in Westphalia, suggested that this German Bible was the work of the Waldenses, and not of the Catholic Church. He holds that the Waldenses were widely spread all over Germany in the fifteenth century, and influenced even Staupitz, the fatherly friend and counselor of Luther. His conviction was readily accepted even by those reviewers of his books on the Anabaptists and on "the Reformation and the older Reform Parties," who rejected his vindication of the Anabaptists against the calumnies of their opponents and persecutors. Dr. H. Haupt, librarian at Wurzburg, in a monograph of 64 pages, on *The German Bible translation of the mediæval Waldenses in the Codex Teplensis* (a MS. of that translation found in Bohemia and recently published in the interest of German philology at Munich), endeavored to prove the conjecture of Keller, partly from certain Waldensian peculiarities of the translation, partly from sundry additions in that codex. But his arguments are inconclusive. This has just been shown by Dr. Jostes, a philologist in Münster, in a pamphlet entitled *Die Waldenser und die vorlutherische D. Bibelübersetzung* (Münster, 44 pages). Dr. Keller told me at Münster, two weeks ago, that Jostes was right against Haupt, but had not proved the Catholic origin of the translation; that he himself (Dr. K.) had since discovered better arguments for the Waldensian origin, and intended to discuss the whole question in a special work he hoped to finish by next Christmas—*Adhuc sub judice lis est*.

In this connection I may say a few words about the tentative revision of Luther's Bible version, which has been before the German public since 1883, under the title, *Probepibel*. It is far less thoroughly done than the English Revision, and meets with greater opposition. One party, headed by Luthardt and Kliefoth, oppose it on conservative grounds, and would rather have Luther, with all his errors and inaccuracies, than this revision. But the overwhelming mass of schol-

ars condemn its timidity and ultra conservatism both in text, renderings and antiquated forms of language. It leaves the *textus receptus* even in the New Testament untouched, as if it were infallible, and retains a large mass of acknowledged mistranslations, especially in the Old Testament; as if Luther's views were above the inspired words of apostles and prophets. There is hardly a single professor in the universities in favor of it, except the revisers, as Delitzsch and Schlottmann, who wrote in its defense. It contains many valuable improvements, but in its present shape it will not be accepted, and is to be revised again by the same or another committee. A Swiss company of scholars is likewise engaged in a revision of the German Bible, on the basis of the Zurich version, which dates from Leo Judä, and has undergone a revision from time to time. It has the merit of greater accuracy, but lacks the unction and poetry of Luther's version.

Of all theological university professors at this time, Dr. Ritschl, of Göttingen, wields the greatest influence and has succeeded in forming a school. I do not intend to discuss it here, but will direct attention to his latest work, the *History of Pietism*, now in course of publication (Vol. I. and the first part of Vol. II. have appeared), and to a remarkable poem of his pupil, Dr. Thikötter, just published, which puts Ritschl's theology into poetry. It is entitled, *Einhard und Imma* (Heidelberg), and based on the well-known legend of the famous secretary and historian of the Emperor Charlemagne, and his marriage with his daughter Imma, or Emma. Thikötter makes him the exponent of the ethical and practical theology, in opposition to the metaphysical scholasticism and contemplative mysticism of the monk Adalbert (p. 28 sgg.). A year ago he published a popular summary of Ritschl's theology, which has just been translated into French, under the title, *The Theology of the Future (La Theologie de l'Avenir)*. He is a popular pastor of Bremen, and combines with theological and literary culture the gift of poetry, which shines brightest in the songs of Imma and Einhard. The first chapter introduces the reader into the Schola Palatina, where Charlemagne, as a Christian David, is surrounded by Alcuin, Warnefried, Angilbert, Theodulf, Adalbert, Einhard and other distinguished scholars, whom he called from different countries to give lustre to his court and to aid him in his grand scheme to educate the German barbarians under the guidance of the Church. In this chapter the two theologies contend with each other, and the Emperor gives preference to that of Einhard. The epic ends in a glorification of the new German empire, with the new Charlemagne of the house of Hohenzollern:

“Heil Hohenzollern's Bäume! Heil Kaiser Wilhelm Dir!
 Du deutschen Landes Ehre, Du deutschen Volkes Zier!
 Hoch auf dem Niederwalle schau' weit ins Land hinweis
 Germania mit dem Schwerte und schaffst den Welschen Graus.
 Die deutschen Waffen blitzen in starker Manneshand:
 “Mit Gott für Deutschland's Kaiser, mit Gott für's Vaterland!”