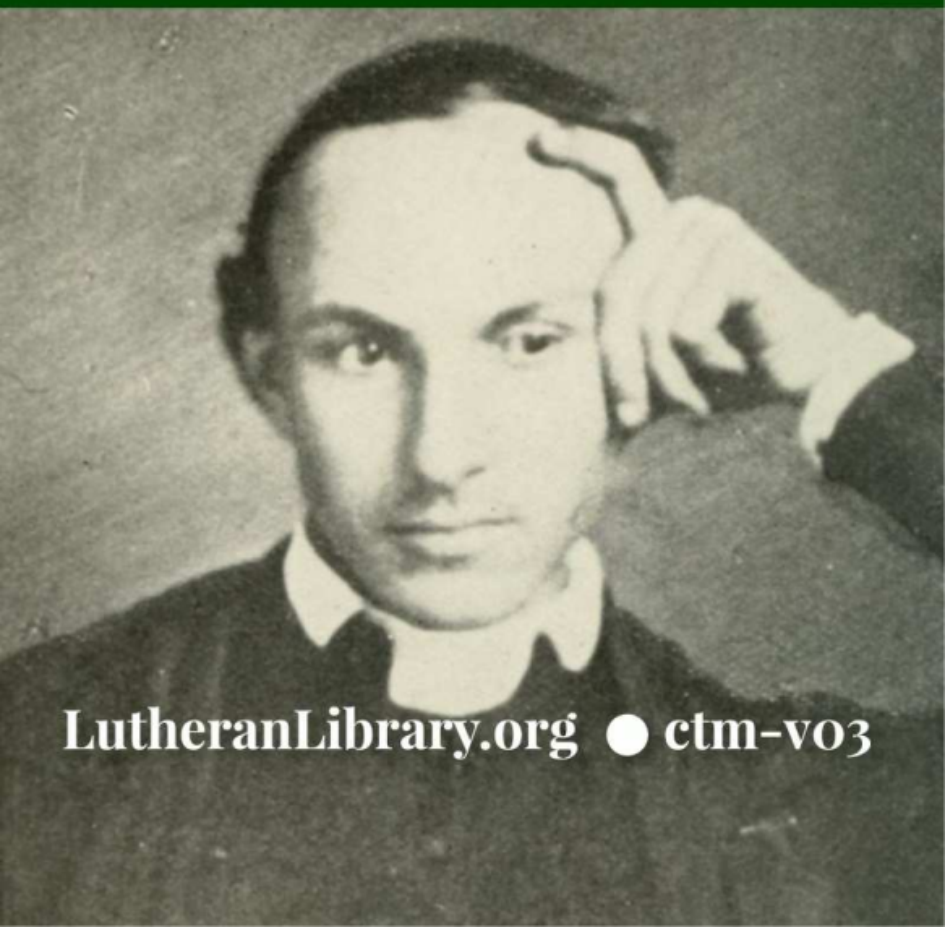


Matthias Loy, editor

**The Columbus Theological
Magazine, Volume 3**



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"The history of the Church confirms and illustrates the teachings of the Bible, that yielding little by little leads to yielding more and more, until all is in danger; and the tempter is never satisfied until all is lost. – Matthias Loy, [*The Story of My Life*](#)

Matthias Loy was a zealous supporter of the Lutheran Confessions, and to that end founded and edited the *Columbus Theological Magazine*. Dr. Loy was Professor of Theology at Capital University (1865-1902), President of Capital University (1881-90), Editor of the *Lutheran Standard* (1864-91), and President of the Ohio Joint Synod (1860-78, 1880-94). Under his direction, the Ohio Joint Synod grew to have a national influence. In 1881 he withdrew the Joint Synod from the Synodical Conference in reaction to Walther's teaching about predestination.

"There is not an article in our creed that is not an offense to somebody; there is scarcely an article that is not a stumbling block to some who still profess to be Christians. It seems but a small concession that we are asked to make when an article of our confession is represented as a stumbling block to many Christians which ought therefore in charity to be removed, but surrendering that article would only lead to the surrender of another on the same ground, and that is the beginning of the end; the authority of the inspired Word of our Lord is gradually undermined.

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T H E COLUMBUS THEOLOGICAL MAGAZINE

Vol. III.

FEBRUARY, 1883.

No. 1.

INTRODUCTORY TO VOLUME III.

That the troubles to which our THEOLOGICAL MAGAZINE immediately owes its existence have ended in a formal division between the churches of the Synodical Conference, is now a matter of history. True to her principle, that the true unity of the Church requires agreement concerning the doctrine of the Gospel and the administration of the sacraments, the Ohio Synod could not preserve fraternal relations with a body that propagated false doctrines and persisted in its evil course in spite of all remonstrances. The rupture which Missouri made by its heretical teaching and which it hastened to an outward consummation by refusing to fellowship with those who rebuked its sin, could have been averted only by its repentance and return to its first love. Instead of this it made herculean efforts to maintain or regain its prestige by vain protestations of innocence and by artful attempts to divert attention from its error, which can escape the condemnation of sound Lutherans only by eluding scrutiny. On that unhappy path it still pursues its devious way. Even the most recent movement that was made to conciliate doubting Wisconsinians, which some in a mistaken charity are willing to construe into a recantation of former errings, forms no exception. There is no recantation in saying that an error is revoked, *if there is any*. That even the infallible pope under stress of circumstances might be induced to say. It is in fact worse than a bold denial, as a syncretistic trick by which people are misled is worse than an open confession of error by which nobody is deceived. Missouri has chosen its

course, and has thus far furnished no ground of hope that it will repent and retrace its steps.

That course is essentially Calvinistic, and has been recognized as such by Calvinists as well as by the great body of Lutherans outside of the Missouri Synod. We state this not with the purpose of presenting a charge which may damage the cause of Missouri, but of stating a fact which underlies our whole view of the controversy and our whole conduct towards the erring parties. Our MAGAZINE, sincerely seeking peace, shall labor for the unity of the Church in this country, but only on the right ground, which is that of agreement in the truth as revealed in the Gospel and confessed in our Symbols. We cannot advocate union with Missourians, because we cannot advocate union with Calvinists. The fact that they are such cannot with any plausibility be disputed.

It will not be necessary again to adduce from the publications of Missouri the passages upon which this judgment rests. They have been presented in sufficient quantity in the two volumes of this MAGAZINE which have been published to the world. Nor is that upon which the conviction is based directly denied. It is admitted that a doctrine of predestination is taught, according to which the selection of the persons infallibly ordained to eternal blessedness is in no wise dependent upon the conduct of men towards the means of grace appointed alike for the salvation of all men, or toward the grace conveyed through these means and designed alike for the salvation of all men. Accordingly, in such selection of individuals who should certainly be saved, God was not governed by the rule, which our Confession declares to be His eternal purpose, counsel, and will, "that all those who, in true repentance, receive Christ by a true faith He would justify and receive into grace, adoption and inheritance of eternal life." It is therefore denied that election took place in view of the faith which apprehends Christ and appropriates His righteousness unto eternal salvation, or in view of the wilful resistance, which is possible in all men and which is actually offered by many, against the grace which is designed to work faith in all to whom the means are brought. A doctrine is thus set forth according to which God shows respect of persons in the plan and work of salvation, favoring a

select few and therefore predestinating them to be called and saved, while the many are not destined to have this grace of life and therefore never can attain it. In this fundamental conception all the errors of Calvinism lie imbedded, even though Missouri fail to see or acknowledge the fact. When it is taught that God, without regard to anything that man, at the time the offers of grace are brought to Him by the appointed means, will do or will not do, resolves that certain persons shall be saved from the condemnation in which all lie, and that therefore they shall be called and shall believe in Christ, while in regard to the great mass of mankind He forms no such purpose, though there is nothing to hinder Him if He only would; when it is taught, further, that this purpose of God is executed in regard to the favored few whom He has selected, in spite of all obstacles that men may interpose, and that in regard to the rest, for reasons not revealed to us, there is no such saving purpose formed in the divine mind; when it is taught, finally, that this election, which thus in the purpose of God applies only to a select few of the many lost souls, is the ultimate ground of salvation and the cause which alone secures the actual deliverance of any soul from the final doom of sinners,—the principles of Calvinism are accepted, and no denials or prevarications, no explanations or protestations, can save the theory from the censure which the Lutheran Church, in various forms and connections, passed and still passes upon the horrible system of Calvinism.

1. This theory, which Missouri undeniably teaches, implies, in the first place, that the saving grace of God is particular, not universal. For if God has absolutely singled out some special individuals with the view of making them believers—that is, if He has selected some definite persons, without any regard to the relations they may previously sustain to the grace offered—and has determined to call, convert and save just these, it must be evident that He could never have desired or designed to save any others but these. If He had desired to save any others He would have chosen them to salvation also. According to the theory there was nothing to hinder this, as election in no wise depends on the foreseen conduct of the persons chosen, and nothing can pre-

vent the accomplishment of God's purpose in regard to those whom He elects. It is a mere attempt to deceive the people when those who proclaim such a theory still speak of the universality of grace. It is a universal grace exclusively for particular people, to whom God has limited it from eternity. Missouri by teaching such human opinions places itself in direct opposition to the Word of God, which expressly teaches that God "will have all men to be saved and to come unto the knowledge of the truth," 1 Tim. 2, 4, and that when any are not saved it is not because God would not save them, but because they rejected His offers: "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" Luke 13, 34. No less does Missouri by such a theory take its stand against the Confession of our Church, which explicitly declares: "If we wish with profit to consider our eternal election to salvation, we must in every way hold rigidly and firmly to this, viz. that as the preaching of repentance so also the promise of the Gospel is universal, i. e. it pertains to all men. Luke 24." F. C. Sol. Dec. XI. § 28. And again: "The words, 'Many are called, but few are chosen,' do not mean that God is unwilling that all should be saved, but the reason is that they either do not at all hear God's Word, but wilfully despise it, close their ears and harden their hearts, and in this manner foreclose the ordinary way to the Holy Ghost, so that He cannot effect His work in them, or, when it is heard, they consider it of no account and do not heed it. For this not God or His election, but their wickedness is responsible. 2 Pet. 2, 1; Luke 11, 49-52; Heb. 12, 25." F. C. Epit. XI. § 12.

2. According to the Missouri system the grace of God must be irresistible in the elect, as the Calvinists have always taught. For if God has selected a certain number of persons who, as Dr. Walther expresses it, "shall and must be saved, and not a soul besides,"—shall and must be saved, because He has determined that it shall be so, and who is there that can resist His will or foil His purpose?—whilst the rest, whatever may be done for them, are not among the favored ones to whom election as the ultimate cause of salvation is applicable, are irretrievably lost, it is as plain that the elect *must* be saved as it is that the non-elect must perish. In the case

of the latter, divine election, which is represented as the cause of faith and salvation, is wanting, and it is impossible that the effect should be attained when the cause that alone can produce it is absent. In the case of the former election makes it necessary that they should believe and remain steadfast in the faith, and no power on earth can prevent the execution of God's sovereign will. An elect person cannot perish, and as the order has been established that only believers in Jesus shall be saved, the elect *must* believe and *must* continue in faith until the end. God has determined that it shall be so, and no man shall thwart the divine counsel. The grace that works faith in the elect cannot be resisted: God has decreed that the elect person shall believe, and, do what he may or can, the absolute decree of God will be executed. It is impossible to accept the Calvinistic premises without accepting the Calvinistic conclusion. Missouri declares that God, without reference to man's foreseen faith or unbelief, elects to salvation just whom He pleases and that these *must* believe and be saved. It would be an insult to intelligent Christians, after such a declaration is made, to raise the question yet, whether the grace that works faith is irresistible, i. e. whether the predestinated *must* believe and be saved. Of course the grace that cannot be resisted is irresistible, however much Missouri may seek to shun the expression which Calvinists use.

3. As the Missourian figment, that God without any regard to foreseen faith or unbelief elects some special persons from the mass of mankind to certain salvation, implies the Calvinistic error of the irresistibility of grace, so it involves the further fancy of Calvinism, that the call of grace, so far as it pertains to the non-elect, is not sincere and earnest. For as the mystery of election does not hang over these unfortunates, and the only cause that ultimately leads to salvation is therefore wanting in their case, the call that God gives them through the Gospel, bidding them come and share the felicity and glory of His kingdom, is the call of that same God who has not elected them and has not resolved to save them, and who can therefore have no serious purpose to rescue them. If the call to eternal salvation were sincerely meant it would, according to the theory, necessarily attain its end,

inasmuch as no resistance of man could prevent the accomplishment of the divine purpose. The Calvinists therefore invent a will of the sign, according to which God seems to desire the salvation of all, as distinguished from the will of His purpose or pleasure, according to which He in secret desires the salvation only of the elect. Missouri has not yet adopted this phraseology, which serves to set out the theory in a clear light. It could not adopt the fully developed Calvinistic terminology without abandoning its claim to adhere still to the Lutheran Confession, which declares: "That many are called and few are chosen does not imply that the call of God made through the Word is as though He were to say: Outwardly, through the Word, I indeed call to my kingdom all of you to whom I give my Word, yet in my heart I intend it not for all, but only for a few.'" F. C. Art. XI. § 34. But it accepts the theory of which this is a necessary implication, without which, as the Calvinists very well saw, it would be self-contradictory and thus self-destructive. If God saves just whom He pleases, without any reference whatever to man's conduct in regard to the Gospel call to salvation, it is obvious that the call which does not accomplish the sinner's conversion was not an expression of God's good pleasure, which, according to the Missouri doctrine, nothing can hinder.

4. The theory of the Missourians, furthermore, implies the Calvinistic dream that the means of grace do not carry with them an objective efficacy in virtue of the divine institution, but have a different power in different cases. For if the grace of God accomplishes its object in the elect and according to the decree of God must accomplish it, while in the non-elect it does not effect conversion and salvation, the means employed by God must have different power in these different cases. The means employed are in either case the Word and Sacraments. Election, according to the theory, does not take place in view of foreseen faith, or in view of any absence of wilful resistance to the proffered means and the grace which they convey, or in foresight of anything that man might do or not do. It claims that God selects from the dying mass just whom He pleases, and carries out in these His saving purpose just because it was His pleasure to select them and highly favor them above all others. But the means of grace

are brought not only to these. The Word is preached and the Sacraments are administered to some who are not elect as well as to the elect. According to the Bible and our Confessions God would have all men to be saved, and therefore gives the same grace to all through His appointed means, those having been chosen from eternity who were foreseen not wilfully to resist this saving grace, when in time it should be brought to them. But Missouri teaches that the choice was made prior to any consideration of such relation as man would assume in time to the proffered grace, and that the election of certain persons is the cause of their conversion and salvation. It is therefore manifest that the Gospel preached or the Baptism administered, assuming these to be the means employed by God to execute His eternal purpose, cannot have the same power in the case of one whom God has not resolved to save as it must have in the case of one whom He has elected and who therefore must believe and be saved, because God has from eternity ordained that it shall be so. The objective power of the means cannot be the same when God has resolved that in one case they must convert the soul and preserve it in faith, and in another case He has formed no such resolution and therefore accomplishes no such end through them. Dr. Schweizer says that it was the Lutheran doctrine of the means of grace which guarded some early Lutheran theologians against the allurements of Calvinism. Are there no Missourians who are yet willing to learn the lesson?

5. The theory in question involves also the Calvinistic fancy that there are none who believe for a time and afterwards fall away, but that a person who is once in grace must be always in grace. For if God, as the Missouri theory assumes, without all consideration of man's conduct toward the means of salvation and the grace offered in them, has singled out some favored individuals with a purpose of bringing them infallibly to eternal salvation, it would be just as absurd to assume that these would fall from grace as to assume that the others were ever the recipients of saving grace. It is mere hollow phrase-mongering when men who teach an absolute election of certain definite persons to faith and salvation still speak of believers who are not elect or of elect persons who fall from grace. The believers who are not elect cannot be saved, and

were never designed to be saved, else they would certainly have been among the chosen few; and the elect who are spoken of as falling from grace are led as it pleases God and ultimately brought to their goal by the divine determination. Why, then, should the former be spoken of as real believers, notwithstanding that they are not objects of God's saving grace? And why should the latter be spoken of as falling from grace, notwithstanding that divine grace is guiding their way unerringly to the heavenly goal? Missouri has the Calvinistic premises, and it only stultifies itself by refusing to accept the consistently elaborated system whose principle is acknowledged. The leader of the Missouri Calvinists felt this, and therefore even in the earlier stages of the controversy, before his system had gone so far in its heretical development, expressed a doubt whether a non-elect person could have the faith which believes his own election. There is no possibility of rendering such a theory as the Missourian at all plausible in the eyes of intelligent men, but by maintaining that the possession of faith is an unmistakable sign of election, inasmuch as such election is the cause of faith, and that by no possibility can such an elect person ever cease to be an object of the divine grace which is leading the predestinated person to the predestinated goal. With such a system of human speculation the words of the Lord, "These have no root, which for a while believe, and in time of temptation fall away," Luke 8, 13, "Wherefore let him that thinketh he standeth take heed lest he fall," 1 Cor. 10, 12, are of course meaningless.

6. Even in regard to the reprobation of the lost the Missouri doctrine is substantially Calvinistic. Unkind as it may seem to apply terms to men who vehemently reject them, the truth is of more account than individual preferences and protestations in regard to names, and the truth is that Missouri teaches a Calvinistic doctrine of election which of necessity involves the Calvinistic figment of absolute reprobation. For if it is really true, as Missourians claim, that God from eternity, without any reference to their foreseen attitude towards the saving grace which has appeared to all men, selected a favored few with a view to bring them infallibly to salvation, so that these "as surely as God is God, shall and must be saved, and not a soul besides," it must neces-

sarily be true also that God did not select the rest for such a purpose, but left them without the election which ultimately is the only cause that saves the soul, and thus sealed their perdition. How could they be saved if God does not choose to save them? Surely God from eternity knew that only those whom He resolved to bring to Christ and preserve in Him would reach the life of glory, and knowing this, the non-election of an individual irrevocably fixed that individual's eternal doom. It is merely an attempt to deceive people when it is averred that between such a doctrine and that of Calvin's horrible decree of reprobation there is still the great difference which exists between heaven and earth. The difference lies merely in the phraseology, not at all in the doctrine taught. True, Missouri does not say that God resolved to doom the great mass of mankind to inevitable perdition. What it says is simply that God resolved to save a select few—to save them without any regard to the question whether they would, when the means of grace are brought to them in time, believe in Christ or wilfully resist the divine power which would lead them to faith—and that these favored few shall and must be saved, and no others. These others are merely left under the damnation which, because of sin, is upon all men, and from which, because of electing grace, a favored few are rescued. What, then, practically is the difference between saying that God decreed the salvation of the few and the damnation of the many, or that He decreed the salvation of the few, while the many were left to perish? There was no special decree of reprobation necessary for the lost: their non-election was their reprobation in fact. Just as soon as the election is made absolute, i. e. as soon as it is taught to be an eternal act of God decreeing the salvation of a few without regard to their faith or unbelief in time, so that they are chosen not as believers and thus as righteous in Christ, but as sinners who shall and must become believers because God has decreed to save them, the reprobation of the non-elect is by a logical necessity affirmed also, i. e. it is taught also that the many whom God has not favored and not chosen cannot be saved, as God has not chosen to save them and there is no power else in themselves or out of themselves by which they could be saved. The difference between the Missourian abso-

lute non-election and the Calvinistic reprobation is the difference 'twixt tweedledum and tweedledee.

7. Nor can we find it doubtful whether the epithet Calvinistic is properly applied to Missouri when the question concerning the universality of the redemption is taken into consideration. It is well known that not all Calvinists teach a limited atonement, and one need not believe Christ to have died only for the elect to be a Calvinist. But the Calvinistic theory amounts to this, whatever may be the modification under which it is held; and this is equally true of the Missouri doctrine. For if God from eternity formed the decree that certain definite persons, equally sinful and damnable with others, shall, without any reference to a foreseen acceptance of Christ by faith, be singled out unto salvation, He could not at the same time have had the intention to render all men participants in the merits of Christ unto their salvation. Such intention would have resulted in the choice of all men to eternal life, as there was, according to the theory, nothing to hinder this except the good pleasure of God, and the election would accordingly not have been particular, but universal as the divine will to save. But if it was God's good pleasure to select only a few unto eternal life, not to embrace all men in His saving purpose, the redemption, according to the plan and counsel of God, could not have been universal, whatever might be said of the eternal value of the sacrifice offered upon the cross. The ransom, according to the predestinarian theory, was in fact accepted for the elect and could be available for no others. When Missourians or avowed Calvinists still speak, notwithstanding this, of the death of Christ for all men, the words are emptied of all proper meaning, as only this can be their import, that our Lord's death would have sufficed for the justification of all sinners, if God had had the purpose to justify and save all. But the saving purpose of God was limited to a select few, and therefore in the design and counsel of God the atonement was limited, and the many have no Savior and can have no salvation. The doctrine of justification by faith, as the Lutheran Church has taught it for centuries to the unspeakable comfort of millions, therefore has no place in the Missourian system, which makes everything depend upon the arbitrary pleasure of God in

election, so that not whosoever believeth shall be justified and saved, and therefore was also in foresight of such faith elected from eternity, but whosoever is elected shall be saved, and shall and must therefore believe, because God has resolved to justify and save. If God by a particular grace in eternity selected from the mass of equally condemned sinners the comparatively few for whom the righteousness of Christ shall avail, and if this selection of individuals was made with as little reference to foreseen faith as to foreseen good works, the redemption was practically limited to these, and the righteousness of the Redeemer availed for the justification of those independently of any appropriation by faith, their salvation having been irrevocably decided prior to any consideration of their faith. The latter could therefore be necessary in their case only in the same sense as good works. Both are requisite because God wills that the elect shall have them and therefore supplies them; neither has anything to do with deciding who shall be justified and saved. That decision is made in election, and election takes place without any regard to foreseen faith or any action of the human will, this being determined by divine power according to the divine purpose.

That such a Calvinistic system is not adapted to lead souls to Jesus and bring peace to burdened consciences is too plain to need extended proof. What the great writers of our Church have for three centuries been urging against Calvinism in this regard is still applicable, and Missouri has shown as little ability to refute it as the Calvinists of past centuries. The soul in which such a heresy has found a lodgment and become effectual can find no peace. Instead of taking refuge in the open Gospel of God's grace in Christ to all men, it will betake itself in its fanaticism to the hidden will of God concerning election, and thus, having no revelation upon which to rest, it will be tossed by varying winds of fancy and of feeling. If it be once admitted that God, without any regard to the conduct of men when the means of grace are presented, resolved in eternity to save only a favored few, so that these in virtue of the divine purpose must be saved, whilst the rest, embracing the great mass of mankind, must be lost, because God did not include them in His eternal purpose of salvation, no intelligent reader need be told that it is practically

admitted also, no matter what cobwebs of reason may be spun around it, that no one can assuredly know whether he belongs to the few whom God has thus singularly favored. God alone can know that, and God has not revealed it in His Word. As the election pertains only to a few, and the names of these few are not recorded in the Scriptures, the only possibility of knowing whether an individual belongs to the favored class lies in the special divine revelation to that individual. And of such a special revelation there is nothing written in the Bible, so that one who believes any such revelation made to himself, fanatically believes it without a divine word upon which to rest his faith. Moreover, the more meek and humble the soul is, the less it will be inclined to assume that it belongs to the few whom God has singularly favored above the rest of fallen mankind. How could one who believes himself to be the chief of sinners believe also, without a direct promise of God upon which to ground his belief, that he is one of the divine favorites whom God has chosen to salvation? To humble, contrite souls it is a doctrine of despair, whilst to the proud who have a fond conceit of themselves it is an incentive to bold presumption and reckless living, in the overweening fanaticism that they are the elect, and nothing—not even their own ungodliness—shall be able to compass their condemnation. We know what is said in reply. Calvinists have been vainly endeavoring for centuries to invalidate such objections, and Missourians have been as vainly striving for years to give efficacy to impotent Calvinistic arguments. Missouri is utterly powerless, as in its vacillation and half-heartedness it even abandons what lends thorough-going Calvinism some little plausibility. The latter has some semblance of comfort in its assumption that every believer has the grace of perseverance and belongs to the elect, so that every one who believes at all may know by this that he was eternally predestinated to faith and therefore also to salvation. But Missouri, fearing to flaunt its Calvinistic colors in the face of the Lutheran Church, to which it would still be regarded as belonging, has hitherto declined openly to teach that there are no temporary believers, and thus deprives itself of the full benefit of its Calvinistic system in meeting opponents. It presents the ridiculous aspect of a party seriously maintaining that God

calls all to salvation, though He has eternally designed to save only a few favorites whom He has chosen for the purpose and whom He endows with faith and perseverance and salvation because He has thus chosen them, and that each one can know his particular election from the universal call, i. e. that he is the one chosen out of a hundred. because he belongs to the hundred who are called and from whom the choice is made. That men of intelligence can descend to such monstrosities is a marvel to human understanding. Meantime thousands of souls, which can find no foundation in such a smoke to build a hope upon, groan and perish under the crushing weight of a fatalistic philosophy that is palmed off upon the innocent as biblical doctrine.

Missouri has made a vigorous effort to foist upon the Lutheran Church a theology which has grown upon a foreign soil and which is repugnant to her principles and genius. Some success has been attained in the Synodical Conference, in which Missouri has the predominance and which can exist only by submission to Missouri's will. Outside of that body, which once promised to be the center around which all sound Lutheranism in North America would eventually gather, it now stands as the great apostacy in this western land from the faith of our fathers. This apostacy makes the work to which our MAGAZINE is devoted more arduous than in former years. The great weight of Missourian influence, which was once great and which will long continue to be felt notwithstanding the utter untenableness of its position, is in favor of an entire revolution in Lutheran theology. Its defection from the truth and its acceptance of Calvinistic principles, notwithstanding its former advocacy of sound doctrine, has induced opponents of the Lutheran Church to sneer at her claims and made "reine Lehre" a by-word of scorn in many a circle. All this is not of a nature to encourage us in our work for the Lutheran Church and her time honored theology. But the truth must at last prevail, and the Church that carries the banner of truth must triumph, though the gates of hell assail her. Heartily rejecting the Calvinism of Missouri and the Arminianism of other spurious Lutherans, we would contribute our mite towards rendering the Ev. Lutheran Church in her doctrine and practice, her genius and character, better under-

stood, to the end that people might learn to love her by learning to know her; and for this purpose our MAGAZINE continues its work of faith and labor of love. May God continue to prosper it. L.

PRE-CHRISTIAN APOCALYPTIC LITERATURE.

The exile forms an important and fruitful epoch in Israel's history. Politically, and still more religiously, the "remnant" that composed the second exodus from bondage to the land of promise was entirely different from the mingled and mixed *plebs* which the Gentile hosts had dragged into captivity. The wheat had been winnowed from the chaff, and the few thousands that returned to build up the waste places of Zion had determination written on their brows and zeal for the cause of Jehovah and the theocracy engraven on their hearts.* The children of God, while strangers in a strange land, had realized that Jehovah was a strong and jealous God, who knew not only how to redeem His promise, but also to carry out His threats. A careless and rebellious people had now learned by bitter experience that the divine warnings had not been child's play, and in the repentance of their hearts acknowledged their misfortunes as a just punishment of an angry God. Now entirely sobered, the better elements seek to learn from the evils of the past lessons of wisdom for the future. Theirs and their father's sins had borne their legitimate fruits; disobedience to the divine commands had been the source of all their untold woe; the subjection of God's inheritance to Gentile tyranny had been the vengeance of an outraged law. Post-exilic Israel is accordingly characterized by an entirely changed attitude of the people to the Mosaic legal code. The reformation under Ezra was the reestablishment of the principle of absolute and implicit obedience to every iota and tittle of the Sinaitic law. He is the Moses Redivivus. He and his followers saw that Israel's welfare depended entirely

* Deutsch (Literary Remains, p. 12) says: "From a reckless, godless, lawless populace, they returned transformed into a band of Puritans." Cf. also Auberlen, *Der Prophet Daniel*, p. 24 ff.

upon their fidelity to God and His behests, and from his day on the distinguishing feature of a true Israelite consisted in the scrupulous adherence to the word of command.

That in Ezra's mind this obedience, this true principle of the theocracy, did not consist merely in outward observance, is evident from his words and works. He is not the cause of the abuse which later Judaism made of this principle; he is not the father of Phariseeism and self-righteousness. The merely external and hypocritical observance † that we find in the contemporaries of Christ are tares which the enemy sowed. The spirit that later finds its expression in the atomistic dissection of the law in Talmud and Rabbinic works is not the legitimate outgrowth of his teachings. He is not the author of the carnal views entertained in the days of Christ concerning the character of the Messiah and his kingdom,‡ but all this is the result of blindness, worldly-mindedness and ambition. The spirituality of Ezra's reformation in the course of time gave place to a carnal desire for this world's glory and grandeur. The form overpowered the essence, and already in the energetic times of the Maccabean struggle we see the beginnings of the gradual petrefaction of Israel's faith into cold formalism. However strong at times a healthy spirit may develop itself in those ever memorable days, as, for instance, in the appointment of Simon as high priest and prince "until a reliable prophet should arise;"* yet the rise and rapid spread of Pharisaic principles shows what religious tendencies were active. The "Heiligherrschaft," as Ewald calls it, the radical reaction against the neglect of the law in former days, found rapid growth on the soil of the centuries after the return. And as the spirit of an age is reflected in its literature, it is no more than natural that now the law should form the material basis, and its exegesis and inculcation the main object of literary efforts. When the observance of the Mosaic law became the *sine qua non* of a true Israelite, it was of course necessary to make provisions for the instruction of the people and to explain this law in

† Cf. Schuerer, N. Testamentliche Zeitgeschichte, p. 483.

‡ Cf. Geikie's Life of Christ, chap. VI.

* Cf. 1 Macc. 14, 25-49. Undoubtedly the Messiah, or His forerunner is meant.

all its length, breadth and depth. However late investigators may set the date for the written codification of the Mischna and the Gamara, certain it is that their contents and method have their roots in the soil of the post-exilic period. Some of the Targumin, at least, can be reliably placed at that date, and it is historically certain that they were in general use long before the days of Christ. It will not be going too far, especially when we take into consideration the spirit of Judaism as it appears in opposition to Christ in the New Testament, to say that the whole tendency of the times from Malachi to John the Baptist was a constantly increasing and internally degenerating spirit of the outward observance of the minutiae of the law, a separation of the heart from the head, of morality from religion.

Yet we would be forming an entirely one-sided idea of the Judaism of those days if we would take into consideration only this legalistic spirit and literature. The problems of the age were such that an exclusive consideration and study of the law did not give answer to every question. The fate of Israel, especially its condition of servitude to different masters, when compared with the promises of its future glory and supremacy, presented so many interrogation points that their solution could not but engage the attention of thoughtful minds. From the days of Zerubábel the history of the faithful is one of continuous humiliations, defeats and oppressions. And yet they were children of Abraham, the chosen people of God, by virtue of the theocracy in an especial covenant with Him and blessed with the promises of glory, when Zion should shine in splendor, and Israel enjoy the inheritance of the Lord. The bitter realities of the present, the subjection of the people under Persian, Syrian and Roman tyranny, seemed to belie the pictures of the golden age as drawn by the prophets. It seemed as if God had forgotten His agreement and that His arm was too weak to accomplish what He had promised. Apparently the closest study of the law could not unravel these enigmas; and, accordingly, we find, side by side with the predominating literature of the law, a class of works that deal with the intricacies of the present, and seek to harmonize Israel's fate and Israel's divinely appointed destiny. This is the deeply interesting and

instructive apocalyptic literature. In all of these the object is apologetic, the vindication of divine wisdom in its dealings with the people, and the assurance that the day of consummation is near. Those that were written before the days of Christ possess not only an historical interest for the understanding of Israel's hopes and fears, but also because they undoubtedly had considerable influence in moulding the religious sentiments, beliefs and feelings which we hear from the lips of the Jews in the New Testament, and against which Christ so sharply employed the sword of the Word. Of course it would be in vain to seek in these productions a systematic and dogmatic discussion of theological topics. They are not compendiums of Jewish dogmatics. The writers have an eye only for the people's present wants, and their thoughts circle around the one pivot of Israel's future greatness. Whatever bears on this subject is introduced and discussed, and the theology of the Old Testament is important only in so far as it subserves this purpose. Only those attributes of God are emphasized that show His fidelity and omnipotence; the promised Messiah is pictured prominently in His royal capacity, as a ruler who is sent and who can and will destroy Israel's enemies; the future of Israel, especially in its political and only secondarily in its religious aspect, is portrayed in glowing colors in the language of an enthusiast. The writers endeavor to revive the sinking hope of the faithful, to enkindle a zeal for the cause of the people, and thus to harden them to every influence, politically and religiously, from their Gentile neighbors.*

Pursuing the historical method we will first have to take into consideration the oldest portions of the Sibylline books, the remnants of the famous Jewish Erythraean Sybil. For of the twelve books composing the present collection only the third—and not even all of that—can with anything like critical certainty be ascribed to a pre-Christian and Jewish source. When Judaism in the cosmopolitan city of Alexandria learned of the pseudo-Gentile prophetesses and of the authority and influence which their utterances had gained for themselves in the course of time, it did not scruple to do in Rome as the

* For a general characteristic of this class of literature consult the new translation of Enoch, p. 12 ff.

Romans do, and to adopt the fabrication of Sibyllistic vaticinations for its proselyting purposes. Later on, the early Christians, with more zeal than wisdom, resorted to the same doubtful means of inculcating the tenets of the new faith; and the remaining eleven books of the Sibyl, which are probably entirely of a Christian origin, are not the only *piae fraudes* which the easy consciences of some early confessors permitted them to pass off as good coin. The phenomenon in Judaism and early Christianity is one of the most remarkable in all history: it almost seems as though the Jesuitic principle, that the end justifies the means, was not without advocates in those days. Whatever the psychological and moral explanation of the existence and authority of these fabrications may be, certain it is, that the Hellenistic Jews of Alexandria availed themselves of this means to inculcate their teachings of Moses and the prophets, as conceived and understood by the teachers of the hour. Adapting itself with its accustomed pliability to the means and opportunities offered by time, place and surrounding circumstances, it made the Gentile wisdom and philosophy of its neighbors subservient to its peculiar ends. While Philo sought by allegorical interpretations to smooth the rough edges of the law and make it more palatable to his Grecian readers, others found in the Sibyl a welcome medium to give authoritative antiquity to the contents of the sacred writings.

Investigation, with marked unanimity, has pronounced book III, 97-807 as the oldest portions of the sibylline collection.* Of this section the natural subdivisions on the basis of the contents are 97-294; 295-488; 489-807. The first group, by far the most important of the three in a theological aspect, leaves no doubt as to its aim and purpose. Its burden is the same as that of all apocalyptic works—the future glory of Israel, after the tribulations of the present. The prophetess places herself at the head of historical times, looking backward at the events of the mythological and heroic ages as things that are past, blending with this narrative accounts from the biblical records and gliding almost imperceptibly into a prophetic tone when portraying the fates

*This result of Bleek's searching examination has been approved by later scholars. Cf. Schuerer, l. c. p. 515 and Drummond, *The Jewish Messiah*, p. 12 ff.

of nations. By a strange inconsistency, but probably as a bait for Gentile readers, the fables about the quarrels of Jupiter and his brothers and the Titans are affixed to an account of the tower of Babel and the confusion of tongues, but in such a manner that the former are represented to have historically preceded the latter. This remarkable mixture of heathen fable and divine truth prepares the way for the chief, the prophetic portion of this group.† Beginning with l. 161 the future fate of Israel in the historical development of the oriental nations is prophetically depicted. True to the Jewish spirit of the times, the author sees in the Israel of glory only the people as a body politic, outwardly organized and governed as the nations around, bound together only by the spirit of race and nationality. The theocratic principle and government as such occupies no prominence and scarcely any position in the sibyllistic theological system. The relation to God and obedience to the law (*φάτιν Θεοῦ*, 246, *ἀγροῖαι νόμοισιν*, 285) are evidently regarded only as means by which the people hope to attain high rank among the nations of the earth. The ups and downs in Israel's history from the Exodus to the Assyrian exile are related, but in such a manner as to make Israel the true people of God on earth, the sole possessors of truth, the ideals of virtue and obedience, and the only nation sure of a happy future. The other nations, one by one, and also the last, the many-headed Rome (*πολύκεραως*, 176, the Roman Senate; hence, Republican Rome) shall pass away, crumbling to ruin on account of its oppression and avarice. This will take place when "a seventh kingdom over which an Egyptian king of Hellenic descent shall rule" (192 f. cf. 607) shall arise. This is, of course, Ptolemy VII., Physkon, 145-117 B. C. This also indicates the time when these vaticinations were written, for it is characteristic of the apocalyptic dreamers to prophesy the destruction of Israel's enemies in the immediate future. Then Israel's time has come. "Then the nation of the mighty God will again become powerful, who will be the leaders to life for all mortals." 195 f. Accompanying, or possibly preceding this, is the destruction of all evil forces and persons, beginning with the Titans, and even "the pious people who dwell around the

† Claimed for herself, 162 f.

temple of Solomon" will suffer evil. 213 f. The mention of this fact affords the prophetess opportunity to give the portion of the history of Israel just spoken of; in which, with great emphasis and many words, the fact is made prominent that Israel did not, like the other nations, allow themselves to be deceived by the vagaries and falsities of astrology, incantations, sorcery, witchcraft, ventriloquism, Chaldean wisdom and other deceiving and false philosophies, but led moral and upright lives, obedient to the words of the law and ornamented with all the graces of noble virtue. 220-247.

The work is thus a laudation of Israel in the flesh, betraying no spirituality and little appreciation for the spirit of the old covenant. The relation between Israel and Jehovah is conceived and represented as being about the same as the Gentile people imagined to exist between them and their deities.

This departure from the spirit of the Old Testament has brought with it also a departure from its phraseology and diction. There seems to be a studied effort to imitate the style and copy the words of the theology of heathen Greece. No doubt the contents, and to some extent the Homeric hexameter in which these prophecies are written, go a good ways in explaining this phenomenon. The accommodation to the peculiarities of the Gentile readers extended not only over the thought, but also over the diction. To what limits this frequently goes can be seen from line 278, where God is called *γενετήρια θεῶν πάντων τ' ἀνθρώπων*, "the father of all the gods and men!"

The second subdivision, from 295-488, embraces a series of prophecies concerning the destruction of countries and cities prominent either in sacred or profane history. The prediction opens as a new revelation by the announcement of the prophetess that, much to her grief, she had been compelled by "the great Father" to continue her task. After these few introductory words the final destruction of Israel's oppressor Babylon is announced, and, which is characteristic of the writer, on the ground that the Babylonians had destroyed the great temple of God. This is the only instance where the cause of the terrible fate of nations and cities is mentioned, but it furnishes us the clue for the explanation of

all. A careful perusal of these will show that the selection and arrangement is not according to political or social prominence. At the head stand the biblical names Babylon, Egypt, Gog and Magog—all countries that either in reality or prophetically influenced in a detrimental manner the development of the people of Israel. These two reasons,—the cause of Babylon's fall and the people that head the long catalogue—is a sufficient evidence that the relation which the ill-fated nations and cities bore toward Israel was the line with which their future fate was measured.* Of some of these, as of Rome and Macedonia, historical records gives us accurate accounts, and thus makes it plain why their sad destiny is repeatedly mentioned and emphasized. Of the other countries, islands, cities, etc., mentioned in a long array as the objects of the wrath to come, we may, with this precedence before us, well imagine that their treatment of the Israelites in the Diaspora was the condemning cause. Although Israel's name is not mentioned in this whole section, yet it is evident that its past and present welfare is the starting point from which the prophetic eye reviews the peoples around. And in doing this the author remains true to his purpose, and the second portion is closely allied to the first. In all apocalyptic literature the destruction of Israel's enemies either precedes or is contemporaneous with the ultimate establishment of the chosen people in the glories of the Messianic times. Based on the words of inspired prophecy, especially the predicted doom of Gog and Magog as recorded in Ezek. 38 and 39, the pseudo-seers of later Judaism portray in more or less vivid colors the fulfillment of these predictions. Judaistic morals permitted and even demanded vengeance on those who had been unfriendly to the chosen people, and no apocalyptic vision of their final glory was complete without this feature.

The third subdivision, extending from 489 to 807, is more homogeneous. In ideas and diction it breathes more of an Old Testament spirit, and in a great many places not only the author's thoughts, but almost his very words can be found in the prophetic books of the Bible. Being commanded by God,

* Or their idolatry, as in the case of Greece, 545 ff. Cf., in general, Schuerer, l. c. p. 585.

489 ff., the prophetess begins for a third time to reveal the secrets of the future. Connecting with the chief contents of the second part, she continues to announce the speedy dissolution of the flourishing governments, devoting especial attention to the hitherto scarcely mentioned, but so important Greeks. The influence of the Old Testament spirit is seen in the fact that Greece's destruction is not ascribed to any wrong which she may have inflicted on the outward body politic of Israel, but because her sin was the same as the one on account of which Moses and the prophets announced the downfall of princes and peoples. In 545 ff. we read that it was because Greece trusted in "mortal men," sacrificed to idols and deserted the "great God."

With Greece the catalogue of nations who are to play conspicuous roles in the developments of the Messianic future is closed, and with 573 begins, in contrast with the sad fate of other nations, the future glory of Israel. The reason why Israel is preferred before all other nationalities is on account of its reception and adoption of divine revelation, its close adherence to the words of the law, and the rigid morality of its life and walk. Its chief virtue consists in its worship of the true God alone, not having brought sacrifices to the gods made with hands. Being established as a nationality of God-fearing people, who already possess great power and might, the full blessings are granted by the arrival of the Messiah. God, in accordance with His promises send Him from the East (*ἀπ' ἡσπέρου* 652), and, His first work will be to put an end to all the wars over the whole earth. He is, however, no autocratical ruler, knowing no will but His own; He is God's messenger, subordinate to Him and carrying out His plans, 655 f. The truly Jewish character of the Messiah is apparent from these words: He is in no manner a supernatural or a divine being, but only a mighty ruler with a terrestrial purpose. Accordingly, the Messianic idea of this Sibyl is somewhat crude, nowhere reaching the high ethical standard of later apocalyptic seers. His main work will be to suppress, with divine help, the last grand attack, which the united enemies of the newly established kingdom of God make against it and its ruler. With 600 begins the truly grand description of this contest and the victory of God's messenger.

The enemies are all slain, and thus the last stumbling block to the happy development of the future Israel's greatness is removed. The people will live in peace, under the especial protection of God, 698 sqq.; the gentile nations, seeing this, will exhort each other to bring sacrifices in the temple and worship the true God and accept His laws, 710 sqq.; there will be universal peace and there will be an eternal kingdom over all men (*βασιλείαν εἰς αἰῶνας πάντας ἐπ' ἀνθρώπους*, 766 f.) with Jerusalem as its centre. The great king is no longer mentioned, he being apparently forgotten in the more important development of the kingdom. Not the person, but the outward kingdom of God to be ruled by him, forms the burden of the prophetess' vision, a fact that is evident also from the comparatively unimportant rule and the ordinary character ascribed to him. The whole picture of the Messianic future here presented is a carnal, despiritualized and false reproduction, almost a caricature, of the visions of Isaiah and his brethren, with such additions as the events of the times suggested to the author to hope for and wish, and presented in such a shape as to be to some extent serviceable in making the Jewish faith and hopes acceptable to the Gentile mind.

Book III, lines 36-92 is also a pre-Christian production. It predicts, 46, that when Rome shall rule over Egypt also, then the Messianic times will commence; a statement fixing the time of writing in the neighborhood of 40 B. C., which is made certain by the reference to the second triumvirate in 52. It contains nothing with reference to the Messianic future of a peculiar character or special importance.

The Book of Enoch, in its present shape, is a conglomerate of at least three different elements, written by three different authors at different times. The oldest and longest, though theologically considered not the most important portion, is embraced in Chaps. 1-37 and 72-104, which also contain a few interpolations by the so-called Noachic fragmentist. Internal evidences point to the fact that this portion was written before the death of Judas Maccabaeus, i. e. before 160 B. C., and that it was in all probability a production of a member of the so-called Chasidim, or the pious party of patriots who stood up for the traditional nationality, worship and life of Judaism. It was written in the times of that ever

memorable struggle between the Maccabean heroes and the godless Syrian king Antiochus Epiphanes. The historical background and the immediate needs of the hour to a great extent have modeled the shape and contents of this work. At no period in Israel's history was the danger of a forced disintegration of nationality and religion greater. Unlike the later Roman conquerors, who pursued the policy of permitting the individuality of the variegated complex of nationalities that obeyed its behest to remain undisturbed as long as the reality of the Roman sway was thereby not endangered, the blind oriental zeal of the Syrian demanded a total formal submission or annihilation. Antiochus' command to commit to the flames all the copies of the sacred volume, was in entire conformity with his general policy.

When surrounded by such dangers it is not surprising that the voice of pseudo-prophecy resounded throughout the land. There were problems to solve, anxious inquiries to answer, downcast hearts to cheer and failing hopes to be re-established. Could God desert His people? What had become of the glorious promise, the prophecies of an Israel under a Messianic rule and with Messianic blessings? To answer this fundamental question and others arising out of it, was the principal aim that guided the pen of our writer. It is thus primarily a vindication of God's guidance of the people, and secondly, a renewed promise of the sure fulfillment of divinely given promises. Being thus apologetic in purpose, the writer is everywhere concerned to emphasize the almighty power of God, His ability to accomplish what He purposes. It was thus a defence of the power of Israel's God over against the apparent strength of the Gentile divinities. The sad condition of God's people furnished those in Israel who were ready to desert the faith of the fathers with a welcome argument for the futility of the hope raised by Moses and the prophets. The course of events had proved and was proving the inability of Jehovah to protect His chosen nation; hence it was no wrong, but rather the part of wisdom, to desert His standard, and take part in the prosperity of the Gentile nations around. In different ways throughout the book this argument is met and refuted, principally by direct assertion of God's omnipotence, and also by an appeal to Israel's history. A symbolical ac-

count of the chosen people, from the beginning to the days of the writer, is given, to which, without any break whatever, is added the predictions of the near future. In this historical survey the evidences, not however purposely so stated, are furnished for an apology of God's actions. The divine guidance of Israel, the principal events in the history of the theocracy, and then the sure punishment of all her past foes are portrayed and left to tell their own story. The idea, however, that Israel is the special object of divine providence and that the heathen nations most literally have no part in Him; that even by a special interference God always did and will protect the people; that both His promises and threats are sure to be accomplished, underlies the whole picture. The past is to teach the present concerning the sure things of the future.

And this future is really what the writer wants to portray. And here, where logic fails him, he resorts to rhetoric. He is consistent with his character as a pseudo-Enoch not to quote directly from the Old Testament; a fact that may, however, be partially explained by the difference between his eschatological views and those of the inspired prophets. Having neither biblical nor rational grounds for his vaticinations, he grandly assumes the role of a mighty prophet, and in glowing terms depicts Israel's deliverance from its troubles, the subjugation of its enemies and the undreamed-of glories of the future. According to his view the measure of Israel's woes is now full, and the immediate future will bring succor and salvation. This is not to come by the natural development of events, but by an especial and powerful interference of Jehovah. Just when the sinners imagine themselves most secure and most sure of God's little band, their destruction overtakes them. The Lord comes to the rescue of the persecuted faithful. The hosts of heaven and the power of nature alike contribute to this great revolution. From Azazel, the chief of fallen angels, down to the meanest enemy of God's children, the sinners all shall endure terrible punishments. Instead of the rule of the goddess, the sway of the righteous shall begin. The character of this sway is chiefly political, a kingdom of this world, and only subordinate and subservient to this religious. The establishment of a universal recognition of Jehovah, with Jerusalem as a central seat of worship,

is a factor in this future rule, apparently only because thereby Israel's glory is made more glorious. Nature, which suffered by man's fall, will participate in the restoration, but only as a means to the end of honoring Israel. The fundamental idea then is the future temporal glory of Israel brought about by the intervention of their God. After the new order of things has once been established, God, so to say, again returns to His retirement, and leaves the government in the hands of the Messiah. This latter person takes no part in the organization of the new kingdom; he only appears in "the world to come," as the Messianic period is called by the Jewish theologians. He is one of the people, not a messenger from on High, or of divine nature or power. He grows out from among the re-established faithful; and, characteristically, he is distinguished from his fellows only by superior strength and power. He is really only *primus inter pares*. In his hands the reigns of the new realm will be placed, and under his guidance Israel will be safe. This kingdom will be without end.

Deeper in contents and more systematic in presentation is the second part of the present Book of Enoch, embracing chapters 37-71, and called by the writer himself "the Book of Parables." There is little or no doubt that it once existed as a separate volume, and was later incorporated into the older book. Its character, tone, tendency and object is almost radically different from those in the ground-work. The historical substratum presupposed by its contents is different from that underlying the other portion. It does not reecho wars and the rumors of war, but finds the chosen people of God threatened from another direction. The subtler weapons of religious indifference, or even outspoken atheism, in the circles of the aristocratic leaders, threaten to leaven the whole mass of people and be productive of dire results. The rulers of Israel are not subject to the great Jehovah, but rely entirely upon their own power and wisdom. They are the exact opposites of what the theocratic idea of royalty in Israel would demand them to be. Or, to be historically more definite, the political heads of the people are the representatives of the Hellenistic movement which, in the three centuries immediately preceding Christ's advent, threatened to destroy

Israel's individuality. Herod and his family, this family of monsters from the alien house of Esau, were the recognized leaders of this movement. And against this direful school of thought, their theology and their morals, the Parables of Enoch are directed. It exposes the godless character of the heathenish innovations in the people's faith, and prophesies the speedy exaltation of the despised few who walked in the paths their fathers had trodden. In no other apocalyptic work do the people of God appear so distinctly as an exclusive and united band. They are again and again called "the congregation of the righteous." As the dangers that threaten the outward Israel are almost exclusively of an intellectual, and hence doctrinal, and of a moral character, the deliverance of the true Israel shall correspond to these evils. The general, more transcendental way of thinking displayed throughout these parables, is shown especially in this connection, where God does not, as in the first part, come to the relief personally, but sends His messenger, the Messiah. This idea, the delivery of the people from the ways of false wisdom through the Messiah, is the peculiar and distinctive feature of this book. Even the characteristics of the Messiah are dictated by the work he is to perform. As he is above all to teach the truth, he must be endowed with superior and divine wisdom. This he secures by the fact that he was before time, and pre-existed from the beginning with the God who sends him. In the 46th chapter we find plainly and distinctly taught, and only there in all apocalyptic literature, that the Messiah is superhuman and pre-existent for the work he is to perform. The arrival of this divinely endowed and instructed messenger is predicted for the near future. To enforce the wisdom he has to impart, he has, as a divine creature, the power of divinity. Those who have abused their high positions to lead the people astray will have meted out to them the punishments their deeds have merited. For the Messiah, the wise teacher of the faithful, is also the just judge of the unrighteous. After this latter function has been performed, he establishes the promised kingdom. Jerusalem again is the centre, and the people's glory shall be temporal supremacy. This latter, however, is not so distinctively emphasized here as in the other portions of Enoch. For the blessing of the

kingdom are more of an ethical character, including even the blissful state of sinlessness. In fact, the author of the Parables reaches a height of thought, both dogmatically and ethically, that is reached by no other mind before the new covenant save by the inspired. Of course he is and remains a Jew, writing with the prejudices of the carnal hopes of later Pharisaism. But while bearing in mind that the spiritual atmosphere in which the schools of Judaism that flourished in Christ's day were nourished, also enveloped the author of the Parables, the reflecting reader can not but be surprised at the measure of truth which lies among the rubbish of perversions and falsehoods.

The third and last remaining portion of Enoch, the so-called Noachic fragments, are brief in character and of little importance. They are virtually only a reproduction of a thought expressed in both the other portions, which is also common to all apocalyptic literature, namely that the consummation of Israel's dearest hopes will come soon, the impious will be punished, the just rewarded, and a grand time of bliss inaugurated.*

Entirely different in outward form, but quite similar in thought to the Parables in Enoch, are the so-called *ψαλμοὶ Σαλομῶντος*. The eighteen odes bearing this name are the only productions of a lyrical character we possess from that period. Their entirely Jewish origin and character is already apparent from the mould into which they are cast. Like the psalms of the Old Testament, these imitations are a poetry of thought and not of form. No effort is made at a metrical system, as in the Homeric hexameters of the Alexandrian Sibylla, but a successful *parallismus membrorum* is carried out. Here too, as in other apocryphal writings, the contents point out with sufficient clearness the historical background; and this again goes far to explain the character, general tendency and eschatological views of the composition. The ill fate of Israel and the many calamities that had befallen the nation which had a right to expect the special protection of Jehovah's almighty hand, was again the inspiring motive that guided the pen of the poet. But now the misfortunes had not come from the

* For particulars on all these subjects we must refer those interested to the introduction and notes of the new translation of Enoch.

East, but from the West. The psalms themselves narrate, that after Israel had been governed by unrighteous rulers, (referring to the Syrian sovereigns), they had welcomed the conquerer of Syria with the words: "Thy path is longed for; come hither, enter in peace;" and the stranger entered like a father into the house of his children (VIII, 15-20). This welcome is answered by outrageous conduct. He destroys the walls with a battering ram (VIII, 21; II, 1); the city is full of heathens, who even ascend the altar of God without removing their shoes (II, 2.); the noblest men of Israel were destroyed, and the blood of the inhabitants of Jerusalem flowed like the blood of uncleanness (VIII, 23). The author then fully identifies this heathen destroyer (XII, 13-14) by stating that he took captive the young men, the old men, and the children, and took them to the West; and "the dragon" who conquered Jerusalem is slain near the mountains of Egypt on the ocean, and "none there was who buried him" (II, 29-31). These features point directly to Pompey's conquest of Jerusalem and his treatment of the Jews 60 B. C. as described by Josephus and Tacitus. As Pompey's ignominious death is recorded, the psalms could not have been written before that date. They must, accordingly, have been composed shortly after 48 B. C.

A somewhat remarkable feature of the theological ideas of our author is that he frankly acknowledges that these calamities are not underserved. The sins, the lawlessness of the people are the cause; but they have been misled by the rulers. Pharisaically his doctrine is that both reward and punishment are *κατὰ τὰ ἔργα*, (XVII, 9-12); he teaches a *δικαιοσύνη πρὸς ταγμάτων*, (XIV, 1). Men have the choice between evil and good (IX, 7); and his doctrine of justification is probably best stated in his own words, IX, 9:

*ὁ ποιῶν δικαιοσύνην θησαυρίζει ζωὴν ἑαυτῷ παρὰ κυρίῳ,
καὶ ὁ ποιῶν ἄδικα αὐτὸν; αἴτιος τῆς ψυχῆς ἐν ἀπωλείᾳ.**

From this historical and dogmatical basis his apocalyptic prophecies flow naturally. Over against the godless rule of

*He who lives righteously treasures up for himself eternal life before the Lord;
But he who lives unrighteously is himself the cause of his soul's destruction.

the later Maccabean rulers and in view of the high-handed injustice of the Roman general, the pseudo-psalmist remembers the promises which had been attached to the seed of the house of David. He takes up this peculiar thread and spins it out. As deliverance in such a crisis could come only from a powerful source, the Messiah who is now expected is above all a mighty potentate. So strongly is the advent of "David's Son" emphasized (XVII, 5 sqq. 23 sqq.) that we almost imagine we are hearing the Pharisees in the New Testament. He prays that this promised seed may come soon and cleanse Jerusalem of the heathen walking in impiety. His mission will be of a double character. The sinners will feel the fire of His mouth and the saints the wisdom of His instruction; so that neither the former will draw their swords again against the children of righteousness, nor the latter be in danger of being again misled. After the removal of the unclean elements from Zion, the new rule shall be established, at the head of which is the Messiah sent for this purpose by God. The nations that disregard the laws will have fled from before his face or will be destroyed, and then the saints will be gathered even from all the Diaspora, and unrighteousness will not be permitted to dwell in their midst. He will know them all as the children of God, and will divide the land among the different tribes. No strangers will be allowed in this sacred congregation (V, 28-31). The heathens, fearing this mighty King, will come and serve under His yoke, and will bring as offerings to the Lord the weakened children of Israel, i. e., those in exile and in the Diaspora. The person of the Messiah has nothing that transcends the human. As His office is chiefly the subjugation of Israel's foes, His power and kingly character are pre-eminently set forth. He is indeed free from sin (V, 41 sqq); God strengthens Him with the Holy Spirit; but these expressions are not to be pressed. His rule shall last forever.

A glance suffices to show that these hopes are decidedly of a carnal Jewish character. In connection with the views maintained by the contemporaries of Christ, as recorded in the New Testament, the *Psalterium Salomonis* is highly interesting, as it probably, more than any other work, contributed to the origin of these earthly and unbiblical views.

It certainly was a favored book in those days and continued to be so for centuries later. Just how many in the days of Christ entertained the views here laid down, cannot, of course, be stated; but that these very views had sunken deep into many hearts is most sure from the sacred records themselves. The royal character of the future Messiah, as the mighty Lord to conduct the people of the theocracy to the hoped for political supremacy and moral perfection of obedience to the Law is the all-pervading idea that we find re-echoing throughout these psalms; and just this idea again and again falls from the lips of the Pharisees in the days of Christ's humility.

Of the apocryphon called by the Greek Fathers *Ἀνάληψις Μωσέως* which was lost since the days of Origen and Clemens of Alexandria, a fragment was found again in a Latin translation in 1861 in an Italian library. Its contents claim to be the last exhortations and instructions of Moses, just before his departure to heaven, to his successor. Prophetically the future of the chosen people is portrayed in general outlines and on a theocratic principle. This history proceeds in the manner of apocryphal writings down to the Roman expedition under Varius in 4 B. C. against Jerusalem, and then suddenly turns into prophecies concerning the speedy coming of the Messianic days—a sure sign that it was written about the time when Christ was born. The horrors of Herod's reign are recorded, and the statement made in chap. 6. v. 7 that his sons would rule a shorter time (*breviora tempora*) than their father. As it is an historical fact that they ruled longer, the book must have been written before their death. The woes of Israel under the sceptre of Rome and her minion Herod furnished the background for the writer's picture of the Messianic times. Preceding their advent, Satan (here called *Zabulias*) will have an end; and the Celestial One will arise from the seat of His government and come out of His holy place with indignation and ire on account of His children. Earth and heaven will exhibit the signs of the last times; the moon will be changed into blood (cf. Joel. 3, 4), and the circuit of the stars will be destroyed. Then the nations of sin will be destroyed, and the happy days for Israel will begin. God will exalt them and make them to

cling to the starry heaven (*haerere coelo stellarum*), and they will view the destruction of the adversaries. For this great blessing Israel will thank its God.

These are the main features of the fragments preserved. The prominence given to the destruction of the enemies was manifestly dictated by the needs and wishes of the hour; although this feature is an element in every apocalyptic system. Manifestly the views of the author have not been fully preserved, as only the preparatory steps to the establishment of the happy rule has been recorded; but what has been preserved indicates with sufficient clearness the distinctively Jewish type of his work. It expects Messianic glory, but only a carnal glory—for the Israel of the flesh.

The catalogue of apocalyptic writings is by no means exhausted by these few mentioned. But the fundamental ideas in the others are virtually the same as those just discussed; and further, these latter are the only ones we possess from a period earlier than the birth of Christ, and which could consequently have exerted an influence in the formation of the ideas concerning the future of the children of Abraham that we hear from the lips of Christ's contemporaries. That these and similar works did exert this influence, is manifest from a comparison of the views expressed, and so these works and others like them have an interest that is deeper than the merely historical. They tend to explain the religious atmosphere which Christ breathed, and make the history of His earthly career more plain. As purely literary productions their value is little or nothing; but as expressions of a school of thought in Israel, of the fears and hopes, false though they be, of the down-trodden people of God, they have a value that calls for and fully repays searching investigation and careful study.

G. H. S.

MATTHEW 18, 15-18.

"Discipline according to Matthew 18." is a phrase which has become quite common and current in the language of our church. Short and simple though it be, the expression is profoundly significant. Discipline referred to and restricted by Matthew 18. is church-discipline, a subject of the very greatest

importance, and of which the passage quoted is both the ordinance and the order.

We who have accepted the Gospel of Christ and received the gift of His Spirit are commanded to preach that Gospel to every creature. We have duties to perform towards all men. We are required to "walk in wisdom towards them that are without, redeeming the time." Col. 4, 5. "I exhort that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men . . . For this is good and acceptable in the sight of God our Savior; who will have all men to be saved and to come unto the knowledge of the truth." 1. Tim. 2, 1-4. These and similar passages describe the sphere of Christian duty and activity in its widest range; and of the work thus enjoined church-discipline is a part. From our efforts to save those who are without, this is something formally distinct. It is the holy will of God that in our dealings with them we purpose the salvation of every one of our fellow-men, be they godless or godly, without the church or within it. But of the former, and of our duties toward them, Christ does not speak in Matthew 18, 15, etc. Here He simply sets forth what is to be done by us in case a fellow Christian has sinned. This, and the mode of its doing, invites our consideration.

The Lord says: "*If thy brother shall trespass.*"—The word ἀδελφός = brother, is, in the Scripture, so widely and variously used that wherever it occurs its proper sense can only be determined from the context. Now from the 17th verse it is evident that both he who gives offense and he to whom it is given come within the jurisdiction of "the church;" that is, both are church-members. From the same verse we infer, moreover, that "the church" here contemplated is the church in its local mode of existence—is the Christian congregation—since for the Church in its totality to hear and sit in judgment upon the case of a faulty member is wholly impracticable, and therefore, except by implication, can here not be meant. From these considerations we conclude that the word brother here signifies, generally speaking, spiritual brother; but more particularly and correctly, church-member. Simultaneously we learn who is here addressed, or to whom the personal pronoun *thy* refers; namely, he to whom the church-

member is a brother—the fellow church-member. We thus learn that our Lord would here inculcate a duty which one church-member is to perform in behalf of another in a certain contingency—“if.”

The nature of this contingency is then pointed out in the words: “*shall trespass against thee.*” Correctly to understand this it is first of all necessary to ascertain the force of εἰς σε. Are we to emphasize ἀμυρτήσῃ = shall have sinned, or εἰς σε = against thee? Obviously not the latter, and this for several reasons. In the first place, such a reading would convey the impression that a Christian is to exercise discipline only when a personal wrong is done him, and the sins committed by others against others are not to concern him. Certainly a great mistake. Persons might thus be led to exclude from the sphere of discipline every transgression of the first table of the Law, as also those of the second table, unless they themselves are thereby affected in their person, — personal rights, property, character, etc. Besides, to say, “if thy brother trespass *against thee,*” implies that a brother can trespass and in so doing not necessarily trespass against his fellow-Christian — an idea which contravenes a profound and noteworthy truth. By reason of the close relation into which the Christian is placed to his God and his fellow-Christian, every sin by another, is a sin against himself. The cause of his God is his own, and every opposition to it he considers as directed against himself. And his brother’s weal and woe do concern him. “Whether one member suffer, all the members suffer with it, or one member is honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular.” 1 Cor. 12, 26-27. So reasoning we are led to observe that what is expressed in the words “against thee” is already involved in the words “if thy brother shall sin.” Substantially, therefore, the sense would not be changed were εἰς σε omitted, as according to Cod. B., Lachmann, Tischendorf, C. W. and J. Mueller it should be. With reference to this, however, Meyer says: „aber nicht mit durchschlagenden inneren Gründen, denen man stärkere Gegengründe wider das ganz unbemessene ἀμυρτήσῃ entgegensetzen könnte. Wie hätte überhaupt jede Sünde dem hier vorgeschriebenen Verfahren unterworfen werden können? Wäre da nicht ein Instanzenzug omnia contra omnes herausgekommen? Es

kann nur von Privatklagen die Rede sein, von Vergehungen, durch welche sich einer gegen den anderen versündigt," u. s. w. (Com. I. p. 384). But were the evidences for the genuineness of the clause in question ever so strong and the reasons for its retention ever so good, the objections raised by Meyer against its omission are certainly not valid. The practical difficulties which he fears could *every sin* without restriction be made a matter of discipline, might ensue were every sin of the particular class he specifies, to-wit, personal wrongs, made the subject of such discipline. No doubt, εἰς σέ is genuine; therefore ἀμαρτήση, the matter necessitating discipline, is qualified by ὁ ἀδελφός σου and by εἰς σέ. Hence the subject matter of church discipline is the brother's transgression; and as to the particular feature of the transgression it must be εἰς σέ; and whereas this is characteristic of every form of sin committed by a brother, it follows that sins of every form may demand disciplinary attention, and do demand it just as soon as they become known and are felt to be εἰς σέ.

Then, what is to be done? Christ says: "Go to him." The imperative, indeed; but it is the imperative of compassionate love—an appeal of love to love, of Christ to the Christian in behalf of a brother in the distress of sin. Strict justice would demand that the offender come to the offended; nor is this forbidden here, or is any law to that effect annulled. "Therefore, if thou bring thy gift to the altar, and then rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5, 23, 24. This word addressed, if not exclusively, to the offender as much as to the offended, is not made void by the command of Christ now under consideration. Here the Lord could prescribe what is to be done by him to whom offense has been given, and not what is to be done by him who has given the offense. For the latter to think himself relieved of any duty by what may be here said to the former is a misinterpretation of our passage. For the wrong-doer to say to him whom he has wronged: "According to Matt. 18 you must come to me and not I to you!" there is no warrant given here. The truth is that while in accordance with the justice of love, which here speaks, the latter is to go to the former, the love of

justice, which speaks elsewhere, requires the former to go to the latter. Just love and loving justice are to bring the parties face to face. By reason of our many weaknesses and great perversity we will find it difficult to follow the impulse of either, yet always will it be easier for the one sinned against to go to the sinner than for the guilty to go to him whom he has injured. Knowing what is in man, and touched with the feeling of our infirmity, our good Lord wisely and graciously says that we are not to wait until the offending brother comes to us, but that we are to go to him. We are called upon to exercise our Christian love, and to show forth the true origin and nature of that love and thus glorify our God. Though we were the offenders, we did not first love God and first come to Him, nor did He wait for our love and our approach to Him. No, He the grievously offended One first loved, first came to us—He sought us and saved us even when yet we persisted in our sins. Now of this same love, which moved Him to seek and save us, God has shed abroad in our hearts, and it is His will that it manifest and exercise itself in our treatment of those who trespass against us. To this also He would bind us in the words of the 5th Petition, wherein God's mercy and pardon are closely linked with our own towards our fellow-men. In full harmony with this Christ directs us to go to the guilty brother "*and tell him his fault between thee and him alone.*" In these words we are told what we are to do and how we are to do it. *Ἐλεγεῖν αὐτὸν* = convince, convict, reprove him. Show him that what he has done is sinful, that he is guilty of it, and rebuke him for its perpetration. That this is to be done in love and not in a fault-finding, haughty, revengeful spirit, is evident from the whole context. He who enjoins the duty is the Savior; brother is to deal with brother; and the object of the whole action is the saving of a soul. In the spirit of Him who gives it, the commission is to be performed; and about that there can be no doubt. Go, says Christ, and tell him his fault *between thee and him alone.* Go to him, meet him, follow him, spare him. "Deal gently for my sake with the young man, even with Absalom." (2 Sam. 18, 5.) Be wise and prudent, harmless, yet truthful withal in thy dealings with him. Be deeply solicitous about his correction, his welfare, his good

report. Deal with him alone for several reasons. Alone, in order that you may not arouse in him a spirit of false pride and shame and so hinder a penitent confession. Alone, and he will the more freely express himself. Alone, and he will perceive the sympathetic, kindly and considerate spirit which actuates you. Alone, since it is needless, hurtful, and therefore wrong to publish his fault.

That you may so deal with him remember that "*if he shall hear thee, thou hast gained thy brother.*" Ἐὰν σου ἀκούσῃ = If he shall have heard thee,—that is: shall have penitently and believingly heard the word which thou hast spoken to him in the name of the Lord. In this extended sense the verb ἀκούω is repeatedly used by Christ. In e. g. John 18, 37 and Luke 11, 28. The disease is spiritual; the means for its remedy must be spiritual likewise: they must be the Law and Gospel rightly divided and rightly imparted. This being attended to, spiritual health may be restored. If he shall have heard thee, *thou hast gained thy brother.* Sins unrepented and denied, and therefore unforgiven, render Christ of no effect to him who is thus guilty (Ps. 32); they exclude him from the fellowship with Christ and Christians, and therefore destroy the spiritual relationship which is expressed in the word brother. Not so if sins are repented of and confessed. "I acknowledged my sin unto thee, and my iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin. Selah." He therefore who leads a fellow Christian to a penitent acknowledgement of his sins, thereby gains or wins his brother; that is, restores him to brotherly relationship and communion with Christ and with himself. A greater service than this it is impossible to render any one. Love is made perfect in this that we bring souls unto Christ and induce them to abide with Him. The importance which the Lord Himself attaches to such a service performed in His name is evident from such passages as these: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his

iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hands: nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." Ezek. 3, 17-21. "Brethren, if any one of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save his soul from death, and shall hide a multitude of sins." James 5, 19. 20. Alas, that at times the best and most persistent efforts are made in vain. *'Eán* = *if* he shall hear thee, says Christ; that is, not every one will give ear to the word of warning. When such is the case, happy he whose hands are clean!

"*But if he will not hear thee.*" This is the condition of further action, of that action which constitutes the second grade of discipline. "If he shall not have heard thee, then—" The condition thus expressed is so plain as to require no comment. Another question, however, and one of considerable importance here suggests itself; to-wit: When has the condition of further action become real? When am I warranted to say that my brother has not heard me, and that it has become my right and duty to institute proceedings of another mode than that heretofore observed? To this an answer plainly and categorically formulated is not possible. We can only enounce general principles which may enable us in each case to find the right answer. In the first place, we must be sure that we have spoken the right words—words such as are calculated to produce penitence and faith; when this has not been done we cannot truthfully say that the brother has not heard us—not heard us in the sense in which our Savior so speaks. Secondly, we must not look simply at the letter of the ordinance under consideration; we must not interpret it in a legalistic, but in the evangelical spirit.

True, the Lord says: Go—reprove him! Having gone to him and reprovéd my brother *once*, I have complied with the letter of the command; but have I, in so doing, been led by its spirit also and have I fully satisfied this its spirit? I am not told how often I am to go to him alone; and certain it is that I am not forbidden to go more than once. It may be my duty to go and to go again. Without doubt such is the case when, from the result of the efforts made the first, the second, or the third time, I cannot conclude that my brother will not hear me, that he is really obstinate. Thirdly, then, the general rule should obtain that I continue the work singly and alone so long as I have reasonable hope of accomplishing my object. But, in the fourth place, to this rule there are exceptions; for circumstances may render a speedy adjustment of the wrong committed imperative. Guided by such principles as these we must determine whether the brother will hear us or not.

And if not, what then? Then “*take with thee one or two more.*” That is, the case I have in hand is not to be abandoned yet as one hopeless and entirely lost. It is too important to allow of such a hasty surrender. A soul, a brother’s soul, is at stake. Thus far, all has not been done that can be done to win him. Possibly, if not probably, others can accomplish something where I have failed. Accordingly, the Lord directs that the services of “*one or two more*” be enlisted in the work. Here very much depends upon the selection of these additional forces. In order that I may make the best choice possible I must be guided especially by the object to attain which I am to take with me the one or two more. Concerning this Christ says: “*That in the mouth of two or three witnesses every word may be established.*” From this it would appear that they, whom I am to take with me, are to act in the capacity simply of witnesses—*μαρτύρων*—so that upon their utterances—*στόματος*—all that is said and done may stand: that they may subsequently attest the failure or success of my mission, should this become necessary. But were this all that we read from the words of our Lord we would certainly fail fully to comprehend them. The fact that my assistants are called witnesses does not imply that they may not be more than witnesses. Are we not all called witnesses? The

Lord bids me to take with me but one or two more, and yet He speaks of "two or three witnesses." Who now is to do the pleading, if we all are to be no more than witnesses; and whereunto are we to bear witness? These questions force the conclusion that more is to be done by my companions than to stand by and listen. That such is the case—that in fact they are now to attend to the *ἐλεγχεν* defined above, is evident from the Lord's words which follow, namely: "If he will not hear *them*," i. e. the "one or two more" whom I have taken with me. Having thus determined what my helpers are to do, I must accordingly select them. What then is to be the character of such persons? We answer, 1st generally, that they must be truthful, for they are to be witnesses; that they must be Christians, for they are to save a soul; then, that they must be church-members, for they are to gain a brother—a fellow church-member. We answer secondly and more specifically, that from among Christians and members of the church I am to choose such as are best adapted to the work of winning back the brother; such persons, therefore, as not only can exert a saving influence in general, but as, for various reasons, can most effectually exert such influence upon the brother who has trespassed against me. Sometimes an intimate friend of the trespasser may answer best; at another time he might not answer at all. Here the intuition of a holy and anxious love must guide us, together with wisdom from on high prayerfully sought.

We see that the second stage of discipline does not materially differ from the first. What in the first is to be done by one alone, the same is to be done in the second, only by several; and the same directions are to govern our efforts in both cases.

"*But if he neglect to hear them.*" Here instead of *μή*, not, we have *παρα*=past, beyond, coupled with *ἀκουσῆ*; hence, shall have heard past them, that is, heard them inattentively, perhaps disrespectfully. In this way the brother's sins are multiplied. First the trespass; to this he adds the sin of not hearing the brother, and to this that of treating lightly the combined endeavors of his brethren who come to rescue him. Such being the case—and that it is, of this the two or three witnesses must be sure; and when they are then—"tell it to the Church."

Transfer the case and institute the third and last grade of discipline. τῆ ἐκκλησίᾳ = the local congregation, for reasons such as assigned heretofore. But since, by the Lord's direction, the last appeal is to be made to the congregation, this and not the church-council, not the synod, not the clergy, not the pope, is the highest judicatory in church affairs; and wherever these latter act they can do so only by authority delegated to them by the congregation. The whole congregation now is to expostulate with the guilty brother. It is to deal with him with the same means, in the same spirit, and in the same manner as the few have done before.

If the offender will now hear the congregation, all is well; but if not: *Let him be unto thee as a heathen man and a publican.* A heathen man and publican was among the Jews a person godless and reprobate with whom they could have no spiritual fellowship. The same attitude now, says Christ, we shall assume and observe toward a guilty church-member who persistently refuses to be corrected by the church itself. He is to be to us a person excommunicated and treated as such. He is no longer of the house of God and must no longer be reckoned as one with His people. Being a dead branch upon the living vine and having revealed himself as such, he must be cut off and—unless once more engrafted—be cast into the fire and burned. A fearful end, indeed; and it would seem a cruel treatment; but it is the necessary result of his own action.

Whereas the whole treatment of the diseased member was executed in God's name and by His command, it is virtually God's own treatment, and the judgment pronounced is divine; wherefore the Lord Jesus adds the assurance: "Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." The transgressor who is rightly excommunicated by a Christian congregation is also excommunicated before God and from the kingdom of heaven.

Brethren, ye who stand as watchmen upon the walls of Zion, and ye inhabitants thereof, how are ye attending to the work which the Lord here directs you to do? Happy all who herein have the testimony of a good conscience and whose hands are clean!

C. H. L. S.

THE CALVINISTIC DOCTRINE CONCERNING PRE-DESTINATION AND ELECTION.

That there is an intimate connection between the doctrine of Predestination and that of Conversion, has in the present controversy often been affirmed by both parties, and cannot be denied by any one who at all understands the matter. A correct doctrine of Predestination must consistently result in a correct doctrine of Conversion, and conversely. This we see also in the doctrine of the Calvinists.

The father and originator of Calvinism, as already implied in the name itself, is Calvin. But in regard to the doctrine of Predestination we may look upon Zwingli as belonging also to the class of Calvinists, though Zwingli died (1530) before Calvin turned to the principles of the Reformation (1532). Zwingli may be called a precursor of Calvinism. In the year 1527 he wrote in a letter: "This must be an inviolable rule, that everything is ruled and disposed by divine providence; else God would not be God, not the allwise and omnipotent being. He worketh both to will and to do. If a man asks whether he may indulge in his lusts, because everything that he does is done by God, he, by this very question, shows whose sheep he is. Supposing, by the ordination of God it comes to pass that this man becomes a murderer, it is only the goodness of God that he who becomes a vessel of wrath, betrays himself by these signs, committing such a crime without repentance. I say, by the providence of God they have become such; but by this very same providence they have been ordained to everlasting punishment. *There you have my rule, by means of which I am firm over against all passages of Holy Writ that are adduced to prove a free will.*" Again: "*Election precedes faith.*" Thus it is that those who are elected and do not attain to faith, as for example children, nevertheless gain life eternal; for *election is what saves.* If, therefore, the attainment of eternal salvation is attributed to faith, that which owes its origin to something previous, which is the real cause, is attributed to something subsequent, which, so to say, is only a seal. For faith is the seal and token of election, by which election we in reality are saved. If election had not preceded as a blossom, faith would never have fol-

lowed." .Of the consequences necessarily flowing from this doctrine of predestination Zwingli was fully aware. He admitted that a robber and murderer could not but be such a criminal, and that an impious man has by divine providence been created for this very purpose that he might live impiously. "Thus everything that takes place concerning men, whether it pertain to the body or to the soul, is of God, as the true and sole cause, so that not even the act of sin is of any one else but of God, although it is not a sin for Him." We cannot be surprised that in the same letter he admonishes: "Be cautious in regard to this doctrine before the people; for, as you know, there are few pious and wise men who ascend to such a height of knowledge."

What Zwingli from his really pantheistic view had treated of only incidentally, Calvin reduced to a system. What he understands by Predestination, he says plainly: "Predestination we call *that eternal decree of God by which He has determined in Himself what shall take place concerning each and every man.* For not all are created under the same condition; for in regard to some eternal life, in regard to others eternal damnation is foreordained. Therefore, inasmuch as any person is created to one of these two ends, we say that he is predestinated either to life or to death. We say, therefore, what Scripture clearly shows, namely that God has determined by an eternal and immutable counsel, whom He in future would take to heaven, and whom, on the other hand, he would consign to perdition. And we assert that this counsel in regard to the elect is founded in this gratuitous mercy, without any respect to human worthiness; but that those whom He consigned to damnation, are precluded from the entrance to life by His judgment, just, indeed, and irreprehensible, but incomprehensible. In regard to the elect we teach a call, as a token of election. Furthermore, justification, another symbol of manifesting it, until man comes to glory, wherein its completion exists. But just as God seals His elect by the call and by justification, so He in regard to the reprobate shows what a judgment awaits them, by excluding them either from the knowledge of His name or from the sanctification of His spirit."

Concerning the call he says more explicitly: "There is a

universal call by means of which God through the external preaching of His Word invites to Himself all alike, also those to whom He exhibits it as an odor of death and as a cause of severer condemnation. There is another, special call with which He, as a general rule, only favors the believers, by effecting through the internal illumination of His Spirit that the Word that is preached abides in their hearts. Sometimes, however, He also makes those partakers whom He illuminates only for a time, whom He then deserts because of their ingratitude and strikes with greater blindness."

And of this his doctrine Calvin as he well might, says: "It is, indeed, a horrible decree, this I must confess. Yet no man can deny that God before creating man foreknew what would be the final end of him, and that He foreknew this because He ordained it thus by His decree."

The *Confessio Gallicana*, drawn up by the first General Synod of the Reformed Church in France, assembled in May, 1559, in Paris, has the following statement concerning Predestination: "We believe that out of the universal corruption and damnation in which all men are by nature immersed, God, indeed, takes some, namely those whom He in consequence of His eternal and immutable counsel, out of His mere goodness and mercy, without any regard to their works, has elected in Jesus Christ; but that He leaves others in corruption and damnation; namely, those in whom He may show His justice by justly damning them at the appointed time, just as He in those others has shown the riches of His mercy. For none are better than the others, until God has separated them in consequence of that immutable counsel in which He has resolved in Jesus Christ before the creation of the world, and no one could by his own power open for himself an avenue to that good, inasmuch as we by our nature cannot have even one good emotion, or desire or thought, until God comes to us with His grace and makes us as we ought to be."

The Confession of Dort (1618-1619) gives the following definition of election: "Election is the immutable purpose of God, by which He, before the foundations of the world were laid, out of the whole human race that by its own fault had fallen from its primeval integrity into sin and perdition,

according to the most free pleasure of His will, out of mere grace, has selected a certain number of some men who were neither better nor worthier than others, but who lay in the same misery with the rest, to salvation in Christ, whom He also from eternity constituted the Redeemer and the head of all the elect and the foundation of their salvation, and thus He decreed to give them to Him to save them and efficaciously to call and to draw them to His communion by His Word and Spirit, or to endow them with true faith in Him, to justify, to sanctify and, after they have been powerfully preserved in communion with His Son, at last to glorify them, in order to demonstrate His mercy and to praise the riches of His glorious grace (Eph. 1, 4. 5. 6; Rom. 8, 30).”—Again it says: “Election has taken place not in consequence of foreseen faith and the obedience of faith, holiness, or any other good quality and disposition, as a cause or a condition prerequisite in a man, who should be elected, but *unto faith*, the obedience of faith, holiness, etc. And therefore election is the foundation of every salutary good, out of which (fountain) faith, holiness and other saving gifts, lastly eternal life itself, flows as a fruit and effect of the same, according to that word of the apostle Eph. 1, 4.”—Again: “That some in time are endowed by God with faith, and others are not so endowed, this is the result of His eternal decree . . . according to which decree He graciously softens the hearts of the elect, however hard they may be, and bends them to believe, but by His just judgment leaves the non-elect to their malice and hardness. And here especially there shows itself the profound, as well merciful as just, separation of men who are equally lost, or that decree of election and reprobation that is revealed in the Word of God.”

Again: “When God executes His good pleasure in the elect or works true conversion in them, He not only causes the Gospel to be preached to them externally, and powerfully illuminates their mind by the Holy Spirit, so that they rightly understand and discern the things of the Spirit of God, but He also by the efficacy of that regenerating Spirit penetrates to the innermost part of man, opens the closed heart, softens the hard, circumcises its prepuce, infuses new qualities into the will and makes it living instead of dead, good instead of bad, willing instead of unwilling, obsequious

instead of refractory, and leads and strengthens it, that, as a good tree, it can bring forth the fruits of good works. And this is that regeneration, new creation, resurrection and vivification lauded so much in the Scriptures, that God works in us without us (*sine nobis in nobis*). But it in no way takes place by means of the doctrine only that is heard from without, by moral suasion, or such a way of operation that after the working of God (as far He is concerned) it remain in the power of man to be regenerated, or not, to be converted, or not; but it is an entirely supernatural, most powerful as well as most delightful, admirable, secret and ineffable operation by His power, according to Scripture (that is inspired by the author of this operation) not inferior either to creation or to the raising of the dead, in such a way that *all those in whose hearts God works in this wondrous mode, are surely, infallibly, and efficaciously regenerated and really believe*. And then the will, being already renewed, is not only led and moved by God, but being moved by God acts itself. And because of this man is also correctly said to believe and repent himself by means of that grace that he has received."—Again: "Those who do not yet feel in themselves living faith in Christ, the endeavor of filial obedience, and so forth, who, however, use the means by which God has promised to work those things in us, these ought not to be dismayed when they hear reprobation mentioned, nor to class themselves with the reprobate, but to continue diligently the use of the means, and ardently to desire and humbly to expect the hour of more grace," etc.

The *Formula Consensus Helvetica*, the last of the Confessions of the Reformed Church, published in the year 1675, about a century after the Formula of Concord, intended to hold fast genuine Calvinism in all its strictness against any and every innovation, says in its fourth article: "God, before the foundation of the world, in Christ Jesus, our Lord, purposed an eternal purpose, in which, out of the mere good pleasure of His will, without any prevision of the merit of works or of faith, He elected to the praise of His glorious grace a certain and definite number of men lying in the same mass of corruption and in the common blood, and, therefore, corrupt by sin, to be led in time by Christ, the only surety and Mediator, to salvation, and because of His merit,

by the most potent power of the regenerating Holy Ghost, to be efficaciously called, regenerated and endowed with faith and repentance. And thus God resolved to illustrate His glory, that He decreed, in the first place, indeed, to create man perfect and blameless, then to permit his fall, and lastly to have mercy upon some of the fallen and thus to elect them, but to leave the others in the corrupt mass and finally to devote them to eternal perdition." And in the 13. article: "Christ in the time of the New Testament has become surety only for those who by eternal election have been given Him as His own people. Only for the elect, in fact, according to the decretorial counsel of His Father and His own intention, He encountered dire death; only them He brought back into the bosom of paternal grace; only them He reconciled to God and delivered from the curse of the law."—Article 19: "God did not make a universal decree without determining certain persons; Christ, consequently, did not die for every one, but only for the elect who were given Him. *That only the elect believe, and the reprobate, on the contrary, become hardened, that is exclusively the result of the discriminating grace of God.*"

Those whom we have heard now, belong to the *strictest* class of Calvinists. Others do not go so far as these. Let us hear some of them. In the *Second Helvetic Confession* (called by others, e. g. Augusti, the First), composed in the year 1536 by Henry Bullinger and others, to serve as a means of concluding peace with the Lutherans, but, this failing, published for the first time, in an augmented form, in the year 1566 as the common confession of all the churches of Switzerland, we read, chapter 10: "God has in eternity, freely and out of His mere grace, without any respect to men, predestined or elected those saints whom He intends to save in Christ. Consequently God has elected us not without any means, although not because of any merit of ours, but in Christ and for the sake of Christ, so that those who already (*jam*) are in Christ by faith, are the very ones who are elected, and, on the other hand, the reprobate are those who are outside of Christ. And although God knew who are His, and in some places mention is made of the small number of the elect, we should, nevertheless, have good hopes concerning all and not rashly count any one among the reprobate . . .

We, therefore, disapprove those who outside of Christ ask, whether they have been elected from eternity; and what God has decreed concerning them before all eternity. For the preaching of the Gospel is to be heard, and it is to be believed; and thou must consider it beyond any doubt, that if thou believest and art in Christ, thou art elect. For the Father has revealed to us, as I have just now proved from the apostle (2 Tim. 1), the import of His eternal election in Christ. Before all things there must, therefore, be taught and considered, how great a love of the Father toward us has been revealed in Christ; and we must hear, what the Lord Himself preaches to us every day in the Gospel, how He calls and says: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest' (Matt. 11, 28). 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life' (John 3, 16). 'It is not the will of your Father which is in heaven, that one of these little ones should perish.' Let, therefore, Christ be the mirror in which we contemplate our predestination. We have a testimony sufficiently clear and firm, that we are inscribed in the book of life, if we are in communion with Christ; and that if He in true faith be ours, we are His."

In the seventeenth of the 39 Articles of the Church of England, accepted by the Clergy 1562 and sanctioned by Parliament 1572, we read as follows: "Predestination to life is the eternal resolution of God, according to which before the foundations of the world He by His counsel, that, indeed, to us is a secret, immovably decreed to deliver those whom in Christ He chose out of mankind, from the curse and from perdition and through Christ to lead them to eternal salvation. Hence those upon whom this magnificent benefit of God has been bestowed, by the operation of His spirit in due time, according to His purpose, are called, obey the call by His grace, are justified by grace, receive the adoption of sons of God, are made conformable to the likeness of His only-begotten Son, Jesus Christ, holily walk in good works, and at last, by the mercy of God, attain to everlasting felicity."

The *Confessio Marchica* or Sigismundi, the Confession of the apostate Elector of Brandenburg, John Sigismund, of

1614, says: "In the article of eternal election or predestination to life eternal His Electoral Grace believes and confesses, that it is one of the most consolatory, the foundation not only of all other articles, but also the principal one of our salvation; namely, that God Almighty out of pure and mere grace and mercy, without regarding in any way the worthiness of men, without all their merit or work, before the foundation of the world, has ordained and elected to eternal life all those who perseveringly believe in Christ, and also knows and recognizes full well those who are His; and in the same manner as He has loved them from all eternity He also out of pure grace gives them the right and true faith and efficacious perseverance to their end, so that nobody can pluck them out of the hand of Christ, nor separate them from His love; that, furthermore, all things, whether they are good or evil, must work together for good to them, because they are called according to His purpose. In like manner God in His strict righteousness has passed by all those who do not believe in Christ, has prepared for them the eternal fire of hell, as it is explicitly written: He that believeth not the Son, shall not see life; but the wrath of God abideth on him (consequently it must already rest upon him); not as if God were the cause of man's perdition; not as if it were His pleasure that the sinners should die; not as if He were the originator and instigator of sin; not as if He did not want, that all should be saved—for the very opposite is to be found everywhere in Holy Writ;—on the contrary, the cause of sin and perdition is only to be found in Satan and in the impious who, because of their unbelief and disobedience, have been cast away by God into damnation. Furthermore, no man's salvation is to be despaired of as long as the means of salvation are used, because no man knows at what time God will efficaciously call His own; who in future will believe, and who will not; because God is not bound to any time, but does everything according to His good pleasure. On the other hand, His Electoral Grace rejects all partly blasphemous, partly dangerous opinions and expressions, as for example, that we have to climb up into heaven by our reason and there to investigate in a particular list or in God's secret council and office, who is ordained to eternal life and who is not, whilst God has sealed

the book of life, so that no creature will be able to look into it. Again, the notion is rejected, that God elected some because of foreseen faith (*propter fidem praevisam*) which is Pelagian; again, that God does not wish the salvation of most men, whom He damns absolutely, without any ground or reason, not even because of their sins, whereas God in His righteousness has doomed no one to damnation except for his sins, and because of this the decree of reprobation unto damnation is not to be considered an absolute decree; furthermore, that the elect may live as they please, and that, on the other hand, to those who are not elected, no work, no sacrament, no piety is of any avail."

Still another class of Calvinists were the so-called Amyraldists or Hypothetics. Their author was Moses Amyraut (Latinized: Amyraldus), a widely known Reformed theologian, born 1596, from 1633 to 1664 Professor of Theology at the Reformed Academy in Saumur in Western France. From this city he and his followers were also called Salmurienses. His object was to clothe Calvinism in a less rough and disagreeable garb and thus to meet some of the objections raised against it not only by Roman Catholics, but also by Lutherans and other Protestant churches. According to the Reformed theologian Prof. Dr. A. Schweizer in Herzog's Realencyclopædie I, pp. 356 sqq., the fundamental principle of Amyraut was this: "In God there is a will that *all* men shall be saved under the *condition* of faith. This is a condition that in itself they *could* fulfil, but which in their inherited corruption and depravity they in reality *all do not* fulfil. The consequence of this is that by this *universal* will of grace and mercy *no one* is *actually* saved. But beside it there is another will in God, a *particular* will, according to which He has decreed in eternity, effectually to save a certain number of definite persons, and to pass by all others with this grace. Those elect persons are as infallibly saved as all others are infallibly damned." According to the same authority, Amyraut made a distinction between "objective and subjective grace." Only the former he held to be universal, namely the offer of grace under the condition of repentance and faith, whilst the latter, that is to say, the converting operation of the Holy Spirit in the soul, is particular and only vouchsafed to the elect. Salvation ob-

jectively has been made known to all men and to all ages, if not distinctly, yet confusedly and obscurely. Consequently all men know that with God there is mercy and forgiveness; they could, therefore, in repentance and faith take hold of this mercy, and would then be saved; for faith is required of every one in the same measure as salvation has been made known to him. But if, now, all are depraved and reject salvation, it is their fault, though they cannot act otherwise. Nor have they any reason for complaining, if God gives subjective grace, that is conversion, to the elect only and enlightens them, so that they admit salvation and thus are saved.—Another Reformed theologian of our century, Prof. Dr. M. Schneckenburger (died 1848 as Professor of Theology at the Reformed university of Bern in Switzerland) passes this judgment upon Amyraldism (in his *Vergleichende Darstellung des lutherischen und reformierten Lehrbegriffs*, II, pp. 179 sq.): “The universalism of the school of Saumur found it irreconcilable as well with the idea of God as with Holy Writ, that God should not will the salvation of all; therefore it taught a *universal* grace—in general. But whereas faith is not produced in all men, consequently that will of God to save all does not become a decree that would necessarily be executed, and God in reality grants faith and salvation to some only—this universalism, in the second place, taught a particular decree which it holds not to be dependent on the foreknowledge of God, but to be completely absolute. The whole point in view, in this respect, rests upon inconsistency, founded upon the distinction between the will and the decree of God; but because of the latter trait it is essentially Reformed and in no way, as at first was affirmed, Lutheran.”—J. M. Schroeck († 1809 as Professor of Church History in Wittenberg) in his *christliche Kirchengeschichte seit der Reformation*, V, p. 352, gives the following summary of the doctrine of the Amyraldists: “God has resolved to save all men through Christ, if all should believe in Him. Therefore He took a twofold resolution: one *conditional* and *universal*, which has just been mentioned; the second *unconditional* (absolute) and *particular*, in accordance with which He effectually gives faith only to those whom He has elected, and gives it in such a way that they are not able to resist His grace. By virtue of the *universal* call of men to sal-

vation their natural inability to believe is taken away. Now they *can* believe, if they *will*. But this is only a *physical* ability; the *moral* ability is still wanting. But the *particular* call confers this ability, and faith itself; but only upon the elect."—J. F. Buddeus († 1729 as Professor of Theology at the university of Jena) in his *Institutiones Theologiae Dogmaticae*, p. 720 cites from *Molinaeus*, one of the opponents of the Amyraldists, the following extracts from the teachings of the latter: "God is seriously willing to save all men, if they only believe; though He knows that they neither will believe nor can believe, if He Himself does not bestow faith upon them, which faith, however, he is only willing to give to the elect." Again: "All men, also the reprobate, can believe, if they will, and be saved; and God has cured in all men the inability to believe and to convert themselves by means of a peculiar and efficacious grace, so that nothing but a certain moral inability is left." Again: "God has from eternity according to a serious and vehement desire destined all men to eternal salvation, if He only should find in them the requisite disposition, although He knew that no man by nature has this disposition. Nevertheless He is not willing to grant to all the means, without which they cannot attain to salvation, namely faith in Christ and the preaching of the Gospel, etc."

Such, then, are the teachings of the different classes of Calvinists in regard to Predestination and Conversion. Let us now briefly see, wherein they differ and wherein they agree.

These Calvinists differ in regard to some minor points, or in some expressions, or rather, in this that some of them do not speak out so boldly and plainly as others do. Zwingli for example, dares to say: "I say, *by the providence of God* they have become such" (murderers etc.), "but by this very same providence they have been ordained to everlasting punishment." Calvin joins him in saying: "Predestination we call that eternal decree of God by which He has determined in Himself *what shall take place concerning each and every man*." And this decree Calvin calls "indeed a horrible decree." This the others do not say. They speak of Predestination only in so far as it concerns the elect, and in this regard the *Confessio Marchica* even says, "that is one of the most consolatory" (articles), "the foundation not only of all other articles, but

also the principal one of our salvation." These latter simply omit and ignore that part of consistent Calvinism which make this system appalling and horrible to every unprejudiced Christian soul; but they are honest enough, if honest it may be called, not to deprecate and reject it, because, if they were consistent, they could not, on their stand-point, conscientiously do so.

But if you look to the real doctrine of election itself, you will find complete and perfect harmony. Look at the definitions of election as given by the Confession of Dort, the Formula Consensus Helvetica, the Second Helvetic Confession, the Thirty-nine Articles, the Confession Marchica, the statements of the Amyraldists—and you will find essentially the same thing. "*Election is what saves,*" and "*election precedes faith*" as its cause — these are the two cardinal points, stated first by Zwingli and contained in the utterances of all the others. "Foreseen faith" is expressly rejected by the Confession of Dort even as "a condition prerequisite in a man who should be elected;" for God has elected "*unto faith.*" If the others do not say this in so many words, it still underlies their whole view of election. In consistency with the Confession of Dort, in perfect harmony with the others, the Amyraldists not excepted, God "*softens the hearts of the elect, however hard they may be,*" "*in such a way that all those in whose hearts God works in this wondrous mode, are surely, infallibly, and efficaciously regenerated, and really believe.*"

And mark well, election is not with them what it is with our Formula of Concord and with our Fathers, when they call it the cause of our salvation and of everything that pertains to it, faith, of course, included just as well as the death and resurrection of Christ and the preaching of the Gospel. For with our Confession and our Fathers, election in this (wider) sense is the sum total of *all* the eternal decrees and resolutions and counsels of God having in view the salvation of mankind. This the Formula of Concord incontrovertibly says in the Solida Declaratio, Art. XI, §§ 13-24 (Mueller's Edition pp. 707-709; Book of Concord ed. Jacobs pp. 652 sq.): and our dogmaticians explicitly state the same. Baier for example says, *de Prædestinatione* § 2: "Sometimes by the words predestination and election the decree of God *concerning the*

whole work of bringing men to salvation is denoted . . . And this is the wider acceptance of these words, by which is denoted that, so to speak, the *whole process* of God *in the work of salvation*, which was to take place in time, has been decreed in eternity. And in *this* way predestination, or the eternal election of God, is said to procure the salvation of the children of God, and to dispose what belongs to it. Compare Form. of Concord Art. XI." And Cundisius in his notes to the Compend of Hutter says: "The word predestination is either taken in a wider or in a stricter sense. Where it is taken in a *wider* sense, it comprehends the *whole preparation of the means of salvation*. In *this* sense the Formula of Concord uses this word in the Solida Declaratio of Art. XI." If we take election in this (wider) sense, it is, of course, perfectly right to say that "Election is what (really) saves," and that "Election precedes faith and is its cause." For if God had not decreed in eternity that He would send Christ as the Savior of all men, and cause the glorious tidings of this to be preached to all men, and by this preaching to work faith in their hearts—surely there would not be faith in the heart of any man. But the Calvinists do not take election in this sense. The Formula Consensus Helvetica says: "That only the elect believe, and the reprobate, **on** the contrary, become hardened, this is exclusively the result of the *discriminating* grace of God," that is, of *particular* election, of election in the *strictest* sense of the term. In the same way the Amyraldists maintained that the converting operation of the Holy Spirit, or His working of faith, or faith itself, is dependent on the *particular* will of God, or election in the *strictest* sense.

And notwithstanding all this, these very same Calvinists, even the strictest, say that election has taken place "*in Christ* and for the sake of Christ." So the Confession of Dort, the Formula Consensus Helvetica, the Second Helvetic Confession, the Thirty-nine Articles. The Confessio Marchica even says that God "has ordained and elected to eternal life all those who perseveringly believe in Christ." And the Amyraldists declare: "In God there is a will that all men shall be saved under the condition of faith;" "God has resolved to save all men through Christ, if all should believe in Him;" "God is seriously willing to save all men, if they only be-

lieve." And yet all these are Calvinists and teach an absolute predestination or election. Or is there any Lutheran who doubts and denies that?—Thus we see that a doctrine concerning election may very well be Calvinistic and absolute, though it says that election has taken place in Christ and for the sake of Christ; and that in election God took regard to faith, viz.: as a means of actually saving the elect, or as a seal and token of election, as Zwingli says; and that God seriously wills the salvation of all men, if they only believe. Any and every doctrine of predestination and election (in the strict sense, equivalent to the selection of those persons who infallibly will be saved to the exclusion of all others) that does not look upon this predestination or election as an *essential part* of the universal plan of salvation, as the *crowning result* of all the other divine resolutions and decrees that constitute this plan, but places a wide unfathomable gulf, between that universal plan and this particular election—any and every such doctrine is entirely other than that of our Confession, is essentially Calvinistic, however else it may call and adorn itself. The divine decree it teaches is, if you go to the bottom of it, just as "horrible" and terrible as that taught by Calvin; for it is essentially the same, even if it be "*inconsistent Calvinism*." And nothing is bettered, if the father or propounder of such a doctrine declares in every other sentence that notwithstanding such a horrible decree, *arbitrarily* dividing men into those who "as surely as God is God, must and shall be saved," and those who as surely will not be saved, that notwithstanding this nobody ought to despair, but should use the means of grace. For that also those Calvinists say. Even the Confession of Dort exhorts: "Those who do not yet feel in themselves close living faith in Christ, the endeavor of filial obedience, and so forth, who, however, use the means by which God has promised to work those things in us, these ought not to be dismayed when they hear reprobation mentioned, nor to class themselves with the reprobate, but to continue diligently in the use of the means, and ardently to desire, and humbly to expect the hour of more grace." And the Confessio Marchica tries to give consolation in the following way: "No man's salvation is to be despaired of as long as the means of grace are used, because no man knows at what time God will

efficaciously call His own; who in future will believe, and who will not; because God is not bound to any time, but does everything according to His good pleasure."

And now, in conclusion, we will only ask the candid, un-biased reader, accurately to look at the different *definitions* of election as given by the Calvinistic authorities cited above, viz.: the Confession of Dort, the Formula Consensus Helvetica, the Second Helvetic Confession, the Thirty-nine Articles and the Confessio Marchica, and then impartially and frankly to answer two questions: first, whether the Neo-Missourians cannot subscribe to all these Calvinistic definitions, as they virtually have subscribed to that of the Confession of Dort by adopting it almost to the letter, even deteriorating it by leaving out the words "in Christ" and thereby proving that in the Neo-Missourian system of election Christ is not needed as the basis of election; secondly, whether this, by itself, does not prove conclusively and irrefutably that Neo-Missourianism is essentially Calvinism, though *inconsistent* Calvinism.

St.

"INTUITU FIDEI"—"IN VIEW OF FAITH."

BY PROF. F. A. SCHMIDT.

For three hundred years there has been no question or doubt mooted within the pale of the Lutheran Church, in regard to the question whether election has taken place "in view of faith" or not. Our Lutheran teachers not only were perfectly unanimous on that point, but they also regarded and treated that doctrine as a *fundamental* doctrine, a point of fundamental difference between the genuine Evangelical (i. e. Lutheran) and the Calvinistic system of doctrine. Calvinists, of course, with one accord taught that election unto salvation is *absolute*, i. e. not depending on the merit of Christ, still less on its apprehension by faith, but on the sole and absolute will and purpose of God. In election, according to Calvinistic doctrine, God Himself made a great distinction between sinners and sinners, by selecting some from among the whole mass for the purpose of saving them eternally. But in mak-

ing that selection and thus determining the fate of all sinners, they say God was not guided by His foreknowledge as to which sinners would believe in Christ and thus appropriate His merit, and which would not so believe. On the contrary, when the decree of election has absolutely settled the question which sinners alone are to be saved, and which of them not, the question as to who shall in time appropriate the merit of Christ through faith is, of course, thereby decided also. Faith flows from election. Election being the decree that these sinners and no others shall be saved, it is likewise and for that very reason also the decree that these sinners and no others shall be converted and shall appropriate Christ's merit. Election unto life eternal is the cause of faith and predetermines the wills of elected sinners to the reception of Christ. Nothing but the absolute good pleasure of God, however, *made* the great distinction between sinners and sinners as elected or not elected.

Our Lutheran theologians fought this doctrine to the uttermost. They took their standpoint on the revealed Gospel and preeminently on its chief doctrine of Justification by faith. In the Gospel God has revealed His eternal counsel and purpose to be just this, that "every one that believeth on Him should not perish, but have life everlasting." This gracious will of God, as it is now everywhere proclaimed in the Gospel, was the true and genuine will of God from eternity. In justification, therefore, it is an acknowledged point of doctrine among Lutherans, that God justifies some sinners in preference to others according as He finds them to be believers in Christ or not. The justification of a sinner entirely depends on his having appropriated Christ through faith. It is faith that *justifies*, i. e. determines the question in the mind of God whether He will regard a sinner as a condemned law-breaker or as holy and righteous through the merit of Christ. Faith being the appropriation of the perfect obedience and satisfaction of Christ, it makes this difference between sinners in the judgment of God. To believing sinners, and to none others, God is willing to actually impute the merit of Christ for their justification. It is not the absolute will of God, or His mere good pleasure, which makes the distinction between sinners who shall be justified, and sinners who shall not be

justified, but faith, and faith alone, makes that distinction, because it establishes a personal joint ownership, as to righteousness, life and salvation before God, between the believing sinner and our common Redeemer. Now, election being the decree of God as to which sinners shall eventually be saved, it must either be based on the previous decree of justification or include that decree. Righteousness before God is an absolute prerequisite to eternal life, both under the Law and the Gospel. The difference between the Law and the Gospel is not that the former requires perfect righteousness as a condition of salvation, while the latter does not. Both doctrines, on the contrary, are based on the principle that without righteousness no man can please God or be saved. But while the Law, in requiring perfect righteousness, only leaves us the chance of having *personally* fulfilled all the things that are written in it, the Gospel opens up to sinners a "new and living way" in the vicarious atonement and obedience of the Son of God. Nothing is now required, according to the Gospel proclamation concerning the way of salvation, but faith in the Son, faith in His all-saving merit as the distinguishing wedding garment which entitles sinners to a seat at the heavenly marriage-feast. But "without faith it is impossible to please God"—not because faith is the only work of righteousness a man can do to please God, nor because unbelief is such a wicked sin as to nullify all other good works and virtues a man may be in possession of, but simply and merely because without faith he has no part nor lot in the only saving merit of Christ. Holding fast these fundamental truths of the Gospel, our Lutheran teachers could not but teach as they did in regard to election. Had they adopted the Calvinistic view of election, they would necessarily also have abandoned the true doctrine concerning the will of God as regards the justification of sinners. So long as it is admitted that that will of God requires faith in the Savior as a prerequisite for the sinner's certain justification, there is no chance whatever of teaching that God has decreed the certain salvation of some sinners in preference to others, excepting upon the basis of their being also regarded and treated as certainly justified by faith. Justification by faith alone—not by an absolute will of God—is, as can be easily seen, the natural

twin-sister of election "in view of faith." Give up the former, and the latter will naturally be given away with it. Or deny the latter, and the former cannot remain standing, at least not in its genuine evangelical sense and import as received by our Church.

Missouri, however, has made "a new departure" from the acknowledged Lutheran doctrine of election unto life eternal according to the foreknowledge of faith. It rejects that doctrine with an energy and persistency that would be worthy of a better cause, if the childish pride of playing Reformers and the miserable party spirit prevailing among them did not furnish the largest share toward its existence. Differing from the Calvinists in other points, they tenaciously cling to this their common fundamental point, that the selection which God has made among the sinners with a view to the certain salvation in life eternal of some in preference to others, did not proceed on the basis of the revealed Gospel rule: "He that believes, shall be saved," but took place by force of a hidden "free purpose," or a mere "good pleasure" in God. Missourians indeed say that the merit of Christ was a cause of election; they also say that unbelief is the cause of non-election. But they nevertheless—curiously enough—deny that faith, as the foreseen appropriation of Christ's merit, was a prerequisite condition of the election of those sinners who were elected unto certain possession of life eternal.

The opponents of Missouri, on the other hand, say that if election is taught not to have taken place "in view of faith," nothing but a certain kind or form of *absolute* predestination is the necessary result. And the writings of the Missouri men clearly show that they have already, partially at least, reduced other doctrines, especially that concerning grace unto conversion, into consistent harmony with their error concerning election by a free purpose of God. The leaven of absoluteness, when it has once been allowed to creep into the system, will be sure to eat its way through into all other doctrines, for instance that concerning baptism and the means of grace generally. All the promises of God must then obtain a twofold meaning, according as they apply to elect or non-elect persons. In the one case they are conditional, in the other absolute or unconditional. To one set of sinners they promise

salvation on condition of such and such a conduct on their part; to another set, however, also the absolutely certain fulfilment of those conditions is promised and guaranteed.

It is a fact much to be lamented, indeed, that a Lutheran synod of such a sound standing as was formerly occupied by Missouri, could be so early enticed away from the "simplicity that is in Christ." The Gospel of Christ *reveals*—that is, makes known, discloses—to us the hidden mystery of the counsel and purpose of God regarding the salvation of sinners. But it very plainly reveals to us that will of God to be just this that *all who believe*, and none but those who believe, *shall be saved*. We nowhere read of any other will of God according to which God may be conceived to have wished to save some sinners in preference to others, independently of the inquiry as to which of them do repent and believe in Christ. The Gospel everywhere says that *this* was the will of God: "He that *believes*, shall be saved;" it nowhere implies that besides this will which makes salvation dependent on faith, God has another will which may be expressed thus: "Those few sinners, as yet unbelievers, whom God has decreed to save in preference to all others equally unbelieving, shall in due time receive the gift of faith in virtue of the previous decree concerning their assured salvation." We nowhere read: "He that shall be saved, shall and must also believe."

God has revealed two doctrines, each comprising a way to salvation for man: the Law and the Gospel. All doctrines or articles of faith must necessarily form a part of either the Law or the Gospel. All decrees and acts of God having the salvation of men in view must necessarily have their foundation either in the Law or in the Gospel. They must belong either to the household of works or to that of grace in Christ. Especially that final decisive act or decree of God by which it is eternally fixed and settled which sinners alone shall have everlasting life, must belong to one of the two ways of salvation, revealed respectively in the Law and in the Gospel. We need not speak of the Law, however, since it is admitted that no man can be justified and saved by the works of the Law. How does the matter then stand as concerning the Gospel? Does it reveal the will of God to be such a one that, notwithstanding the universal merit of Christ, only a few sinners

have been selected for the purpose of certainly saving them, whilst all were yet nothing but unbelievers and without Christ? Does not the Gospel most emphatically declare it to be the eternal will of God: "Without faith it is impossible to please God?" With what show, then, can anybody claim that it is a *revealed* doctrine that the very decree of God which finally guaranteed the possession of life eternal to some sinners in preference to others was made independently of the revealed rule: He that believes, shall be saved?

If the merit of Christ is the determining principle of election, it must be so either objectively and by reason of its own intrinsic force, or by means of its application through faith. The merit of Christ is in itself universal and excludes no one from salvation. The merit of Christ in itself makes no selection among sinners, but contains salvation for all. Missouri says: Unbelief excludes both from salvation and election. Now, it seems as though sensible people ought to see that it is nothing but sheer nonsense to teach 1, that God's election unto life eternal did not proceed on the rule: He that believes, shall be saved, and 2, to teach also that the only reason why God did not elect to save so many, is just this: because they did not believe! Do Missourians really understand and mean what they say? If God just as earnestly wishes to elect the rest also, but did not do it only *because He did not find faith*—do the Missourians mean to have us believe then that God's election did not look after any faith? Why, according to their own showing the electing decree of God *did* look after faith in the case of those who were not elected, it *did* require faith as a prerequisite condition on the part of the non-elect. God would have elected them, too, if they had had faith, but when he looked after their faith, He found none, and for that reason could not and would not elect them unto salvation. Or will Missourians say that one and the same elective will of God required faith as a condition of election (where the result was negative) and yet did not require faith (where the result was positive)? Did God apply two elective principles, the one to the elect, the other to the non-elect? Even thus considered, the doctrine is nothing but a confused and timorous form of absolute predestination.

Our Augsburg Confession (Art. 6) plainly says in the

words of Ambrose: "Thus it has been *ordained* ('beschlossen,' decreed,) of God, that whosoever believes in Christ shall be saved." The Apology says: "Whenever we speak of mercy, it must be understood that faith is required. And this faith *makes the difference* between the saved and the damned, the worthy and the unworthy. Because *eternal life is promised to none but those, who are reconciled in Christ*. Now faith reconciles and justifies us in the sight of God." The Formula of Concord says: "In Christ we should seek the eternal Election of the Father, who decreed in His eternal, divine counsel that besides those who acknowledge Christ, His Son, and truly believe in Him, He will save no one." Again: "In His counsel and purpose God ordained that He will justify all those who in true repentance receive Christ by genuine faith, that He will graciously receive them, and adopt them as children of life eternal."

The question of the rise and progress of faith in the heart of a sinner, is a different question. Whether we agree on that with Missouri or not, depends chiefly on the simple questions: 1. Is it possible for all hearers of the Gospel to become believers? 2. Was it possible for those who become believers, to remain in unbelief? But the main question always remains this: Is the final decree of salvation based on the foreknowledge of faith, or is it founded in a special will of grace which form no part of the universal will of grace?

THE USE OF CREEDS.

The duty of confessing the truth in Jesus is second in importance only to that of embracing it. St. Paul says: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10, 9. 10. What the Scriptures teach we must believe, and what we believe we must confess. This confession is called a creed, and when a number join in such confession, it is called the creed of the association or church thus agreeing. The creed of a church is accordingly the con-

fession of its faith. Only where there is no faith there is likely to be no creed: there will be no confession only where there is nothing to confess.

Although the Christian Church, in accordance with the Lord's words, made a confession of her faith and thus had a creed from the beginning, there are even in this enlightened age some people who think this unnecessary and question its expediency. Creeds will form a banner around which those who are in agreement will rally; but they will form a mark of division also, just as a flag separates those whose ensign it is from those who march under another banner; and because of the latter effect, creeds are rejected. But the argument is sadly fallacious. If men's faith were the same, there would be no difference in the creed and therefore no division made by setting it up; if the faith is not the same, the division really exists, and there is no gain in concealing it, but much harm in pretending that there is a unity which in fact does not exist. The creed is merely the expression of the faith which existed before, and merely reveals a harmony or disharmony previously existing.

Nor is it correct to say that a creed could be dispensed with. Ordinarily there would be no living faith without a confession, and therefore no church without a creed. Indeed, we venture to say that there is no sect without a creed of some sort; not even the radical sects that scorn everything bearing the name of creed are entirely without that which they profess to despise and denounce. It is inconceivable how a church could be organized as such and keep from falling to pieces without some rallying point. There must be something, whether it be written or passed around and handed down orally, by which the party is known and by which the members know each other. The creed may be short and embrace but few particulars, because the faith is of a general and rather nebulous sort, but it will be a creed nevertheless. No sect or party can hold together that is agreed in nothing; and that in which members are agreed is soon understood to be its shibboleth, whether this be formally announced and published as its creed or not. If a no-creed sect is of one mind in nothing else, it is at least in the confession: We believe in no creeds, and under this banner they straggle along.

Creeds are meant to express what our hearts have be-

lieved. The source whence we obtain our knowledge of that which is to be believed is the Bible. Therefore the Bible cannot itself be the Christian's creed. It is mere self-deception when people imagine that all is cleared up when they say that they believe the Bible. That is a creed too, and a very meager one, large and full as it seems. It is a creed with one article, the import of which is that the Bible is true. That is excellent as far as it goes, but it does not go far. Whether a person with such a creed is a Romanist or a Protestant, whether he is a Rationalist or a Pictist, whether he is a Unitarian or a Trinitarian, in short, whether he is a Christian at all or not, does not appear from his confession. It is too vague to serve any good purpose. A creed should say what the soul has found in the Bible. It must confess Christ and His words, to the glory of that Lord in whom we believe, and who has told us: "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9, 26.

There is no wisdom in the cry that is often raised against the Lutheran Church, in her ardent devotion to her time-honored confessions, that she substitutes her creed for the Bible. The charge merely betrays ignorance in regard to God's ways and God's people. Never did men more earnestly urge Christians to search the Scriptures, or do more to enable them to do so effectually, or more persistently advocate the right of private judgment, than did Luther and his coadjutors; nor are there any now who more ardently desire that the Bible should be in the hands of all, and that all should make it their daily study and delight, than those who have the same faith as Luther and his coadjutors and who therefore confess it in the same words. There is no source and rule of faith but the Word of God, and those who would put a human composition of any kind in the place of that Word, sin against a fundamental feature of Lutheranism. We want no creed that casts aside the Book whence we derive all our light and life and comfort. But that does not mean that we can dispense with creeds. They are our testimony to the truth which we have found in the Book, and they are the flag around which those who agree in faith, and consequently in the creed that expresses their faith, rejoice to rally, giving glory to the Lord, while they tell to others the wonders of His grace. L.

T H E

COLUMBUS THEOLOGICAL MAGAZINE.

This Magazine is designed to supply the want, long since felt, of a Lutheran periodical devoted to theological discussion. Its aim will be the exposition and defence of the doctrines of the Church as confessed in the Book of Concord. Theology in all its departments is embraced within its scope, though for the present special attention will be given to the controverted subject of predestination.

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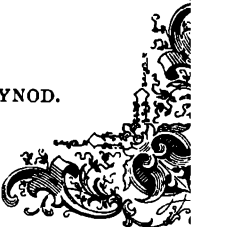

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THE FALLACY OF LIBERALISM.

When a man is unwilling to accept established beliefs he finds it convenient to call himself liberal. It is a very convenient word. The vagueness which attaches to it hides the mischief upon which the person who appropriates it may be bent, and the good odor in which the name stands lends him some prestige. There surely can be no harm in being liberal. Liberality is a good thing. "The liberal soul shall be made fat." To accept Liberalism must therefore be honorable, and to oppose it must be a shame.

But not all men can be deceived by such palpable fallacies. It is a good thing to be liberal with our property. This was given us as a means for the accomplishment of God's will. To hold it fast with a miserly grip, when God commands us to do good and communicate, is sinful. It was not given us for that; it does not accomplish its end by that. Liberality as opposed to avarice is a virtue. The former is a fruit of love, the latter is an outgrowth of selfishness. But if we are to give freely of our money and goods, that the wants of the needy may be supplied, it does not follow that we must be liberalists in religion. That is a different matter. Let us not permit our speech to be confounded. Liberalism does not mean liberality in giving money. It means giving freely what is not prized so much. Generally men think money worth something. Liberalists do not think that worth much which they are so liberal about. They are not conservative. They would do away with old creeds. They would break

down old landmarks. They are liberal with that which they regard as worthless.

There is a great deal of nonsense talked about Liberalism. The word is but too often employed without thinking. This is true not only when it is used in regard to religion. A man who is moved, whatever his motive may be, to oppose existing theories or institutions, finds it much easier to claim respect as a liberal than to give a reason for his opposition, or to render this respectable by offering something better for the old which he would destroy. As the world goes, it is honorable to be a liberal thinker, that being in some confused way associated with a liberal giver, and under this cover the revolutionist finds protection. But is the world right as it goes, and is such pretence of free thought really honorable? The question is not likely to conciliate liberalists. We are aware of that. But in the interest of truth we must ask it, even at the risk of offending some whom we would be glad to conciliate. When we are inquiring about free thinking it may be allowed those who hold that there are metes and bounds within which it must move, to exercise liberty of thought also, even though they deny such freedom beyond certain lines. Or are liberalists, after all, so narrow and illiberal, or so immodest and opinionated, that they suppose their free thoughts to be the universal standard to which all mankind must slavishly conform? We mean no sarcasm, but ask our questions in good faith. Advocates of free thought may find them worthy of some free thinking.

Science has made great advances in the present century. There is much known now that was unknown to our forefathers. For such advancement in learning we are thankful. It is a good thing. Knowledge is power, and power rightly applied is beneficial. But it is knowledge of which we are speaking, not the mere semblance and pretence of knowledge. Science is not conjecture. Hypotheses may eventually lead to science, but that which may lead to a thing is not the thing to which it may lead. As long as we are dealing with guesses at truth, we may be very liberal. Another's guess may not be quite as good as yours, but he has quite as good a right to guess as you. He does not know, and you do not know. He is trying to find out, and you are trying to find out. There

is no difference between you that would give you a right which he may not claim as well. You are perfectly equal in your ignorance, and it would be greatly to your discredit if you were not liberal enough to let him investigate and think as you claim the right to do. Such liberalism is honorable. It is based upon human equality in the search for truth. But, be it observed, the equality is one of equal ignorance. As soon as science is reached the case becomes different. Ignorance has not equal rights with knowledge. They are not equals. An illiterate man has rights as well as a man of learning, but the illiterateness and the learning are not equals. Science has claims which ignorance has not. When two men are both guessing at the unknown, the one can concede to the other all that the other can ask. There can be mutual respect and consideration. Both are asked to regard each other's guesses as guesses, and as they certainly are that, both can comply with the request, and do so without any abatement of their love of truth. But when ignorance asks knowledge to put itself on equal footing, the matter is of a different complexion. When one conjectures that there are thirty and another that there are forty trees in an orchard, each one is equally entitled to his opinion, and each can afford to be liberal towards the other. The reason is obvious. Both make guesses, neither knows. A third goes to the orchard and carefully counts the trees. He finds that there are thirty-six. He knows whereof he affirms. What has free thought and liberal opinion to do with the case now? The men who guess can treat each other as equals in their ignorance, but the man who knows is so far their superior, and there is no right or reason in the demand that he shall place himself on a level with them. People may call him illiberal because he does not place conjecture on equal footing with fact, but he knows, and knowing he maintains the truth. He needs not quarrel with those who adhere to their conjecture in opposition to the fact; he needs not put on airs because he has investigated the case and certified himself of the fact; but he cannot be liberal, if liberality consists in ignoring the fact and admitting as equally entitled to belief what he knows to be in conflict with the fact. Free thought and liberal views are at an end just as soon as ignorance gives

place to knowledge. When one conjectures that the trees in the orchard are pear and another that they are peach, the two are equal in their ignorance, and each, if they are liberal-minded men, will accord to the other free thought. The one guesses from such marks as he knows, and pronounces the trees pears; the other guesses from such marks as he knows, and pronounces the trees peach. They have free thought with such material for judging as they possess, and they possess so little that there is ample room for conflicting conjecture. Of course they can be liberal towards each other, because neither possesses adequate knowledge. Neither can enforce his opinion, on the other or claim exclusive validity for his view, because neither knows. They are right in their liberal admission of free thinking on the subject, because they have not the knowledge which could decide the question at issue. A third investigates the subject. He acquaints himself with the essential marks of the orchard fruits and examines the trees. He finds they are apple. He knows. If he is a liberal-minded person, must he pretend that he does not know? Shall he encourage free thought by declaring the opinions that the trees are pear and peach as equally entitled to acceptance with the truth that they are apple? If he is an honest man who loves the truth, he will insist on what he knows, whether men call him liberal or illiberal. He prizes truth even in temporal things too highly to place it on a level with mere conjecture or with falsehood. A man can be honest and tolerate error as long as he does not know it: ignorance should be liberal, because it does not know which among conflicting conjectures is the truth, or whether any of them is the truth; but no man can be honest and place on a level with falsehoods that which he knows to be the truth, or on a level with truth that which he knows to be false. Where science begins free thinking ends. Various hypotheses are equally entitled to consideration as guesses aiming at the discovery of truth, and no one has a right to interfere with the free range of thought among the conjectures through which the mind presses towards the light. All are equal on that ground, and all opinions are of equal claims, as far as they are but guesses. But when science has been reached, no adverse opinion is entitled to acceptance. When the truth is found, all men should

bow to its authority. That must reign, and freedom of thought in opposition to it is nothing but ignorance claiming equal rights with knowledge and error presumptuously asking to be placed on a level with truth. Liberalism in science is stupid arrogance.

The case is certainly not any better when liberalism intrudes into the domain of revealed religion. The human mind can not know from natural sources the Gospel truth which God has made known by His Spirit in the inspired Scriptures. If he could have known them by nature a supernatural revelation would not have been necessary. Men with all their science can know nothing of the mind of God and of His purposes and plans respecting them. They have no power and no means of acquainting themselves with spiritual truth, "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. 4, 18. "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1, 21. Divine revelation was the only way to bring the truth to the human soul in its spiritual darkness. The mystery which hath been hid from ages and from generations is now made manifest to His saints. Col. 1, 26. The precious truth unto salvation has been given us that we may know it, and find unceasing comfort in it on earth and everlasting salvation through it in heaven. "The Word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach." Rom. 10, 8. It is not a dark intimation of something to be made manifest at some future period, but a gracious revelation which we can know and in which we can find pardon and peace here and now. "Then said Jesus to those Jews which believed on Him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8, 31. 32. And now comes a tattered crowd of benighted mendicants and asks the children of God to be liberal and recognise their ignorance and superstition as equally entitled to consideration with the wisdom revealed from on high! "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with un-

righteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 14-18. When souls seek light, the children of God are ready to help them, directing them to the Word through which the Holy Spirit leads into all truth; but when they are haughty in their blindness and despise the light which shines from the Sun of Righteousness, deeming their darkness at least equal to the heavenly light, if not superior to it, we can only turn away with mingled feelings of pity and contempt for the ignorance and presumption that knows nothing and is willing to learn nothing. When those who reject the Scriptures, and with them all that can be known of heavenly things, talk about liberality, and claim of Christians that they shall put nature and revelation upon a level, it is hard to find words to express the combined arrogance and ignorance of such stupid liberalism.

But there are many who do not belong to the infidel class, and who yet plead for liberality. They are willing to accept the authority of Scripture, but desire tolerance for diversity of opinions in regard to the doctrines therein revealed. To them, it is alleged, such strictures are not applicable. They are not infidels; they have no part in the unholy war against Christ and Christianity; they accept the need of a divine revelation, and find that revelation in the Bible. It would be unjust, it would be slanderous, we are told, to place them in the category of infidels, with whom those that believe have no part. Let us examine the case.

What the liberalism that professedly keeps within the limits of Christianity claims, is that those who hold a definite doctrine should not urge it as alone legitimate when others, also professing to adhere to the Bible as their rule of faith, teach and confess a different doctrine. Its adherents main-

tain that there must be liberty for both tenets, though they conflict with each other, because those who hold them have equal rights to search the Scriptures for themselves and to form their faith and confession according to the light which they have. Charity requires that in the absence of manifest proof to the contrary both must be considered equally honest in their convictions. The denial of equal rights to both parties to hold and promulgate their convictions would imply, that those who engage in such denial arrogate to themselves authority to dictate to other men what they must believe or impeach the honesty of those who entertain the opposite views: either they claim that they alone have the right to form opinions and thus attempt to tyrannize over consciences, or that if any one professes to hold an opinion irreconcilable with theirs, he must be confessing what he does not believe. The argument is plausible. But the Scripture requirement of unity in faith and confession must convince sober-minded Christians that it has a flaw somewhere. The Word of God forbids tyrannizing over the souls of men and judging the hearts of men; but it just as clearly commands that all Christians shall have the same faith and dwell together in the unity of the one faith. "I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1, 10, That does not say that a man ceases to be a Christian when he falls into a doctrinal error. Man is no more perfect in his intellect than he is in any of his other powers. He may err notwithstanding that he is a sincere Christian, just as he may violate the law of God in will or action, notwithstanding that he is a true believer. But it does teach that departures from the faith once delivered to the saints can no more be sanctioned or tolerated by Christians than violations of the law. Nay, there is much more danger in the former than in the latter, because salvation is by faith in the gospel, not by the deeds of the law. So earnestly is the retention of the pure faith urged upon Christians that they are commanded to separate from those who err, if these persist in their error, rather than by association with them seem to sanction their error and thus help to

propagate it. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Rom. 16, 17. There must therefore be a fallacy in the argument mentioned, as its conclusion is in conflict with the Word which is recognized as the standard of truth.

Nor is it difficult to discover where that fallacy lies. The right is not denied to any man to form his own opinions; the right is not claimed for any man to judge the heart of his fellow man. One man has just as much right as another, and no man has the right to make articles of faith and impose them upon another. Neither has any man the right to pass judgment upon another's motives: that is the prerogative of God, who alone can search the heart. All this is admitted to the fullest extent. All this is maintained as heartily as liberalists could wish. But it does not follow that all doctrines are equally legitimate and must be equally authorized among Christians. All men have equal rights to form their own opinions; but no man has a right to form or hold or promulgate an opinion that conflicts with the Word of God, and no man has a right in the Church to teach for doctrines the commandments of men. There is a King in Zion, and the subjects can not without arrogance and rebellion set up their notions as equally authoritative with the statutes of the Ruler. That is where the fallacy lies in the argument. When conflicting doctrines are taught, one man has just as much right as the other, but no man has any rights in opposition to the Lord. One man has just as much authority as another, because no man has any authority in the domain of faith and conscience. Men can form opinions from sources outside of the Holy Scriptures, and all such, however much they may conflict with each other, are equal in the Church, because the Church, which is the congregation of believers, has nothing to do with any of them. What is believed is the Word of God. What lies outside of this, faith has nothing to do with. Men may think what they please, but they must not set up their thoughts against the Word of God and expect the children of God to accept them as of equal authority with that which the Lord has spoken.

But that is evading the point, liberalists may answer.

The question is about the interpretation of the Lord's words, not about a supposed right to substitute human thoughts for divine thoughts. When a number of persons accept the Bible as the standard of truth, but differ in their interpretation of passages, is it not reasonable and right that all should be regarded as equally entitled to hold places and speak in the Church? What would give one more right and authority than the other? Has the pope alone, for example, the power to give an authoritative decision? If not, who has? If no one has, who could deny the equal right in the Church of all the conflicting opinions? The reasoning is again plausible. But sober-minded Christians will again be constrained to pronounce it fallacious, when they consider the anti-scriptural consequences to which it leads. Is the Unitarian and the Universalist, for example, though he professes to believe the Scriptures, to be received and fellowshipped as well as the believer who accepts the doctrine of the Trinity, the atonement of Christ, the endless punishment of the unbeliever? If not, where is the boundary line to be drawn? Is he to be received and fellowshipped who, though he profess to believe the Scriptures, rejects the doctrine of one baptism for the remission of sins and of the real presence of Christ's body and blood in the holy sacrament of the altar, or who, in the face of the Holy Spirit's declaration that God would have all men to be saved and to come to the knowledge of the truth, troubles Israel with the horrible human invention that God from eternity determined to save only a select few and gives the grace needful to salvation only to these? If so, who gives us the authority to recognize the latter as sound in the faith and not the former? It is true, a difference must be made in the relative importance of doctrines so far as their reception or rejection may be regarded as decisive of Christian character in the persons concerned. There are some doctrines with the denial of which faith unto salvation is inconsistent, so that one who rejects them is proved by that fact not to be a Christian. There are others which are just as clearly revealed and have the same divine authority and obligatoriness upon the Christian conscience, but the denial of which does not render the existence of faith in the soul impossible, so that one who rejects them is not by that fact proved to be not a Christian.

In the latter case a man may err and still be a believer at heart, though his intellect has been led astray. But to utilize such a distinction in favor of liberalism involves a method of procedure that is radically wrong. It implies that we must judge of men's hearts in order to receive them into church fellowship or reject them from it. That is God's prerogative. He receives the believer, rejects the unbeliever. He can apply that test, because He proveth the heart and searcheth the reins. That men cannot do. They are not only not commanded, but they are forbidden to do it. Whether it is possible for a man to be a Christian, notwithstanding the errors which he confesses, is not the question, but whether he accepts the truth which the Scriptures present for his acceptance. If he teaches contrary to this Word we must admonish him; if he persists, notwithstanding all our instructions and entreaties, we must reject him. Whether he is a believer in Jesus still, notwithstanding his errings, God knows, and that is enough: it is not necessary that we should know. The evidence is against men when they refuse to accept the truth; but it is best for us to pronounce no judgment as to the possibility of their salvation, so long as they still profess to believe in Christ. Their false doctrine detracts from the glory of God and endangers souls, even if they should yet be saved "as by fire," and our calling is to glorify God and lead souls to salvation by confessing and promulgating the truth. If, then, liberalists are right in their claim that all sorts of views must be admitted in the Church as long as those who hold them profess still to accept the authority of Scriptures, what right have we to draw an arbitrary line which will, e. g., include Baptists but exclude Papists? If we so far make concessions to liberalism as to admit Calvinists, will it not on the same grounds insist on our admitting Universalists? Indeed, if we once concede the principle that one man has just as good a right to his opinion as any other man has to his faith, so long as both acknowledge the abstract supremacy of the Scriptures, we would be justly amenable to the charge of illiberality and uncharitableness, if we recognize the right of one form of error and deny the right of another form. Such a proceeding would be so arbitrary that it would stand self-condemned. There is consistency and safety only in the divine rule: "Mark them

which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." If she would be faithful to her Lord, the Church must hold fast that which He has given her and contend earnestly for the faith once delivered to the saints.

But liberalists urge that where there are conflicting opinions there is no certainty as to what party has the truth, and that this makes the difficulty and shows the reasonableness of their claims, that all should be regarded as equally entitled to consideration. Now, there is an element of truth in this liberalistic falsehood, and this is what misleads so many. It is true that when a man has no sure footing he cannot stand firmly. As long as it is doubtful, whether Jews or Christians, whether Papists or Protestants, whether Calvinists or Lutherans are right, there can be no decision. He who does not know would be very unreasonable if he were not liberal. He who does know whether he is right or not, and yet will not tolerate any other opinion, is an unconscionable bigot. He cannot with any show of reason or right contend for the exclusive authority of his opinion when he is not even sure himself that his opinion is well-founded. The mere fact that it is his opinion gives it no validity as against the opinion of others who are men also, and whose opinions therefore have equal human authority. Even human teaching must be founded on universal reason or right to give it validity, not on the arbitrary will of some individual. But Christian doctrine rests upon divine revelation and must have a sure foundation in the Scriptures. It must have divine authority to accredit and enforce it. Liberalism is therefore right when it insists that where there is no certainty it would be unreasonable and unjust and uncharitable not to tolerate divergent opinions. One uncertainty has as much right as another. But the reason for this is that truth alone has a right to reign. That, therefore, which seems the justification of liberalism is its condemnation. It sets up the anarchy of ignorance as against the supremacy of faith with its knowledge of the divine truth which is its object. If a man does not know that the Protestant doctrines are true, he cannot otherwise, if he be a fair-minded man, than tolerate the conflicting papistic doctrines which he does not know to be false; similarly, if he

does not know the Lutheran doctrines to be the pure truth of God he would be unreasonable not to tolerate the opposing Reformed doctrines, of the falsity of which he is not convinced. He does not know which is right and must therefore be a liberal if he is at all reasonable. But just as soon as a man comes to the knowledge of the truth, the case is changed. Truth has rights which error has not, and he who has the truth comes with an authority which he who comes with error, or he who comes with doubt, does not possess. As long as we are in search of the truth, all theories that may help us into the right path and promote our object are equally acceptable. One is equal to the other, because neither is certain. But when the truth has been found, noble minds at once recognize its authority. Then theories propounded as probable, but which are perceived to be false by those who have attained the object of their search, can not be placed upon a level with truth, whose sovereignty must be recognized. Divine truth cannot admit a rival in its dominions. One who consciously teaches for doctrines the commandments of men and explicitly claims that they have equal authority with divine truth over the consciences of men, has forfeited all right to the Christian name. Liberalism that sought to maintain itself on that ground would be infidelity. It can maintain itself only on the ground of equal rights among those who are equally in quest of truth and equally putting forth tentative efforts to ascertain it, without having any certain knowledge in the matter to which their liberality pertains. When it asserts its claims where the truth has been found, it is a plea for the rights of ignorance and doubt and falsehood as against the supremacy of truth. Such a plea is preposterous.

All this, liberalists may argue, is admitted, but it is irrelevant. The sovereignty of truth is conceded; and when the truth has been found, the matter is settled so far as those who possess it are concerned. They cannot, without being disloyal to truth, acknowledge error to have equal right and authority. But, it is argued, when two parties in the Church teach doctrines in conflict with each other, and both insist that they have found the truth, it is not ignorance and error asserting itself against the exclusive claim of knowledge and

truth, but a conflict of conviction against conviction, the one being subjectively as loyal to the truth as the other. And again the objection seems plausible. It would not be fair to assume that the Unitarian is not convinced of his doctrine as well as the Trinitarian, that the Papist is not as honest in his conviction as the Protestant, that the Reformed is not equally sincere in his belief with the Lutheran. Hence it would seem to be required by Christian charity and courtesy that Lutherans should exercise the liberality of conceding the equal claims of Unitarianism and Romanism and Reformism, which all in their own estimation advocate the truth as Lutherans in their estimation advocate the truth. All concede the supremacy of truth, and if all accept the Bible as the standard of truth in things spiritual, what could give one superiority over the other, or prevent them all from standing upon an equal footing? But again the plausible reasoning proves fallacious.

In the first place, for most liberalists it proves too much, and thus manifests its invalidity. Only the extreme advocates of liberalism would admit that Unitarians and Romanists should be fellowshipped as well as Baptists and Presbyterians. But if only the subjective conviction of being right is to be the test, it would be unjust and uncharitable to make such distinctions.

Secondly, it is not proved and is not probable, that all the opposing parties have equally firm convictions that they are teaching the truth, and are equally earnest in their recognition of the supreme authority of truth. Undoubtedly charity requires that we should believe people to be sincere in their professions as long as there is no evidence to prove the contrary. But the case before us is not at once decided by assent to such an abstract proposition. Some do not put forth such claim to have found the truth on the points of divergence, and some who do put it forth prove by their actions that either they do not understand its import and so do not really mean to assert it, or that, understanding its import, they do not sincerely mean what they assert. There can be no uncharitableness in assuming that when a man professes to believe the Copernican system, but is willing to have the Ptolemaic taught in the schools as equally worthy

of acceptance because sincerely believed by others whose opinions are equally worthy of consideration, he either is not sure of what he believes, i. e. it is with him a mere hypothesis, not science, or he is indifferent to the claims of science as against the counter claims of ignorance and conjecture. So when a man professes to believe that Christ died to save sinners, but is willing, in deference to the opinions of others who believe that man can save himself and does not need Christ to die for them or to save them, that the contrary doctrine shall be taught in the Church, there is no uncharitableness in assuming either that he does not know with certainty what he professes to believe, or that he does not care whether it is so or not. All unionism is a proof that certainty has not been attained in regard to the distinctive doctrines which divide the denominations. It is impossible to be certain of a doctrine and yet to believe that the contrary may be true. Hence unionists are willing to have their tenets placed on a level with those of the churches from which they are separated. They regard them as equally doubtful or as equally indifferent. They do not know or they do not care what is truth in regard to the questions which divide them.

Thirdly, the argument in question rests upon the false assumption that subjective conviction is equal in authority to objective truth. That is the root of the fallacy. It is meet that sincere conviction should be respected, even though it be in error. But sincerity does not render true the proposition to which it attaches. Whether that is true which a man sincerely believes is manifestly not the same question as whether the man is sincere who professes to believe it. Assuming that he is sincere, it still remains a question, whether what is sincerely accepted is true. His sincerity entitles him to respect, but does not authenticate his doctrine. Whether that is entitled to tolerance in the Church depends not on the sincerity with which a man holds it, but on its harmony with the rule and norm which God has established and which man has no right to modify. If it does not accord with that standard, it must not be received or tolerated. It is unfaithfulness to the Lord, who alone rules in the Church, to accept for doctrines the commandments of men and thus substitute human ordinances for divine truth. It is uncharitableness

towards men to impose upon them human thoughts and devices, which have no power to save the soul, and take away from them the word of life which God gave as His power unto salvation. For God's sake and for man's sake we must not deviate from the law and the testimony, whether those who would bring in strange doctrines are sincere or insincere in accepting them and teaching them. In charity we should assume them to be sincere and treat them with the courtesy due to honorable men. But that will not change the truth of God nor entitle us to change it in their favor. If their doctrine is false, though they be angels from heaven, they cannot be tolerated in the Church as long as they identify themselves, however sincerely this may be done, with the error which the Word of God rejects and commands the children of God to reject. It is sad that sincere men must be rejected, but if they will not separate themselves from their errors no other course is left us, because it becomes a question between our esteem for sincere men and our zeal for the glory of God and the supremacy of His Word; and when the choice is between these, no true believer can for a moment hesitate as to which he shall choose.

We do not forget that liberalism in its better forms bases its claims upon the equality of human rights in judging as to what the Scriptures actually teach. Liberalists who recognize the Bible as decisive authority and ask tolerance in the Church for nothing which is confessedly in conflict with the teaching of the Bible, assume that when a man holds the doctrine which he teaches to be in harmony with God's Word he has as good a right to promulgate that doctrine in the congregation of believers as any other man has to teach what may harmonize with traditional beliefs, but what is, after all, merely the result of man's searching the Scriptures, as his doctrine is the result of his study of the same Scriptures. Is there not a Protestant right of private judgment, and has not one man as much right to exercise it and hold fast the results attained by such exercise as any other man has? Now, we fully concede, nay, we inflexibly assert the right of private judgment; we concede, nay, we firmly maintain that neither tradition nor councils can give any authority to a doctrine. Only God can constitute an article of faith, and only the Scriptures can

certify us as to what God has constituted as such an article. We acknowledge, moreover, that the doctrine of private judgment has difficulties, which are sufficiently great to render a renewed consideration of that doctrine in connection with modern liberalistic and unionistic tendencies eminently proper and timely; but this is beyond all controversy, that no private judgment can change the truth of God, and that no private judgment is legitimate when it sets aside the words of revelation as expressed with clearness or interpreted by itself in other passages that are clear. The objective truth, not the subjective opinion, is authoritative. If one *knows* the truth, he cannot concede equal authority to an opinion that contradicts it, whatever claims may be put forth in regard to the sincerity with which that contrary doctrine is held. It is possible that two men or two parties of men may both be sincere in their belief of doctrines that conflict with each other, and liberalism strives to utilize that fact in support of its theory and practice. But whatever difficulty may attach to such a case in its connection with the conceded right of private judgment, it avails nothing for liberalism. It is possible that two persons in two denominations may hold conflicting doctrines and both be sincere; but it is not possible that both should know the truth and still teach contradictory doctrines, and it is not possible that both should be firmly assured that they know it and still be liberalists. If one is sincere in his conviction that what he teaches is really the truth of God, he will die for it, if need be, but he will not yield it under any circumstances or upon any plea. Others may claim equal rights for their honest convictions as much as they may, he has the truth of God, and that cannot be surrendered without surrendering all that a believing soul holds most dear. He may honor another for his sincerity, but he cannot accord to his opinion the authority which belongs alone to divine truth, and he must reject it as he loves that truth. One who does not know may be a liberal, conceding equal rights to others who do not know; but those who know the truth cannot make such concessions to ignorance or error. Liberalism is possible only so long as there is ignorance or doubt; as soon as there is knowledge or faith it must cease. How could the scientist accord equal rights in his domain to

man's denial of that which he knows to be true? How could the Christian believer, in his domain, accord equal rights to doctrines which he knows to be contrary to God's Word?

But liberalism has one more refuge, and by fleeing to this it betrays its true character and its native weakness. Is it not, it argues, the extreme of self-conceited presumption to maintain that one really has the truth, when others, just as acute and learned, nay much more so, hold contrary opinions, and that without the arrogance of claiming that they alone are right and all others must be wrong? We know it is difficult to answer such a question. It avails little when those who are charged with opinionativeness meet the charge with a denial, and as against those who make it little more can be done. But the matter involved is of fundamental importance, and whether liberalists will hear or forbear we must meet the question with another, which contains our answer; to wit, is it self-conceited arrogance to have faith in the truth of God? As faith rests entirely upon the testimony of God given in His Word, we cannot with propriety say that we possess it as long as we do not assuredly know the truth which forms its object and which alone can be its ground. How can the soul cling with confidence to that which has not the testimony of God to support it, and how can any doctrine be received on such divine testimony when the thing testified is not known? Faith is not superstition and is not doubtful opinion. It is assurance. It is certainty resting upon the infallible evidence of God. "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?" Rom. 10, 14. What does not rest upon the sure evidence of God can not be faith, and as long as we have not the knowledge of the truth from Scripture we can so far have no faith, whatever may be our opinions. Liberalism pronounces its own condemnation when it seeks its own justification in the pretense that no man can assuredly know what the Bible teaches on controverted points, and in the inference from such an unwarranted premise, that in such cases of difference one doctrine has just as much claim and just as much right in the Church as another. By implication it admits that if we could know what God teaches, that alone could claim any right to be received

as the doctrine of the Church; but as we do not know what the Scriptures teach, we must allow every man to think and believe what is right in his own eyes.

Liberalism is thus seen to be the religion of doubt and despair. It rests finally upon the assumption that when professing believers are not agreed it is impossible to find the truth in the Scripture, and that as no man can know what the meaning of God's Word is, every man must form his own opinion and accord to every other man the equal right to do the same. It is a system claiming for darkness and error and doubt a full equality of right in the Church with light and truth and faith.

L.

THE BAPTISM OF JOHN.

Almost from the beginning of the Christian Church the question has been mooted what was the nature of the baptism of John the Baptist, whether it was the same in its essence and in its effects as Christian baptism, or not. *Cyprian*, bishop of Carthage, † 258 as martyr, looked upon it as being only an external washing. *Chrysostom*, bishop of Constantinople, † 407 in exile, says explicitly: "The baptism of John had no remission of sins, for that is the gift only of that baptism which Christ has instituted." *Ambrose*, bishop of Milan, † 397, contended that John baptized unto the remission of sins, in the name of Christ who was coming, not in his own name. *Augustine*, bishop of Hippo Regius in Northern Africa, the greatest and most orthodox of all "Church Fathers," † 430, did not occupy a firm position in regard to this question. Sometimes he speaks like Chrysostom, then again like Ambrose; but he maintained continually that there is a difference between the baptism of John and that of Christ. The Roman Catholic Church, in the Council of Trent, 1545-1563, anathematizes all who shall say that the baptism of John had the same efficacy as the baptism of Christ. *Martin Chemnitz*, in his *Examen Decretorum Concilii Tridentini*, wisely prefaces his examination of that decree of the Trent Council by saying: "In all controversies those things that are of necessary use in the exercises of repent-

ance, faith, and piety must be distinguished from other disputations, wherein a diversity of opinions or even a slight hallucination (delusion) does not bring about the loss of faith or salvation. So concerning the baptism of Christ, with which now the Church of the New Testament baptizes, many things of necessary import can be usefully said, e. g. what it is; what is its efficacy; how it is rightly dispensed and received; how it should be used by a baptized person during his whole life, and so forth. But the dispute about the baptism of John is not of equal necessity; for nobody now is, or has been, baptized with the baptism of John; but it is only a question about the ceremony of a time gone by long ago, and that of short duration. For after John had been cast into prison, his baptism was at an end. But that he was detained in prison for more than a whole year, is indicated not obscurely by the connection of Gospel History. Therefore the baptism of John did not prevail longer than a year and a half. Consequently those are not immediately to be annihilated by an anathema who, having compared the different passages of Scripture, advance an opinion somewhat other than some ancient teachers; namely, if this is done without any injury to the truth of the doctrine concerning repentance, faith and piety."

In the same spirit that is here manifested by "the second Martin" of our Lutheran Church we will compare and investigate the different passages of Holy Writ and thereby try to get a certain conviction concerning the baptism of John. We hope we may succeed in our endeavor to bring our readers to the same conviction.

The Holy Scriptures very often make mention of the baptism of John. They call him, first, John *the Baptist*, indicating thereby that it was his special office to baptize. This name is given him Matt. 3, 1 ("In those day came John the Baptist, preaching in the wilderness of Judea"); 11, 11. 12; 14, 2. 8; 16, 14; 17, 13; Mark 6, 14. 24. 25; 8, 28; Luke 7, 20. 28. 33; 9, 19. Then, in the second place, they speak of his *baptism*. So Matt. 3, 7 ("But when he saw many of the Pharisees and Sadducees come to his baptism, he said"); 21, 25; Mark 1, 4; 11, 30; Luke 3, 3; 7, 29; 20, 4; Acts 1, 22; 10, 37; 13, 24; 18, 25; 19, 3. 4. Thirdly, it is expressly said that John

baptized. This is the case Matt. 3, 5. 6 ("Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins"). 11. 16; Mark 1, 4. 5. 8. 9; Luke 3, 16. 21: 7. 29. 30; John 1, 26. 28. 31, 33; 3, 23; 10, 40; Acts 1, 5; 11. 16; 19, 4.

Furthermore, we see from the Scriptures that the baptism of John was not an invention of his own or of any other man, but that it was a divine ordinance, instituted by God Himself. Thus John himself says, John 1, 33: "And I knew Him not; but *He that sent me to baptize with water*, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He who baptizeth with the Holy Ghost." And this testimony of John himself concerning the divine origin of his baptism is confirmed by Christ, when He declares, Luke 7, 28-30: "I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Here Christ says, first, that John was one of the greatest, yea, *the* greatest of the prophets, because he saw Christ with the eyes of his body, and could point to him with his finger. Now, if he was at all a prophet, and baptizing was so much a part of his work and office that he because of it received the distinctive surname *the Baptist*, there is no evading the conclusion that he was right, when he said that *God* sent him to baptize. Again Christ says that those who suffered themselves to be baptized by John, by so doing justified God, that is, declared by this their baptism their belief and conviction that God was right in requiring them and all the people to be baptized by John; that this, at that very time, was the only way for them to become well-pleasing to God and to enter His kingdom. That, of course, presupposes the divine institution of John's baptism. Lastly, our Lord declares that the Pharisees and lawyers rejected the counsel of God against themselves *by not being baptized by John*. Then it must of a necessity have been the counsel or will of God that they should be baptized by John and thereby enter the

kingdom of God. Consequently it was the will and ordinance of God that John should baptize, or, in other words, his baptism was a divine institution.—The same conclusion we must reach when we consider Mark 11, 28-30 (compare Matt. 21, 23-27; Luke 20, 1-8). There we read: “They say unto Him, By what authority doest thou these things? and who gave thee this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me.” Christ here clearly assumes and presupposes that His own works, His teaching and His miracles, had the same origin and authority that the baptism of John had. And though the chief priests, the scribes, and the elders did not answer His question, we know how He Himself answered it and wanted it to be answered; namely, The baptism of John was *from heaven*, or was a divine institution, just as I do all my works by *divine* authority.—Finally, Luke 3, 2, 3 it is directly said that God sent and commanded John to baptize.

Regarding the *nature* and *character* of John's baptism we find stated in the Scriptures that it was a baptism *unto repentance* (εις μετάνοιαν). John Himself says, Matt. 3, 11: “I baptize you with water *unto repentance*.” It is also called a baptism *of repentance* (βάπτισμα μετάνοίας). So Paul preaches at Antioch, Acts 13, 24: “John had first preached before His coming the *baptism of repentance* to all the people of Israel.” In the same way he declared at Ephesus, Acts 19, 4: “John verily baptized with the *baptism of repentance*, saying unto the people that they should believe on Him which should come after him, that is, on Christ Jesus.”—Again it is called the *baptism of repentance for the remission of sins* (βάπτισμα μετάνοίας εις ἀφεσιν ἁμαρτιῶν). So Mark 1, 4: “John did baptize in the wilderness, and preach the baptism of repentance *for the remission of sins*.” And Luke 3, 3 we are told: “And John came into all the country about Jordan, preaching the baptism of repentance *for the remission of sins*.”

In order to understand the force and meaning of these passages, we must first see what *repentance* denotes. That it may be taken in a stricter sense, so as *not* to include faith, we

readily admit. Mark 1. 15: "The time is fulfilled, and the kingdom of God is at hand: *repent* ye and *believe* the Gospel." For if repentance *here* included faith, the latter would not be mentioned separately. But, as a rule, repentance is not taken in this stricter sense, but in the wider one in which it *does* include faith. That must be the case whenever and wherever repentance is declared to be *the* (only) prerequisite or condition of entering the kingdom of God. For "without faith it is impossible to please Him" and to enter the kingdom of heaven, Hebrews 11, 6. And "he that *believeth* and is baptized shall be saved; but he that *believeth* not shall be damned." Mark 16, 16. "*Believe* on the Lord Jesus Christ, and thou shalt be saved," Acts 17, 31. Now Christ, in meeting the charge of the Scribes and Pharisees that He did "eat and drink with publicans and sinners," answered: "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to *repentance*," Luke 6, 30-32. He calls Himself a physician here, who had come to heal all sinners of their spiritual malady. This, of course, is figurative language. In explaining it He says that He has come to call all sinners to *repentance*. By this He says that repentance is the means and the way by and in which sinners can be saved. He mentions nothing else. Therefore it must here include and denote everything that belongs to this means and way. Then it must of a necessity also include faith; nay, more, faith must be its *principal* part. Again Christ declares, Luke 14, 7: "Joy shall be in heaven over one sinner that *repenteth*, more than over ninety and nine just persons, which need no *repentance*." In the preceding verse He represents a sinner who repents by the figure of a lost sheep that has been found again and has been brought back to its fold by the rejoicing shepherd. But a lost sheep of Christ can only be brought back to Him by having faith wrought in its heart; and there is no joy in heaven over any man that has no faith in his heart, according to Heb. 11, 6. Consequently faith is also in this passage a necessary and primary part of repentance. The same holds good with regard to Luke 24, 46. 47: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that *repentance* and remission of sins should be preached in His name

among all nations." In the same way repentance is to be understood Acts 5, 31; 26, 20; Rom. 2, 4; Matt. 11, 20. 21; 12, 41; Mark 6, 12; Luke 10, 13; 11, 32; 13, 3. 5; 15, 10; 16, 30; Acts 2, 38; 17, 30; Apoc. 2, 5. 16. 21. 22; 3, 3. 19; 9, 20. 21; 16, 9. 11.

This repentance (*μετάνοια*), where only it is mentioned as the means and way of entering the kingdom of heaven and of becoming pleasing to God, includes faith as its principal and primary part. John's baptism, as we have seen, was a baptism unto or of *repentance*. That is, the *design* and *object* of his baptism as well as its *effect* and *requisite* was repentance, just as faith is the design and object, the effect and also the requisite of Christian baptism. So Matt. 3, 11 and Acts. 13, 24. And the object of this baptism of repentance was the "*remission of sins*," Mark 1, 4 and Luke 3, 3. Then certainly that repentance could not be without faith. For to say that remission of sins could be obtained without faith would be contradicting almost every page of the Bible. But then faith must also be the object and design, the effect and the requisite of John's baptism, just as it is of our Christian baptism. Therefore St. Paul says, Acts 19, 4: "John verily baptized with the baptism of repentance, saying unto the people *that they should believe* on Him which should come after him, that is, on Christ Jesus." So John required faith in Christ in those whom he baptized, just as we require faith in those adults whom we baptize. And this faith is always included in repentance wherever this is mentioned as *the* object and requisite of John's baptism, just as it is included Acts 2, 37. 38: "Now, when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, *Repent*, and be baptized every one of you in the name of Jesus Christ, *for the remission of sins*." Here, in regard to Christian baptism, the very same requirement is mentioned, viz. repentance, and the very same object and design, viz. the remission of sin. Both are the same in John's baptism and in Christian baptism.

So there is no essential difference between these two baptisms. That must be the conclusion we arrive at, as far as we now have considered the matter. But is not this opposed to

the express declaration of John himself, when he says: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire," Matt. 3. 11 (comp. Mark 1, 8; Luke 3, 16; John 1, 33)? If by this baptizing with the Holy Ghost and with fire our Christian baptism were meant, we would be compelled to concede that there is, after all, an essential difference between the baptism of John and that of Christ. But we see clearly, from Acts. 1, 4. 5, that that assumption is not correct. For there we read: "Being assembled together with them, He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Here Christ Himself explains those words of John as applying not to Christian baptism in general, but to the outpouring of the Holy Ghost on the day of Pentecost, when He was given to the apostles in the form of "cloven tongues like as of fire," Acts 2. 3. Moreover, the difference between the baptism of John and that of Christ is not at all that in the former the element in which baptism takes place is water, and in the latter the Holy Ghost and fire. The element is exactly the same in both. For the usual baptism of Christ and of His church is a "washing of *water* by the word," Eph. 5, 26, just as well as the baptism of John was. There is no difference at all as to that. But John, in the passages cited above, clearly speaks of a baptism of Christ in which the Holy Ghost and fire take the place of water, are substituted for water. By such a baptism, therefore, our common Christian baptism cannot be meant, because there is no such difference between it and the baptism of John; it can only apply to the pouring out of the Holy Ghost. Consequently Matt. 3, 11 does not prove that there is an essential difference between the baptism of John and Christian baptism.

So we may sum up with *Hollaz* in his *Examen*, p. 1082, and say: "The baptism of John and Christ is one and the same with regard to its *origin* and its *efficacy*. For a) the baptism of John was instituted by God in the same way as that of the apostles, John 1, 33; Luke 3, 2; b) John baptized with

the baptism of repentance and faith in Christ, as Paul inculcates on the disciples at Ephesus, Acts 19, 4; c) John baptized unto the remission of sins. But that cannot be obtained except by faith in the name of Jesus Christ, Acts 10, 43."

Thus there is no real, material difference between the baptism of John and that of Christ. But is there then no difference at all? Yes, but only an accidental and immaterial one. And that consists in this. John's baptism points to, and requires faith in, Christ *who was then in the very act of coming*, viz. as the Redeemer of mankind. Matt. 3, 1, 2 we read: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand" (literally: "has come near.") By kingdom of heaven he means the kingdom which "He that cometh after" him is about to organize. Pointing to it is pointing to Christ; and saying, The kingdom is at hand, is the same as saying, Christ is at hand. Therefore John says, John 1, 26, 27: "I baptize with water: but there *standeth one among you*, whom ye know not. He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose." And pointing to the kingdom of heaven as at hand, and to Christ as in the very act of coming, was preaching the Gospel too. John wanted those whom he baptized to believe in this Christ. So there is no difference at all in the faith that John required, and in the faith that Christ and the Christian Church require. The only difference is this that John requires faith in Christ as the one who *was coming*, whilst our Christian baptism requires faith in Him who *has come*. Therefore St. Paul says, Acts 19, 4: "John verily baptized with the baptism of repentance, saying to the people, that they should believe on Him *which should come after him*, that is, on Christ Jesus."

Before His suffering, death, and resurrection, that is, before the work of our redemption was finished, Christ Himself pointed to what *was to come*, and required faith in Himself who *was about* to redeem the world and found the Christian Church. Matt. 4, 17 we read: "From that time Jesus began to preach and to say: Repent, for the kingdom of heaven *is at hand*" (literally: has come near.") Compare Mark 1, 15: "The time is fulfilled, and the kingdom of God *is at hand*:"

repent ye, and believe the Gospel." But after His death and resurrection Christian baptism requires faith in Him who *has come* and has proved Himself to be the promised Redeemer and Savior of the human race. This we clearly see from Acts 2, 22-41. Here we are told that those were baptized on Pentecost "that gladly received his" (Peter's) "word," in which he had proved to them that Jesus of Nazareth was, and had by God Himself been made and declared, "both Lord and *Christ*." Again Acts 8, 5-12 we are told "Philip . . . preached *Christ* unto them," v. 5, and that "when they believed Philip preaching the things concerning the kingdom of God, and the *name of Jesus Christ*, they were baptized, both men and women."

So we may say with Chemnitz, Examen Conc. Trid. (Ed. Preuss, p. 267): "The same difference that exists between the word concerning Christ as promised to come, as in the act of coming, and as having come, also obtains between circumcision, the baptism of John, and the baptism of Christ. But the doctrine concerning Christ, although there is a certain difference with regard to the modes of its revelation, nevertheless, as to substance, was the same and had the same effect in the believers in all times, whether at the time of the Old Testament or at the time of John the Baptist, or after the appearance of Christ, although there may be pointed out a difference in degree. And the same relation that exists in regard to the word, also exists with respect to circumcision, the baptism of John, and that of the apostles. Nor must we make too nice distinctions here. For if we were to seek after subtleties, we could also make a difference between the baptism of the apostles which they administered before the passion and resurrection of Christ, and that which they administered afterwards. This opinion I hold to be the simplest. For it agrees with the declarations of the Scriptures and does not derogate from the baptism either of John or Christ; it is also in accord with the ancient Church."

But there still remains a difficulty in connection with the Baptism of John in its relation to the Baptism of Christ and His apostles. The question has been put centuries ago and is still mooted, whether those who were baptized by John had to be baptized again with the Baptism of Christ. The answer given to this question must differ according to the

view held concerning the baptism of John itself. And so it is in fact. Those who deny the essential or material identity of the baptism of John and of Christ, must and do answer the above question in the affirmative, whilst those of the opposite conviction as a rule do so in the negative. Acts 19, 1-6 would go far to decide the question, would at least answer it to some extent, if this passage were understood and explained in the same way by all Christian or even orthodox exegetes. There we read the following: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were you baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." Now, setting aside minor points as irrelevant for our purpose, we see that all hinges upon verse 5: "When they heard this, they were baptized in the name of the Lord Jesus." How are these words to be taken? As the words of St. Paul? Or as the words of St. Luke? If the former is the true understanding, there would be no doubt at all that in this case, at least, those who had received John's baptism were not re-baptized. That would go far to favor the presumption that this never took place. And, indeed, the whole structure of this sentence, taken in connection with verse 4, is in favor of such an interpretation. The particle $\mu\acute{\epsilon}\nu$, in the latter verse, generally points to $\delta\acute{\epsilon}$ in what follows, both corresponding to our English "on the one hand—on the other," or more frequently both combined having only the force of "and." But then, on the other hand, by a slight change of the thought, as originally in the mind, the $\delta\acute{\epsilon}$ is not so very infrequently omitted after the $\mu\acute{\epsilon}\nu$, (compare Acts 1, 1.) And we, for our person, can not deny that the whole context taken and considered to-

gether makes the impression upon us, that we have such a case here. It seems strange to us that St. Paul after having said what is given in v. 4, should yet add what is contained in v. 5. For then the latter verse would clearly be only a repetition of the former. Surely few will venture to say that John baptized "in the name of the Lord Jesus" in any other way than by "saying unto the people" whom he baptized, "that they should believe on Him which should come after him, that is, Christ Jesus." And such a really unnecessary repetition we are not wont to find in the writings or sayings of St. Paul. He rather hurries on to new thoughts and ideas, even at the risk of falling out of the original construction of the sentence. Furthermore, as Meyer in his Commentary correctly observes, the *ὅτι* in v. 5 cannot, logically, well be considered as being the correlative of *μήν* in v. 4. *Ἰωάννης μὲν* points to a *Ἰησοῦς ὅτι* ("John on the one hand—Jesus on the other hand"), and not at all to an expression like *ἀκούσαντες ὅτι* ("when on the other hand they had heard this"). We therefore, for our person, feel inclined to say with Luther, Melancthon, Phillipi, Meyer, and other older and modern exegetes, that these twelve disciples were baptized again either by St. Paul, or, what is more probable from the wording of our own text and also from 1 Cor. 1, 14-17, by one of his assistants. Chemnitz in his Examen does not decide. Gerhard, Calov, Glass, and many other older theologians take v. 5 as belonging to the words spoken by St. Paul.

But now a new difficulty arises. According to our conception of the nature and character of John's baptism we most naturally come to the conclusion that those who were baptized by John need not be baptized again with the baptism of Christ. And here we find twelve men who were baptized with the baptism of John and yet, as it would seem, were rebaptized. How do we reconcile these two things? We would say with *Philippi*: "From this passage we can just as little draw the conclusion that the baptism of John did not bring the Spirit of regeneration as that Christian baptism was *absolutely necessary* after the baptism of John had been received. Only this conclusion we may draw, that Christian baptism *could* be administered even after the baptism of John, and that it *had* to be administered, or at any

rate was *as a rule* administered, when the *miraculous gifts of the Spirit were to be received*; from which rule only the apostles were excepted."

That those who had been baptized with the baptism of John *could* be baptized again with Christian baptism, is clear from the difference between the two. John baptized telling the people that the kingdom of heaven *was at hand*, and that the Messiah *was coming* (Matt. 3, 2. 11); but it is not said that he told all those whom he baptized that *Jesus of Nazareth* was this Messiah. So his baptism clearly presupposed, embraced and required the confession that the so much longed for Messiah was at length coming, though it did not, at least not in all cases, presuppose, embrace and require the confession that *Jesus of Nazareth* was this Messiah. At first John himself did not know this, even when he was already baptizing. This is undeniably the import of John 1, 15-34 and Matt. 3, 1-17. And as long as he himself did not know that *Jesus of Nazareth* was the coming Messiah, he, of course, could not tell others. Christian baptism, however, presupposes, embraces and requires the confession that *Jesus of Nazareth*, and nobody else, is the Messiah *who has already come*. John's baptism, therefore, in itself, in its true character and nature, does not at all preclude rebaptization with Christian baptism. A repetition of our Christian baptism would be quite another thing. The only difference between John's baptism and that of Christ which would justify the application of the latter in such cases where the former had preceded, is *not* to be found between one Christian baptism and another. Therefore Christian baptism cannot be repeated.

Concerning the assumption of *Ambrose* and others, that that baptism which these twelve disciples had received was not the correct baptism of John because they did not know anything concerning the person of the Holy Ghost, and had, according to their statement, been baptized not *with* the baptism of John (τῆ Ἰωάννου βαπτίσματι), but "*unto* John's baptism (εἰς τὸ Ἰ. βάπτισμα), we would only say that they could not be called "disciples" (v. 1) and persons who "believed" (v. 2), if they had not known anything concerning the *person* of the Holy Ghost. They had hitherto been ignorant concerning the *miraculous gifts* of the Holy Ghost, which now through St.

Paul were bestowed upon them. And the "unto" (*εἰς*) in v. 3 is to be understood in the same way as 1 Cor. 10, 2 ("They were all baptized *unto* (*εἰς*) Moses in the cloud and in the sea"): it states to what they had been directed as the *intermediate* object of their faith and their confession. Those whom John baptized were to believe and to confess that John was the forerunner of Christ, and that his baptism was a divine institution intended to prepare the way for the coming Messiah and to lead to Him, just as the Israelites in the Old Testament were to believe and to confess that Moses was their divinely appointed leader and the mediator of the covenant between God and themselves. The *ultimate* object of faith and confession in both cases, of course, was the Messiah Himself. Him they were to believe in as their only Redeemer and Savior.

St.

CONSISTENCY OF CHRISTIAN DOCTRINE.

BY REV. P. EIRICH, HOBOKEN, N. J.

In 1867 (L. u. W. p. 108) Prof. Walther, in a disquisition on the *Schriftprincip*, laid down among others the following genuine, Biblical and recognized Lutheran rules or axioms in regard to Christian doctrine and its Scriptural evidence.

"As the Bible, in virtue of its perspicuity, speaks in clear, plain and unambiguous terms concerning all things needful for our salvation, and in consequence of its divine character can never contradict itself, but must in all respects be in full harmony with itself (*analogia scripturae*), we accept only that interpretation of a doubtful passage, which does not contradict other clear passages, but is justified by one that is clear." Again he remarks: "As the Bible is perspicuous, it must necessarily speak in non-figurative, clear and plain words, where it treats *ex professo* of mysteries of faith otherwise unknown to us and which are particularly the *sedes doctrinae*, or where new things are instituted."

"But a plain passage is one in which *no ambiguous* words occur; a doubtful passage is one, in which such occur," etc.

We think it will be conceded, that if the principles laid

down in the above quotation had been strenuously adhered to and rigorously applied, Missouri would never have plunged into the slough of Semi-Calvinism, in which it is now lying, and where it is trying to close its eyes against the actual facts in the case. But after its false doctrine of predestination had been once set forth in an evil hour, and it become necessary to make a show of upholding and defending it by Scriptural proof, these principles were entirely forgotten and abandoned, and new ones put in their place. It was no longer deemed necessary that every doctrine should be somewhere expressed in the Bible, in *clear* and *explicit* words. At least, it was not thought needful, that any such warrant should be found for the doctrine, that faith flows from election, and that in conversion God also removes wilful and pertinacious resistance to converting grace, upon which points the present controversy hinges. For if such proof had been forthcoming, if the clear and explicit words of inspiration in evidence of these tenets could have been furnished, there would have been no gain-saying by the opponents and no controversy. Neither would there have been any argument to show, that these words are inconsistent with other Christian doctrines. But where Missouri set about to originate and establish its proposition only by illegitimate and illogical inferences from certain Bible passages, and by Biblical statements containing ambiguous terms, we challenged their warrant for such a course and their manner of evidence. It is true, Missouri during all this time still declaimed against resting doctrine upon mere human inferences. Indeed, the more this procedure of developing doctrine by mere logical human deductions and conclusions was practiced by themselves, the louder and fuller was the denunciation of such a course. And even now, when the smoke of the battle is beginning to clear away, the same thing is reiterated *ad nauseam*. The attempt is still made to saddle their own sins upon the shoulders of others. Thus Prof. Stoeckhardt observed (L. u. W. 1882, p. 299): "We deny the right to reason to have anything to say on this question (of wilful resistance), and deny particularly the right to draw new doctrines from the Bible utterances by logical conclusions. We are bound to the Scriptures, and accept only such conclusions from words of the Bible as are confirmed by other express declaration of Scriptures."

But the Missouri tenets which are now called in question they obtained and seek to establish by the very procedure which is here condemned. In the very article, in which the above declarations occur, the attempt is made throughout by logical inference alone to establish the theory, that converting grace also removes wilful resistance. There is no passage adduced which says anything of the kind. It is only *inferred* from passages which teach the total depravity of man and conversion as the exclusive work of the Holy Ghost, and from the senseless allegation, that desistance from wilful repugnance is something good! It might just as well be inferred from the above Biblical premises, that grace alone removes wilful outward murder; for to abstain from it is something good! Let any one read all that Missouri has said on the question, and see whether its doctrine concerning this point rests upon anything but inferences and, indeed, inferences that are contrary to Biblical declarations. For if as Missouri acknowledges, wilful resistance is a hindrance to conversion in some men, and there are no explicit passages declaring that grace removes it in others, the only correct inference is, that wilful resistance is not thus removed. And thus Missouri exalts reason against the explicit declaration of the Bible, by limiting to special cases the declared general impediment to conversion. Missouri by deductions makes it particular. Against this we protest.

And in the same way by mere logical deductions and by ambiguous passages, Missouri establishes its other point in dispute, to wit, that faith flows from election. Indeed Missouri has never spent much labor in furnishing the Biblical proof for its new doctrine. Prof. Stoeckhardt's "Schriftbeweis" is nearly all that they have done in this line. And how does he go about to adduce the evidence? By an inference and by an appeal to a passage which, according to his own showing, is ambiguous. The inference is drawn from Eph. 1, 5. He observes: "That which we necessarily conclude from Eph. 1, 5. that because election is unto adoption, it must also be unto faith, we find expressed directly and in plain words in I Pet. 1, 1-2. For here it is said, that God hath chosen us *unto obedience.*" But he shows himself that obedience in the New Testament has two meanings, sometimes referring to

holiness of life, and sometimes to faith. L. u. W. 1881, p. 237. How can he then use this ambiguous phrase to originate and proof a doctrine of faith! It is a glaring violation of Dr. Walther's proposition given above. And this is Missouri's Bible warrant for its doctrine, that election is *unto faith!*

In the face of these undeniable facts, is it not the height of impudence when L. u. W. keeps on in its swagger about the Biblical character of its new tenets and about express Bible words as their warrant, and in its denunciation of the Rationalism of its opponents!! True, we have tried to show also, that the new doctrines, after we had refuted them from the Bible and proved from the same source what the true doctrine is, contradicted other doctrines of faith, according to the dictates of enlightened reason. But we did this because Missouri's doctrines were mere *inferences*, human inferences, and against these we had a right to protest in the name of enlightened reason and on the ground of their inconsistency with Bible doctrines. This is a proper use of reason in theology. We accept with Missouri *ex animo* the proposition: "That if two doctrines were taught in the Bible, which according to the verdict of enlightened reason were contradictory, it would still be our duty to accept them in child-like faith." But we deny that the Bible contains doctrines that to enlightened reason contradict one another. The above supposed case does not occur, as we will have occasion to show below. Indeed, it is impossible to the enlightened Christian mind to believe two doctrines that are evidently and plainly contradictory. For grace in God's children does not create a new mind in its substance, but only enlightens and renews it. And the logical faculties are not to be renounced, otherwise he could not understand even the grammatical and lexicographical import of the Bible. If it were to be assumed or allowed, that the Bible in any way contradicts itself, the harmonistic labors of the Church, in arranging the several statements of the four Gospels, would have been an absurd undertaking. We would have to submit to the plea of infidels, that the Bible cannot be divine, because it contains contradictions. We know of no Christian apologist who has accepted these infidel charges as well taken. And how wide would this theory open the floodgates for every species of fanaticism and

every hairbrained whim of wild ranters! for they have always pinned their dreams to some isolated expression of the Bible. It has always been a principle of evidence for the divine origin of the Bible, that all its statements, whether doctrinal, historical or geographical, throughout all the ages in which it came into existence, and by all the different men, by whom it was written, were in full accord. Does Missouri mean to surrender all this in the interest of its new doctrine? And what need would there be, upon its supposition, for the anology of faith? We protest!

But let us now apply ourselves to the enquiry whether and in what sense the Bible and Christian doctrines are contradictory.

1. Many statements of the Scriptures, especially those which reveal and declare those Christian doctrines that are wholly and only given by inspiration, contradict both the reason, and, still more, the passions, the inclinations and propensities of man in his depraved condition. Of this there can be no doubt. The intellect is indeed able to apprehend the mere grammatical and logical import of the Scriptures, but is utterly incapable of apprehending and appreciating the saving mysteries and heavenly truths which they contain. It is as with a man reading the notes of a piece of music, who has no appreciation of the melody and harmony which they express; or like a man reading a piece of real poetry, understanding the terms and the grammatical construction of the sentences, but, as he has no taste for poetry, failing to discover the beauty which the poem contains. To him it is prose in every sense except only the rhyme. So the natural man has no inward capacity whatever of apprehending or appreciating the Christian truths and doctrines of the Gospel. Paul says of the Gentiles that "Their foolish hearts were darkened" (Rom. 1, 21). "The things of God knoweth no man, but the Spirit of God" (1 Cor. 2, 11). "To be carnally minded is death" (Rom. 8, 6). "The wisdom of this world is foolishness with God" (1 Cor. 3, 19). "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor 2, 14). The Gospel "casts down imaginations and every high thing that exalteth

itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10, 4). The Gospel and the thoughts of the natural man are here declared to be in opposition; they are contrary to one another, and the latter must be brought to the obedience of Christ. Hence the same apostle warns us (Col. 2, 8), saying: "Beware lest any man spoil you through philosophy and vain deceit." If philosophy robs us of the Gospel, it must be in antagonism to it. But we need not dwell upon this part of our subject, as it is not now in dispute.

2. *Christian doctrines and Bible truths are apparently contrary to certain truths of philosophy, but not really so.*

Truth is universal, not particular, but the same things can only be predicated of objects of the same kind. When applied to other objects, they become false, or rather will not be applicable. But philosophy with many of its axioms and propositions applies only to objects of this world—deals only with what is finite. It is here that the seeming antagonism of Christian doctrines and the propositions of philosophy arise, namely, when these are applied to those. The measure is all right and true for the proper objects; but when it is attempted to measure heavenly truths by it, it is like measuring sound by the eye.

Thus the proposition *ex nihilo, nihil fit* is true in philosophy, but is utterly untrue when applied in theology. But the contradiction is only apparent, not real. For in the creation the world does not arise out of nothing simply, but is called forth out of nothing by omnipotent power. And this cause is abundantly adequate to the effect. Although we know no mundane power that can create or bring into being anything out of nothing, it is no contradiction to this fact, that omnipotent power, the Omnipotent, should be able to effect this. We have no definition of omnipotence excepting only the practical one of the Bible, *that nothing is impossible with God*. And omnipotent power and the conception of a *creatio ex nihilo* involve no contradiction.

The same applies to the doctrine of the Trinity. The philosophical proposition, that three cannot be one, is not applicable. Human reason can know nothing about the contradiction or non-contradiction of the two doctrines of the unity of essence

and trinity of persons in the adorable Godhead. True, we cannot fathom the mystery. But the mere fact that we cannot solve a problem is no evidence of itself, that its statements or several parts are contradictory. Hence the above doctrine is simply above reason, but not contrary to it. It would then only be contradictory, if it were said *that the three persons are one person, or that the one God is three Gods*. Hence, according to reason, no contradiction can be shown here. "The articles of faith," says Gerhard, "in and of themselves are not contrary to reason, but only above reason. But *per accidens* it happens, that they also become contrary to reason, when reason would apply its own maxims to them and will not follow the light of the Word concerning them, but impugns and denies them When any would-be philosopher makes his axioms and principles so general, that from them he would pass judgment upon the highest mysteries of faith and thus go beyond his bounds and sphere, then *per accidens* it happens, that what is theologically true, becomes philosophically false, respect being had not to the true use of philosophy, but to its shameful abuse." De Script. § 372.

And not otherwise is it with the personal union of the two natures in Christ, and the true humanity of His human nature. If we apply the common definition of human nature to the human nature in the adorable person of the Redeemer, and then draw logical inferences from the latter, we will involve ourselves in contradictions with the Word of God. But the fault will not lie in our logic, or in these *logical inferences*, but in the *premises*. We had applied the ordinary limitations of human nature to the human nature in the Godman, which is utterly unwarranted. In virtue or consequence of the personal union of the two natures in Christ a *communicatio idiomatum* took place, which removes the human nature in the person of Christ from the scope of that usual description of man. Our logic is not at fault, but our premises are wrong. Neither have we any means by which we can determine, as Calvinists supposed, what is consistent with human nature, and what is not, so that the addition of such properties would annihilate and destroy it. *All men are mortal* is a true description of man as he now is, and yet man was not mortal prior to the fall, and still was truly man. And man in glory will

certainly be endowed with powers which he does not now possess, without thereby ceasing to be human. Hence Luther, with might and main, maintained the true humanity of Christ's human nature and also its ubiquity in the Holy Supper. There is no contradiction between the two propositions. Such a contradiction arises only then, when we in an unwarranted manner transfer the common attributes of human nature to the human nature in the person of Christ. These doctrines are inconsistent with propositions of human philosophy, but not with one another.

The same applies to Luther's oft-quoted declaration *that if the principle were to obtain that the doctrines of the Bible must be harmonized, no article of faith would stand.* He writes: "He (Zwingli) knows very well, *quod allegare inconveniens, non est solvere argumento.* If it were enough to say, it does not harmonize (*es reimt sich nicht*), no article of faith, yea no law in the world would stand. But the proud, conceited fellow imagines, *that if he simply declares it does not harmonize*, because this and that would follow, then it must be so and needs no proof." (Erl. 30, 221). Then Luther goes on to show, that the reason why the fanatics find contradictions, is that their *premises* are wrong, their ideas of Christ's humanity in its personal union with the Logos are wrong, and hence they find contradictions where there are none. The true conception—Luther goes on to prove—of the humanity of Christ in the personal union of the Godman removes the contradiction of which his opponents babbled. He never concedes that there is any contradiction here, and he holds himself able to show *from the communication of attributes* that there is none, and does show it most conclusively. We would, therefore, say to the St. Louis Professor who has been largely operating with the above passage for an utterly unwarranted purpose, what Luther said to Carlstadt: "*Dear Peter! adjust the spectacles on your nose and blow it; perhaps your mind will become clearer.*"

Of the same nature is the passage so confidently appealed to by the contradictionists from the Formula of Concord. The passage reads: "For concerning that which has hitherto been treated and which has been revealed in Christ, God has concealed much of this mystery and left it unrevealed, and has reserved it alone for His wisdom and knowledge, which we

are not to scrutinize, nor follow our own thoughts, nor conclude, or pry into it, but hold to the revealed Word. This reminder is of the highest need."

"For our presumption is always more inclined to concern itself with this, than with that which God has revealed in His Word regarding it, because we cannot harmonize it, which also we are not called to do." (Muell. p. 388).

Now what are we not to harmonize? Not that which God has revealed, the one with the other, but that which God has revealed *with our own thoughts and scrutiny*. Because the divine revelations in this matter do not square *with our unauthorized ideas and notions*, as to what they should be, we should not on that account disbelieve or reject them. These two—*God's revelations and our own notions*—we are not able to harmonize, neither are we bidden to do it. God's revelation does not square with our propositions of philosophy. But God's revelations are never contradictory even in the judgment of enlightened reason, although sometimes beyond our reach. But contradictions of God's Word with the maxims of our philosophy, and contradictions with itself, are two altogether different things. And the above passage in no way intimates, that it is the way of salvation and predestination that we cannot reconcile, as Missouri holds, but, as the passage following shows, *our thoughts with God's foreknowledge*, as to who of the called would believe, who after falling away would again believe, and who would fall into obduracy, what the number of the saved would be, etc. This mystery—it is expressly said—God has reserved for His wisdom and has revealed nothing to us in His Word, neither are we to search it out, but God has restrained us from it. What a stretch of fancy does it not require to make this passage say what Missouri makes it say, that we are not to reconcile the way of salvation with predestination! Peter, adjust your spectacles!

Neither is what follows different. Some are hardened, given over to a reprobate mind, and others are again converted, although equally guilty. But where is it said, that predestination makes this difference? or makes the difference, that the Word is given to some and withheld from others? Or who claims, that the Gospel is given by way of merit? As all are sinners by nature, no one has any such claim.

Man's claim is only in Christ, who has procured it for him. And God's judgments only then follow unto obduracy and damnation, when His grace has been stubbornly and persistently rejected, and indeed upon all who have pursued this course. So much the Bible tells us. But as to who has committed this sin, we are not to pry into it. That we are saved is attributable to grace alone. But whilst we see the exhibition of divine justice upon those, from whom the Word has been taken away, we are certainly not to suppose, that God only had justice for them and no mercy; for that would be the rankest Calvinism. But in their *rejection* we only *discover* the *justice*, which has followed their wilful obduracy. Or would Missouri make us believe, that God did not love them, and showed them no mercy, although the Bible says that God loved the *world* and that He only turned his justice upon them? The Bible contains no such contradictions—that God loved all and only loved some—had mercy upon all, and had mercy only upon some. He has mercy upon all—only we cannot always *see it, discover and exhibit it.*

3. The Bible and all its contents are in full accord with the divine mind and reason. This proposition is self-evident, we might say, and is not denied by any who acknowledge the plenary inspiration of the Scriptures. There can be no contradiction or antagonism in the Being or essence of God. It is unity and simplicity in the highest sense of the term. There is also full harmony and accord in all the divine attributes, and equally in the divine will and revelation. Even the revelation in God's works and in nature are in full and exact keeping with that in His Word. In like manner all the statements of the Scriptures are in full consonance with one another in the mind of an Allwise God, and, we doubt not, also to all the saints in light. But we need not dwell upon this proposition, as it is not disputed now.

4. The Bible is not contradictory in any of its statements or doctrines *according to the dictates and verdict of enlightened reason.* It has already been shown under part 2, that many propositions or maxims of philosophy become contrary to Christian doctrine, when they are applied as their definitions, and are thus lifted out of their proper sphere. But the question is a different one, whether these doctrines

are contradictory to one another *according to their own definitions*. And this we most emphatically deny. When we cannot show their consistency, it is because the doctrines themselves are beyond our grasp and the statements respecting them do not come within the scope of our comprehension. But this does not involve a contradiction in the province of enlightened human reason, of which alone we speak under this head. If they involved such contradictions, the Gospel would remain foolishness even to the Christian, which the enlightening influence of the Holy Spirit in conversion removes. Indeed, it is impossible for the enlightened mind, constructed as it is, to believe *evident and plain contradictions*, and in conversion it would be necessary to create the mind anew in its substance in order to render it capable of believing palpable contradictions. And the Bible contains none. Such a real contradiction would be given, if contrary things were predicated of the same thing in the same respect; if for instance it were said, that there is one God and that there are three Gods; that there are three persons in God and that that there is only one person; that Christ, as God, knows all things, and does not know all things, etc. Only such and similar statements would be real contradictions and such do not occur within the lids of the whole Bible, neither could the Christian believe them.

That the Bible contains no real contradictions according to the judgment of enlightened human reason has always been assumed and maintained by the Church. Its apologists, from the beginning down to the present day, have always repudiated the assaults of infidels, when they charged the Bible with inconsistencies. The whole science too of Christian Harmonistics was based upon this conviction. And all exegetes and commentators have labored to harmonise apparent discrepancies.

But the Bible itself lays claim to this consistency before the forum of enlightened reason. Thus Paul charges the Galatians to beware of false teachers, saying, that if even an angel from heaven preached any other Gospel than that which he had preached, he should be accursed. (Gal. 1, 8.) Any Gospel and any Gospel doctrine by whomsoever preached, if it conflicted with the Gospel which they had heard of him, they were to reject and count accursed. The apostle here

evidently implies that the Galatians were able to judge as to what was another gospel and as to what was inconsistent with what he had preached, and that on this ground they were to reject it. Any and every doctrine that is contrary to the apostles' teachings is to be rejected.

And Luther was so fully convinced of this matter, that upon this very ground of inconsistency with the Gospel of St. Paul, he rejected the epistle of St. James. In his estimation it contained the doctrine of justification by works, and from that circumstance he was convinced that it could not be of divine inspiration. And he could not be differently persuaded by Melancthon's attempt to reconcile the two. He writes: "Many have labored, exerted themselves and sweated to harmonize the Epistle of St. James with Paul. Phil. Melancthon in the Apology also has tried his hand at it. But he is not in earnest, for it is a flat contradiction, that faith justifies and that faith does not justify. To him who can reconcile the two, I will give my hat, and will allow myself to be called a dunce." (Erl. Vol. 62. p. 227.) It was sufficient in Luther's mind that this epistle was in conflict with Paul's doctrine of justification by faith alone, to require its rejection. And the attempts which the Apology makes to harmonize the passages, by which the Papists tried to prove that justification is also by works, with the doctrine of justification by faith alone, shows that it acknowledges no contradiction, otherwise this effect would not only have been superfluous, but would have acknowledged a wrong principle of interpretation. For according to the Missouri idea both would be true, that justification is by faith, and also that it is by works, although as Luther says, they involve a flat contradiction. But our Confessors felt sure that the one excluded the other, and the only course left was either to apply the analogy of faith and reconcile the two, or to reject the Epistle of St. James, as Luther did.

And Missouri formerly argued in exactly the same way. They adduced, as proof, against the theory of a bodily resurrection in a supposed millennium, that it conflicted with the doctrine of the resurrection at the last day. They say in their Synodical Proceedings, as quoted in L. u. W. 1860, p. 43: "We reject and condemn every species of Chiliasm . . . we regard

every interpretation of the following and similar passages, Rev. 20, Ps. 67, Dan. 2 and 7, if it contains such a doctrine, as false and as a perversion of the Bible, as this doctrine is contrary to the analogy of faith; namely *to the article of the nature of the kingdom of Christ on earth, of the general resurrection of the dead, and the return of Christ to judgment.*" The doctrine of a bodily resurrection before the last day was contrary to several articles of faith, and therefore had to be rejected. There was no plea made that both might be true, and must be accepted, but it was seen that both could not stand side by side.

In the same sense Luther says: "It is enough that our interpretation is *not contrary to the Bible and to faith*, as our fanatics assert." (Vol. 30, p. 199.) "The literal language is chief. It overrules all subtle, finespun, sophistical mountains. We must not depart from it, *unless a clear article of faith compels us*; otherwise not a letter of the Bible would remain safe against spiritual whims." Vol. 29, 258. "If we were allowed to tare asunder and separate, what kind of a Bible would we make of it? Especially if we did it at those places which are of special importance, and where articles of faith are established—other passages would be of less importance." "Hence this is our principle: when the Bible establishes anything to be believed (an article of faith) we are not to depart from the literal words and from the order in which they stand, *unless an express article of faith compels us to interpret and construe the words differently . . . But because no article compels us to assume that this part is to be expunged and cut out, or that the bread is not the body of Christ*, we are simply to take the words as they read, and not change them in any way, and acknowledge that the bread is Christ's body." Let it be noted too, that the presence of Christ's body in the bread *is itself an article of faith*, and yet Luther says, we are to stick to it *because it is not in conflict with any other article of faith*. And this is not a stray, isolated saying of Luther, but an argument which he uses times without number in his great sacramental war with the fanatics.

And what did Luther therefore do, when his opponents tried to prove, that his doctrine of the bodily presence of Christ in the sacrament of the altar was in conflict with the

doctrine of Christ's session at the right hand of God and the reality and integrity of His human nature? Did he concede the point, or did he say simply, both are taught in the Scriptures, and must be believed, though they are in conflict? Luther was too clear headed and too honest a theologian to make use of any such *petitio principii*. For that was the question, whether they were so taught, and he was convinced that every interpretation is false which arrives at such conclusions. If an article of faith requires it, he concedes that the literal meaning must be abandoned. Hence in a really grand and magnificent way he shows that the two, the bodily presence of Christ in the sacrament and the integrity of the human nature of Christ and its session on the right hand of God, are not contradictory, but in full accord. In his argument he concedes, that the inferences of his opponents would be right, if their premises were right. But they were wrong. They ignored the personal union of the two natures in Christ, and the *communicatio idiomatum*. He concedes again and again, that the objections of his opponents to his doctrine of the bodily presence would be fatal, if they could prove the alleged inconsistency. But Luther *proves* the contrary, *proves* the consistency. To furnish the quotations would be to transcribe half of his polemical writings on this subject. He says: "Yet for the purpose of confirming our own people, I will proceed to show, that the arguments of the fanatics amount to nothing, and prove in addition that it is not *contrary to the Scriptures nor to any article of faith*, that Christ is present at the same time in heaven and in the sacrament." Vol. 30, 57.

In like manner Chemnitz writes: "First, that true rule is to be known, when the literal sense either impinges upon any article of faith or other clear passages, the literal sense must be given up and we must recur to phrases and figures, as the prophecies must be treated according to the analogy of faith" (Pars I, p. 366). But why this, if contradictions may exist in the Bible, according to the judgment of enlightened reason?

But what we are to understand by the analogy of faith Gerhard states in this way: "All Scripture interpretation must be made according to the analogy of faith. This rule is given Rom. 12, 6, whose sense is, that the interpretation of

the Scripture should be conducted in this way, that it agrees with the connected truths, which are given in the Bible in any place of the heavenly doctrine. For if the whole Scripture is the immediate expression and inspiration of the Holy Ghost, nothing can occur in it contrary, repugnant and inconsistent. The articles of faith which the apostle means in the above passage are those, whose knowledge is *necessary to all*, having been given with clear and perspicuous words in the Bible, and whose sum is briefly stated in the *Apostolic Symbol*, which the fathers frequently call the rule of faith. Against this rule of faith nothing is to be brought forward in the interpretation of Scriptures.' Vol. II., § 424.

Now if we apply the result of our discussion to the new doctrines of Missouri on election and conversion, they cannot stand for a moment. Aside from the fatal and fundamental objections, that they are nowhere expressly taught in the Scriptures, that it is nowhere said, then, that faith flows from personal election, and that in conversion the Holy Ghost also removes wilful resistance, the new doctrines impinge on other articles of faith and contradict them.

1. It is a flat contradiction, that God has two methods of saving men—one by election on the common way of salvation, and the other without election upon the same way,—whereas the Bible knows of but one.

2. It is a flat contradiction, that personal election is absolutely necessary unto salvation, and that the non-elect could also be saved.

3. The Missouri doctrine of election contradicts the all-sufficient merits of Christ, and the full redemption of all men, when they teach that Christ procured the *grace* of election only for the elect, and not for the non-elect.

4. The Missouri doctrine of election contradicts the doctrine of the equal depravity of all men and the equal justice of God, when they teach that God singled out a few for salvation in election, and passed the others by, without any regard to their belief or unbelief.

5. The Missouri doctrine of conversion contradicts the express language of the Bible and the doctrine, that wilful resistance is a hindrance to conversion, when they teach, that with *some* it is *no* hindrance.

6. The Missouri doctrine of conversion contradicts the objective power and influence of the Gospel, when they teach, that it removes wilful resistance in some, but not in others.

7. The Missouri doctrine of conversion contradicts the guilt and sin of men for their non-conversion, when they teach, that the cause simply is, that God does not remove wilful resistance.

8. The Missouri doctrine of conversion contradicts the doctrine of the nature of the Gospel, that it gives and works what it demands, when they teach, that when it calls men, it does not enable all to come.

9. The Missouri doctrines of election and conversion contradict the order of salvation for all men, and, therefore, also the actual redemption of all, when they teach, that the actual salvation upon this way is only possible to the elect.

10. The Missouri doctrine of conversion contradicts the plain declarations of the Bible that men *would* not come to Christ when the Gospel call enabled them, by teaching that they *could* not come; in short, it makes the whole redemption of Christ and the order of salvation of no effect to these by representing them as such, that they from their nature *could not reach* those who are lost.

THE ARTICLES OF FAITH.

The Proœmium to Kromayer's Theologia Positivo-Polemica.

TRANSLATED BY G. H. S.

We have no reason to doubt that those who designated the dogmas of faith by the name of "articles," had at the same time also reference to their inner connection. For as in the bodies of animated beings members are joined to members by their joints, so are also the dogmas of faith in a theological system. For this reason the sainted Luther called faith one connected whole and said that the articles of faith hang together like links in a chain; so that in case a single one is broken, the whole connection must necessarily be dissolved forthwith. (Cf. Conf. Min. Vol. 8, Iena Ed.) That we

may be more fully informed on these matters it must be remembered, that every dogma, the knowledge of which is requisite for the existence of faith, either enters into the very definition of faith, or is presupposed by it, or follows it. Before we enter into the explanation of terms, we preface the following:

1. That those articles that must necessarily be known unto salvation, belong to all times, i. e. that they are to be found in both the Old and New Testament, as the apostle says, Eph. 4, 5: One God, one faith (namely, which is believed, not by which we believe—the objective faith or doctrines to be believed, not the subjective faith which apprehends the merits of Christ, and is different in different subjects [persons]), one baptism, one Lord and Father of all. And Acts 13, 32: We declare unto you the promise given unto the fathers and fulfilled to the children. The two words *ἐπαγγελία* (promise) and *εὐαγγέλιον* indeed differ, if they are taken in their strictest sense, as the former is the announcement of Christ yet to appear, the latter the announcement of Him as having appeared. Of both then the object is Christ, the end and centre of the Scriptures, toward which in sacred matters all things tend, and that is to be apprehended by faith. Thus the Apostolic Synod decided, Acts 15, 11: Through the grace of our Lord Jesus Christ we believe that we shall be saved; as also they, namely the fathers of the Old Testament, were not able to bear the intolerable yoke of the Old Testament. For this reason, when it is said that faith is one, and that articles necessary unto salvation belong to all times, this must be understood in this way, that they prevailed both before and after the appearance of Christ; however not in the state of integrity, for if man had continued in this, he would have been justified and saved not by faith in the merits of Christ, but by obedience to the divine mandates. If this is true, it follows that whatever doctrine was at that time unknown to even one, was not absolutely necessary to salvation. Here, however, a distinction must be made between simple necessity and the necessity of expediency, as also between ignorance (to make use of the philosophical terms of later analysts) *κατ' ἀπόφασιν*, i. e.

of pure negation, or simple and *κατὰ διάθεσιν*, i. e. antithetical negation, namely when a person substitutes another idea. Not the latter, but the former kind of ignorance is meant in this connection. For it is one thing simply not to know, another to deny, to impugn, to contradict. What can simply not be known, can not, on account of the oneness and connection of faith, be denied or impugned.

2. It must be noted in the outset that the divinely inspired Word, as the organic cause of faith, so far as it is embodied in writing, is not to be regarded as common to all believers in the same way as the Word regarded materially. For not only some centuries, but tens of centuries had passed away before the Word of God divinely revealed was consigned to writing, and yet by this word proclaimed by the living voice faith was awakened in the souls of men. At the present time a distinction must be made between those who are converted at the point of death, or those to whom at its outer threshold this word is preached, and those who have time for reflection. Though the former may not concern themselves about the organic cause, yet in case of the latter, who live after their conversion and have time for reflection, it is not probable that any one will put any faith in this preaching unless he is first certain of its divine character. What thus is to be presupposed in the progress of conversion, is not in the same way, as stated above, required in its beginning. Since he who converts and he who is to be converted must agree in a certain common principle which both accept (for, as the philosophers say, there should be no disputing nor even an exchange of words with those who deny the principles), at least by an implied knowledge the divine character of the word must be presupposed until the Holy Spirit successively seals the certainty of faith in the heart of the converted one, and assures him of the divine character and efficacy of the mentioned principle. But although the fathers of the Old Testament through the space of so many centuries had not the Word in writing, yet the difference between them and us lies not in the doctrines which generate faith, but in their "seat" and the manner of their becoming known. The doctrines out of which faith was conceived and generated were the same, but not depos-

ited in the same "seats;" and what was obscurely placed before the fathers of the Old Testament is placed more clearly before us in the New Testament. The sacraments, as effective (practical) mediums, are not believed as the matter of faith, but are used for the purpose of generating and preserving faith. In the Old Testament circumcision was divinely instituted for the purpose of generating faith, baptism in the New Testament; for the purpose of preserving it, the paschal lamb was instituted in the Old Testament, the Lord's Supper in the New Testament. But in order that they be employed for the purpose for which they are destined, not the sacraments themselves, but something concerning the sacraments must be believed by the fathers and by us in common, namely that they were instituted as mediums of generating and preserving faith. For the sacraments of the two Testaments agree as to the efficient and final cause, but differ in matter and specific form. Further it must be remembered beforehand, that although some doctrines are not required for the purpose of acquiring faith in Christ, nevertheless they are required on account of their close connection with faith in Christ, so that they cannot remain unknown without the loss of salvation. Such are the mystery concerning the Trinity of the persons in the most holy Godhead, the article concerning the incarnation of Christ, the resurrection of the dead. Albeit the influence of such mysteries on our trust may not be apparent to us; yet on account of their connection with a particular manifest cause of faith, they must be believed. Concerning the mystery of the Trinity, the Scriptures say: He who has not the Son, has not the Father, John 8. 9; John 2, 23. He who has not the Spirit of Christ, is none of His, Rom. 8. 9. Concerning the incarnation, John says, in his first Epistle, 4. 3: Every spirit that does not confess that Jesus Christ has come into the flesh, is not of God. Concerning the resurrection of the dead, Matt. 22, 32, that it is impossible to believe that God exists unless those also are believed to exist whose God He is, namely Abraham, Isaac and Jacob, etc., who were already for a long time removed from earth. Then it must also be remembered beforehand that the doctrines which neither enter into the definition of faith nor immediately underlie it can *remain unknown*,

but that nothing of those that in any way contribute to the production of faith can be *denied*. Whatever doctrines enter the definition or the conception of faith, and whatever ones immediately underlie it should be distinctly known and most firmly believed. In those which are mediately presupposed, an implied knowledge also suffices, if they can not wholly remain unknown *κατ' ἀπόφασιν*, i. e. by the ignorance of pure negation. Yet here there is a difference in the case of those who begin and of those who are advanced. The former need milk, the latter appreciate solid food. In the case of teachers, there is certainly required a clearer and brighter knowledge of the articles of faith; but in the case of hearers and common people, especially the more simple minded, a less complete and thorough knowledge can suffice; which degrees in the knowledge of faith do, however, not change its essence. For different talents have been entrusted to us, Matt. 25, 15. In the meantime we should aspire unto perfection Heb. 6, 1, until we all develope into the perfect man, Eph. 4, 13. In order that we may illustrate this truth, how many of the Neophytes and those Christians in need of milk know anything concerning the eternal generation of the Son from the Father, concerning the proceeding of the Holy Spirit from the Father and the Son? And though concerning certain things he be not entirely ignorant, as the creation of this universe out of nothing, he yet does not know anything concerning these and similar objects by a developed, but only by an implied knowledge. Finally there must be remembered concerning the evidence of deductions, for example, if the other part denies that in case these or those premises are established, this or that will follow, that a distinction must be made between the seducers and the seduced, between the headstrong and the docile, between the false teachers and the falsely taught. Those who have been led astray and are docile must be borne with and instructed; that the headstrong and the calumniators of divine truth fall away from divine grace, there is no doubt. For the Lord threatens a severer judgment on the false teachers than upon the falsely taught merely, especially the simple minded and docile, Matt. 5, 19: Whosoever shall break one of these least commandments and shall teach men so, he shall be called the

least in the kingdom of heaven. Then appeal must be made to the conscience of each one as to whether it is tranquil in the negation of this conclusion, or otherwise. If it is not tranquil, but fluctuates about this negation of the conclusion, so that, as a consequence, the confidence in Christ vacillates, such a person because of his doubt is far from faith and consequently deprives himself of salvation. But here is a distinction between those not exposed to temptations and those struggling with doubts. The former generally last only for a time, and, concerning them the words of the Savior must be received, Luke 8, 13: Those upon the rock are they who, when they have heard, receive the word with joy; but they have no roots. They believe for a time, and in the time of temptation fall away. These remarks having been prefaced, we proceed to the doctrines which either intrinsically constitute faith, or are presupposed by it, or follow it. Those doctrines intrinsically constitute faith that enter into its definition.

But the definition of saving faith is that it is a confidence by which one believes that God for the sake of the merits of His Son is willing to have mercy upon him, a sinner, so that he be not condemned but attain eternal salvation. It is plain that that which does not enter into this definition, either is presupposed by it or follows it. Those doctrines, however, that enter into the definition, idea and conception of faith are very few; and in these are contained the nucleus and marrow of those things necessary to be believed unto salvation. The first element is that it ought to be a confidence; the second, that God is willing to have mercy on a sinner; the third, that He will do this for Christ's sake; the fourth, that He will have mercy upon this individual sinner; the fifth, that He wills this in order that such a man be saved eternally. Confidence, as its first element, presupposes knowledge and assent, and applies to itself what has been said concerning the many, even as Paul applies the grace and merit of Christ to Himself individually, 1 Tim. 1, 16: that in me Jesus Christ might show forth all long-suffering. And Gal. 2, 20: The Son of God loved me and gave Himself for me. The second element is the mercy and benign will of God by which He wishes to make it possible to restore to mankind the salvation lost. Here let

it be noted that God enters into the definition and conception of faith not merely as a being, but in reference to His nature. For that He is, is presupposed immediately; also that the gracious will of God is as such included in this conception of faith; and that in so far as it is universal, it is the immediate prerequisite of confidence. For unless it be universal it could not in any way be applied individually. The third element is the merit of Christ, considered as well in regard to His active as to His passive obedience. For in so far as it is universal, secured for all men, it immediately underlies the conception of faith. Here at the same time let it be noted, that the complex person of Christ, viz. that He is God-Man, enters into the definition and conception of faith. For unless He were God, He would not have been able to accomplish a perfect satisfaction to the infinite divine justice violated by our sins: unless He is a man, those things which He did and suffered would not have any reference to us, being aliens to Him. But of what kind the union is, the conception, the nativity, the different states, etc; these points do not enter the definition itself of faith. The fourth element is the application to the very believing individual himself. Unless this would be done, the believer would not be able to stand against the storms of temptations. But although the universality of the merits of Christ is immediately presupposed in confidence, and does not belong to the conception itself, yet no subsumption and, consequently, individual application can be made, unless under the universal major proposition. For thus the logicians teach: From universals their particulars rightly follow. Also: From mere particulars nothing follows. The fifth element is eternal salvation, which sustains the relation of the end for the sake of which all these things are undertaken. For unless after this life there remained another in which the good fare well and the evil fare ill, men would in vain be solicitous concerning these means of attaining the end. For this reason it is easily apparent from what has been said, how dangerously the Papists, Calvinists, Socinians, Anabaptists and those following the empty teachings of Piscator err. In reference to the Papists, besides their denying and assailing the trusting application, they also attribute justification and salvation to the merits of our works. But as much

as is ascribed to the merit of our own works, so much is detracted from the grace of God and the merit of Christ. In case of the Calvinists, since they deny the universality of the grace of God and of the merit of Christ, no subsumption (individual application) can be made. For although they attempt to comfort the dying with declarations concerning justification through faith in the merits of Christ, that with us are most effective, yet no individual application can be made according to their system. For if only a single human being through the absolute decree of God were excluded from the grace of God and the merits of Christ, anyone might inquire with the disciples of the Lord: Lord, is it I? As the Socinians deny not only the deity of Christ but also His satisfaction entirely, who must not say that their salvation is to be despaired of? Nor has it accordingly been ill said by some one, that neither the Papists, nor the Calvinists, nor the Socinians are able to be certain of their salvation. Thus also the error of Piscator and his followers, that the active obedience of Christ does not enter into our justification, is found to be detrimental to our salvation. Among those doctrines which are presupposed in saving faith is the divine character of the Scriptures, that the very word contained in the letters has proceeded from God. For if he who is to believe should ask whose word this is, and should be informed that it is the Word of God Himself, he will without difficulty assent. But to doubt concerning the truth of Scripture does directly extinguish faith.

Another presupposition is that God takes care of human affairs, and out of His divine attributes are presupposed God's power (that He can fulfil His promises), His knowledge (that He cares for us); His truth or rather truthfulness (that His promises are infallible); His eternity, in so far as it is taken for immutability; but in so far as it denies a beginning to the divine essence, it may be unknown, but not denied; in reference to its duration it belongs to what necessarily follows, (faith); His sanctity, (that we should think reverently concerning this supreme divinity, and differently than the Gentiles did concerning their divinities, whom they describe as parricides, robbers and adulterers); His justice (that He punishes sin, and does not pardon except on a most perfect ransom); His will, in as far as it is revealed in the Word con-

cerning the salvation of man. But especially against particularity must the doctrine concerning the universality of the will to save all men be presupposed, since if this is taken away all confidence falls. The other divine attributes, as spirituality, infinity, immensity, omnipresence, etc., can remain unknown, without the saving confidence in Christ being destroyed, but they may not be denied. The mystery of the Trinity of persons in one divine essence, lest there be a wandering from the object of saving faith, must be presupposed. Namely, the Scriptures command that all the three persons, Father, Son and Holy Spirit, should be the objects of faith with the same effect of confidence and piety, that if any one denies one of these persons, he must be regarded as having departed from the object of saving faith. He who does not have, i. e. confess, acknowledge as He is, the Son, has not the Father, 1 John 2, 23. He who has not the Holy Spirit, has not the Son, Rom. 8, 9. Therefore, he who has not the Holy Spirit, has not the Father. Of how great importance, further, a knowledge of God is, is apparent from the expression of the Savior, John 17, 3: This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent. I add that the unity of will presupposes the unity of essence. A plurality of person is known even from the very definition of faith, since namely mention is made of a merciful God, and of a Christ on account of whom God is merciful, who however is Himself also God. And since the article concerning the most Holy Trinity is of a fundamental character, and therefore of all times, it is manifest that it was known also to the fathers of the Old Testament. The procession of the Holy Spirit from the Father and the Son can remain unknown, but must not be denied. Whether it really is detrimental to the faith of the members of the Greek Church that they deny the possession of the Holy Spirit from the Son, seems to be answerable by a distinction between a probable and infallible assertion. Since they say they cannot perceive the conclusiveness of the deductions (for the expression: The Holy Spirit proceeds from the Son, is not found in so many words in the Sacred Scriptures) we appeal to their consciences and commit them to the judgment of God.

A third presupposition is the personal union of the two

natures in Christ. That the Messiah is not *φιλάνθρωπος*, i. e., a mere man, but *θεανθρωπος*, i. e., God and man at the same time, enters into the definition of faith; but that the two natures are personally united belongs to the presuppositions. Unless one Mediator is accepted (as is done in the definition of faith), the unity of the object and the certitude of faith is taken away. The ability to save presupposes sinlessness, and this again purity of conception (which, as it underlies only mediately, is without doubt unknown to many). The merits of Christ enter into the conception of faith, in which merits universality, namely that they have been acquired for all, is immediately included. The Calvinists, indeed, in order to cast a mist before the eyes of the simple-minded, say that the merits of Christ are universal by reason of sufficiency, but not of efficiency. But they do not understand actual, but potential or hypothetical sufficiency, namely, that these merits could indeed have sufficed for all men, if God had so willed, but that it had never been the will of God that they should be acquired for all, but only for a very small number, those elected by an absolute decree to eternal life. The creation of this world, if denied outside of the Scriptures, does not appear to be able to hinder faith; but if it is denied to this end that it may steal away from God the praise of omnipotence and providence, it indeed stands in the way of getting faith. But it is not probable that there should be any person who could not from the view of this world think of a governing supreme deity. Concerning the origin of man the intellect must be informed, that it may know that God has the most absolute right over him, as a potter over his clay. For unless this is presupposed at least in an indistinct manner, no one will fear God or flee to His mercy. That man is a sinner and in need of divine grace must be presupposed, and thus he can know by comparing his perverse nature (which is nothing but the decalogue inverted) as also his abnormal actions with the holiness of God. But only a very few ponder whence man derived this disorder and lawlessness, whether the first man fell and after the fall, being corrupted, by natural propagation transmitted this evil to us, or whether, on the other hand, this deformity is according to the will of God a part of our natures. Hence it follows that a knowledge of the state of

integrity and of the fall is not necessarily presupposed. Nor is on that account repentance checked; but this is sufficient for each one to know, that he has departed from the divinely prescribed law, and become subject to punishment. But if any one by reasoning comes to the first man, the fountain and root of the human race, it must necessarily be presupposed that he was created righteous and holy. The idea of original sin is, indeed, for the conception of faith in Christ, not necessary by simple necessity, yet however by the necessity of expediency, in order to guard against the opposite view, which is the opinion of our inborn holiness and power to fulfil the divine law; and if any one is deceived by this he will never attain knowledge of sin, and, consequently, eternal life. The errors of Pelagians in reference to the liberty of the will may simply remain unknown. But the opinion concerning the freedom of the will in spiritual things is, according to the opinion of Christ Himself, exceedingly injurious to a saving faith. To know that there is a conversion to salvation is necessary, but that the mode of the act, or the order or virtue of the operation, or the efficacy of the means, should beforehand be known to the person to be converted is not necessary. Here, however, must be distinguished between an ignorance *κατ' ἄρσιν*, or negation pure, and *κατὰ διάθεσιν*, or antithetical negation, lest another medium be substituted.

Repentance and the sacraments are of the number of the "practical points" (*τὰ πρακτικά*), and hence do not belong here. Yet we will add a little concerning these, namely, that the doctrine concerning repentance and the sacraments is not a dogma that enters into faith itself; but as repentance is a medium for attaining salvation, it is of the greatest necessity. The doctrine, therefore, of repentance must be presupposed in the mind of him about to believe. The same must be held in reference to the sacraments, which are the divinely instituted means for conferring, increasing, and sealing faith, and therefore of necessary use. The necessity of baptism is clear from John 3, 5: Except a man be born of water and the Spirit, he cannot see the kingdom of God. But the use of the Lord's Supper (as it is the sacrament not of initiation, but of confirmation) is not so absolutely necessary, and, unless it is despised, the intermission of the use

can not result in the loss of salvation. In reference to the knowledge concerning the efficacy of baptism, there must be a distinction made between an adult and an infant. An adult will not be liable to permit himself to be moistened by the washing of baptism unless he is first convinced of the use and efficacy of this sacrament; infants feel the efficacy of baptism rather than that they may be presupposed to have a knowledge concerning the efficacy of baptism. And thus for the adult this knowledge is necessary by the so-called necessity of expediency, namely to this purpose, that he more willingly makes use of this means and medium of regeneration; it does not immediately but mediately underlie those things that constitute the essence of faith. For which reason the doctrine concerning the institution and use of the sacraments can remain unknown without loss of salvation, but dare not be denied. The reason of this statement is that those dogmas immediately presupposed must necessarily be known and believed at all ages and times by all men, so that no one can be saved without a knowledge of these. But examples of such as were saved without having a knowledge of the doctrine concerning the institution and use of the sacraments are not wanting, as in the case of the thief converted on the cross, Luke 23, 42. But if this doctrine is denied, then its effect as an ordained means is taken away. But as in this discussion of the articles of faith a distinction must not rarely be made between one yet to believe and one already believing, between him yet to be converted and him already converted, between him who is converted at the very point of death and who is placed at the very threshold of conversion and him who after his conversion continues to live and has time to reflect more deeply, so also at this place must this distinction not be regarded as a matter of indifference. However much the doctrine concerning the sacrament must not necessarily be presupposed in him who is yet to believe, yet it is necessary in him who does believe and is making progress in faith, to the end that through baptism the faith may be sealed to the adults and through the use of the Lord's Supper it may be confirmed. The immortality of the soul, the resurrection of the dead, the last judgment, eternal salvation and damnation, must be presupposed in him about

to believe, at least as an undeveloped knowledge. A knowledge of eternal life, as the consideration of a better state, belongs to the presuppositions of faith; as also the desire of this belongs to the conception of faith. Concerning which thing the explanation of the definition of faith may be compared which we adduced above. And thus a developed knowledge, an undeveloped knowledge, simple ignorance, ignorance through a wicked disposition, negation, oppugnation, follow each other. Thus those things which enter into the definition of faith and are immediately presupposed in it, must be regarded in such a manner that a developed knowledge of them is necessary to salvation. But which doctrines are mediately presupposed, of these either merely an undeveloped knowledge is required, or even, especially if they are far removed from those that intrinsically constitute faith, a simple lack of knowledge will suffice. Those, however, that are so far removed that they do not to any degree affect faith can also remain unknown *κατά διάθεσιν*, or with an antithetical negation. So much concerning the presuppositions of faith.

Not merely those dogmas which *πορισματικῶς* i. e., by logical deductions drawn from the intrinsic doctrines of faith and by the practical denial of which the destruction of faith will practically follow; but also those that circle around the organic ones, and contribute to, confirm, and strengthen the faith that has been born, and especially are of much use in the conflicts with Satan and the flesh, follow faith. As namely, the former, which constitute and are presupposed in faith concern him who is about to believe, so those that follow faith concern him who already believes and is progressing in faith. For not all immediately after they have learned the chief heads of faith must immediately depart from life; but before they are crowned, many must descend into not only one arena. From trust conceived in God follow, first, the eternity of God in reference to duration, that He is without a beginning and without an end, which must be believed in order that the hope of eternal life may be firm. For unless one is certain concerning the perpetual dwelling with God, the confidence formerly conceived will easily collapse. Although, however, eternity was classified by us above as among the presupposi-

tions of faith, yet it was not understood in the same meaning as the eternity which follows faith. There it signified immutability, here it denotes perpetual duration. Nor can all points be comprehended in a single glance. But just as the divine attributes, so also this can be conceived by us only negatively. 2. From the divine attributes follows the holiness of God, not abstractly considered, so as to designate a certain religious sense concerning a holy divinity, common also to certain gentiles (for thus it belongs to the presuppositions), but relatively, so as to designate the influence of the divine holiness on the mind of the believer, and is thus peculiar to the faithful. Holiness in the former sense is universal and unlimited; in the latter sense, particular and peculiar to those already believing. 3. From the divine attributes there follows faith also the executive justice of God, which again differs from the presupposed as the particular does from the universal. That God punishes sin must be presupposed as a general principle, before any one feels contrition on account of sins committed; but that at pretended holiness is angry, and unless repentance intervenes will inflict punishment, follows faith. The consideration of this justice produces patience under the cross, so that, although we are oppressed by various troubles, we yet think, that although we fare ill now, it will not be thus in the future; but that the pious being pressed by cares here, will reap an exceeding reward in the other life. Although in the article concerning Christ of the communication of the attributes and works the Christian who is better satisfied with milk than with solid food needs not have knowledge in order that faith in Christ may be either conceived or be preserved, yet in order to prevent any harm from coming to the confidence when produced, a knowledge of these dogmas is necessary. Here again a distinction must be made between simple necessity and that of expediency. If indeed the communication of attributes and works is denied, not only the union of the nature and of the person is denied, but their value is also taken from the merits of Christ. For if God, who in Himself is *απαθής*, i. e. cannot suffer, does not unite with the human nature, nor concur with its passion, the suffering of a mere man would not have been a sufficient price for the sins of the whole world paid to the infinite divine justice. There-

fore if the Christian has a certain conviction of the communication of attributes, this knowledge follows orthodox faith. Should any one say that he could not see this deduction, appeal must be had to his conscience, as we stated above. Especially must the precept of St. Paul be well considered which he gives Gal. 5, 9, saying, A little leaven leavens the whole lump, in order that we may not deny even the least of the things to be believed, whether they precede the conception of faith or follow it. For the purpose of strengthening, not for the purpose of exciting faith, it is necessary to know that there is a Church in which the Word of God is to be taught and the sacraments are to be used. In reference to the sacraments, first their use is regarded; however concerning these we must consequently hold that they are divinely constituted means of exciting and preserving faith. The case of infants, however, is not the same as that of adults. Baptism is applied to infants, although they do not reflect either on the efficient nor on the final cause of this sacrament: but when adults are to be baptized, instruction must precede the application, and the faith produced by the preaching of the Word is afterwards sealed for them by the application of baptism. The same judgment must be passed in reference to the Lord's Supper, that he who wishes to partake should first be instructed concerning the divine institution and use of this sacrament. What is the relation of infants and children to this sacrament, is not yet under discussion. He who cherishes an error in reference to the doctrine of the Word and sacraments, through which their efficacy is destroyed, as a consequence destroys faith and its organ.

From this sketch there will readily appear to the reader, especially if he ponders the matter a little more deeply, what must be believed unto salvation, and what not; what connection exists between the articles of faith, what ones enter into its conception, what ones are presupposed either mediately or immediately, which ones, lastly, follow; of what ones a developed knowledge is required, and of what ones an undeveloped idea, or where even a simple lack of knowledge suffices; what ones are necessary to those yet to be converted, what ones to the converted; what ones are necessary by simple necessity, and what ones by the so-called necessity of expedi-

ency. There are those who divide the articles into fundamental, circumfundamental and praeterfundamental. Before we speak of these let it be remembered that an article of faith is called thus either properly, i. e. one which is believed on account of the principle of theology, the sacred Scriptures, and this in such a sense, that it is necessary to be believed unto salvation; or improperly, which is indeed believed on account of the principle of theology (because namely it is found in the divinely revealed Scriptures), but is not necessary to salvation, as e. g. concerning the foxes of Samson, the robbery of the Benjaminites, etc. This must be noted on account of the Papists, who pass off everything contained in the Holy Scriptures for articles of faith. For *Tanner* (a Jesuit, .† 1632), when asked in the colloquium at Ratisbon (Regensburg, 1601) whether it must be regarded as an article of faith that the dog of Tobias wagged his tail, answered: Certainly, certainly, certainly! This, however, can in no manner be called an article of faith, because it is not believed on account of the principle of theology, the inspired Scriptures (since it is contained in an apocryphal book), nor is it necessary to be believed unto salvation. But let us return to something better. Fundamental articles of faith are those which are found *ἀπολεξεί*, i. e. in express words, and whose knowledge is absolutely necessary to salvation. Circumfundamental are those that are *πορισματικῶς*, i. e. by logical deductions, drawn from this fundamental. Praeterfundamentals are those that refer to adiaphora and indifferent things. Corollaries, or those that are deduced by legitimate deduction from the first principles of faith, although they are not first principles themselves, such as is a word of God according to the exact letter, yet they are principles arising from first principles and therefore norm of doctrine and practice in theology. For example, that there are two sacraments in the New Testament is a logical deduction from the literal statements of the Word of God drawn out by the investigation of the essential requisites strictly belonging to the sacraments of the New Testament. Thus, Infants should be baptized, is a deduction from this passage: Baptize all nations, and upon this deduction is properly built the Christian practice: Here is an infant; hence it should be baptized. But not any and

every conclusion whatever is meant, but the sense lying in the Scriptures, and a necessary one, which of a necessity flows naturally from the first principles, and is fixed, or ἀπόρριτος, as Basilius says in his discourse on the sacred Scriptures. But the grades of evidence in the conclusions do not make distinct kinds of conclusions in as far as authority is concerned, but only diverse ideas of them in the minds of men. For the method by which the deductions are drawn from first principles is sometimes easy, sometimes difficult and troublesome. For example, a syllogism in which under a universal major is put another less general as minor term, e. g. all nations should be baptized; infants belong to nations; therefore they should be baptized—such a syllogism, I say, is easier than the induction by which, from the collecting of essential predicates the conclusion is drawn, that there are two sacraments in the New Testament. Although the recognition of the conclusion may be easier, yet in all the power of proof is divine, if only the conclusions are legitimate, i. e. rooted in the word, necessary and fixed, not incorrect conclusions. For often conclusions are drawn from one article in opposition to another article speaking of the same thing concerning which the first article spoke, but looked at from another side; hence by inferring something concerning a certain thing in one respect, another peculiarity or property of this thing is denied, which another passage or article of faith attributes to it. E. g. when the human nature of Christ is considered only according to its natural properties and from this is inferred, that it can exist only in one place, whereas this is a property of the human nature of Christ only when considered in a certain respect, namely when it is considered naturally, and in another respect, namely in so far as from the personal union it has received the majesty to be present, it can be present anywhere. Again, when this inferencè is drawn: Not all are saved, but only the believers; therefore not all are redeemed, but only the believers, two articles are confounded, one concerning the acquisition of salvation, the other concerning its application and fruition. Sometimes the general universality of a certain proposition is restricted from certain more contradictory and less universal statements. E. g. Christ died for the sheep. Therefore only for

the sheep, and not for all men did He die. Such and other conclusions of this character are not legitimate, and they are hence not the Word of God according to the sense lying in the Word of God. For this reason the degrees of evidence in the conclusions drawn from the express Word of God do not vary the authority of the divine word, but serve only for an excuse of the infirmity of some Christians (since not all can immediately recognize these conclusions), and for the toleration of these on the part of others understanding these more deeply. In the meanwhile in themselves these conclusions legitimately deduced from the express letter of the divine word can be regarded as divine principles, even if they are not actually recognized by all.

Others, considering that theology is a practical discipline, want to arrange it according to the analytic method, which is in vogue in practical disciplines. But the analytic order proceeds from the conclusion to the reason, or from the end to the means. In this order three things, subject, end and means, are usually taken into consideration. The subject, in this connection, according to Luther's opinion, is man as a sinner, but as one to be justified and made happy. And man himself can be considered according to four conditions, those of completion (creation), defection, restoration and perfection. The end is either an ultimate or an intermediate one. The ultimate is the eternal happiness; the intermediate, the justification which consists in the remission of sins and the imputation of the righteousness of Christ through faith. As in time God justifies men, so He has decreed from eternity to justify them. Hence arises the article concerning predestination. The mediums are regarded on the part of God or on our part. On the part of God they are word and sacrament, which are the conveying organs of our salvation and the outstretched hand of God. Here the nature of God must be discussed. The word is regarded either as a principal [source] of knowledge, or of practice or operation. In the first sense it comes under consideration in the *locus* concerning the sacred Scriptures; in the second, in that concerning conversion. The same word, in regard to the kind of doctrine, is divided into law and gospel. Sacraments are either of the Old or of the New Testament. Of the former there are cir-

cumcision and the paschal lamb; of the latter, baptism and the Lord's Supper. Circumcision and baptism are the sacraments of initiation; the paschal lamb and the Lord's Supper those of confirmation. The medium on our part is faith, whose object is Christ considered in reference to His person and office. This faith is the receiving organ on our part and the hand apprehending the benefits offered in the word and sacraments. The antecedent of faith is contrition, arising from the law, which two united constitute penitence as its parts. The consequence of faith is good works, in the list of which prayers hold the first place. The giving of faith is called the conversion of the sinner to God; concerning all which points we will deal more extensively further on.

HOMILETICAL DEPARTMENT.

QUASIMODOGENITI. JOHN 20, 19-29.

Int. Thoughts. The Lord, our Savior, is risen indeed—The battle is fought; and He who engaged for us with him, by whose wickedness sin and death came into the world, has obtained the victory—Besides, He has pleaded our cause before the holy God whom by our sins we have offended, and He has prevailed—Now “The voice of rejoicing and salvation is in the tabernacles of the righteous . . .” Ps. 118, 15. We are partakers of His joy and glory, for

JESUS, OUR RISEN LORD, DIVIDETH THE SPOILS.

- I. *Peace and gladness He gives to the fearful and sorrowing.* 19, 20.
 - II. *The Ministry of pardon He commits to those established in the faith.* 21-23.
 - III. *Saving faith He bestows upon all who assemble to hear His Word.* 24-29.
- Conclusion:* “Be not faithless but believing;” then have you Christ and all that is Christ's. C. H. L. S.

MISERICORDIAS. JOHN 10, 12-16.

Int. Ezek. 34, 23. This promise now fulfilled—Our Savior is the Shepherd then promised—The good Shepherd.

THE PASTORAL GOODNESS OF JESUS.

- I. *He gives His life to make us His own* (v. 11).
 1. For us who are so unworthy.
 2. His life—the price of our purchase.
- II. *He cares for us and secures His fold* (v. 12-13).
 1. The wolf cometh—(dangers).
 2. Jesus fleeth not, is not a hireling—(safety).
- III. *He knoweth, and is known of, His own.* . . . (v. 14-15.)
 1. He and each one of His own hold fellowship.
 2. The sanctifying and comforting influence of this fellowship.
- IV. *He labors to bring others into His fold.* . . . (v. 16a).
 1. He has purchased them but they must be gathered in.
 2. He would employ us in this work of gathering.

Conclusion. But one good Shepherd and one fold: As He your Shepherd, are you of His fold? Yea, when you hear His voice, then and not otherwise (v. 16).
C. H. L. S.

JUBILATE. JOHN 16, 16-23.

Int. 1. First the cross, then the crown: such is the order in the kingdom of God's grace, a) for Christ; b) for Christians. 2 Tim. 3, 12.

2. Christ hath endured and is crowned—With crowns He is awaiting us, 2 Tim. 4, 8—cheering and strengthening us lest we faint by the way. He says:

A LITTLE WHILE, A LITTLE WHILE, AND THEN ?

I. *Then joys shall be turned into sorrow:*

1. The joys of the world:

- a) which nail Christ to the Cross, i. e. the pleasure of sinning; (Text v. 16b) and
- b) which exult in the sufferings of Christ—and of Christians. (Luke 23, 35-37). (Text v. 20b).

2. Shall be turned into sorrow:

- a) would that they would yet give place to a godly sorrow (Luke 23, 34, James 4, 8-10); if not, they must turn into
- b) the sorrow which worketh death (2 Cor. 7, 10), which is eternal.

II. *Then sorrows shall be turned into joy:*

1. The sorrows of the Church: (Text v. 20a and 21 and 22a)

- a) Weeping over the transgressions for which Christ was wounded; over the iniquities for which He was bruised.
- b) Weeping and lamenting with the suffering Christ and with afflicted Christians.

Such sorrows, when patiently and trustingly borne,

2. Shall be turned into Joy: (Text v. 20a, 21 and 22b)

- a) In the nearness, by the sight and possession of Christ—"see you again" 22).
- b) Not to be taken away—joys eternal. C. H. L. S.

CANTATE. JOHN 16, 5-15.

Int. 1. *The sorrows of the disciples* (v. 5-6): a) Christ's departure—b) Disappointed hopes (of an earthly kingdom)—Impending evils (v. 1-6 of same chap).

2. *The comforts of the Master* (v. 7):—a) Expediency of Jesus' going away: among other results, b) the Comforter.

3. *The comforting promises fulfilled:* The anniversary of the great event near at hand—To prepare ourselves for keeping the feast, we consider

THE MINISTRY OF THE COMFORTER.

This is threefold:

I. *To reprove the world* (v. 8).

- 1. Of sin—unto repentance (v. 9).
- 2. Of righteousness—unto faith (v. 10).
- 3. Of judgment—unto sanctification (v. 11).

II. *To lead Christians into all truth* (v. 12-13).

- 1. In things pertaining to God and our salvation.
- 2. Dating back to the eternal counsels of God, and from thence forward to the eternal day.

III. *To glorify Christ Jesus.*

- 1. He the sum and substance of the Spirit's testimony.
- 2. In our hearts—before the world—forever. C. H. L. S.

ROGATE. JOHN 16, 23-30.

Int. 1. "The Father himself loveth you"—Think of it, think of it! The almighty and eternal God, the holy Lord of Hosts, the King of kings, is our Father!—He hath given the Spirit of adoption into our hearts—we cry, Abba, Father.—Prayer the privilege of children—Children have nothing, can do nothing.

2. ". . . because ye have loved me, and have believed that I came out from God." Our sonship with the Father we have through the Son; in Him we are acceptable—As our persons so must our prayers be brought to God and made acceptable, i. e. through Christ.

"WHATSOEVER YE SHALL ASK THE FATHER IN MY NAME, HE WILL GIVE IT YOU."

I. *Ask the Father in my name.*—

1. In my name; that means, in reliance

- a) Not on any merit or worthiness of your own—you have none—rather are sinful and deserve, etc.
- b) On the merit and worthiness of the Savior. (v. 28.)

2. Ask the Father—

- a) As you have need—and who has not, and when is it?
- b) The Father would have you come, Jesus would have you go, the Spirit in your hearts constrains you to go and ask.

II. *Whatsoever ye shall ask, He will give it you.*

1. Whatsoever—

- a) Not things bad and hurtful. In Jesus' name you can ask only for things that are good, and that are good for you.
- b) As to good and needful things, there is no bound set—ask for anything; the whole treasury of the heavenly Father is here opened for you. (v. 24.)

2. He will give it you.

- a) It is the Father's pleasure so to do; He Himself loveth you. (v. 26-27.)
- b) Would you doubt? "Verily, verily, I say unto you—" (v. 23 and 29-30.)

Conclusion: (v. 24) "Hitherto—" have you been fully conscious of your sonship—of your privilege—and how have you availed yourselves of it?

C. H. L. S.

ASCENSION-DAY. MARK 16, 14-20.

HOW THE LORD TAKETH LEAVE OF HIS DISCIPLES.

- I. *He reproves the unbelief of their hearts;*
- II. *He imparts to them His last commands;*
- III. *He comforts them with great promises;*
- IV. *He abides with them by His Word and with signs.*

Tr. from the German of *Nebe*.

EXAUDI. JOHN 15, 26-16, 4.

Int. John 16, 33b.

THE WONDERFUL COMFORTER WHOM CHRIST WILL SEND US FROM THE FATHER.

I. *The more we have of Him the more will we have need of Him.*

1. He is the Spirit of truth, testifies of Christ in us and through us. (26-27).
2. The truth as it is in Jesus and of which the Spirit moves us to testify, the world and false brethren cannot endure, and hence they persecute us. (2-3).

II. *The more we have need of Him the more will we have of Him.*

1. Our need of the Spirit to comfort us in our sufferings for Christ's sake is a mark and measure of our Christian life.
 2. Stronger than our foes will be our Friend, the Comforter; greater than our afflictions will be His comforts which delight our souls.
- C. H. L. S.

PENTECOST. JOHN 14, 23-31.

Int. The promise of the Comforter—its fulfillment—The promise also made unto us—and verified—Therefore with all Christians we rejoice.

THE GIFT OF PENTECOST WHICH MAKETH GLAD OUR HEARTS TO-DAY.

- I. *It is a Gift of God* (v. 26b, 28a, 31b).
 1. Sent by the Father.
 2. In the name of the Son.
- II. *The Gift is God Himself* (v. 26a and 26c).
 1. Divine attributes—"Holy Ghost," etc.
 2. Divine works—"Comforter"—"teach you," etc.
- III. *With it God is made our own* (23).
 1. "He will come — — abide with—"
 2. "If a man love me . . . words"—The Spirit it is who makes room in our hearts so that they may be the abodes of God. (Justification).
- IV. *It leads us to God.*
 1. Makes us godly (v. 26-31).
 2. Secures us against the world—for a life with Christ in the presence of the Father—evermore. (Sanctification and glorification).

C. H. L. S.

TRINITY SUNDAY. JOHN 3, 1-15.

Int. 1. The deeds of God's love we have again celebrated: a) Of the Father's love, on Christmas; b) Of the Son's love, on Good-Friday and Easter; c) Of the Spirit's love, on the day of Pentecost.

2. To-day, as on the last great festival of the church-year, a summary of the loving work in our behalf of God the Father, the Son, and the Holy Ghost. The sum and substance of this work, the kingdom of God.

THE KINGDOM OF GOD AS THE KINGDOM OF THE HOLY TRINITY.

- I. *It is the kingdom of God the Father.*
 1. God is Father.
 - a) With respect to the only begotten Son, the Lord Jesus Christ, who is begotten from eternity of the Father and co-equal with Him in essence and attributes—
 - b) With respect to those among men whom He calls His children—
 2. The fact that the kingdom is the Father's
 - a) Sets forth that in its particular nature it is a household—that the relation of King and subjects here is that of Father and children—therefore a people supremely happy and glorious, because God is their *Father* and their Father is *God*.
 - b) Implies that they who would enter this kingdom must do so by adoption and a new birth. They must be begotten of God—Text v. 3-7. Rom. 8, 14 and 16. Hence *the necessity of regeneration*.

Transitus: Nicodemus inquires—v. 9—"How can these things be?"

For the present let us pass by the "How" and ask: Can they be at all? The answer to the question concerning the kingdom of God is given us in the fact that—

II. *It is the kingdom of God the Son.*

1. From eternity it is His. That is, it belongs to Him in as much as He is true God—just as it belongs to the Father—for His own personal use and enjoyment. But this alone does us no good—rather this that
2. In time He has purchased it. He has bought that which was His own—how strange—and why, in what sense? For us, that He might give it to us—have us come into His kingdom and the Father's and be thus made joint heirs with Him. Text v. 14-15. Thus is established *the possibility of regeneration*. John 14, 5-6.

Transitus: Now we recur to the question of Nicodemus: "How, etc.," And the answer so far as the mystery is revealed? (v. 8-13).

III. *It is the kingdom of God the Holy Ghost.*

1. He peoples the kingdom of God. It is because He is likewise a true God; but we call it His moreover because of His special office of leading men into that kingdom.
2. How He makes it His own for us—or, how He wins us for that kingdom, is taught us, as far as we need know, in the doctrine of His work and of the means He employs to accomplish it. Text v. 5. (Word and Sacraments.) *Here we see the reality of regeneration.*

Conclusion:—The great God, Father, Son and Holy Ghost unite in infinite love to make us happy! "O Lord our Lord, . . . What is man, that thou art mindful of him? and the son of man that thou visitest him?!"

C. H. L. S.

THE COLUMBUS THEOLOGICAL MAGAZINE.

This Magazine is designed to supply the want, long since felt, of a Lutheran periodical devoted to theological discussion. Its aim will be the exposition and defence of the doctrines of the Church as confessed in the Book of Concord. Theology in all its departments is embraced within its scope, though for the present special attention will be given to the controverted subject of predestination.

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THE
COLUMBUS THEOLOGICAL MAGAZINE

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No. 3.

SOUL AND SPIRIT.

It would not be just to regard as a mere dialectical pastime of idle brains the discussions of the question concerning the human dichotomy or trichotomy; that is, whether man is composed of two elements—body and soul; or of three,—body, soul, and spirit. The question has interest both in philosophy and in theology. When it is assumed that the human spirit is an entity distinct from the soul and that it is essentially divine, as Origen held and many philosophers and theologians have taught since his day, the bearing of the assumption upon the doctrine of sin, of human ability, of conversion, indeed on the whole subject of anthropology, is easily perceived, although not all trichotomists hold the doctrine in that dangerous form. When from this assumption it is argued that in Jesus the Logos supplied the place which the spirit holds in other men, as was done by Apollinaris and has been done by others since, the bearing of the doctrine upon Christology and Soteriology also becomes apparent. The Pelagian and Semipelagian doctrine respecting the powers of human nature even after the fall, finds a strong support in the theory that the human spirit is an emanation from the Deity and is thus exempt from the sin which inheres in the created soul, but cannot affect the spirit which is in its essence divine. Because the doctrine of the human trichotomy was employed in the service of various heresies, the Lutheran theologians were from the beginning averse to it. But they opposed it not only on dogmatical grounds. Sound biblical exegesis is against it as well. What the Bible teaches in this regard we

propose in this article to inquire, believing that such an inquiry will help us to a better understanding of some portions of Holy Scripture.

We begin by setting aside some rash statements which have been made in the interest of a trichotomy of human nature, and by which needless difficulties have been placed in the way of a clear biblical psychology.

It has been alleged, in the first place, that the word spirit (*ruach*, πνεῦμα) is never applied to brutes. The object of the assertion is to make it plausible that spirit must mean more than soul (*nephesch*, ψυχή), which is so applied. If the statement were true, it would at least lend some probability to the opinion, that there must be a higher meaning attaching to the word spirit in virtue of which it would be incorrect to speak of a spirit in any order of creatures lower than man. But it is not true. The Bible speaks not only of the soul, but also of the spirit of animals not rational. For thus saith the Lord: "Behold I, even I, do bring a flood of water upon the earth, to destroy all flesh, wherein is the breath of life, (*ruach chajim*) from under heaven; and everything that is in the earth shall die." Gen. 6, 17. Not only man was destroyed, or was meant to be destroyed, but all flesh wherein is the spirit of life, which is afterwards expressed in the words "everything that is in the earth shall die." It would be doing violence to the text to say that the Holy Spirit's words literally apply only to the human beings who perished, as that would limit to a small portion of living creatures what is expressly said of all. Moreover in the following chapter we read: "They went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life (*ruach chajim*)." Not only pairs of human beings, but of animals, went into the ark. It is therefore merely an arbitrary assertion when it is said that the Bible does not apply the word spirit to brutes.

But it is said in reply that there is another word used in Hebrew for spirit, and that this, which properly designates the higher constituent of man, is never, like *ruach*, applied to inferior animals. It is the word *neschamah*. Some distinguished theologians have maintained that this term is applied exclusively to man, and is in no single instance employed to designate anything found also in brutes. But this too is a

mistake. Not only does this conflict with the etymological meaning of the word, but it is not in accord with the facts in the case. Again we appeal to the narrative concerning the flood, where the reference is to all living things. In Gen. 7, 21, 22 we read: "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life (*nischmath ruach chajim*), of all that was in the dry land died." Even if v. 22 were limited to man, who is last mentioned in v. 21, the usage would show the word *neschamah* to be synonymous with *ruach*, which is applied to all animals. But there is no reason for such a limitation. All that had the *neschamah* died of all that was in the dry land, and that is shown by the second to have been every animal, including man. The assumption is therefore unwarranted, that Scripture usage restricts the word spirit to man, while the word soul is used promiscuously of man and beast, and that therefore the former term has a meaning which does not attach to the latter.

It has been alleged, in the second place, that the spirit is never spoken of as created, and the inference has been drawn from the allegation, that spirit is an uncreated substance which emanates from the spiritual essence of God and which is essentially distinct from the created substance called soul. But the statement does not harmonize with the facts. This is sufficiently manifest from the use of the word create as indicative of the origin of man as a totality. "God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1, 27. The Hebrew has no stronger word to express the idea of creation than *bara*, which is here used. And that the word was designed to comprehend the spirit of man is evident from the statement that he was created in God's image. If there were something in the human being superior to the soul, that superior entity would necessarily be had in view, and that one preeminently, where the image of God is predicated of it; for it would be absurd to allege that the image of God applies to the inferior, not to the superior constituent of man. But the allegation in question is also shown to be unfounded by the usage of the word create in connection with the words which indicate the

spiritual part of man. The *ruach* is said to be created: The Lord "stretcheth forth the heavens and layeth the foundation of the earth, and formeth the spirit (*ruach*) of man within him." Zech. 12, 1. The word translated formed (*jatzer*) is the same which is used in Gen. 2, 19: "Out of the ground the Lord God formed every beast of the field and every fowl of the air." Compare also Ps. 74, 17; Is. 45, 7. The *neschamah* is said to be created: "I will not contend forever, neither will I be always wroth; for the spirit should fail before me and the souls (*neschamoth*) which I have made." Is. 57, 16. The word translated made (*gasah*) is the same which is used in Gen. 2, 2: "On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made (*gasah*);" and in many other places it is employed in the same sense. Finally, the *nephesch* is said to be created: "As the Lord liveth that made (*qusah*) us this soul (*nephesch*), I will not put thee to death." Jer. 38, 16. It is therefore again an unwarranted assumption when an essential distinction is drawn between soul and spirit on the ground that the latter is not, like the former, represented as created.

It is alleged, in the third place, that the word spirit always designates an element in man which has remained free from the contamination of sin, as distinguished from the soul, which is corrupt and requires renewal, and in proof of this the frequent mention of spirit as the opposite of flesh is adduced. This too is a mistake. That there are many instances in which the spirit is placed in opposition to the flesh, and that the spirit in such cases means the new heart bestowed by the Spirit of God, while flesh means the sinful nature as it is inherited from Adam, is fully admitted; but this furnishes no proof for the assertion that spirit is a higher part of man's nature, while soul is an inferior constituent which alone is carnal. On the contrary, "that which is born of the flesh is flesh," John 3, 5. Accordingly, if the spirit were a part of our human constitution distinct from the soul, the latter as well as the former would be pronounced flesh by our Savior and would therefore be declared sinful. Moreover, the Scripture usage of the word spirit places it beyond question that the spirit is not a part of man that is unaffected by

sin. "Ye shall conceive chaff, ye shall bring forth stubble; your breath (*ruach* = spirit), as fire, shall devour you." Is. 33, 11. The spirit that leads the Assyrians to their own destruction in their zeal to destroy Jerusalem cannot be sinless. "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit (*ruach*) there is no guile." Ps. 32, 2. When the Lord pronounces a blessing upon the spirit in which there is no guile, it is clearly implied that there are spirits in which there is guile and which therefore do not share this blessing. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit (*πνεύματος*), perfecting holiness in the fear of the Lord." 2 Cor. 7, 1. Manifestly the distinction is here not made between the old man, that is often indicated by the term flesh, and the new man, that is as frequently designated by the term spirit. In that sense there is no filthiness of the spirit. But just as manifestly there is a filthiness of that portion of man which the word spirit designates. The apostle admonishes believers to grow in holiness by laying aside every pollution of the body, as this takes place in the illicit gratification of animal appetites, and by renouncing all sins which have their seat in the soul as distinct from the body, such as idolatry and every form of heresy and estrangement from God. It is clear from these passages, to which others might be added, that it is an error to suppose that the Scriptures do not use the word spirit to designate any part of man that is the subject of sin.

It is alleged, finally, that the word soul is used only in connection with creatures that are incomplete without body and is never applied to purely spiritual beings. The object of the allegation is to render it antecedently probable that soul is always conceived as something inferior to spirit, and that, while both are predicated of man, the term soul indicates the animal life which he has in common with the brute, whereas the term spirit signifies the higher nature which he has in common with God, though much lower in degree. But the whole speculation is baseless. The allegation is founded on fancy, not on fact. So far is it from the truth that soul is predicated only of creatures which have body, that it is predicated even of the Creator Himself. "Behold

my servant, whom I uphold; mine elect, in whom my soul (*nepesch*) delighteth." Is. 42, 1. "The Lord God hath sworn by Himself (by His soul = *nepesch*)." Amos 6, 8. As the Scriptures say even of God that He has a soul, it is vain to attempt the proof from Scripture that in its use of the word only corporeal beings have a soul.

Having thus shown the falsity of several assumptions made in the interest of a human trichotomy, we proceed to show that the Scriptures, while they do apply both the terms soul and spirit to man in connection with the body, in fact teach that man has but two component parts, body and soul, or body and spirit.

This is evident, in the first place, from the usage in Scripture of mentioning but two parts as constituting the essence of man. "Then shall the dust return to the earth as it was, and the spirit (*ruach*) shall return unto God who gave it." Eccl. 12, 7. "Fear not them which kill the body, but are not able to kill the soul ($\psi\upsilon\chi\eta$); but fear Him which is able to destroy both soul ($\psi\upsilon\chi\eta$) and body in hell." Matt. 10, 28. If there were any other constituent parts of man besides those two, it would be unaccountable that no mention is made of it in such passages, where all the circumstances lead to the assumption that the whole of man is had in view.

It is evident, in the second place, from the fact that that which is separated from the body in the hour of death, is promiscuously called soul and spirit. "It came to pass as her soul (*nepesch*) was in departing (for she died), that she called his name Benoni." Gen. 35, 18. When Eutychus was taken up dead, Paul "went down and fell on him, and embracing him said, Trouble not yourselves; for his life ($\psi\upsilon\chi\eta$) is in him." Acts 20, 10. "Into Thy hand I commit my spirit (*ruach*)." Ps. 31, 5. "They stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit ($\piνε\upsilon\mu\alpha$)." Acts 8, 59. If there were an essential difference between soul and spirit, such promiscuous use of the words would be impossible, because manifestly misleading.

It is evident, in the third place, from the interchangeable use of soul and spirit to designate that part of man which exists in a disembodied state after death. St. Peter says that our Lord was "put to death in the flesh, but quickened by

the Spirit, by which also He went and preached to the spirits (*πνεύμασι*) in prison." 1 Pet. 3, 19. In the epistle to the Hebrews we read that the saints are come "to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits (*πνεύμασι*) of just men made perfect." Heb. 12, 23. But we also read: "I saw under the altar the souls (*ψυχάς*) of them that were slain for the Word of God and for the testimony which they held." Rev. 6, 9. And again: "I saw the souls (*ψυχάς*) of them that were beheaded for the witness of Jesus and for the Word of God." Rev. 20, 4. That part of man which exists after death until the judgment day in a state of separation from the body is the soul or spirit, and therefore these cannot be two distinct parts of man constituting with the body a human trichotomy.

These considerations will enable us rightly to understand the important passage in Gen. 2, 7. We there read: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life (*nischmath chajim*), and man became a living soul (*nephesch chajah*)." Special attention is due this text in the examination of our subject, because it gives an account of man's origin and thus may be presumed to tell us of what parts he is composed.

It must be remarked, in the first place, that the use of the word man in this narrative is evidently proleptical. The creature called man came into being by the twofold act of God by which his body was formed of the dust of the ground and his soul was communicated by the breath of the Almighty. Prior to the latter act there was, so far as the record shows, no life in the body that was formed from the dust of the ground. The assumption that that into the nostrils of which the breath of life was breathed was already in all essential respects man, involves the monstrous error that the soul or spirit does not belong to the essence of man, and at the same time contradicts the words of the Holy Spirit, who declares that he became a living soul in virtue of the breath of life that was breathed into his nostrils. If that which was formed of the dust was already man, before the breath of life was breathed into it, neither the spirit nor the soul can belong to his essence, and he is purely a material being.

It must be remarked, in the second place, that the breath or spirit breathed into the nostrils of the creature which thus became a living soul, was not an emanation from the essence of God and consubstantial with Him, so that in virtue of this man would, as to his spiritual part, be literally divine, as he is not in respect to his corporeal part. Such emanation theory is merely a poetic fiction of pantheistic dreamers, to which the Scriptures give no countenance. The spirit, as we have seen, is created as well as the body, and the latter as well as the former proceeds as a creature from God. The spirit, regarded as a constituent part of man, could not be of divine essence, because, as has been shown, it as well as the flesh is capable of filthiness, of which the divine essence is not capable. The soul is a spiritual substance, and in that respect it may be regarded as resembling the spiritual substance of God as the material substance of the body does not. But the spirit is not God, just as little as is the body. In their essence both are human, and in their origin both are divine.

It must be remarked, in the third place, that the narrative describes man as a living soul consisting of two parts. Man was formed of the dust of the ground. But that is not the whole of man. When the Scriptures, speaking of man's death, say that "then shall the dust return to the earth as it was," Eccl. 12, 7. they do not mean, as materialist's dream, that all of man sinks into dust and has no other existence but that of the dust out of which his body was formed. They tell us in the same connection that "the spirit (*ruach*) shall return unto God who gave it." In passing, it is worthy of notice that, while this passage manifestly refers to the two parts which are mentioned in Gen. 2, 7. as constituting the living soul, here the word *ruach* is used instead of the word *neschamah*, employed by Moses, showing that these terms are absolutely synonymous. But the point to which we would direct special attention is the twofold constitution of man here exhibited. The dust returns to dust; but this is not said of the living soul which the Holy Spirit declares man to be after having the spirit breathed into his nostrils. There is another part belonging essentially to man which returns to God who gave it. That other part is the spirit. That animates the

body formed out of the dust, so that what before was moulded dust, which in death returns to dust, became a living soul. "The Spirit (*ruach*) of God hath made me, and the breath (*nischmath*) of the Almighty hath given me life." Job 33, 4. It is the spirit which animates the dust and renders it a living soul.

It must be remarked, in the fourth place, that the spirit which was breathed into the material substance of man was that which gave him the natural life of a rational creature, and that this spirit is therefore not the supernatural gift of the Spirit in virtue of which the carnal man is rendered a spiritual being. The separation of the spirit which was breathed into man's nostrils is bodily, not spiritual death. The continuance of the spirit in the body is not spiritual life, but is quite consistent with spiritual death. All living human beings that are dead in sin still have the spirit which was breathed into the nostrils of Adam and are living souls. "So it is written, The first man Adam was made a living soul (*ψυχὴν ζῶσαν*); the last Adam was made a quickening spirit (*πνεῦμα ζωοποιῶν*)." 1 Cor. 15, 45. Man remained a living soul after the fall, and he remained such because he had the spirit which gave him his natural life. Living souls receive the new spiritual life of holiness from our blessed Lord, who was not made merely a living soul, but a quickening spirit, so that we, by eating His flesh and drinking His blood, might have a spiritual life which we have not by nature, though by nature we are living souls. When Stephen said, as death drew nigh, "Lord Jesus, receive my spirit (*πνεῦμά*)," Acts 7, 59, he did not mean that the spiritual life which he received by the Holy Ghost was about to depart from him and leave him in the gloom and misery of spiritual death. He resigned the spirit which rendered him a living soul, but retained the life which he lived by the faith of the Son of God. Man has the spirit in virtue of which he is a living soul, whether he has the Spirit of holiness or not.

It must be remarked, finally, that the living soul of which the narrative speaks is not represented as a substance distinct from the spirit which was breathed into man's nostrils. There is nothing to warrant the assumption that the word *nephesh* or soul designates a compound of matter and spirit that is

neither the one nor the other. The creature into whose nostrils the breath of life was breathed did become something which it was not before. The lifeless mass became animated. What was before a form of dust now became a living creature composed of two parts, to wit, the dust, or material part, and the spirit, or immaterial part. Of this twofold being it is now declared that it is a living soul. The term designates not a *tertium* resulting from a compounding of two elements, dust and spirit, but the whole that is presented is the union of the two and that is denominated from its principal constituent, the immaterial part, the spirit or soul. What was before mere material substance was exalted by the addition of a spiritual substance. To the body was added spirit, and the creature became an immaterial or spiritual being, because it was now possessed of spirit in addition to the material body. The prevailing usage of the word soul is that of spirit associated with body, as in the text before us; but that the word designates the same substance as the word spirit is manifest from such passages as Matt. 10, 38: "Fear not them which kill the body, but are not able to kill the soul (*ψυχή*)," these being the two constituent parts of man.

From the biblical account of man's creation and constitution, and from the ordinary use of terms designating the parts of his nature, we are thus led to reject the theory of a human trichotomy and to abide by the doctrine held by our older Lutheran theologians, that man consists of body and soul, the one the material, the other the immaterial constituent of his compound nature. There is no scriptural ground for any such speculations as that there is an element in man which is in its essence divine and which is thus essentially different from the human soul. The fact so clearly set forth, that man was formed out of the dust and that God breathed into this material form the spirit, so that a living soul resulted, sufficiently accounts for the varied employment of terms, without resorting to the theory of a human trichotomy; nay, it may even be affirmed that the usual manner of employing the terms in question illustrates and confirms the doctrine that man, the living soul, is composed of body and spirit, so that when these are dissolved in death the dust returns to dust and the spirit returns to God who gave it.

We find, in the first place, that the term most generally used to designate the person is soul (*nephesch*, $\psi\upsilon\chi\eta$), which in Gen. 2, 7. designates the creature compounded of body and spirit. For example: "The sons of Joseph which were born him in Egypt, were two souls (*nephesch*); all the souls (*nephesch*) of the house of Jacob, which came into Egypt were three score and ten." Gen. 46, 27. Again: "The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls ($\psi\upsilon\chi\alpha\iota$) were saved by water." 1 Pet. 3, 20. As souls embraced the whole man in the account of his creation, it is obviously the most natural term to designate the persons. The usage is the same in our own language. We do not say that our city contains sixty thousand spirits, but sixty thousand souls. When the immaterial part of man is viewed in connection with the material, the word soul is ordinarily used, and, as the superior part, is put for the whole. On the other hand, when this superior part is to be designated without special reference to its union with the body in man, spirit is the word generally employed. That word indicates the nature of the superior part as not material, but spiritual, while soul usually indicates the same substance in its connection with the material element into which the spirit was breathed in the creation of man.

But we find, in the second place, that, because the term soul indicates the same substance as the word spirit, it is not limited to the designation of this substance only in its association with the body, and that the word spirit, because it indicates the superior part of the human person, is also used convertibly with the word soul. While ordinarily a distinction is observed, the terms are at times used promiscuously, indicating that in substance they are the same, though properly signifying the same thing in different relations. As soul is used for person, it is applied also to God, though He is a Spirit that has not body. Thus we read in Isaiah 42, 1: "Behold my servant, whom I have chosen; mine elect, in whom my soul (*nephesch*) delighteth." Again in Amos 6, 8 it is written: "The Lord hath sworn by Himself," (*benephescho*, by His soul, i. e. by His own person). On the other hand, the word spirit is sometimes used as a subject united with body, as, for example, when the prophet says: "I Daniel was

grieved in my spirit (*ruach*) in the midst of my body." Dan. 7, 15. That the terms are employed as convertible is plainly exhibited in the magnificat: "Mary said, My soul (*ψυχή*) doth magnify the Lord, and my spirit (*πνεῦμα*) both rejoiced in God my Savior." Luke 1, 46. 47. When the spiritual part of man's nature is to be indicated as distinct from the corporeal, no difference is manifested in the employment of the two terms.

We find, in the third place, that the word soul, because it properly means the animating element in man, is used synonymously with life. There was no life in the mass which was formed out of the dust of the earth. It became alive by the inbreathing of the spirit. Matter, as such, has no life. It is the spiritual element that animates. That which God hath formed from the dust of the earth became a living soul when God breathed into it the breath of life. The soul that thus originated is the life of the body, and man has life while he retains the spirit; he dies when the soul departs, or, to use the scriptural expression, when the spirit returns to God who gave it. Hence the word soul is so used as to be synonymous with life and is sometimes so translated. St. Paul says of Eutychus, "Trouble not yourselves, for his life (*ψυχή*) is in him." Acts 20, 10. His soul was in him, and he was therefore alive. Our Lord says: "Take no thought for your life (*ψυχή*), what ye shall eat or what ye shall drink; nor for your body, what ye shall put on. Is not your life (*ψυχή*) more than meat, and the body more than raiment." Matt. 6, 25. That spirit is not used in the same way illustrates the fact, that the word soul, while it indicates the same substance as the word spirit, has usually the collateral suggestion of connection with body, which the latter term has not.

We find, finally, that the word spirit, as designating primarily the spiritual substance which is joined to the material body in the creation of man, and as indicating the higher part of our nature, is ordinarily used in preference to the word soul when the higher part is to be specifically pointed out. When the whole person is meant, soul is the word that has the preference. When the spiritual powers that sway the person are meant, spirit is the word chosen. The psalmist prays: "Create in me a clean heart, O God, and renew a right

spirit within me." Ps. 51, 10. It would be an unusual form of expression to say, "Renew a right soul within me," correct as the expression would be in the substance of its import. The word soul is suggestive of relations in which the spirit stands to the body, and it has thus associations which do not attach to the word spirit. The latter is therefore used in preference to soul when the purely immaterial constituent of our human nature is had in view. This is the reason why the word spirit is used to designate the new life which is introduced by the Spirit of God into the soul of man. That which is born of the Spirit is spirit. It is not called soul, and the substitution of soul for spirit in such relations would not only be singular, but misleading because singular. The psychical is even mentioned as an antithesis to the spiritual (Jam. 3, 15) and is thus synonymous with the fleshly or carnal. Because the word spirit designates the immaterial substance, which is one of the constituents of man, it is the word best adapted to express the spiritual powers and products of of the Holy Spirit in man's soul.

But there are a few passages of Scripture which seem to afford some foundation for the theory of a human trichotomy, which still finds many advocates among Christians. It will therefore be necessary more closely to examine these texts.

The first is 1 Thess. 5, 23. where we read as follows: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." That a distinction is here made between soul and spirit can not be denied. There is no ground for assuming that the apostle used two words to designate exactly the same thing in exactly the same respect. But there is just as little warrant for the assumption that he meant by the three terms to designate three co-ordinate parts of the human being, so that the implication would be that soul and spirit are two distinct substances, as soul and body are two distinct substances. That would conflict with the ordinary division into two parts which is elsewhere found in Scripture, and would make an explanation necessary that is nowhere found in the inspired record. Body and soul, matter and mind, flesh and spirit, are antitheses that can be understood. There is a material and

there is an immaterial part of man. Into the form of dust the spirit was breathed, and when men die the dust returns to dust and the spirit returns to God. Men can kill the body, but they cannot kill the soul. That is all clear. But if the soul is a substance entirely different from the spirit, then the matter becomes dark and dubious. Surely in that case some explanation would have been vouchsafed, that we might not be doomed to grope in darkness. In the absence of any such explanation it is the duty of the interpreter to retain what is clear and explain the obscure accordingly. There is a material part of man which is called body or flesh, and there is an immaterial part which is called soul or spirit. When soul and spirit are mentioned together, as in the passage under consideration, the words cannot be meant to designate two distinct substances, to the understanding of one of which there would be no clue whatever, but evidently designate the same substance; and, because it would be pure tautology to use two words for precisely the same thing, the terms manifestly mean the same thing under distinct modifications. Some have by the word soul understood the immaterial part of man as distinguished from the body, and by the spirit the new man brought forth in the Christian by the Spirit of regeneration. But as this new man is holy and without blemish, and therefore this explanation is not well suited to the context, we think with Augustine, Luther, and others, that the word spirit is here meant to designate the higher faculties of the soul, the latter term indicating the inferior powers, especially as these are more directly affected through association with the body. It is indeed an error, and one of far-reaching import, to regard the body as the seat of all corruption and the source of all sin, and thus to confound the body with the flesh in the ethical sense. But it is unquestionable that there is a class of sins which are executed through the bodily organs, and that the word soul, as indicating the immaterial part of man primarily as associated with the body, is suggestive of these animal appetites as the word spirit, because indicating the immaterial part of man rather in the abstract, is not. The apostle's prayer is that the superior powers of the mind should be preserved in the truth, the desires and affections should be kept in subjection to the Lord's will, and the body

should yield its members only as instruments of righteousness. Soul thus means here just what it does in the narrative of man's creation, namely, the spirit of man viewed in the concrete, as it is associated with the body and affected by such union, while spirit designates the same substance considered in itself and thus chiefly in its higher powers of intellect.

A second passage that has been regarded as teaching a trichotomy is Heb. 4, 12: "The Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The object of the text is to set forth the incisive and penetrating power of the Word. It is living and potent; it cuts and pierces. It enters even into the secret recesses of body and soul. It penetrates the joints between the bones, and the marrow in the bones, hidden as these are from sight; it penetrates the inmost recesses of the spirit as well as of the body, reaching to the dividing line between soul and spirit. That these two are conceived as absolutely identical no careful interpreter would be likely to maintain. They are conceived as distinct. But that they are two different substances is not even remotely intimated. They again merely indicate the distinction which we have found in other instances. The soul is the spiritual entity in man which thinks and feels and wills, the spirit is the same substance exactly, so that essentially there is not a particle of difference between them. But the words are not therefore always used as identical in sense. The spirit conceived as an entity by itself is exactly the same substance as that spirit associated with the body. But the association with the body subjects it to a modification, in virtue of which there are accidents attaching to it which it had not previously. The word spirit designates it in the former aspect, the word soul is usually chosen to designate it in the latter. And this is evidently the distinction referred to in the text. The Word of God is so sharp and powerful that even the darkest recesses in our nature are reached by it and all the movements of our souls, whether in the higher regions of thought and rational emotion, as these are experienced in the spirit independently of any relation to the body, or in the lower regions of sense and animal emotion, as

these are experienced by the spirit only in so far as it is associated with the body and is thus a living soul, are found and exposed. The text says nothing that would require us to abandon the division into the body and soul which other passages indicate.

We are therefore constrained to reject the subtle speculations which would find in the Scriptures a threefold nature of man, and according to which body, soul, spirit are three distinct substances co-ordinate with each other and constituting unitedly the compound being called man. The writer can find no warrant in the Bible for such speculations, and of course none for the errors built upon such a false psychology. Man has a body that is material and perishable, and a soul that is immaterial and imperishable. This nature our Lord assumed and sanctified, redeeming our souls from death and giving us His Spirit that He might sanctify our souls and bodies unto Himself. These shall be separated in death, but it shall be only for a little while. They belong together. They will be united again at the last day, and the souls and bodies of believers be forever with the Lord. L.

WINE IN THE BIBLE.

“Wine: the expressed *juice of grapes*, usually the *fermented* juice; a *beverage* prepared from grapes by squeezing out their juice, and allowing it to ferment.” Such is the definition of Webster. Such is also the general acceptance of the word and its equivalents in all languages, ancient and modern, that we have any acquaintance with. Webster mentions quite a number of them, among them Greek and Latin. And we doubt that any lexicographer or commentator of any note and excellence can be produced who disagrees with the above definition of Webster. Yet the “temperance” people of our modern time, in their misguided and injudicious zeal for a cause in itself praiseworthy and commendable, go so far as to deny that the wine of the Bible is of the same nature and quality with what is else generally called by that name. They contend that the wine of the Bible, either as a rule, or

in a good many cases at least, was not intoxicating. And by this they mean to prove that is unbecoming a child of God to use wine that, drunk to excess, is intoxicating, in any way whatever, except for medical purposes. Some, and these the most consistent, go to such extremes as to say that it is not even right to use such wine in the administration of the Lord's Supper.

Now we do not doubt that every unprejudiced reader of the Bible will inevitably receive from its perusal the almost ineradicable impression that the wine it so frequently mentions is of exactly the same nature and quality as the liquid we always call wine, viz. the fermented juice of grapes that is intoxicating when drunk excessively. But it will surely do no harm if we ask our kind readers to look with us at the matter as closely and accurately as possible for us. And this we intend to do now in these pages. Will the reader kindly follow us?

In the *Old Testament* eight different words are used in the original Hebrew to express what in our English Version is given by *wine*.

The first and most common of these words is *yayin*. The first passage of Holy Writ that speaks of wine is Gen. 9, 20-24. There we read: "And Noah began to be a husbandman, and he planted a *vineyard*: and he drank of the *wine* and was *drunken* . . ." And Noah awoke from his *wine*." Now, we think, this passage could only be obscured by any interpretation in regard to the nature of the wine here spoken of. He who does not see at a glance and concede without any hesitation and wrangling that the wine meant here is the *intoxicating* juice of the *wine-grape*, he, surely, is not a man fit to debate any question whatever. But if this be so, this first unequivocal description of wine and its nature speaks volumes against the assertions of the "temperance" extremist. For this first passage and its undeniable import cannot but give the key to all those other passages where wine (*yayin*) is mentioned without any declaration or even hint that there the same word does *not* denote the very same thing. This would be the case, and the burden of proof would rest on the "temperance" fanatics, even if in no other passage wine (*yayin*) should clearly be characterized and described as *intoxicating*. But we find a good many

passages where that is indisputably done. . We will cite a few. Gen. 19, 32-35: "Come, let us make our father drink *wine*, and we will lie with him . . . And they made their father drink *wine* that night: and the firstborn went in and lay with her father; and he perceived not when she lay down, nor when she arose," etc. From this, again, we see that wine (*yayin*) was intoxicating, and that everybody knew it to be such. Else the daughters of Lot would not have used it in the abominable way they did.—Lev. 10, 8, 9: "And the Lord spake unto Aaron, saying, Do not drink *wine* nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and *that ye may put difference between holy and unholy, and between clean and unclean.*" The wine (*yayin*) here mentioned was, again, of such a nature that it could easily hinder a man to see or judge clearly and correctly. No wine, of course, can do that, unless it be intoxicating. — 1. Sam. 1, 14: "And Eli said unto her, How long wilt thou be *drunken?* put away thy *wine* (*yayin*) from thee." — 25, 36, 37: "And Abigail came to Nabal; and behold, he had a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very *drunken* . . . But it came to pass in the morning, when the *wine* (*yayin*) was gone out of Nabal" etc. The same is the import of 2. Sam 13, 28; Esther 1, 10; Prov. 20, 1; 23, 29, 30; Isa. 5, 11, 22; 28, 1, 7; 29, 9; 51, 21; Jer. 23, 9; Hos. 4, 11; 7, 5; Hab. 2, 5; Zechar. 9, 15, etc.

In these passages, wine (*yayin*) undeniably denotes an *intoxicating* liquid, viz., agreeably to Gen. 9, 20 sqq., the *fermented juice of grapes*. This is also in accordance with the probable root of *yayin*, which, according to *Gesenius'* Lexicon of the Hebrew Language, signifies *ferment*. Now in not a single one of all other passages of the Old Testament where this same word is used, is there the slightest indication that there something else is meant and denoted by this word. Therefore we *must* form the conclusion that also there it denotes the intoxicating fermented juice of grapes. This applies to all such passages, also to those where pious men are said to have used wine as a common beverage, which will be cited afterwards.

The second word for wine in the Old Testament is *chemer* or *chamar*. It is derived from a root that signifies to *foam*,

work, or ferment, and this already goes far to prove that a *fermented, intoxicating* liquid is denoted by it. At least the burden of proof would rest on those who deny this, even if we did not have a single passage in Holy Writ where it was distinctly characterized as such. But such a passage we have. Dan. 5, 1-4 we read: "Belshazzar the king made a great feast to a thousand of his lords, and drank *wine* (*chamar*) before the thousand. Belshazzar, while he tasted the *wine*, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein. Then they brought the golden vessels and the king and his princes, his wives and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood and of stone." Evidently the prophet here means to say that what Belshazzar and his associates did was done in *drunkenness*, and this drunkenness was the result of their drinking wine (*chamar*) to excess. Consequently *chamar* belongs to the class of intoxicating liquors.

The next word used for wine is *mimsak*, or, in its simpler form *mesek*, derived from a root denoting to *mix*. Its meaning, therefore, is *mixed wine*. Some say that it was mixed with myrrh or spices to make it the stronger; some, again, that water was added to make it the weaker. But whatever supposition be correct—though we, for one, favor the first together with *Gesenius* and others, also because of Mark 15, 23—, it is clear that it was of an intoxicating nature. If it had not been such, of what use would a mixing either with spices and myrrh or with water have been? And that this our conclusion is correct we see from Prov. 23, 29, 30: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the *wine* (*yayin*); they that go to seek *mixed wine* (*mimsak*)." Surely, nobody will dare to say that *grape jelly* dissolved in water or the like is represented here as being of such a dangerous and pernicious nature, even when partaken of exclusively. *Mesek* ("mixture") in the same way is put on a level with *yayin*, Psalm 75, 8: "In the hands of the Lord there is a cup, and the wine is red; it is

full of mixture . . . but the dregs thereof, all the wicked of the earth shall . . . drink them." The "dregs" mentioned in this connection prove conclusively that *fermented* wine is meant.

Another appellation is *sobe*, derived from the verb *saba*, denoting to *drink*, to *carouse*, to *tope*, used Isa. 56, 12 ("We will fill ourselves with strong drink"); Deut. 21, 20 ("Our son is a drunkard"); Nahum 1, 10 ("They are drunken as drunkards"). From this derivation it is already apparent that *sobe* denotes *intoxicating* wine. We see the same from Isa. 1, 22: "Thy silver is become dross, thy wine (*sobe*) mixed with water." Usually such wine was *not* mixed with water, because it became weaker by such a process. And who would think of saying: "Thy jelly or thy lemonade will be mixed with water, and this shall be a punishment for thy sinful, luxurious life?" Hosea 4, 18 the translation ought to be: "Their *inebriation* or *drunkenness* (*sobe*) has overleaped all bounds," the effect ("drunkenness") being here designated by the name properly belonging to the cause (*sobe*: generous wine). Consequently *sobe* denotes an *intoxicating* wine.

Asis, again, is a word used for wine. Its root signifies to *tread*, or to crush and break by treading, to *press*. Gesenius gives as translation *must*, our English Bible either a *sweet* or a *new wine*. But that it was intoxicating we clearly see from Isa. 49, 26: "They shall be *drunken* with their own blood, as with *sweet wine* (*asis*)." Again Joel 1, 5: "Awake, ye *drunkards*, and weep; and howl, all ye drinkers of wine, because of the *new wine* (*asis*); because it is cut off from your mouth." If the *drunkards* used *asis* and could be expected to weep and to howl, if they could not get and drink it any more, it must, indeed, denote *intoxicating* wine.

Then, also *shekar* stands for wine, derived from a root that signifies to *fill*, to drink in such a way as to become joyful and merry, or—and that is the rule—even to become *drunk*, and, consequently, having the signification, *strong, intoxicating drink*, whether being prepared from grapes (then only another, more general, word for wine), or from corn, fruit, dates, honey, etc. Therefore we read Isa. 5, 11: "Woe unto them that rise up early in the morning, that they may follow *strong drink* (*shekar*); that continue until night, till *vine* (*yayin*) inflame them." 28, 7: "They have erred through

wine (*yayin*), and through *strong drink* (*shekar*) are out of the way." As in these passages, it is generally coupled directly or in parallelism with *yayin* (see Lev. 10, 9; Num. 6, 3; Judges 13, 4, 7), this fact also being a link in the chain of proof that *yayin* means an intoxicating wine. This is also apparent from Num. 28, 7: "And the drink offering thereof shall be a fourth part of a hin for the one lamb: in the holy place shalt thou cause the *strong wine* (*shekar*) to be poured unto the Lord for a drink offering," compared with 15, 5: "And the fourth part of a hin of wine (*yayin*) for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb." Here *shekar* and *yayin* are evidently the same thing, proving beyond the least doubt that *yayin* is also a *strong, intoxicating* drink.

Shemarim, the plural of *shemer*, is, furthermore, a name for wine. Its root is *shamar*, signifying to *keep* or *preserve*. Accordingly in the first place *shemarim* means *dregs* or *lees*, characterizing these as the *preservers*, because by leaving the wine on the lees, strength and color was intended to be preserved for it. So we find this word used Psalm 75, 8, the passage cited in connection with *mesek*. If, now, *shemarim* is used to denote wine, as it is Isa. 25, 6, it cannot but mean wine having (had) dregs, i. e., *fermented, intoxicating* wine. For in no other way could this use of the word be justified and explained.

Finally, *tirosh* stands for wine. Like *asis* it is generally translated *must*. But already its derivation shows that it does *not* signify a liquid that is *not* intoxicating. For it is derived from *yarash*, to *take, deprive, make poor*, here: to affect or numb the head by depriving it of its power of clear thinking. That this derivation and interpretation is correct, is seen from Hosea 4, 11, where we read: "Whoredom and wine (*yayin*) and *new wine* (*tirosh*) take away the heart," the heart being here considered as the seat of reason and understanding.

Two other words are in our English Version, each in one passage, translated by *wine*, although this is not their literal meaning. This is the case with *yegeb, vat* or *trough*, in Deut. 16, 13: "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy *wine*,"

(literally: "from thy threshing-floor and from thy vat") and with *enab, bunch of grapes*, in Hosea 3, 11: "The children of Israel . . . love *flagons of wine*," literally: "cakes of grapes or raisins," i. e., they love dainties, luxuries, voluptuousness. These two words, of course, do not come into consideration when we try to define the nature of Biblical wine, and are only mentioned here for the sake of completeness.

In the *New Testament* οἶνος is almost without exception the word translated in the English Version by *wine*. It is from the same root with the Latin *vinum*, the German *Wein*, and the English *vine* and *wine*, and is according to the Greek Dictionary of *Liddell & Scott*, "the fermented juice of the grape," consequently *intoxicating* when used immoderately. Thus we read Eph. 5, 18: "And be not *drunk* with *wine* (μεθύσασθε οἶνον)." 1 Tim. 3, 8: "Likewise must the deacons be grave . . . not given to much *wine* (οἶνον)." Tit. 2, 3: "The aged women likewise . . . not given to much *wine*."

Once γλεῦκος occurs, viz. Acts 2, 13: "Others mocking said, These men are full of *new wine*." According to its etymology, being of the same root with γλυκύς, *sweet*, it denotes *sweet wine*. But that it was intoxicating the passage just cited clearly shows. These mockers evidently ascribed the speaking in tongues, perhaps unintelligible to them, to the Apostles' drunkenness. In *Smith's Biblical Dictionary*, p. 3544, the following pertinent observation is made concerning this word and this passage: "It could not be *new wine* in the proper sense of the term, inasmuch as about eight months must have elapsed between the vintage and the feast of Pentecost. It might have been applied, just as *mustum* was by the Romans, to wine that had been preserved for about a year in an unfermented state (Cato R. R. c. 120). But the explanations of the ancient lexicographers rather lead us to infer that its luscious qualities were due, not to its being recently made, but to its being produced from the very purest juice of the grape: for both in Hesychius and the *Etymologicum Magnum* the term γλεῦκος is explained to be the juice that flowed spontaneously from the grape, before the treading commenced. The name itself, therefore, is not conclusive as to its being an unfermented liquor, while the context implies the reverse: for St. Peter would hardly have offered a serious

defence to an accusation that was not seriously made; and yet if the sweet wine in question were not intoxicating, the accusation could only have been ironical."

Once, Luke 1, 15, also *οἶνος*, being the Grecized form of the Hebrew *shekar*, is used in exactly the same connection and signification as the latter.

Thus we have carefully looked at all the different words used in the Original text of the Old and New Testaments in lieu of our word wine; and we have found that every single one of them denotes a wine that, when used immoderately, is intoxicating. We, of course, have not been able to show that in *every* passage where such a word occurs it is undeniably apparent that an intoxicating liquor is meant. But no reasonable man can expect that. Nobody will deny that what now is generally and universally called wine *is* intoxicating. And yet, who would undertake to prove from every passage of our Classics, say of Shakspeare and Milton, where wine is mentioned that there it is described as intoxicating? What we meant to show and hope to have shown is, that all the words used for wine denote an *intoxicating* beverage. This is the case in the passages which we have cited. We are satisfied that this signification does agree with all the other passages where these words occur. And we have antecedently, by a perfectly legitimate presupposition, the right to take this for granted. Whoever doubts or denies this inference has to show that the signification we have proved for and from a number of passages does not agree with the others. But, of course, we can not accept as such a proof the bare assertion that what is maintained really is so. Until such a valid and irrefutable proof be forthcoming we assert that all the words in Holy Writ denoting wine do in each and every passage of the Bible have the signification shown above.

Having now seen of *what nature* the wine of the Bible is, we proceed to investigate by whom this wine was used. And we mean to show that it was used *as a beverage*, not exclusively by the impious, but *also by the pious*, and this with the consent and approval of God.

This we see from the *Old Testament*. Concerning *yayin*, the usual word designating wine, we cite the following passages. Gen. 14, 18: "And Melchizedek king of Salem brought

forth bread and *wine* (*yayin*): and he was the priest of the most high God." For what purpose did he bring bread and wine? Evidently to refresh and regale Abraham after the exertion of his hot pursuit. Gen. 49, 12: "His eyes shall be red with *wine*, and his teeth white with milk." Wine here is looked upon as an article of food just as well as milk, and is promised by Jacob, or rather by God Himself, to Judah in an abundance. Deut. 14, 23-26: "*Thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine (yayin) . . . And if the way be too long for thee . . . then thou shalt turn it into money . . . and shalt go unto the place which the Lord thy God shall choose; and thou shalt bestow that money for whatever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household.*" Here the Israelites are even commanded, as a second tithe, in honor of their God, to drink *wine* (*yayin*) and *strong drink* (*shekar*), as well as eat beef and mutton. Here not less than in the preceding passages wine is described as a part of the daily food, promised and given by God for this very end and purpose. In Psalm 104 the holy singer exhorts his soul to "bless the Lord," v. 1, also because He orders everything so "that He may bring forth food out of the earth; and *wine (yayin) that maketh glad the heart of man*, and oil to make his face to shine, and bread which strengtheneth man's heart (vv. 14. 15)." Here again wine is put into the same category with other species of *food*, e. g. with bread, and is given in the same way and for the same end by God Himself. To "make glad the heart of man," furthermore, is an effect of what everybody calls wine; it is the divinely appointed effect of the *moderate* use of the same article that, used *immoderately*, causes drunkenness. Eccles. 9, 7 we read the general exhortation: "Go thy way, eat thy bread with joy, and *drink thy wine (yayin) with a merry heart*; for God now accepteth thy works." How, then, can moderate use of wine as a beverage be something bad and displeasing to God? Amos 8, 14 *God promises His people*: "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and *they*

shall plant vineyards, and drink the wine (yayin) thereof; they shall also make gardens, and eat the fruit of them."

Of *chemer* the Scriptures speak in the same way. Deut. 32, 14 Moses in his song reminds Israel of the blessings of God that He did give them "butter of kine, and milk of sheep, with fat of lambs," etc., and then adds, as another *blessing* for which they ought to be thankful: "And thou didst drink the *pure blood of the grape*," verbally: "the blood of grape, viz. fiery, noble wine (*chemer*)."
Isa. 27, 2 the church of God is prophesied to sing concerning herself: "A vineyard of *red wine (chemer)*. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Now can any one imagine God telling the church to compare herself for example to poison? Must not, therefore, a great difference exist between even a fiery, and therefore certainly intoxicating, wine and such substances that as a rule should only be used as medicine? Compare also Ezra 6, 9 and 7, 22, where the kings of Persia, Darius and Artaxerxes, are mentioned, and this in a laudatory manner, to have commanded their governors to let the Jews have for their sacrifices "that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, *wine (chemer)*, and oil," etc. Now we know from a comparison of all the passages treating on the different kinds of sacrifices that nothing was allowed to be offered to God that was not fit to be used as *food*. Consequently *chemer* was such an *article of food* with the Jews, and was it with the approbation of God Himself.

Concerning *sobe* we read in a passage cited already, viz. Isa. 1, 22: "Thy" (i. e. the formerly "faithful" city's that has now "become a harlot") "silver is become dross, *thy wine (sobe) mixed with water*." Here the nobles and princes of Jerusalem, in that condition in which they were *well-pleasing* to God, are compared to generous, unmixed wine (*sobe*), a comparison that certainly would not have been made if unmixed *sobe* had been an article that was not used by the children of God, because its use was displeasing to Him.

As to *asis* we find the prophecy Joel 4, 18: "And it shall come to pass in that day" (the time of the Messiah) "that the mountains shall drop down *new wine (asis)*, and the hills

shall flow with milk, and all the rivers of Judah shall flow with water, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." Here again wine (*asis*) is *promised*, and as *food*, as well as milk and water. Of course we know that this is figurative language, and that by these terrestrial and bodily blessings spiritual gifts are promised; but, then, the Holy Spirit would certainly not symbolize spiritual blessings by anything that was of a dubious, if not directly dangerous, nature. The same applies to Amos 9, 13: "Behold, the days shall come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop *sweet wine* (*asis*), and all the hills shall melt."

Concerning *shekar* compare what has been observed on Deut. 14, 26 in regard to *yayin*, and also Num. 28, 7 where the same injunction is found.

Shemarim is *promised to the church* Isa. 25, 6: "And in this mountain shall the Lord of hosts make unto all people a feast of *wine on the lees* (*shemarim*), of fat things full of marrow, of *wines on the lees* (*shemarim*) well refined." The same holds good here what has been observed with regard to *asis*.

Tirosh, finally, is generally coupled with *corn* as part of the *common food promised as a blessing of God*. Compare Gen. 27, 28: "God give thee of the dew of heaven, and the fatness of the earth, and plenty of *corn and wine* (*tirosh*);" v. 37; Deut. 7, 13; 12, 17; Prov. 3, 10; Joel 2, 19, 24.

So we see that every single word used in the Old Testament to denote wine, implies wine that is intoxicating, and at the same time, with the only accidental exception of *mim-sak* and *mesek*, wine that was used as an article of food by the children of God with the express or implied approbation of Him. The same we find to be the case with regard to *olivos*, the word used almost exclusively in the New Testament to denote wine. In the first place it is recorded in John 2, 3-10 how Jesus wrought His first miracle by making *wine* (*olivos*) out of water. And that the wine used at such festivities as the one described there was of an intoxicating nature, we clearly see from v. 10, where "the governor of the feast" is said to have congratulated the bridegroom in these words: "Every man at the beginning doth set forth good wine; and

when men have well drunk, then that which is worse: but thou hast kept the good wine until now." These words would have no sense at all, if they spoke of wine that was nothing more than diluted jelly or a kind of lemonade. At the same time they prove that the wine Jesus made was of exactly the same nature with the wine drunk at first and usually drunk on such occasions. Rom. 14, 21 St. Paul says: "It is good neither to eat flesh nor to drink wine (*οἶνος*), nor anything whereby thy brother stumbleth, or is offended, or is made weak." Here he classes wine with flesh as an article of food that may be used with a good conscience, except where a weak brother takes offence, and is, to a certain degree, justified in taking offence, namely when it is meat or wine remaining from the sacrifices of idols. There is no escaping the clear import of this passage. Wine stands upon a level with meat or flesh. Where we with a good conscience may eat meat we may also drink wine; and only there where we would sin by using meat we will also sin by using wine, viz. where we would be guilty of giving a real offence to weak brethren. That it would also be sin to use either meat or wine where it would be injurious to our system, is here presupposed. For the commandment of God: Thou shalt not kill, also forbids us to injure ourselves in any way, and holds good under all circumstances. The same apostle writes 1 Tim. 3, 8: "Likewise must the deacons be grave, not double-tongued, *not given to MUCH wine*, not greedy of filthy lucre." A similar precept is given by him Tit. 2, 3: "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, *not given to MUCH wine*, teachers of good things." Here only the being "*given*" to "*much wine*" (*οἶνος πολλός*) is forbidden to deacons and to aged women. By this the moderate use of wine is clearly presupposed as being permitted. In this light we cannot but look upon the words 1. Tim. 5, 23: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities," as an injunction in the strictest sense of the term, and not only a permission, which in itself could be the force of the imperative (*ἐπιμαρτύρει*). Moreover, the wine is here to a certain extent to take the place of water as a daily beverage, as an article of food, and is not to be used only as a medicine.

Why Timothy had up to that time been a "drinker of water"—for that is really the force of the verb employed—to the exclusion of wine, we do not know. But this we see from the connection of the words of his fatherly friend just cited with the preceding sentence: "Keep thyself pure," that to use wine as a beverage, not only as medicine, does not in itself make a man impure. And from the context it is not at all improbable that the apostle meant this admonition also as a repudiation of the extravagant asceticism of those "seducing spirits" that commanded "to abstain from meats (*βρωμάτων* : food), which God hath created to be received with thanksgiving of them which believe and know the truth" (4, 1-3.) For total abstinence from wine as well as from animal food was one of the principal requirements of Gnosticism, which already at the time of the apostles was striking root. Therefore St. Paul exhorts the Colossians, 2, 16: "Let no man judge you in meat or *drink* (*ἐν βρώσει ἢ ἐν πόσει*)."

The institution of the Lord's Supper also furnishes a weighty proof in favor of the conviction that wine may rightly be used as a beverage. There Christ selected the two principal and most common kinds of food, the two that, as we have seen, in the blessings and promises of the Old Testament were as a rule connected, and by these very blessings and promises approved and even appointed as the two principal articles of food; these Christ selected to make them symbols and vehicles of His body and blood, the divinely appointed food of our souls. Can any sane man imagine Christ making something that could not in a manner pleasing to God be used as an article of daily food the symbol and vehicle of the food of our souls? But was what Christ used and instituted real wine? In the first place Christ Himself calls it the "fruit of the vine" (*γένημα τῆς ἀμπελίου*) Matt, 26, 29; Mark 14, 25; Luke 22, 18.) In the second place we see from St. Luke 22, 14-20 that the cup (*ποτήριον*) He used in the institution of His Supper (v. 20) was the same that He used before in celebrating the Passover (vv. 15-18.) In the third place we know from unimpeachable authorities what the customs of that time were in the celebration of the Passover, and especially what was contained in the cup used on that occasion. In the *Talmud* we find the following admonition: "It is necessary that a man exhib-

arate his wife and his sons for the feast" (of the Paschal Lamb). "But how do they exhilarate them? By means of *wine*." This was founded on Deut. 16, 14: And thou shalt rejoice in the feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant," etc. Again we read: "All are bound to drink four cups, the men, the women, and the boys. Rabbi Judah says: But what have the boys to do with *wine*? Among them they distribute cakes and nuts." Even the measure is stated: "Four cups contain a Roman quart of *wine*," and also the quality: "The precept is to observe this duty by using red wine;" "it is necessary that the taste and the appearance of wine be in it" (that it be not mixed with too much water), "that it be red." (See *Lightfoot*, *Horae Hebraicae* on Matt. 26, 27.) So there is not a shadow of doubt that the wine used by Christ in the institution of His Supper and therefore also to be used in all administrations of the same was real wine, intoxicating if used immoderately or by children — wherefore these, as stated above, were by some Rabbis not allowed to partake in the drinking, but to receive cakes and nuts instead as a means of exhilarating them.

From all this we must draw the conclusion that it is entirely agreeable to the word of God, both of the Old and of the New Testament, to make use of wine as an article of food, and that the only restriction and limitation to this is the very same one that applies to all kinds of food, to wit, that it be not used to the dishonor of God, to the offence and scandal of our fellow-men, and to the detriment and injury of ourselves. Not the moderate and rational, but the excessive, irrational, and uncharitable use of wine of any quality and name is forbidden the children of God. That is the clear import of those passages that put any restriction upon its use: Rom. 14, 21; Eph. 5, 18; 1. Tim. 3, 8; Tit. 2, 3; Prov. 20, 1; 21, 17; 23, 30, 31; Isa. 5, 11; 28, 17 etc., especially when compared with those other passages that have been cited above as proofs that in itself the use of wine as a beverage is agreeable to the will of God.

If anybody should except to this our result on the ground of the divine rules governing the conduct of a Nazarite (Num. 6, 1-21; comp. Judges 13, 2-5) we answer by pointing to the fact that such a person dedicating himself to God in a specia

way had not only to abstain from drinking wine, but also from eating grapes in any form and from having his hair cut during his Nazareate. Now, if we can not prove from those rules that eating grapes or having one's hair cut is a sin, we can just as little prove from them that it is a sin to drink wine. Nor is the case of John the Baptist an instance against us. We read, indeed, Luke 7, 33: "John the Baptist came neither eating bread nor drinking wine;" but this very passage shows that "temperance" fanatics can not derive any argument in their favor from it. For if John did refrain from drinking wine because to drink wine is not well-pleasing in the sight of the Lord, then, surely, he must also have abstained from eating bread because to eat bread is not well-pleasing to God. Or how could a man prove that there was a different reason for not eating bread and a different one for not drinking wine? John was to show himself also by his way of living as a true, earnest preacher of repentance, namely by an austere and ascetic life. Therefore, and for no other reason, he did not eat bread nor drink wine, but "had his raiment of camel's hair, and a leathern girdle about his locus; and *his meat was locusts and wild honey.*" His very exterior, his clothing as well as his food, was to preach repentance. Neither can Lev. 10, 8-11 destroy our argument. Here we read: "And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, *when ye go into the tabernacle of the congregation*, lest ye die: it shall be a statute forever throughout your generation: and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." For here, again, nothing is said concerning the sinfulness of drinking wine as a *general* thing; the sinlessness of it in other cases and at other times is, on the contrary, implied and presupposed by this passage. The priests were to abstain also from other things that no man will hold to be displeasing to God in themselves and for other men, for example, from "defiling himself for the dead among his people," that is, from touching the body of a dead person, with certain exceptions, Lev. 21, 1 sqq.; from marrying a widow, v. 14. As little as it can be proved from this that to

touch a corpse or to marry a widow is sin in itself or for man in general, just as little this can be proved in regard to drinking wine.

Nobody, we hope, will draw the conclusion from this our treatise that we are opposed to real genuine *temperance* or *moderation* in using wine or any intoxicating liquors. Such a conclusion would not be warranted by what we have said; it would, on the contrary, be in direct conflict with several of our clear expressions. We conclude by saying that in this as in every other question of faith and of life, we purpose to take the golden mean of the Word of our God. St.

MISSOURI'S INFATUATION.

A BRIEF REVIEW OF THE CLOSING CONTROVERSY.

The controversy on the doctrines of election and conversion all along, and especially in its now closing stages, has on the part of Missouri gone from bad to worse and has of late reached a degree of blind fanaticism, wounded pride, and unbridled rage, which is truly appalling. Their animosity and crimination has known no bounds against all sincere Lutherans who are determined not to be shaken in their adhesion to the pure Lutheran faith and doctrines, as the Bible and our Symbols teach them and our most pious and distinguished theologians for three centuries have understood them. The fact that our church always was and now is substantially a unit in its testimony against the new tenets, declaring them unscriptural and essentially Calvinistic, has apparently only intensified Missouri's breathings out of threatening and slaughter against all genuine Lutherans, who are unwilling to submit to their doctrinal dictations, and has caused them to appeal for comfort to the "*little flock*" with which, in previous years, they sneered at Pastor Grabau. Because "the Lutherans of all lands, because so many take sides with them (the opponents), nearly the entire modern theological world of letters including Iowa ought to make them (the opponents) suspicious," says Dr. Walther (*Lehre und Wehre*, 1883, 114),

but because nearly all Calvinists (and their number is legion) recognize the Missouri doctrine as their own and extol it, does not make him suspicious in the least. The testimony of such men as the recently deceased Dr. Philippi in his *Dogmatics* and Dr. Krauth, who pronounced their doctrine as "inconsistent Calvinism," whose shoe-latchets they are not worthy to unloose, does not make the least impression upon them. Mr. Kaehler, in an article in "*Lehre und Wehre*," 1882, p. 316, sneeringly wrote: "We cannot be intimidated by the fathers," meaning, we do not care what they say, although nearly all of Missouri's theology, with the exception of its errors, is a loan from the fathers made in its better days. The poor opinion which Dr. Walther has of the testimony of the American Lutheran Church against his innovations and reformatory movements he expresses in this way, to-wit: "That poor American dunces perpetrate such *quid pro quos* and confound *causa materialis* with *causa formalis*, *quomodo* with *quare*, *specificatio* with *reduplicatio*, etc., is not strange and can easily be forgiven them." And Germany, he thinks, is in reality no better, and he feels himself able to teach them the rudiments of logic. For he continues: "But with a contributor to a German theological *Literaturblatt* this should certainly not happen," namely of confounding the above ideas. "*Lehre und Wehre*," 1883, p. 103. The substantially unanimous rejection of the new Missouri doctrines on the part of the transatlantic Lutheran Church proceeds, as Dr. Walther declares, "from the bitter enmity which there almost everywhere prevails against Missouri on account of its decided opposition against German modern orthodox theology and against the state church." Missouri's infatuation is so complete that it cannot for a moment think it possible, that any man could conscientiously and sincerely oppose its new doctrines and innovations!

Besides, Missouri in this reckless course has turned out to be its own worst enemy. For his followers will have it, that Dr. Walther from the beginning of his theological career down to the present hour always taught the present doctrines. And he claims the same. But if this claim is well founded, Walther for years and years was one of the worst Unionists that ever flourished. For it is an undeniable fact—a fact

which even Missouri has not denied—that the larger portion of the Missouri Synod formerly held and taught the same doctrine on election and conversion which the “opponents” are now contending for. Neither was this done secretly, but openly, as the disquisitions of such men as Dr. Sihler and Past. Fuerbringer in “Lehre und Wehre” incontestably prove. Dr. Sihler has even found it necessary publicly to recant. And when this doctrine through the Fritchels was first made a subject of public controversy, what did Walther do in the matter? Like a true Unionist he kept on undisturbedly in pulpit and altar fellowship with these “*errorists*,” although the doctrine was a fundamental one, upon which they disagreed. The difference was open and public, but he was mum. He did nothing to remove the differences, and asserts most vehemently that he did nothing even to provoke the present controversy. And during all this time he was charging the General Council with Unionism for tolerating a few men in its connection who were charged with holding Chilistic notions, and even made this a point for not uniting with that body. Was not this straining at gnats and swallowing camels! Was he the man to throw the first stone—the man who held fellowship with “Synergists” and “Rationalists,” as he now stigmatises all who hold those doctrines! Walther a Unionist of the most genuine sort! It is sad to contemplate, but it is a truth. As such, according to his own showing, he has now come forth from the chrysalis. What can all his personal testimony weigh after such disclosures! Can it be anything but infatuation, if Missouri does not see and acknowledge this and hide its face in shame and contrition! Missourians find it wise to make no reply to this charge, this undeniable fact. For where no defense can be made, it is better to attempt none. But will they be able to blot out this damaging record by mere silence? Can they blot it from the pages of church history? May we not hope that the present infatuation will yet give place to second sober thoughts, and to an acknowledgment and recantation of this grievous wrong and double dealing by which so much offence has now been given and so much injury has been inflicted upon the cause of truth? We repeat it, if the Doctor is right in his asseverations, that he always held and taught the doctrine

on election and conversion which he now holds and teaches, he has secretly been a Unionist, whilst he publicly condemned and denounced unionism by maintaining pulpit and altar fellowship with those who held and taught what he now condemns as Synergistic errors. The fact is before the church, and cannot be gainsaid or successfully denied.

Moreover, Missouri is now practicing this false Unionism in many of its churches. The Missouri doctrine, through Dr. Walther's personal influence and dialectical skill, has spread rapidly among its ministers and has doubtless found a lodgement in the minds of the majority of them. This was to be expected. There is scarcely anything impossible for the Doctor in this line among his followers. Those who remember how he convinced (?) the members of his synod of the Scriptural character of his doctrine on usury and how they nearly all gave in their adhesion, cannot be surprised at the new success. But the real tug of war came, when the people, the laity were to be convinced. When that was found impossible the thing was dropped almost everywhere, and even many of the ministers, who had been convinced, again lost their conviction and retraced their steps. And the same has happened with the new doctrines. Even in the very citadel and stronghold of Waltherism, as we are informed by good authority, the churches told their ministers that they would tolerate nothing of the new doctrine of election in their pulpits. In other churches, as we know directly, members told their pastors to their faces that they do not believe the new doctrines, and yet they are not molested on account of it, but have communion administered unto them. Thus these ministers are practicing a species of false Unionism, which is certainly equally reprehensible with the Unionism of the state church of Prussia. What are we to say of men who have always advocated unity of doctrine and unity of faith, and Lutheran altars for Lutherans only, who now open wide the door to alleged "Synergists" who openly reject their new doctrines. If they have become convinced that the new doctrines are Scriptural, why this un-Lutheran practice? But necessity, it seems, has forced them unto this measure, which overthrows almost all that they have hitherto contended for. As with the doctrine of usury, so with the doctrine of election. The

people will not take to them, but reject them, and still access to the communion table is allowed them. Need any Unionistic body find fault with Missouri now in its practice within its own limits! How crooked the ways of error! What does all Missouri's testimony weigh now after these last developments, and with its present practice! Dr. Walther is doubtless one of the greatest "*Kirchenpolitiker*" of modern times; but this time, or rather twice in his life, he has overreached himself, in trying to introduce his theory of usury and his new doctrine of predestination. And still with regard to these he knew what he could do, and what he could not do. The people constituted a wall which he could neither overleap nor batter down. The doctrine of usury was dropped, when earnest opposition came from this source, and the doctrine of election was adopted at Fort Wayne without any discussion being allowed. Discussion was felt to be dangerous. Contrary to all precedent and to all previous declarations, that namely doctrines should not be voted upon, this was adopted by a vote and without a word of discussion!! No political maneuver ever eclipsed this *caup de maine*. And, besides, it was previously expressly stated that those who were not yet convinced and not ready to adopt, as yet, the new dogma, should abstain from voting. How many, whether a minority or a majority thus abstained, was never ascertained. But after the vote had been taken, it was represented as though the new dogma had been adopted by the synod, with the exception of those few who voted in the negative!! And this is all the adoption, as far as we know, which the new dogma has ever had in that body!! Was not this a shrewd maneuver! It was certainly in keeping with this whole controversy.

It is further well known from the whole history of Missouri polemics, that where it had any defensible point to advocate, it never wearied in replying to every attack of its opponents. Every thrust was met with two counterthrusts. Only the Fritchels, whose learning was equal, and dialectical ability superior to their own, were dropped on the pretext that they are dishonest men. But whenever a Missouri bull dog could pounce upon some little lame wanderer a quarrel was picked and he was shaken to death. But how comes it

that in the great present controversy they at times have been wonderfully pacific and tame in their replies? Their opponents were certainly worthy of their steed in learning and dialectical skill. And they fought too in part with weapons of their own choosing, with the fathers, whom they had always marshalled in grim battle away. Why so exceedingly pacific all at once? Was it that with the abandonment of the fathers their forces were gone? Evidently like a retreating army, they were quite willing to let alone, if they were only let alone. What was the cause of this strange, this utterly unusual procedure with them? Who can explain it? They, indeed, stated several times, that their opponents handled and jostled them too roughly and did not care much if they hit them hard. But everyone who has ever met Missouri on the field of battle knows, that this has always been their mode of battle—charge at the point of the bayonet. Did they expect their opponents to fire blank, whilst they double charged their pieces? Did they withdraw from the battle because there was firing also from the other side? Who can tell? Who can fathom the mystery?

One thing however is certain, contrary to all Missouri's previous history in controversy, in this last discussion it scarcely ever ventured a reply. Though all its arguments were refuted, its cobwebs of error torn to shreds, and attacks made upon its position, it ventured no answer except that of making faces and calling names. To any and every impartial observer it must have made the impression of a want of ammunition. Missouri made no reply evidently because it could make none. And where none can be made it is better to attempt none. Silence sometimes gives a man the appearance of superior wisdom. But silence and the want of reply in battle makes no such impression. It makes the impression of weakness and of defeat. When the French forces, at the battle of Sedan, ceased firing and yet were unwilling to capitulate, it was no proof of strength, but of weakness—of the fact that reply was no longer possible. But we simply wished to state the fact, namely that Missouri in this last controversy has acted in an entirely new role—has declined almost every challenge, and has almost made no answer, since the battle was fairly opened. Every reader may draw his own conclusions.

Missouri, by inferences and by an ambiguous passage, tried to establish its doctrine, that faith flows from election. When it was shown them that this tenet, besides having no biblical warrant, contradicts the doctrine of the universal grace of God and the general order of salvation, they misquoted Luther, who says that if the principle of harmonizing was to obtain, no doctrine could stand. They maintained that two Christian doctrines might be contradictory to one another according to enlightened human reason and still both be true. And now only at this late day and at the close of the controversy Walther, in an article directed against the *Leipzig Kirchenzeitung* comes forth with the attempt to show, that his doctrine of election is not contrary to other Christian doctrines, especially not to that of the order of salvation. It seems then that all the hue and cry about Rationalism, when it was attempted to reconcile the several Christian doctrines, is to be given up and an effort is to be made to get back on the old Lutheran track. The principle, it seems, is again to be acknowledged, that Christian doctrines are not and cannot be contradictory to one another. And this is well.

But it is different with the Doctor's attempt to show that his election doctrine is not contrary to the general way of salvation. In this he utterly fails. His arguments in this respect are not arguments but mere sophistries.

Dr. W. first defines the nature of a real contradiction which according to Aristotle is this, that the same things in the same relations are predicated of the same thing as pertaining and not pertaining to it. He then goes on to reply to his critic in the K. Z. by observing: "The horrifying thing in that sentence according to our critic, is supposed to be this, that we represent election as a cause of salvation besides other causes such as Christ, divine grace, the Word, baptism, and the Lord's Supper." And immediately after the Dr. writes: "Election is indeed a cause of faith beside other causes, but it does not beget faith aside of the means of grace, but only through them." (L. u. W. 1883, 100). And again he remarks: "D. in S. (his critic), indeed writes, that by this our doctrine the general gracious will of God is depressed or depreciated into the Calvinistic *voluntas signi*. But this would only then be the case, if we did not in accordance with the

Bible and our Confessions teach, that God earnestly desires the conversion and salvation of all men, that God also earnestly and efficaciously calls also the non-elect through the Word, that the elect are converted by no irresistible power of grace, but by the same power which is contained in the means of grace, which is also efficacious in the non-elect," etc. How these sentences undeniably involve the real contradiction, of which W. maintains that it is not found in his tenets—a contradiction which can never be an object of Christian faith. It is utterly impossible for the Christian to accept by faith, for example, that Christ died for all men and that He did not die for all men; that God's universal will of grace pertains to all men and does not pertain to all men; that personal election is absolutely necessary (that salvation is also possible without it), etc. Such and similar contradictions no Christian does or can believe. Now let the above quotations by which Prof. Walther attempts to defend his doctrine be closely examined! He says: "*Election begets faith not aside of the means of grace, but alone through the same, and the elect are converted by the SAME POWER contained in the means of grace, which is also efficacious in the non-elect.*" But if it is the same power that begets faith in the elect and non-elect, where does the virtue of election come in, so that faith comes of election? Here, then, we have the declaration that election begets faith through the means of grace and does not beget it—it puts something into the means of grace, and puts nothing into them, inasmuch as it is claimed that the conversion of the elect and non-elect is effected by the *same power* which is contained in the means of grace. To state it algebraically it would be: $x = y$ and $x - e = y$. The power contained in the means of grace alone converts men, and it alone does not convert them, as the grace of election is added in the conversion of the elect! And this Aristotelean contradiction is not in the least relieved by the Dr.'s further remarks, when he says: "Just as little as the doctrine, that the Holy Spirit alone begets conversion eclipses or destroys the efficacy of the means of grace, just as little is the latter cast into the shade or destroyed by the doctrine, that election is alone a cause of faith and salvation." (L. u. W. 1883 p. 100.) This is sophistry. The means of grace without the Holy Ghost are a non-

entity, which is not at all the case with the means of grace without election, and this makes all the difference. When we speak of conversion as the work of the Holy Ghost or of the means of grace, we in both cases, mean exactly the same thing. It is in both the Holy Ghost through the means of grace. But it is different as regards the relation of the means of grace to election. The means of grace remain the same, whether election or no election. It is indeed correctly said "*that Christ, the Holy Ghost, the grace of Ghost, the means of grace*" convert men, because with all this the same thing is meant. But it cannot be said without self-contradiction, that the efficacy inhering in the means of grace ALONE works conversion and also, election through the same efficacy produces conversion (for where would the power of election come in?) or that faith also come from election. The former "*alone*" absolutely excludes the latter. Both propositions cannot be true and no Christian, even no Missourian, can believe both, however stoutly he may maintain it. It is only infatuation, when he imagines that he believes both.

And that which the Dr. says in reply to his critic concerning the mystery of the *discretio personarum* is of the same kind. He observes: "This mystery according to our doctrine by no means consists in this, that we do not know why the non-elect were not elected, but in this that we do not know why we were elected in preference to others" (L. u. W. 1883 p. 92.) And this cause of non-election is then declared to be "unwillingness and pertinacious resistance of men against the grace that would save them." This last observation is all very well and scriptural, although it is nowhere expressly declared in Scripture. The passage Matt. 23, 37 to which the Dr. appeals in evidence furnishes no proof. For nothing is said there, either in the passage itself or in its context, of election. But aside from this, how can unwillingness and pertinacious resistance be the cause of non-election with some and not with all, when yet, according to Missouri, all men in the eyes of the Omniscient were involved in this sin and guilt when election took place, and when election is claimed to be the only means of permanently extricating men from it? Pertinacious resistance is thus made a cause of non-election and then again is regarded as no cause! Hence pertinacious resistance

a cause of non-election, and no cause—an Aristotelean contradiction. For the same thing is predicated of the same thing in the same relation as attaching and not attaching to it. Pertinacious resistance a hindrance to election and no hindrance, *h. e.* $x = y$ and $x > y$. Can anything but infatuation prevent men from seeing this real contradiction!

And again. Missouri holds that faith flows from election. The relation therefore of election to faith is that of cause and effect. But in like manner, unbelief, or what here means the same, pertinacious resistance is said to be a hindrance of election. These propositions involve a real contradiction. For if election is the cause and faith the effect, election removes unbelief and produces faith. As faith and unbelief however stand related as *thesis and antithesis* and the effects of election are claimed to be the removal of unbelief, and hence the production of faith, that which is cause is transposed into effect and that which is effect into cause—a palpable self-contradiction. In other words: Election produces faith (removes unbelief) and does not produce it (is prevented by unbelief.) Is Missouri unable to see this?

And again: Missouri has advanced the principle in the present controversy that no inferences are to be drawn from any doctrine unless such inferences are justified by *express declarations* of other Bible passages, and has upon this ground rejected as miserable Rationalism, the deductions made by us from their tenets, not, indeed, because our deductions were illogical, but because such a course, as it was asserted, was unscriptural and un-Lutheran. Now it is well known, that we have repeatedly shown, that all of Missouri's new doctrines rest only upon inferences. Not a single one has any explicit Bible warrant. But if Missouri advocates the above principle, how can Prof. Pieper draw inferences from our doctrines and condemn them on the ground of these inferences, because, according to his notion, they are contained in our doctrines? And yet his last preface to L. u. W., as every impartial reader of it will readily acknowledge, is nothing else throughout but an attempt by inferences to refute our doctrines. If his inferences were logical and necessary, were really contained in our teachings *we*, on our part, would concede, that he was right and we were wrong. For we hold to the Lutheran prin-

ciple, that every necessary and direct deduction from any doctrine is a part of that doctrine itself. But our opponents can by no possibility operate with this principle—with a principle which they denounce as *Rationalismus vulgaris*. For evidently, if it is not allowed to draw inferences from their doctrine, none can be drawn from ours. But Prof. Pieper has practically refuted his own principle. We suppose he has at last seen that it is untenable. It cannot well be otherwise. Sobriety and candor must at last come again and Missouri must return to its former theology, even if it is done silently and secretly, if it is not to mire down completely in Calvinism and fatalism. Can Missouri close its eyes without infatuation against this fact? Finally, Missouri pretends to be battling for salvation *sola gratia*. But according to its idea of the *sola gratia* it can only accomplish this purpose by plunging headlong into the abyss of extreme and fullblown Calvinism—by adopting the doctrines of a limited redemption through Christ, of a *gratia irresistibilis*, and of reprobation. For as long as Professors W. and P. (with whom St. and K. decidedly disagree) still hold, that the non-elect can be saved also and that the *vocatio efficax* enables also these to be converted, so long, according to their own theory, they have not saved the doctrine of salvation by grace alone. Prof. P. writes expressly the *vocatio efficax* enables also those, who resist the efficacious call, not to resist (L. u. W. 1882 p. 56). But this is evidently the indifferent state into which converting grace places men, and in which they can either resist or not resist. Is not this the Synergism which the other St. Louis men now condemn? Hence St. Louis, according to the theory of St. and K., has not overcome Synergism, but in some of its numbers is still ensnared in it.

But if this must be Synergism at all hazards, is it not Synergism likewise when St. Louis still holds, that conversion is dependent upon the outward hearing or reading of the Word of God—upon a condition which the natural man is able to fulfil? Even if not all are converted who hear the Word, if one only out of ten hearers is actually converted, conversion would still be dependent upon a condition which man is able to comply with. For as only such are converted who actually hear or read the Word, a condition is thus given,

which, according to the Missouri doctrine, is Synergism. And even if it is only a trifle which Missouri requires of the natural man, the *sola gratia* must, according to its own notion, be destroyed.

Missouri can only divest itself of this Synergism fully, if with Calvin it takes the last plunge expressly (which in meaning it has already taken) by adopting an *effectual calling* and a mere *sham call*. As long as it is unwilling to do this, it cannot according to its own theory make clean work of Synergism. The infection will still cling to it. And that for which Missouri is laboring, Calvin has long since fully attained, if a few divinely favored persons alone are considered. Conversion in the Calvinistic system is solely and only of grace. It therefore needed no new reformation for the promulgation of old Calvinistic theories:

Missouri is constantly perpetrating a cunning trick in quoting from the Formula of Concord passages which treat of general election as though they referred to personal election, and thus makes a show of proof. This is really the point at issue as far as the Formula of Concord is concerned. But the book itself, especially in its 8 points, but generally in its whole argument, as well as Chemnitz's treatment of the subject in his *Locis* must put this question beyond a doubt to all unprejudiced readers, and convince them, that what Missouri applies to personal election, the Formula means of general election. Neither has there been a single commentator since the day of its adoption who understood the Formula in any other way than as treating of general election, what Missouri misapplies to personal election. Hence, it is only by a cunning trick by which Missouri can and does appeal to the Formula of Concord with some show and plausibility. So too when it is said that we were elected of *grace alone without merit, without works, not of works* they tell us, this means also, *without regard to faith*, although the Formula at another place says the very opposite. We there read: "We believe, teach and confess that for the preservation of the pure doctrine of the righteousness of faith before God *the particula exclusiva*, i. e. the words of the apostle Paul, by which the merits of Christ are wholly separated from our works *and all honor is given alone to Christ, are to be maintained with great diligence*. And

when the apostle Paul writes: *Of grace, without the law, not of work, without works*, he MEANS BY ALL THESE WORDS, THAT WE are justified and SAVED BY FAITH in Christ. Where, then, according to the Formula of Concord, human merit and works are excluded, faith is included. This is the authoritative explanation of the Formula itself. Hence, wherever the Formula excludes human merit it includes faith. For it says these *terms imply this*. Therefore also when it says that election took place without human merit and works, it includes faith, meaning that election took place in view of faith. The *particula exclusiva*,—is the rule of the Formula of Concord—always mean and include faith. And by this, all the honor is given to Christ. And yet Missouri has urged just the opposite, that the *particula exclusiva* also excluded faith itself. Missouri's inference, upon which it has always based its new doctrine is in open conflict with that of the Formula of Concord. Can it be anything but infatuation that prevent men from seeing this!

Have controversialists ever shown greater dishonesty than Missouri has done in the present controversy? It has indeed revealed the secrets of the hearts of men. The manner of Missouri's polemics seemed to prove that they cared more for their own fame and honor, than for the cause of truth and the glory of the heavenly Master. May God in mercy forgive the wrong that has been done to truth and the sins that have been committed against His cause! May He bring back the erring to the full truth of His true visible church on earth!

NOTE 1.—What Prof. P. in a late article says concerning the certainty of election on the part of the elect is rather funny than otherwise. He is alarmed at the "great ignorance of the opponents in spiritual matters." Our "Northwestern" brethren had remarked correctly, that the falling away which has happened to others might possibly also happen to us and consequently we never can be *absolutely* certain of our salvation, till we have finished our course. Prof. Pieper thinks he can refute this argument from facts, by showing that these facts are exhortations and warnings and

are of the nature of the law. But what does that prove! Does that deny the historical fact that many believers have fallen away and perished? Certainly not! And who claims, that we are to learn our perseverance from the law? This "ignorance in spiritual things" which P. supposes to have discovered in the opponents, he has invented and then charged them with it. And if the certainty of our election is a certainty of faith, this can only mean, that it comes with faith and goes with faith, and is therefore an argument in a circle in the way in which Prof. P. puts it. For of what earthly value can such a certainty be! As long as there is faith, so long all is well. But the question is, whether faith may not cease by man's wilfully turning away from the promised hope? The Bible answers emphatically in the affirmative. But is the Christian to hold, that he will wilfully turn away? Certainly not! For such an idea would presuppose his apostacy. No Christian *can* hold that he will wilfully turn away from his Savior, for the willing of such a thing would be apostacy. But whilst he can have no such will, he is to bear in mind that Satan, his adversary, is crafty and his flesh is weak and evil, and that he must make his calling and election sure. If it were already put beyond a doubt, or if such perfect certainty could be reached as P. maintains, this exhortation would fall to the ground. On the part of God it is certain, on our part it needs always to be made more certain. It is an object for which we are to strive by the grace of God, but which is only reached in perfection when we enter the realms of glory. Hence we do not teach men, as P. slanders us, that they should doubt and be uncertain of their salvation, but we teach them that they should strive for certainty, adding however, that this must be a constant effort and that full, perfect, and complete certainty is only reached, when the battle is over and the victory is won. It is strange that a professor of theology cannot see this difference. He might just as well argue that because men cannot reach sinless perfection here, we teach them that they *must* sin, and ought to sin. It is not God's gracious will or command that men should not be entirely certain of their salvation, but this want of certainty results from this evil world in which they have their pilgrimage and from the power and craft of Satan and the deceit-

fulness of the flesh. They are by faith to strive to get out of the partial uncertainty with which they are still troubled, but it is a string that must last unto the end when alone perfect and unchangeable certainty is reached. Hence the certainty of salvation is conditional, that namely, we persevere in the faith unto the end, and this perseverance can be destroyed by wilful apostacy. Hence our Formula says, "that God who has commenced the good work will preserve it unto the end and complete it, *if we do not ourselves turn away from Him.*" (Muel. 386.)

THE PENTATEUCHAL PROBLEM.

Biblical criticism is no new science. From the days of the earliest literary opponents of Christianity in the first century down to our time, the claims of Holy Scriptures to be the Revelation of God given by inspiration to man, have provoked investigation, and at different stages in the history of the church, have found opponents as well as friends. The legitimate existence of this science no true scholar will deny: if the Scriptures cannot stand the test of lawful investigation and criticism, they do not deserve to be regarded as of divine origin and of authoritative character. Accordingly neither those who in the days gone by have devoted acumen and learning to the problems of the origin, history and character of the Biblical books, nor those who at the present time are pursuing the same tasks, are for that reason to be regarded with the suspicion of being tainted with the leprosy of heterodoxy or rationalism. There is no better way of making the critical investigation of the Bible a really dangerous affair than by openly or by insinuation putting it under the ban, or according it at best, an unwelcome reception or a step-motherly treatment in the family of theological sciences. The fact that its pursuit has brought forth not only gold and silver, but also a great deal of hay and stubble, is not yet a lawful impeachment of its right of existence and encouragement. *Abusus non tollit usum* is true here as elsewhere. There is some reason for the conviction occasionally expressed by

thoughtful men, that the more negative character and tendency, especially of Old Testament criticism, at the present day is, to a great extent, to be attributed to the fact, that the conservative church has taken but a cool interest in its vast problems, and left their discussion in the hands of rationalism, until it became impossible for the advocates of the traditional views to assume the aggressive side and they were compelled, as they are now, to act on the defensive merely. Be this as it may, within the folds of the Church, especially the American branch, there are probably no living problems more generally discussed at present than some presented by Biblical criticism. The New Testament, especially the John problem which vexed the souls of friend and foe from the days of Bauer and Strauss down to almost yesterday and to-day, has virtually been decided in favor of truth: he is bold indeed who now yet denies the authorship of the fourth Gospel of St. John. But in its room the Pentateuchal Sphinx has put in her appearance, and the Oedipus for her riddle has no easy task on hand. Although a topic under discussion in European, especially German critical circles far decades, dating back in its present shape to the days of the French Roman Catholic physician Astruc (1684-1766) and his *Conjectures* of 1753, it had virtually attracted no attention in the theological world of America until, two years ago, when, chiefly through the W. Robertson Smith case, in Scotland, it "came down like a wolf on the fold," and is now a question much discussed, but really little understood, by the average theological writer and speaker. As a living issue it deserves recognition also in a Lutheran periodical, and a brief statement of the *status controversiæ*, of the principles followed and the results claimed, will probably not be amiss in our MAGAZINE.

The various denials of the Mosaic origin of the Pentateuch, from the days of Valentinus in the second century down to the middle of the seventeenth were chiefly on the principle of "*stet pro ratione voluntas*;" even men like Hobbes and Spinoza were only feeling their way in the dark, and consequently these spasmodic efforts created only passing comment and produced no permanent results. When Astruc made the discovery that the two names of God, *Elohim* and *Jehova*, were not used indiscriminately in Genesis, but with a

certain order and in a certain system, and on the basis of this discovery timidly expressed the view that Moses, in the composition of the Genesis, had made use of various "documents;" (*memoires*), he uttered the word that has become the battle cry of the so-called advanced criticism ever since. Of course the critics did not abide by the convictions of Astruc, but soon regarded it as a "sure" result of investigation, that these original sources of the Pentateuch were not antebut post-Mosaic. But all was and is to-day yet happy harmony among the majority of critics, in the assumption that Moses is a lawful subject for the critical dissecting table. The expression "Composition of the Pentateuch" has become a theological *terminus technicus* with a wide-reaching meaning. The right of analysis, both as a theological principle and also as one of the data arising from thorough investigation, is recognized even by such conservative men as Delitzsch, Strack, Breckenkamp and others; and it must be confessed, probably no other hypothesis of modern criticism seemingly was a better foundation. Superficially to deny this claim all reason, shows only that the edge of the enemy's steel has not been tested. In our conviction, most of the facts in the case upon which the theory is based cannot be regarded by impartial investigation as an unsettled matter, the conclusions from these data alone being *sub judice*. It is a fact that the names *Elohim* and *Jehova* run through certain sections of the Pentateuch; that these sections are further marked by peculiarities of diction and style; that some portions are related with a breadth that could possibly be explained on the basis of repetition of the same story from different sources; that these marks go through the whole Hexateuch, i. g. Moses and Joshua. An examination of these books verse for verse in the original Hebrew, with especial reference to these points, is full of surprises. So far it is chiefly a philological question, and so far the results need not be looked upon with disfavor. But when the next step is taken, and from these facts the conclusions are drawn that these peculiarities *necessarily* imply a composition from different sources; that these sources are mostly post Mosaic, and are the indices of various phases in the natural development of Israel's religion; that these documents in many instances contradict each other; that they are, to some

extent at best, not historical but *piae fraudes*; — then careful and conservative criticism must heed the warning finger of the hand of faith, and look before it leaps. For those who do not believe in an analogy of faith and do not recognize the revealed character of the Old Testament, such a warning is in vain. But in passing judgment upon the new critical prodigy, we need not depart from the standpoint of Christian and Biblical principles, but estimate its proportions as Christians and believers, and not merely as students of linguistics and history. And from this standpoint it will be comparatively easy to pass such a judgment on the latest phase of the Pentateuch problem, which alone can here come under consideration.

There has been among the analysts of the Pentateuch of late years of general consensus that the Hexateuch is a union of at least three component elements, namely the Elohistic Torah, the Jehovistic, and Deuteronomy, all of which were combined into one work by the Redactor, and that the several sources together with the changes made by the Redactor can still be distinctively traced and separated from each other. The Jehovistic sections, those which are marked by the use of the name *Jehovah* of God, are comparatively few, small in extent, and are primarily intended to supplement the Elohistic. They are represented to appear principally in Genesis and Exodus, and are chiefly important as containing the account of the fall of man. The Deuteronomic code is looked upon as a repetition of the Elohistic law, making some changes especially in giving to all Levites, and not only to the descendants of Aaron, the right of priesthood. This code is regarded only as embracing the legal portion of Deuteronomy, i. e. from chap. 10 on. The most important in historical and legal contents as well as the most extensive is the Elohistic Torah, which receives its name because it contains the principle sections of the law (Torah), and at least in its earliest portions down to Exodus 6, employs only the name *Elohim* as an appellation of God. It embraces the greater portions of Genesis and Exodus, the whole of Leviticus, nearly all of the first half of Numbers and sections in Deuteronomy and Joshua. It is the great legal and levitical document, and hence it is generally called the Priest-Codex. It

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embraces all those sections in which what has generally been regarded as the purely Mosaic character of Israel's worship finds expression, namely the organized priest order of the Levites with an Aaronitic High Priest at its head, the centralization of public worship under this organized priesthood, and, theologically most important, the grand system of sacrificial offerings for atonement and forgiveness of sin,—in other words, the principles which the New Testament recognizes as the distinctive feature of the Old Testament dispensation, as the shadow of that which finds its reality in the active and passive obedience of Christ, as this finds such clear expression in the whole argument of the Epistle to the Hebrews. It thus contains the very kernel and essence of the Old Testament law, worship and religion. The church has always with one voice, and the critical schools with her, placed this Mosaic dispensation at the head of the history of the kingdom of God in its national character in Israel, made it the source and guiding principle of the religious development and history of the chosen people, and saw in the gradual unfolding of the levitical scheme in the faith and worship of Israel the real preparatory stages of the kingdom of God. Moses with his levitical priests and sacrifices, or at least those recorded under his name, were even by the most radical of critics put at the head of Israel's history and religion; the Priest Codex or Elohistie Thorah, containing the record of these laws and levitical scheme, was universally regarded as the oldest document that entered into the composition of the Pentateuch, the Jehovistic portions had only a complementary object, filling out historical and legal *lacunae* in the older document, and the Deuteronomic code a renewed announcement with certain abrogations and additions of the older laws made during the reformatory days of king Josiah. As long as the historical order of the component portions of the Pentateuch was Elohistie, Jehovistic, Deuteronomy, it did not, aside from maintaining the fragmentary instead of the Mosaic origin of these books, materially affect the Old Testament economy as the record of the kingdom of God on earth in its preparatory stage. It was merely a problem of Isa-gogics, whose solution presupposed a knowledge of the niceties of Hebrew grammar, lexicon and rhetoric. It was com-

paratively innocent, as it left virtually intact the history and religion of God's people, and was not necessarily in conflict with the inspiration of the Old Testament, and with its claim of divine revelation.

But all this has passed away: the lamb has become a lion. The "new school," represented in Germany by its real originator, the venerable Reuss, senior of the theological faculty in Strassburg, by his now deceased pupil Graf, and especially by the reckless Wellhausen, at present Professor Extraordinarius in the philosophical faculty in Halle, and his "*Geschichte Israel's*," has had the usual fate of bold theories which, meteor-like, attract by their suddenness and glaring character. In Holland it has found a most able advocate in the person of Kuenen, Professor of Theology in Leyden, in Scotland in W. Robertson Smith, and in America in Professor Toy of Harvard University. The distinguishing feature of this new wisdom consists in an entirely new arrangement of the component parts of the Pentateuch. For them the Elohistic portions with their history and law are not the oldest, but are the latest sections of the Pentateuch, and are to be ascribed to the period of the return of the children of Israel from the Babylonian captivity. In other words, according to this school of prophets, Israel before the day of Ezra had no developed system of priesthood, levitical laws and sacrifices, no high priest, in short, nothing of all those theoretical and practical religious elements which the New Testament and, with it, the Church of Christ from the beginning, have always regarded as the very essence of ante-Christian revelation and religious development. The chief effect of this "new departure" is an entire reconstruction of Israel's religious and political history. Mosaism is for this school not the foundation and source, the basis and governing principle of Old Testament development, but rather its culminating point, the result and not the source of this development. The Mosaic system with its highly developed priesthood and sacrifices, centralized worship and pure monotheism is accordingly placed at the close and not at the head of the religion of the Old Testament. They find that Exodus 20-23, the so-called "Book of Covenant," together with Exodus chap. 30 or the "Second Tables," all of which belong to the Jehovistic

portion, give the earliest record of Israel's religion. The Jehovistic portions thus are no longer regarded as supplementary to the Elohistic, but rather, historically, as its earliest portion and basis. The reason why the Book of Covenant is regarded as this earliest record is that it contains laws of an agricultural and religious nature of the simplest character, and hence forms a good basis for a reconstruction of Israel's worship on a naturalistic principle. The state of religion presupposed in these chapters is regarded as being an index to the real character of Israel's religion down to about the period of David. Then by the process of natural development the religious ideas and worship began to enlarge, the priesthood departed from its primitive character and became organized, until Deuteronomy marks the stage reached in the reformatory days of king Josiah. During this first period the religion of Israel was of a very primitive nature, and the accounts found in Judges are regarded not as records of an unlawful state of affairs, but as a normal development. From the days of the Deuteronomic code to the days of Ezra, the legal side of this religion rapidly developed, and chiefly through the influence of Ezekiel's last eight chapters, who is indeed regarded as the real father of the levitical system, the grand system known as Mosaism was introduced by Ezra and his coadjutors, and from then on became the religion of the chosen people. Thus different stages are marked by different documents, each of which is an advance upon the preceding, changing, rectifying, enlarging, curtailing, amending and in general harmonizing the previous development to the present state of religious convictions and worship. These various documents, whose character and laws are not, as they should be, regarded as mutually supplementary, are made to contradict each other, and in these contradictions to mark the various stages in a normal and natural religious development. They are thus the indices of these stages, and thus help in unraveling the great enigma of a history so entirely unlike that of any other ancient nation.

But why this historical revolution? Why is it necessary to turn Israel's history up side down? The reason assigned is an historical one; the real reason is a philosophical one. The whole tremendous superstructure of theory is based upon

that frailest of frail foundations, an *argumentum e silentio*. Failing to understand that the levitical system with its world of meaning was the ideal toward the realization of which Israel's history and worship should gradually develop, and for which the chosen people through further revelations given by the Psalmists and Prophets were to be educated, the critical Titans of the 19th century see in the relatively small influence which this ideal system exerted in the heroic era of Israel's days a proof that such a system had not yet been announced. Because Judges and the other earlier books do not show the predominating influence of these laws, and even men "after God's heart" are recorded as disobeying the behests of these very laws, as when Samuel does not sacrifice at the central place of worship, it is argued that such laws could not yet have been in existence. But such an argument is weak in itself and proves too much. The actual religious or political condition of a people, even in its better elements, is never a certain index of the religion or laws of such a people. The real never corresponds fully to the ideal; in fact it often leads to a false view of this ideal. The state of Christianity immediately before the reformation would, on the basis of the same argumentation, prove that the Bible was not in existence before Luther's day. The difference between the real and the ideal then was certainly as great, and even greater, than we find in the days of Joshua, the Judges, Samuel and David. A glance at Christianity to-day would certainly not lead any one to the conviction that the unity and harmony of the followers of Christ is one of the most frequently repeated injunctions of the sources of Christian faith and ethics. The philological argument is only subordinate in character and even less satisfactory. In so far as the language of a book or section in the Old Testament can with anything like certainty be used as an argument for its age, the diction and style of the so-called *Elohistic Torah*, point to an early and not to a late period in the history of Old Testament literature.

These are really but feigned reasons: the real one is of an entirely different character. The science of "Comparative Religion," a perfect Pandora-box of rationalistic nonsense, has theories of its own, and the Old Testament as generally understood will not harmonize with these theories. It is therefore

necessary even at the risk of cutting off its very head to fit this venerable document to this Procrustean bed. One of the dicta of this "science" is that all religion must start with a kind of fetishism, pass through various stages of polytheism and monotheism, and, if it is peculiarly fortunate, finally culminate in happy rationalism. This theory is manifestly under the lead of that greatest of modern tyrants, the idea of development, and whatever will not bend to it must break. Of course it is sadly "uncritical" to imagine, in the nature of things, that so highly developed a system of religion and worship as is represented in the levitical laws and priesthood should stand at the head of Israel's history; such a state of affairs would create a terrible havoc in the theory. Wellhausen and his faithful followers are sufficiently "advanced" not only to reduce inspiration to a minimum, but to deny it altogether; their naturalistic philosophy will not permit them to seek or find a God in Israel, and so in order to get rid of the divine factor in its religious development, and conform its history to their preconceived notion of the natural unfolding of religious ideas, they must bring down to post-exilic days the revelations given by God to Moses. Such is the spirit and animus of this modern wisdom; it is virtually a philosophical, or rather an unphilosophical reconstruction of the religious history of Israel, on the basis of the development theory, and with the exclusion of any interfering influence on the part of Israel's God. In their hands Israel's religion is not a revelation, but a natural product like that of any of the neighboring nations. This is really the trend of Kuenen's recent "Hibbert Lectures."

That this theory in its principles is Anti-biblical needs scarcely to be mentioned. For Christians it bears on its very brow the Cain mark of condemnation. It is the latest child of rationalism, and has inherited all the vulgar and hideous features of its parent. Its spirit and method thus condemn it, and still more its results. It robs the Old Testament of its inspired character, the religion of Israel of its revealed and paedagogic nature, expels God from the midst of His people, makes a mockery of Providential guidance, flatly contradicts the testimony of Christ and the apostles, destroys all generic connection between the Old and New Covenants, and, last but

not least, robs the levitical law of its typical character, of its feature as the shadow of things to come, and thereby undermines the historical basis of Christ's words and works, and destroys the inner and organic connection between the fulfillment of the New and the preparation of the kingdom of God in the Old Testament.

It is fortunate that its most outspoken advocates, such as Reuss, Wellhausen and Kuenen, acknowledge these deductions as logical conclusions from the premises. They pretend to consider the matter only as a problem of literature, history and comparative religion, without any regard to the consequences in theological and religious matters. And yet the church dare not ignore the discussion. She must be ever ready to defend the truth, and in this case a simple statement of the new views and their logical consequences is a sufficient refutation of their claims for a Christian. As far as America is concerned, we have reasons to hope that it will prove to be only a temporary "craze," only one of the fashionable follies that sometimes have their day. Certainly it does not afford a satisfactory solution of the Pentateuchal enigma, whatever its contributions to the philological and historical side of the question may be. And any solution that is contrary to the words or work of Christ is false. Philology and critical acumen alone will not furnish this solution. The chief requisite is a spirit of faith, and a submission of reason to the superior wisdom of the word of God.

G. H. S.

THE LIMIT OF THE LAW OF PEACE.

"Being justified by faith, we have peace with God through our Lord Jesus Christ." This peace of the soul in view of death and the judgment the Christian prizes above all price. But having such peace with God, he earnestly seeks peace with all men. "Be at peace among yourselves," the apostle exhorts. Such peace among men is a great blessing. It contributes to happiness in heart and home, in church and state. "Behold, how good and how pleasant it is for brethren to dwell together in unity," exclaims the psalmist. Where there is strife and contention there is no comfort. We are com-

manded to "seek peace and ensue it," and the heart cannot be right that prefers dissension. It is plainly the Lord's will that we should live peaceably with all men, so far as this is at all possible. All malice and bitterness against our neighbor is sinful, and of course forbidden; and if evil thoughts and sentiments in the heart are contrary to the divine will, it is plain that every utterance of such unhalloved disposition is displeasing to God. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bonds of peace." Eph. 4, 1-3. Every breach of peace in word or work is in conflict with the Christian character, which is distinguished for meekness and self-sacrifice, according to our Savior's peace-loving example. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4, 31. 32. The child of God is willing to bear much, rather than to have contentions; he is willing to make personal sacrifices in order to secure peace.

From this some have been led to infer that controversy in the Church must necessarily be wrong, and that earnest followers of the Prince of peace must under all circumstances avoid it, making any sacrifice rather than have strife and contention among the children of God. Not only among the hearers in congregations, but even among ministers such opinions are entertained. Because such false conclusions work serious injury to the cause of truth, a brief examination of the subject may be of some service.

Precious as peace must be confessed to be, it is not the Christian's highest good, and is not to be purchased at every cost or pursued at every hazard. It is possible to pay too much for it. There are other possessions of greater value, which it is folly to exchange for peace. This must not be overlooked. We must not, in our zeal to secure a valuable prize, pay an exorbitant price for it. No wise man will sell his life to save his house, however dear this may be to his heart.

The Christian has that which is more precious to him than peace with his fellow men. He has the truth which makes him free from sin and death. If he relinquishes that, all is lost. Even his peace is gone when that is gone. Though he may purchase peace with errorists by sacrificing it, he loses the peace of God, and with such a loss all earthly gain is vanity to him, as it is vanity in itself. The Gospel that bringeth salvation to us, and by which alone salvation can be brought to others, must be maintained—for the sake of God's glory and men's souls it must be maintained—though by maintaining it we should have perpetual strife, as it cannot be otherwise than that we shall have strife, with those who would wrest it from us. Christians cannot sacrifice their everlasting salvation for the sake of temporal peace.

It is true that there is always sin where there is strife and contention. There should be peace among men. Especially should those who profess to be followers of Christ have peace among themselves. Wherever that peace has been disturbed, a wrong has been committed. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1, 10. He who denies the truth which the Lord committed to us, and in the reception and confession of which His disciples are to be of one mind, certainly offends against God. What, then, is the duty of those who are on the Lord's side? Shall they stand by that truth and thus have controversy with those who deny it, or shall they yield to them that are contentious and thus have peace with those who refuse submission to the Lord's words? Christians need but fairly state the question in order to find its answer. The Scriptures give us explicit instruction on the subject. They require of the minister, not that he should, for the sake of peace, sacrifice any part of the precious truth committed to him, but that he should be blameless, "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who sub-

vert whole houses, teaching things which they ought not, for filthy lucre's sake." Tit. 1, 9-11. Christians are to hold fast that which they have, that no man take their crown; and if such holding fast makes it necessary to enter into conflicts with adversaries, their duty in the matter cannot be doubtful. That duty is stated in plain words by the Holy Spirit: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered to the saints." Jude 3. It is needful now to remind Christians of the exhortation, that they may not surrender the faith once delivered to the saints in order to secure a peace which, after all, is no peace.

We should strive to be at peace with all men. But the law in this regard is not absolute. It is limited, and the limitation is expressly stated by St. Paul when he says: "If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12, 7. It is not always possible for us to have peace with others. It often happens to the Christian now as it did to the psalmist of old, who says: "My soul hath long dwelt with him that hateth peace. I am for peace, but when I speak, they are for war." Ps. 120, 6. 7. They that render evil for good are our adversaries, because we follow that which is good. It is frequently experienced that some hate us the more, the more we love them and seek the welfare of their souls. When humble disciples of Jesus seek peace and are willing to resign their own preferences to secure it, is it possible to accomplish their end when others wage war against them for their confession of the truth and will have no peace unless that truth be abandoned? Against sin and death the Savior came to bring a sword. With Satan there can be no treaty of peace. It is not possible. Right and wrong, truth and falsehood, light and darkness, cannot agree. There is and there must be perpetual war between them. We cannot live peaceably with those who stand arrayed against the truth of God, unless we desert His standard. We could have a seeming peace with them only by submitting to the will of Satan. It is not possible for us to be Christians and still live peaceably with those who are waging war against the Lord and His anointed. It is therefore evident

that it does not always lie in us*to have peace with all men. "If it be possible, as much as lieth in you" — that is the limitation. When it is required of us that, in order to have peace, we should yield that which the Lord has commanded us to retain, and the retention of which is necessary that we may not lose the peace of God which passeth understanding, it does not lie in us to have peace. The Lord commands us to contend for the faith, and that forbids peace with those who assail it and against whom we must contend. It is not for us to set aside the Lord's command, in the vain hope of securing the peace and prosperity of the Church by renouncing the authority of its great Head and arrogating to ourselves the right to rule and decide what is right and good.

Peace is precious, and Christians should steadily pursue it. But we must not sell our souls to secure it; we must not yield the truth of God to attain it; we must not give the glory of our Lord in exchange for it. Peace secured at such a price is sin and brings sorrow. The law of peace has limitations which God Himself has established and which cannot be neglected without damage to the Church. L.

HOMILETICAL DEPARTMENT.

Contributions to this department are respectfully solicited.

C. H. L. S.

FIRST SUNDAY AFTER TRINITY. LUKE 16, 19-31.

Int. 1. To be rich or to be poor, neither is in itself a merit or a demerit, a blessing or a curse.—Prov. 13, 7—Examples: the patriarchs, Abraham, Isaac and Jacob; the prodigal son; the apostles; the poverty of Christ. Enough to show that the rich and the poor may be either pious or impious, happy or unhappy, notwithstanding riches or poverty.—The reason then, why the rich man, having died, was consigned to hell and its torments, and the poor man was carried into Abraham's bosom, must not be sought in the mere fact of the one being rich and the other poor.

2. And yet, it is of the greatest importance for us to know the reason of the former's condemnation and the latter's salvation, in order that we may escape the one and attain to the other. Now, the text itself gives us no direct and definite solution. However, it informs us where it may be found. The rich man has brethren; these he would have escape the condemnation wherein he finds himself. He prays that Lazarus be sent to forewarn them; but he is informed that they have Moses and the prophets—all they need to be saved, and that by hearing

them they will be saved.—In Moses and the prophets, in the Word of God, we too, whether rich or poor, have the word of our salvation. This teaches us when and when not a condition of poverty or of riches, of sickness or of health, etc., will be a help or a hindrance to us in our race unto the life eternal of joy and glory. Thence we derive the general proposition, that,—

WHETHER THE THINGS OF THIS LIFE SERVE FOR OUR GOOD OR NOT
DEPENDS UPON THE WAY WE USE THEM.

I. *This holds with respect to the good things of this life.*

1. Properly employing them, these will prove a blessing to us.
 - a) Recognizing that every creature of God is good—that whatever we may possess of them is the gift of God—that we are His stewards—that we have our instructions—that we are accountable—and accordingly
 - b) Using them in the fear, love and trust of God—they will serve for good—to ourselves and our fellow men—and God will be glorified therein. On the other hand
2. Abusing them, even these will prove hurtful to us (the rich man).
 - a) Covetousness, vanity, lustfulness and like sinful passions lead to
 - b) An unrighteous acquisition—and then this leads either to a miserly holding or to a profligate waste of what has been acquired. In the indulgence of these passions the body may seemingly fare well for a while and the soul be of good cheer, but the end of these things is the destruction of both body and soul in hell.

II. *This holds with respect to the evil things of this life.*

1. Properly enduring them, these will prove a blessing (Lazarus).
 - a) Some of these we bring upon ourselves by our disobedience—others are the kind visitations of our heavenly Father.
 - b) Seeking and obtaining pardon of the sins which hurt us, the evils thus caused will become to us visitations likewise. Recognizing all visitations as needful and wholesome for us, and accepting them gratefully—bearing them cheerfully—we will derive great blessings from them. On the other hand
2. Suffering them with an evil heart proves hurtful.
 - a) Thinking that we deserve no chastisement, that we need no correction, that God in His dealings with us is not good, not wise, not just even, etc., is sinful.
 - b) Such thoughts as these, such a disposition of heart, and the consequent complaints, accusations, etc., are sinful and therefore fruitful of untold woes, such as littleness of faith, despair, hardening of the heart, and reprobation.

Conclusion.—“And we know that all things work together for good to them that love God, to them who are the called according to His purpose.” Rom. 8, 28. It is by the love of God—which God Himself sheds abroad in our hearts—that our eyes are opened to see and our hearts are prepared to receive those blessings which, by the wisdom and goodness of our heavenly Father, lie hidden for us in all the things of life. O, for a heart that truly trusteth and loveth God!

C. H. L. S.

SECOND SUNDAY AETER TRINITY. LUKE 14, 16-24.

Int. The occasion of this parable, and the key to its solution—i. e. that it has reference to the kingdom of heaven—is found in v. 15.

THE CALL TO THE KINGDOM.

- I. *The good things it promises.* V. 16.
- II. *To whom it is extended.* V. 17, 21, 23.
- III. *How it is received.* V. 18-20; also 22.
- IV. *The decree which concludes it.* V. 24.

1. If rejected.
2. If accepted.

C. H. L. S.

THIRD SUNDAY AFTER TRINITY. LUKE 15, 1-10.

Int. The scribes and Pharisees are offended and murmur on account of the treatment which publicans and sinners receive at the hands of Jesus. But in this very doing of Jesus we find the greatest comfort. V. 1. and 2a.

- a) The Pharisees insinuate that Jesus is indifferent towards sin, yea that He seems to find pleasure in its ways. We behold in His action a holy horror of sin no less than a most hearty compassion for the sinner.
- b) The Pharisees, trusting in themselves for righteousness and salvation, knew not Christ nor understood His work. We know that the only help and hope of the sinner is to be found in this same Jesus whom they despise and reject. 1 Tim. 1, 15.

THOUGH THE HOLY JESUS HATETH SIN, YET HATH HE MERCY FOR THE SINNER.

I. *A mercy ever ready and ever busy to seek and to save.*

1. He receiveth the sinners that come unto Him. V. 2b.
 - a) Induced to come to Him through the Word of God.
 - b) He kindly receives them—succors them—saves them—be their sins ever so great and many.
2. He bringeth again those who have gone away. V. 3-6.
 - a) Whether driven or enticed away from Him, or going astray of their own accord.
 - b) He follows them up, seeks them, and brings them back rejoicing.
3. He seeketh the lost, even them that are as yet far off. V. 8-9.
 - a) Those who likewise have had and have forfeited the image of God—but know not of its restoration in Christ Jesus.
 - b) These too will He save by the ministry of His Word.

II. *A mercy which, by the fruits of its labors, moves heaven and earth to gladness.*

1. Joy and gladness in the heart of the Savior Himself. V. 5b, 6b and 9b.
2. Joy and gladness in the heart of the saved—of all the saved. "With me," 6b and 9b.
3. Joy and gladness among the angels in the presence of God. V. 7 and 10.

Conclusion.—This joy unspeakable and full of glory, hath it entered your heart?—have you brought gladness to the heart of your Savior and given joy to the angels in heaven?

C. H. L. S.

FOURTH SUNDAY AFTER TRINITY. LUKE 6, 36-42.

Int. 1. By far the sweetest part of God's Word is that which tells us of the love of God in Christ Jesus, what that love has done for us and bestows upon us; for it is by this, and by this alone, that we are saved. Now it is this grace of God which bringeth salvation that is proclaimed to us in nearly all of our Gospel lessons. And thus it should be for various reasons.

2. But there is another part of God's Word which must also be heard. Though not comforting as is the Gospel, yet it is wholesome and necessary for us. It is that which speaks of the love which we owe to God and, for His sake, to our fellow men, i. e. the commandments of God. Christ is indeed the end of the law for us to our justification and salvation, but no less to our sanctification. He has fulfilled the law for us but not that we may disregard it and abide in the service of sin—much rather that He might win us for Himself and for His service.

3. We must therefore not think it strange when at times Christ also discourses on that love and service of love which we are to render unto God and our neighbor. Thus in our text to-day, His subject is taken not from the Gospel but from the Law of God. It is a command which He would have us lay to heart; however a command which, like the 4th commandment, is

A COMMAND WITH PROMISE.

I. *The Command.*

1. The text interpreted: "Be ye . . . Merciful." V. 36.

- a) "—Merciful—" Mercy a matter of the heart—this is here addressed—is to be of mercy full—toward the neighbor, good or bad, friend and foe. (See context)
- b) "—As your Father—" The children's mercy *like* the Father's—must therefore be from the Father.
- c) "Be ye therefore—" Enough that the Lord says: Be ye! however He is pleased to give cause, i. e. *because* the Father is merciful.

2. Its practice exemplified. 37-42.

- a) It worketh no ill; for example, judgeth—condemneth not. That is, the merciful do not a) haughtily and enviously depreciate whatever is good in the neighbor; b) Put a bad construction on his actions; c) Sportively or maliciously augment his faults and weaknesses; d) Suspect him of evil; e) Betray confidence and publish what is hurtful to him; f) Speak of his vices and misdeeds with exultation and malice; g) Forsake and avoid the fallen as condemned without hope; h) Officially watch the neighbor for the purpose of finding fault, etc. (Adapted from Ev. Harmonie of Chem. Ley. and Gerh. Vol. 4 p. 78.)
- b) It doeth good; for example, forgiveth—giveth—correcteth.
- c) Begins with self. The pupil, before he can successfully teach, must become a master—only he who can see can lead the blind.—Love of the neighbor without love of oneself is hypocrisy. Thou shalt love thy neighbor as thyself.

II. *The Promise.*

1. Is one of profit.

- a) Text v. 37-38. "Not be judged—condemned—given unto you—be measured to you again."
- b) But be not merciful for the sake of the profit—that is impossible—comp. context v. 27-35.

2. Is one of pleasure.
 - a) Happiness is coupled with holiness. The more we become like unto our Father in the latter, the more will be like Him in the former . . .
 - c) This happiness can not be described—it must be experienced to be understood. Do you experience it?

C. H. L. S.

FIFTH SUNDAY AFTER TRINITY. LUKE 5, 1-11.

Int. Thoughts. First in importance our justification; second to it, but not separate from it, our sanctification. First faith, then love; but neither without the other. First indeed the better part of Mary, then the good part of Martha; however, Mary and Martha are sisters. First the love, the life and the labor of Christ for us; then, when thereby justified and saved, our life and love and labor for Christ—who has made us His own also for this very purpose. First forward to Christ; then onward with Him and for Him. Thus the work of God goes on—the work of Christ's kingdom. No sooner has Christ won for Himself Simon Peter and John and James, the sons of Zebedee, than He calls them to the work of winning others.—This is a matter worth looking at more closely.

THE WORK OF WINNING SOULS AS THE WORK OF CHRIST AND OF CHRISTIANS.

I. *As the work of Christ, and as done by Himself.*

1. It is a part of His divine mission—this work in which St. Luke here presents Him to us as engaged.
 - a) This His Prophetic office is distinct from His priestly—Gal. 4, 4; 1. Pet. 2, 24; etc.—which latter the former presupposes. By the willing sacrifice of Himself as our great High-Priest He has obtained salvation for all men. It remains that men be brought to this their Savior and be led to accept the salvation prepared. This is the distinct and blessed work of winning souls.
 - b) That this is part of His holy mission. Christ Himself declares when He says, John 18, 37: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice." Comp. John 1, 28 etc.
2. How He, in His own person, executed this work—of this an example is given us in the text.
 - a) The means employed—His word. V. 1-3.
 - b) The preaching of the word is accompanied by its practice. He sympathizes with Simon and his companions who have toiled all the night and taken nothing—shows forth the glory of His wisdom, power and goodness by helping them—never losing sight, however, of His higher object, to catch these fishermen for Himself. V. 4-7.
 - c) The effect of His labors is that Simon calls Him Lord, is made sensible of his sinful condition, and, when comforted, together with James and John, forsakes all and follows Him. V. 8-11.

II. *As the work of Christians, and how it is to be done by them.*

1. It is the work of Christians as the people of Christ.

- a) In His own person the Lord attended to this work directly only during the few years of His life on earth. Still this work must go on, and that it might, He has made ample provision. He has given His Word and Spirit—the means of grace—and instituted the ministry for this purpose. Matt. 28, 18-20.
 - b) To Simon Peter He said: “from henceforth thou shalt catch men.” V. 10. To this same work He called all His disciples — calls each and every Christian — calls you and me. 1. Pet. 2, 9, etc.
2. How Christians are to attend to this work.
- a) By preaching, and b) By practicing the word—at any cost. “They forsake all—” v. 11.

Conclusion: How have you thus far realized this object of your life—and has everything been made subservient to it? C. H. L. S.

SIXTH SUNDAY AFTER TRINITY. MATT. 5, 20-26.

Int. Thoughts. The self-righteous unitarianism of the day—The self-righteousness of professed Christians who would accept Christ as Prophet but do reject Him as High-Priest; but in fact they know neither what to make of Him nor what to do with Him: they have not Christ, loudly though they may profess Him — Our danger and need of instruction, warning, watchfulness, prayer, etc. against

THE RIGHTEOUSNESS OF THE PHARISEES.

- I. *It abounds in words, but lacks the Spirit and the truth.*
 1. Its formalism. The Pharisees concerned themselves wholly about the legal part of Scripture, including the ceremonies and sacrifices therein ordained. Retaining the letter of the Ten Commandments, they misinterpreted, multiplied and adulterated them by their own additions. Matt. 15, 9. Hence Christ says here, not it is written, but, “Ye have heard that it was said (tradition) by them of old time.” V. 21. “The Jews enumerate 613 commandments of the law, conformably to the number of letters in the Decalogue. These 613 commandments they divide into positive (bidding) and negative (forbidding.) Of the former they count 248—according to the number of bones in the human body. Of the latter they have 365, the number of days in the year. Besides this the Talmud enumerates 513 traditions, which are likewise accounted as belonging to the divine commandments.” See Ev. Harm. by Chem. Leys. and Gerh. Vol. 4, p. 287. Also Matt. 23, 23; Mark. 7, 48. (Application.)
 2. Its want of truth and life. It is on this account especially that Christ upbraids them here. “But I say unto you—” v. 22. Choosing the fifth commandment as an example He interprets it—lifts up the letter and shows them the spirit of it. To this they pay little or no attention. (Matt. 9, 13; 12, 7.) Such sins as Christ here declares deserving of punishment by “the judgment—the council—and with hell-fire” they pronounced to be no sins or, at best, excusable faults. (Application.)
- II. *It pretends to much godliness, but deceives the soul.*
 1. It is very active and full of works. Dead though it be as to the

life of God, it has a life of its own. Openly and often it makes its way even to the altar of God to bring gifts, not however constrained by either love of God or man, but by the love of self, vain glory, and the like. V. 23-24. Comp. Matt. 23, 5-7, 14-15, and 21-33. (Application).

2. It trusts in its own deeds for righteousness—Not a farthing can they pay of their debt, and they think that they have paid the whole and more. V. 25-26, Luke 18, 9, etc. Thus they quiet their fears, delude their souls. Publicans and sinners came to Christ, Matt. 21, 31—but the Pharisees crucify Him! (Application.)

III. *It esteems itself sure of heaven, but will find it closed.*

1. It lays exclusive claim to the kingdom of heaven.—The Pharisees think this their just due for the deeds they have done—they are certain of their reward, persuading themselves into the certainty.—In their judgment theirs is the kingdom and there is no hope whatever for those who would be saved by Christ alone and alone by faith in Christ.—But what says this same Christ whose is the kingdom to withhold or to bestow as He pleases?
2. The doors of the kingdom are closed to it.—Closed forever; for, v. 20.

Conclusion.—Whose counsel do you follow: Christ's or that of the Pharisees of His time and of your own? C. H. L. S.

SEVENTH SUNDAY AFTER TRINITY. MARK 8, 1-9.

TRUST IN THE LORD.

- I. *He hath an all-seeing eye.*
- II. *He hath a compassionate heart.*
- III. *He hath an almighty hand.*

—Trans. from the German of Nebe.

EIGHTH SUNDAY AFTER TRINITY. MATT. 7, 15-23.

BEWARE OF FALSE PROPHETS.

- I. *Caution is indispensable; for they come in sheep's clothing.*
- II. *Caution is possible; for by their fruits they are known.*
- III. *Caution is necessary; for the Lord will say unto them, "I never knew you."*

—From the same.

T H E COLUMBUS THEOLOGICAL MAGAZINE.

This Magazine is designed to supply the want, long since felt, of a Lutheran periodical devoted to theological discussion. Its aim will be the exposition and defence of the doctrines of the Church as confessed in the Book of Concord. Theology in all its departments is embraced within its scope, though for the present special attention will be given to the controverted subject of predestination.

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in its circulation as their circumstances permit.

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C O L U M B U S

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THE EV. LUTHERAN CHURCH.

EDITED BY THE FACULTY OF CAPITAL UNIVERSITY.

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T H E

COLUMBUS THEOLOGICAL MAGAZINE

Vol. III.

AUGUST, 1883.

No. 4.

THE CRY AGAINST CREEDS.

It is not a new thing under the sun that a crusade is preached against creeds. Such things have been before. But in recent years this has been done with a vehemence that has given the subject a new interest among the churches. The so-called "new theology," which, after all, contains little that is new, has raised a clamor for the modification of old doctrines and the revision of confessions. This has tended to render many indifferent to the form of sound words in which our fathers set forth their convictions, and many have become doubtful whereunto this would grow. There is no reason that the Church should be disheartened at the course things have taken, but there is reason to examine anew the claims which are repeated with such urgency in our days against the authority of creeds, especially as there are many bearing the Lutheran name who join the enemy in their crusade against the time honored Confessions of our Church.

That symbols are necessary can scarcely be regarded as a matter of dispute among Christians. An assembly of men has a distinctive character only in virtue of uniting for some purpose. There can be no organization without a basis of agreement. A multitude assembled to hear a religious address is no more a church than a multitude assembled to hear a scientific lecture. In either case there may be believers in the assembly, but the assembly as such, so far as it has no special bond of union, is a congregation of men, not a congregation of saints; just as there may be scientists in the

assembly, but the assembly as such, so far as it has no articles of agreement, is a meeting of men, not of a society of scientists. Believers are members of the Church wherever they are; and as the Church is the aggregate of believers, this is found wherever believers are found. In that sense it can be truly said that when a number of believers are together where a sermon is preached, the Church is there, even though there should be no organization and no expressed agreement as touching anything. But in the same sense it can be truly said that when a number of Christians are in a literary society, or in a factory, or in an amusement hall, the church is there. The individual believers congregated in such places do not lose their membership in the church when they meet with their fellow men in other relations. But in that sense the church is not recognizable. The literary society, the factory, and the amusement club do not become churches because there are Christians there. The church becomes visible, i. e. it becomes recognizable as a special organization of Christians for the purposes of Christianity, only when believers agree together to this end and give expression to their agreement and purpose. But that is a confession. It may be very brief, embracing but a few articles; but it must contain enough to enable men to recognize the association as Christian. In the nature of things there can be no visible church without a confession. As an individual can be known to be a Christian only by confessing Christ, so an assembly of men can be known to be a congregation of Christian believers only by making profession of the Christian faith. Hence the importance that is attached in the Scriptures to the duty of confession. Those who will not confess the Savior before men are practically not Christians, i. e. the weight of their influence and the power of their work are not given to the cause of Christ. "Whosoever therefore shall confess me before men," says our Lord, "him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10, 32. 33. Such a person deprives his fellow men of the blessing which he might be instrumental in conferring, and deprives himself of the public ministrations of the means of grace and is thus in

imminent danger, because he refuses to do good and to communicate, of losing all that he has.

We have admitted that a brief confession might suffice to declare the fact that an organization is a congregation of believers and to make it manifest as such before men. If only that which is so fundamental that souls could not be saved without it, but by the knowledge and belief of which souls may be in Christ Jesus and have eternal life, is confessed, a congregation may be recognized as Christian, in distinction from the various forms of natural religion, which have no Savior and cannot save. In such congregations there may be Christians, because the Word and Sacraments are still there, and are efficacious notwithstanding the error and impurities which are permitted to attach to them, and the confession that is made is still sufficient to manifest such congregations as distinctively Christian, notwithstanding the unscriptural elements that have been introduced. But it does not follow that such a confession will answer every purpose. If nothing more were necessary than to distinguish the Church of Christ from Judaism and heathenism, it might accomplish the end, though it would be a very imperfect means of accomplishing it. But there is a necessity for distinctions even among those who profess to be Christians. This is a painful necessity, but it is none the less real on that account. To the Christian heart, that would gladly embrace all as brethren who claim to be followers of the beloved Master, it is very sad when separations must take place. Believers, by the command which is given them as well as by the Spirit which actuates them, are moved to seek union, not division. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1, 10. But it is not reverent, it is not loving, it is not wise, to seek union where there is not that unity which is its necessary condition and without which it is a mere sham, and where all efforts in that direction are in opposition to the express will of the Lord, in whom alone unity is possible and precious. Were man not the sinful being that he is, it would seem unaccountable that even

among the professed followers of the Prince of peace there should be dissensions and divisions. But human depravity is a fact, and its results are inevitable. Even the Church, being in the world, can not be exempted from its evil workings. "When ye come together in the church," says the apostle, "I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you." 1 Cor. 11, 18, 19. Satan does not fail to sow his tares where God has sown His wheat, and the result must be division. As certainly as the enemy of souls disseminates false doctrine, so certainly will there be separations between those who embrace it and those who adhere to the truth which makes them free. When men depart from the sayings of our Lord, those who keep these sayings can no longer walk with them, even though they still claim to be the Lord's disciples. On the contrary, the divine commandment requires separation from them. Our Lord tells us to beware of those who teach error, not from motives of temporal expediency to unite with them. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Such a union, that would seem to increase the members of the Church and render it more imposing, would only introduce wolves into the flock, with all the disastrous consequences of such folly. After the same tenor the apostle writes: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears." Acts 20, 28-31. Division is the necessary consequence of the dissemination of error under the garb of truth. False doctrine is ruinous in its effects, and those who are wise will beware of it and of its teachers. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Rom. 16, 17.

Among those whom we are commanded to avoid there may still, notwithstanding the persistence in error which necessitates separation, be enough of Gospel truth to save souls, and therefore there may be some in whom that truth has become effectual and who are true Christians, though they have been deceived in regard to some points of the doctrine revealed from heaven. Their confession is sufficient to mark their organization as Christian in contradistinction to other religions. But it is manifest that that will not suffice for those who, in accordance with the divine command, have avoided the errorists and refused to have any part in their heresies. Therefore our Evangelical Lutheran Church, in humble submission to the one Lord of all and to His Word, which is her only rule and guide in matters of faith and salvation, declares in her latest symbol: "Because directly after the lives of the apostles, and even in their lives, false teachers and heretics arose, and against them, in the early Church, symbols, i. e. brief, plain confessions were composed, which were regarded as the unanimous, universal Christian faith and confession of the orthodox and true Church; namely, the Apostles' Creed, the Nicene Creed, and the Athanasian Creed; we confess them as binding upon us, and hereby reject all heresies and dogmas which, contrary to them, have been introduced into the Church of God. Moreover, as to the schism in matters of faith which has occurred in our time, we regard the unanimous consensus and declaration of our Christian faith and confession, especially against the papacy and its false worship, idolatry, superstition, and against other sects, as the symbol of our time, viz: The first Unaltered Augsburg Confession, delivered to the Emperor Charles V. at Augsburg in the year 1530, in the great Diet, together with its Apology, and the Articles composed at Smalcald in the year 1537 and subscribed by the chief theologians of that time. And because such matters pertain also to the laity and the salvation of their souls, we confessionally acknowledge the Small and Large Catechisms of Dr. Luther, as they are included in Luther's works, as the Bible of the laity, wherein everything is comprised which is treated at greater length in Holy Scripture and is necessary that a Christian man know for his salvation. In accordance with this direction, as

above announced, all doctrines should be adjusted, and that which is contrary thereto should be rejected and condemned as opposed to the unanimous declaration of our faith." *Formula of Concord, Part I. Int. § 3-6.* As regards the occasion and purpose of the Formula of Concord itself, our Lutheran forefathers declare: "Because within thirty years, on account of the Interim and otherwise, some divisions arose among theologians of the Augsburg Confession, we have wished plainly, distinctly, and clearly to state and declare our faith and confession concerning each and every one of these taken in thesis and antithesis, i. e., the true doctrine and its opposite, for the purpose in all articles of rendering the foundation of divine truth manifest, and censuring all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them or even now may be disposed to defend them; so that every one may be faithfully warned to avoid the errors, diffused on all sides, in the writings of some theologians, and no one be misled herein by the reputation of any man." *Part II. Int. § 19.* The object of our Lutheran fathers was to adhere faithfully to the old confessions, which were sufficient to set forth the Christian faith in opposition to the errors of those early days. But when later times gave birth to other corruptions of doctrine, it was necessary to set forth other confessions to distinguish those who adhered to the truth from those who accepted the more recent errors. In the days of the great Lutheran reformation Rome was willing also to accept the creeds in which the early Christians had declared their faith, although it had departed in many respects from the faith which was thus declared. Other symbols became necessary to serve as the banner of those who accepted the pure Gospel as against those who accepted Romish corruptions. The old faith had to be set forth in a more extended form, and the doctrines of men which had been introduced as divine truth unto salvation had to be rejected. Only thus could the Gospel be preserved, and only thus could the adherents of the pure Gospel become manifest as distinguished from the adherents of human inventions. Now it is necessary, by setting forth the Christian creed, to distinguish not only between the Church of Christ and the syna-

gogues of Satan, but also between the true Christian Church, i. e. the Church that has the Word and Sacrament in its purity, and the false Christian churches, i. e. the organizations which must still be recognized as Christian and therefore as churches, though they cannot be recognized as pure churches or as congregations of believers who have the pure Gospel. Our Ev. Lutheran Confessions were designed to set forth, and do set forth, the pure Christian faith as it is taught in the Holy Scriptures, and as all Christians should believe it and therefore confess it. On the acceptance of this faith, and therefore on the subscription to these confessions, she insists and must insist.

To this various objections are raised. It is urged that the requirement of such a subscription interferes with the liberty of conscience which the Gospel secures to all Christians, and imposes a grievous yoke upon the necks of Christ's disciples; that it disparages the Word of God and exalts the word of man by placing the creed on an equality with the Bible; and that it violates the laws of reason by obligating men to adhere with constancy to the fallible statements of other men who have no more authority than themselves. These arguments against obligating Christians to the creeds of the Church we propose to examine.

As to the first, it contains elements of truth which must be maintained and which render the argument specious. It is true that the Gospel secures to all believers the rights of conscience, and it is equally true that when attempts are made to infringe upon these rights a wrong is perpetrated which must be resisted to the death. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5, 1. The value of this boon and the importance of this duty we appreciate, and in this respect occupy common ground with those who raise the cry against creeds. But there our agreement ends. The minor premise of the argument has no foundation in truth. We cordially admit that whatever lays a yoke of bondage upon the children of God must be rejected; but we would be sinning against the light if we admitted that requiring subscription to our symbols imposes such a

yoke. On the contrary, it is a necessary means to preserve to believers their precious liberty.

It does not impose a yoke of bondage. For, in the first place, the ground of the obligation is divine, not human. What God requires is not slavery. He coerces no one. He has claims upon us and asserts these claims. But He desires that we should serve Him freely, and is satisfied with nothing less. Therefore He gives us His Spirit, that we may be loosed from the claims wherewith sin has bound the soul and be enabled to give Him our hearts. That is the liberty wherewith Christ hath made us free. He requires that in the exercise of such liberty we should confess the truth in Jesus to the glory of His name and to the welfare of our fellow men. This He would have us do; this His true children are moved to do; but He compels no one to do it. Now, the truth which is set forth in the confessions of the Ev. Lutheran Church is the truth in Jesus which He would have His children confess. It is meant to be this, and only this. We confess it because it is this. We believe it, and therefore have we spoken it. There has been no coercion in the matter. The Spirit of God, the love of Christ has constrained us, but we have done it freely. It is our faith, and therefore we confess it. We do not forget that there are some who cannot speak thus. They do not agree with us. They have not this faith, and therefore they are not inwardly moved to confess it. They cannot make such a confession freely. And in regard to these, not in regard to those who adopt the creed in the exercise of their liberty, is the claim set up that requiring them to subscribe it is an infringement of their rights. We do not overlook this. But those who, in this connection, would remind us of the difference are overlooking the essential point. The truth which is confessed is the truth which God has revealed that men should embrace it by faith. It is that which He would have all men believe, and which, when they have believed it, He would have all men to confess. That which our confessions declare is not truth revealed for the apprehension of Lutherans only. That the Lutheran is a particular Church which has a distinctive confession is owing to the fact, not that God has given a special revelation to a special class of people that should be known by this name, but that many

have perverted the Word of God and thus made it necessary that the revelation given in the Holy Scriptures for all men should be set forth in its purity and integrity by those who have the grace to know that truth. God asks all to receive it as He has given it for the benefit of all. But He compels no one to receive it and compels no one to confess it. When a person has embraced it, he cheerfully and freely confesses it; when he has not embraced it, God indeed asks him to receive it, but does not even ask him, much less compel him, to confess it before he has believed it. How, then, can there be any ground for alleging that a yoke is imposed upon Christians?

In the second place, the enforcement of the divine requirement on the part of the Church just as little interferes with the individual conscience as does the divine will which it seeks to execute. Opponents argue that there are Christians who cannot with a good conscience subscribe all the articles contained in our Confessions, and that therefore the Church tyrannizes over such persons by laying the same obligation upon all alike, making no distinction to correspond to the difference which manifestly exists. It is admitted that all is right so far as those are concerned who have the faith which is confessed in the symbols, and who therefore confess it freely in accordance with the impulse of their own hearts; but it is urged that all is plainly wrong when those are required to subscribe the creed who have not the faith which it declares and for whom it is therefore impossible to make the confession without violence to their own convictions and feelings. In reply to this let it be considered, first, that the Church merely enforces her Lord's will. She does not make the Christian faith, but receives it from God through the Scriptures. The obligation to receive this is upon all men alike, and when it has been received the necessity is upon all alike to confess it. The Church cannot dispense any one from the obligation to receive it, nor can she subtract anything or add anything to her Lord's Word in order to adapt it to individual tastes or opinions. She merely accepts what the Lord gives, adding nothing to it and taking nothing away from it. If there are some who have not the faith which she confesses and who therefore are not able freely to confess with her, it cannot be her fault and she has

no power in the matter. If there were any infringement of liberty in the case, it could lie only in the requirements of God, over which she has no control. But as God asks no one to confess before he has the faith which is to be confessed, it would be as absurd as it is irreverent to make any such railing accusation. Let it be considered, secondly, that the Church, merely executing her Master's will and not presuming to have any authority of her own over human souls, does not, in the sense which the objection implies, require subscription to her creed of all men alike. She requires just what her Lord requires, nothing more and nothing less. She requires that those whom she is to recognize as brethren should be submissive to the Lord of all and accept the faith once delivered to the saints, which she confesses and for which she contends; and she requires that when this faith has been received into the heart it should be confessed before men. That is all. If a person has not her faith and is therefore not able cheerfully and freely to confess with her, she imposes no obligation upon him. She does not ask him to subscribe her creed. In the honesty of her heart she warns him rather not to be guilty of the hypocrisy involved in professing a faith which is not believed. What reason, then, can any one have for complaining that his conscience is tyrannized by requiring subscription to the creed as a condition of enjoying the rights and privileges belonging to believers? If he has not the faith of the Lutheran Church and is not willing to have it, nobody compels him to be a communicant in that Church, much less does any one coerce him to accept an office in it. He is perfectly free to decline subscribing a creed which does not express his faith. The cry about infringement of liberty is therefore without all foundation. If any one cannot with a safe conscience accept our symbols, the safe thing for him to do is to let it alone, and no one will in the least interfere with his liberty in doing this. But should any such person reply, that he has cogent reasons for desiring a place in the Lutheran Church and that the confessional obligation places a barrier in his way, so that it becomes oppressive to his conscience because he cannot attain his end without sacrificing his opinions, we answer, first, by repeating that not we, but the

Lord, gave the doctrine which must be received as a condition of membership in the Church, and, secondly, by pointing to the fact which must be plain to every Christian mind, that all talk about oppression of conscience, so long as the way is clear to act in accordance with its dictates, is hollow and gratuitous.

So far is the required subscription to the Confessions of the Church an infringement of Christian liberty that it must be insisted on as a means of preserving that liberty. If men were admitted into the Church, especially as teachers, while they declare themselves at variance with the truth which she confesses, the door would be opened to heresies of every hue, human opinions would be placed on a level with the doctrine which alone brings life and salvation, and soon the truth which makes us free would be banished from its own home-stand. The danger of this is great, because the natural man receiveth not the things of the Spirit of God, and all innate inclinations run counter to the revealed truth and are in sympathy with human opinions that men would substitute for it. Hence the warnings given us by the Holy Spirit. "A little leaven leaveneth the whole lump." Gal. 5, 9. Error works like yeast, that soon pervades the whole mass. "Shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker." 2 Tim. 2, 16. 17. The poison of error will spread and produce its deadly results, if it is admitted into the system. The only safety lies in resisting it and keeping it out. The truth makes free; when error is admitted on equal footing with truth, it will soon gain the mastery, and with the suppression of sound doctrine liberty must perish. Freedom can be maintained only by maintaining the truth which makes us free, and therefore only by upholding the subscription to the symbols which confess this truth and form our safeguard against error.

As to the second objection, that obligating to the symbols disparages the Word of God by placing the human creed on an equality with the divine revelation, it rests on a misconception of the whole subject. We are in entire accord with the aim to assert and maintain the supremacy of Holy Scripture, and so far as their contention is for that, we have

no controversy with those who oppose the unqualified subscription of symbols. But that is not at all to the point. A brief explanation will make this manifest.

We have no desire to evade the force of the argument by adopting the suicidal expedient of contending for a subscription with qualifications and reservations, such as accepting the symbols so far as they agree with the Word of God, or alleging that the fundamental doctrines are therein correctly taught. The object of the confessional pledge can be attained only when it is assumed without any limitation or equivocation. A symbol can be no safeguard against the introduction of "damnable heresies" into the Church, if those who are called to be her teachers are obligated to maintain her faith only so far as each individual may think that faith scriptural or regard any portion of it fundamental. Even Socinians and kindred spirits, who are properly outside of the pale of Christianity, could subscribe the Lutheran symbols in such a qualified way, since they bind themselves to nothing but what they hold to be scriptural or are pleased to consider fundamental. Only an unqualified subscription will answer the purpose of the Church. That is not only conceded to those whose objection we are considering, but is earnestly maintained as an essential feature in our position.

But this by no means involves the concession that by requiring subscription to her symbols the Church puts these on a level with the Holy Scriptures. The Confessions are human compositions; the Scriptures are given by inspiration of God. The Confessions must be proved, as all human writings must be proved, by the divine law and testimony; the Scriptures are themselves the Word of God which has divine authority and is the final appeal. The Confessions are accepted because they are scriptural; the Scriptures are accepted because they are divine and unerring. "We believe, teach, and confess," says our Formula of Concord, "that the only rule and standard according to which at once all dogmas and teachers should be esteemed and judged are nothing else than the prophetic and apostolic Scriptures of the Old and of the New Testament, as it is written (Ps. 119, 105): 'Thy Word is a lamp unto my feet and a light unto my path.' And St. Paul (Gal. 1, 8): 'Though an angel from heaven preach any other

Gospel unto you, let him be accursed.' Other writings, of ancient or modern teachers, whatever reputation they may have, should not be regarded as of equal authority with the Holy Scriptures, but should altogether be subordinated to them, and should not be received other or further than as witnesses, in what manner and at what places, since the time of the apostles, the doctrine of the prophets and apostles was preserved." "In this way the distinction between the Holy Scriptures of the Old and of the New Testament and all other writings is preserved, and the Holy Scriptures alone remain the only judge, rule, and standard, according to which, as the only test-stone, all dogmas should and must be discerned and judged, as to whether they be good or evil, right or wrong. But the other symbols and writings cited are not judges, as are the Holy Scriptures, but only a witness and declaration of the faith, as to how at any time the Holy Scriptures have been understood and explained in the articles in controversy in the Church of God by those who then lived, and how the opposite dogma was rejected and condemned." *Part. I. Intr. § 1. 2. 7. 8.* The thought never entered the mind of our Lutheran confessors in the days of the Reformation, as it does not enter the minds of their children in our days, to attach the same absolute authority to the symbols which of right belongs to the Scripture.

It is true that our teachers are required to accept, without any reservation or qualification, the Confessions of the Church as their own. But the ground of this is not that those Confessions are the inspired form of sound words which all men are bound to accept as the source and norm of saving truth. We do not appeal to the Confessions, when men doubt or deny a doctrine to prove that it is true. We never ask a man to accept a doctrine simply because it is contained in our Confession. We never condemn a heresy simply because it conflicts with the symbolical statements. The Bible is the only source and the only standard of truth unto salvation. If a man finds a doctrine in our Confession which he is unable to find in the Scriptures, he is not bound to accept that doctrine. Nothing can bind him but the Word of God. But the Lutheran Church has believed and therefore has she spoken. Her Confession sets forth the faith which she has

derived from the Holy Scriptures. To these she acknowledges herself bound, and she cannot otherwise, if she would be faithful to her Lord, than adhere unwaveringly to this faith and therefore to the Confession in which this faith is declared. If others have opinions in conflict with this faith, appealing to the Word of God as their authority, she does not dream of convincing them that they are in error by referring to the Confessions, which cannot, for the very reason that they have not the faith which is there confessed, be an authority to them, but meets them on the ground of the Scriptures, whose authority all parties recognize as absolute and final. Nor can she consistently ask such persons to subscribe her Confessions. She does not want them to do it as long as these Confessions are not an adequate expression of their faith. But she does not want such persons either in her pulpits and at her altars. She has the faith of which her Confession is a correct statement, and she would be guilty of consummate folly as well as of manifest unfaithfulness if she opened her doors to those who would enter in to destroy that faith. Upon her the symbols are binding, because the truth which she has learned from the Scriptures and which she has set out in these symbols is binding. Those who have not this truth cannot be bound by these symbols, nor does she desire thus to bind them. But the truth which the Scriptures reveal is obligatory upon all men, and she is therefore perfectly right when she declares to those who are not prepared to subscribe her Confessions, that neither is she prepared to accept their services. They are not bound to accept the Confessions as long as they have not the faith which is therein confessed, but they are bound by the Word of God to accept the truth which it declares, and when they have accepted this they will cheerfully confess it and obligate themselves to abide by it. The Confession is in no sense placed on an equality with the Bible; but it is the Church's testimony to the truth which the Bible teaches, and she could not abandon that testimony without abandoning the truth which is testified.

As to the third and last objection, that obligating Christians to adhere to the Confessions is unreasonable, because it binds them to abide unwaveringly by the fallible statements of men who have no more authority than themselves, the

elucidation of the subject thus far given will suggest a sufficient answer. It is admitted that the writers of our Confessions were fallible men, and that they had no more authority to set forth a creed than any other believers; but it does not follow that subscription to these Confessions is at variance with exclusive submission to the infallible authority of God, or that the Scriptures, which are the infallible record of heavenly truth, can be itself the Church's Confession. It is reasonable and right that Christians should confess their faith, and that they should insist on the unity of that faith and confession, though they be fallible men.

If believers are to confess at all, it must be in words of their own choice. It is not God that confesses. He gives us the truth which is to be confessed. That truth men are to receive upon His authority. They are to believe it, because it has the testimony of God which renders it certain. Those who believe it and thus experience its power and preciousness are also to bear their testimony. They are to be witnesses for Christ, that through them others also may be brought to Him." "The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10, 8-12. Now it is not impossible in making such confession to use the very words of Scripture. Instead of saying, for example, "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord," we can say, I believe that Christ "is over all, God blessed forever," and that "there is one Mediator between God and man, the man Christ Jesus." But there are two considerations which make manifest the inadequacy of this method. In the first place, the Bible, being designed to give us the knowledge of saving truth, not to serve as the confession of those who have learned it, does not set forth the doctrines of Christianity in a form adapted to such symbolical use. Those who would construct a confession without using any other words but those of Scripture have grave dif-

faculties to contend with. Either they will fail to present such a summary of doctrine as will clearly set forth their faith with any approximation to completeness, or they will render the formula fallible after all by introducing words that are not given by inspiration. A very compendious way would be to say, I believe what the Bible teaches. But that would be practically of little import, as the question would very naturally arise, But what does the Bible teach? In the second place, even if text after text were quoted to show what the Bible teaches on all the various topics concerning which inquiries arise, the confession would still be inadequate. The divisions among Christians have not arisen on the question whether the Bible is divine and has canonical authority. That is a matter of controversy rather between Christians and infidels. Among Christians the question is, What is the meaning of certain words which all parties recognize as the infallible words of God. And that question cannot be answered by citing the words and professing to believe them. Unitarians as well as Trinitarians have declared their belief of Scripture passages which plainly teach the divinity of Christ and of the Holy Spirit, though they profess at the same time that they do not find such teaching in the passages referred to and do not believe it to be true. Reformed sects still quote the words of Scripture setting forth the divine truth concerning Baptism and the Holy Supper, and profess to believe them as sincerely as Lutherans believe them. The mere citation of biblical words with the declaration that they contain what is believed on a disputed point, does not declare what that faith is. It is no confession at all, though it may have the semblance of one, and therefore serve very well to hide from purblind eyes the sin of refusing to confess. To answer the purpose of a confession, what is believed must be explicitly stated; and that cannot be done in the very words whose meaning is in controversy, but requires the selection of words that will distinctly express what, according to the Holy Spirit's words, has been apprehended as the truth of God and as such has been believed.

To say that such a confession is fallible is idle, because it is entirely irrelevant. It is fallible, certainly, as all human apprehension and expression is fallible, because it is human.

But it is the best that humanity can do. If infallibility were requisite in a confession, men could not confess, because men are never infallible. But men are commanded to confess, and to confess the truth in Jesus. And they can know that truth, can have faith, and can give utterance to that faith in words. The Lutheran Church has believed, and therefore has she spoken in her symbols. The possibility of man's erring does not prove that she has erred. Possibility and reality are not identical. It is possible for man to err, but that does not prove that he does err when he says that three and two are five. He does not err when he says this. Neither does the Lutheran Church err when she sets forth in her Confessions the truth which she derives from God's infallible Word. If others think that she has erred, she and they differ. She does not ask such to confess with her, or pretend to be one with her. But she is unwavering in her faith, whatever they may think. And she is not willing that any should be admitted to her pulpits or her altars who would disturb or labor to destroy that faith. She is set for its defence and promulgation, and is ready to give an account of her determination and conduct. The heavenly truth endures forever. It does not change, as God who gave it never changes. Therefore she merely does what fidelity to her God and a tender solicitude for the welfare of human souls demands, when she sets forth her solemn confession of the truth which God has given and enabled her to believe, and obligates all who would enjoy her rights and privileges to abide by that confession, notwithstanding all unscriptural and inconsiderate cries that erring men may raise against creeds.

L.

THE VOICE OF THE LUTHERAN CHURCH CONCERNING
LUTHER'S BOOK "DE SERVO ARBITRIO."

In the year 1522 Henry VIII. of England, desirous, on the one hand, of showing his theological learning acquired in his youth, and, on the other, of receiving an honorary title from the pope, so as not to be inferior to his royal colleagues, the kings of Spain and France, in that regard, had a book

published, in which he tried hard to defend the seven sacraments of the Roman Church against Luther's book "The Babylonian Captivity of the Church." In this work he treated Luther very superciliously and contemptuously, as if the latter, being the son of a peasant, must needs be inferior to him, a king, also in theological learning. Luther, we know, was not the man to brook such haughtiness and arrogance. In matters of faith and religion it mattered not to him whether his opponent was a king or a beggar. He, therefore, in the next year sent out a reply that sufficed to make Henry relinquish all desire for a continuation of the controversy, though the pope had vouchsafed to present him with the title "*defensor fidei*" (defender of the faith). But the harsh reply given to Henry wounded also the feelings of a man who, up to that time, had at least not been an open enemy to Luther and his cause, that is to say, of *Erasmus of Rotterdam*. He, beyond any doubt the most learned man of those times, had in his migratory life also made his stay for some years in England, and had there by Henry been treated and honored in a way that he could not but be thankful for. And so it was to be expected that any slight offered to his royal friend would be regarded by him almost in the same light as if offered to himself. Aready before this time the Papists had in every conceivable way urged him to take up his mighty pen against Luther. But he did not only himself believe, at least at that time, that Luther in his opposition to the pope and his adherents was essentially right, but he also feared Luther's still mightier pen. Now, however, he yielded to the calls made upon him, seconded and backed, as they were, by his own indignation. So he petitioned the pope to permit him the study of Luther's writings for the purpose of refuting them. His conscience was not so dull, that it would have allowed him to defend any one of the manifold palpable abuses attacked by Luther. Therefore he chose as the theme of his writing a doctrine of the Roman Church that he held to be entirely right and to be assailed by Luther without any just cause. That such was the case shows conclusively that Erasmus did not at all understand the central doctrine of the Gospel, nor the real cause of the depravation of the Church before and at his time, nor the life-spring of Luther's reform-

atory zeal, courage, and work. He selected, namely, the subject of "*free will*," and did all he could to defend and justify Romish error over against Lutheran orthodoxy. Of course he did not succeed, as nobody can succeed who undertakes such an entirely unavailing work. This occurred in 1524. Luther was not slow to answer. The next year witnessed the publication of his famous book "*de servo arbitrio*" (The Will not free). A very weak reply of Erasmus, appearing a year later, Luther did not think worth a rejoinder. And this was the end of that controversy.

Such were the circumstances under which Luther's "*de servo arbitrio*" was written. It is the product of a theological giant compared with the dwarfish essay of Erasmus. It shows us the flight of a noble eagle soaring sometimes out of sight and almost into the very sun, so as to be in danger of singing its own pinions, whilst in Erasmus' essay we see nothing but a common, though gayly-painted bat with lamed wings groping on the ground that it vainly endeavors to leave. No wonder, hence, that Luther's book has been looked upon in a very different way by different persons, even in the Church that bears his name.

The title of the book already shows what its sum and substance is meant to be. "*Servum arbitrium*," the will of man not free, but enslaved, in bondage—that is what it is intended to prove and does prove. "It is, consequently, not impious, curious or idle, but especially necessary for a Christian to know, *whether the will does anything or nothing in those things that pertain to salvation*; yea, that you may know it, *this is the very point on which everything turns in our debate (cardo nostrae disputationis), this is the point at issue (hic versatur status causae hujus)*. For this we treat that we may investigate what free will can, what is done with it (*quid patiatur*), what its relation to the grace of God is (*quomodo se habeat ad gratiam Dei*)" (Edition of Seb. Schmidt, 1664, p. 29). Erasmus (not Luther, as Luthardt erroneously states in his book "*Die Lehre vom freien Willen*," p. 123) had proposed the following definition: "By free will we here understand that power of the human will, by means of which man can either apply himself (*applicare se*) to those things that lead to eternal salvation, or turn away from them" (p. 110). How could we

marvel that Luther emphatically denied the existence of such a free will in natural, unregenerate man? For who of us could do otherwise in the face of so many testimonies of the Word of God to the effect "that every imagination of the thoughts of his" (man's) "heart" is "only evil continually," Gen. 6, 5; and that "it is God which worketh in you both to will and to do of His good pleasure," Phil. 2, 13? So far every Lutheran can understand Luther, can, nay, must follow him. But Luther goes further. In order to disprove a doctrine concerning free will that we all with one accord reject, and, constrained by the Word of God, must reject as Semi-pelagian, he does not only use those arguments that we all are used to advance from Scripture, and, partly, also from the experience of every true Christian; in other words, he does not only make use of *theological* arguments, but he also appeals to *philosophy*. Thus he says: "*All that we do, all that is done*, though to us it seems as if it also could be otherwise (*etsi nobis videntur mutabiliter et contingenter fieri*), yet *in reality takes place NECESSARILY AND IMMUTABLY*, if you take regard to the will of God. For the will of God is efficacious, and *cannot be hindered*, as it is the natural power of God itself" (p. 35). "But that the true and living God must be such a one *who by His liberty imposes a necessity on us (qui libertate sua necessitatem imponat nobis)*, our very natural *reason* is compelled to confess" (p. 240). Consequently we find expressions like the following: "Why some are moved by the law, and others not, so that those accept and these despise the grace offered, is another question, and is not here treated of by Ezekiel (chap. 18), who speaks of the mercy of God as it is preached and offered, and not of that will of God that is occult and to be dreaded (*metuenda*), of that God who ordains in His counsel, whom and what kind of persons He wants to be partakers of the mercy that is preached and offered (*ordinantis suo consilio, quos et quales praedicatae and oblatæ misericordiae capaces et participes esse velit*); which will is not to be inquired into (*requirenda*), but reverentially to be adored as a secret of divine majesty most to be revered, which He has reserved to Himself, but prohibited to us" (p. 151).

But it is not our intention here either to give and analyze the contents of the book, nor ourselves to pass any

judgment on it. We have simply given the above passages and statements to show that we cannot be astonished at the historical fact that this book has been judged differently by different persons, even inside our Lutheran Church, namely in regard to the last characterized part of its contents.

That the Calvinists were only too glad to have such expressions of Luther, is but natural. They could not deny that he was an extraordinary instrument of God; hence they instinctively felt and realized that his authority and alliance was the best they could get among men. An appeal to him was of more consequence than to any other theologian. And as their doctrine of an absolute predestination is the central point of their system of theology, and yet so repugnant to every Christian mind, they, very naturally, avidiously sought all the assistance and authority to uphold and confirm it they could spy. And so they also appealed to Luther, especially to a good many passages in his "*de servo arbitrio*." According to J. G. Walch, in his Introduction to Volume XVIII. of his edition of the works of Luther, pp. 123-129, some of them maintained that Luther in regard to an absolute predestination even went further than their theologians and used stronger expressions. One of their number, Jacob Kimedoncius, Professor of Theology at Heidelberg, even had a new edition of "*de servo arbitrio*" published in 1591, which in 1603 was issued the second time, and asserted in his preface to the book that it contained the unadulterated doctrine of the Reformed (Calvinistic) Church. Marcus Fred. Wendelin, a Reformed theologian († 1652 as Rector of the Gymnasium at Zerbst), whose acquaintance the readers of the "*Zeitblaetter*" have lately had an opportunity to make, alleges that no Reformed theologian ever used an expression as hard as that passage of Luther, where he says, that God would nevertheless be just, though he should damn those who do not deserve it, and that we are to believe that He really does so. (Walch XVIII., p. 2346: "But, dear reason, if thou art pleased with God when He accepts and blesses sinners, do not be displeased with Him when He damns as He wills. If He is just there, He is also just here. There He scatters mercy and grace among those who do not deserve it; here He uses zeal, wrath, anger and severity against those *who have not deserved it.*")

Another, John Jacob Hottinger, († 1735 as Professor of Theology at the Reformed University in Zurich), concludes a disquisition in which he labors to prove that Luther in his "*de servo arbitrio*" agrees with the Calvinists in regard to predestination, with the following words: "Honest Lutheran theologians who do not intend to make darkness of light, frankly confess that Luther in this book has defended the *absolute* counsel of God concerning the salvation of man, and has never retracted."

Consequently, the Reformed lauded Luther's book "*de servo arbitrio*" to the skies, called it a "*divine book*, more worthy to be read and meditated than any writing since the time of the apostles", a "*golden book*", etc. Because of this they also accused the Lutheran theologians after the time of Luther of having in this article of faith deserted the true Lutheran position.

But what we principally want to bring out in our present article is, what the Lutheran Church in her Confessions and theologians has judged concerning Luther's "*de servo arbitrio*." Let us, in the first place, see what Luther himself afterwards said in regard to it. In his reply to the king of England's answer to his humble letter, in the year 1527, he wrote according to Walch XVIII. p. 146: "I defy the king" (of England), "I defy Erasmus and even Satan himself: let them exert all their strength, let them bring all their faculties and powers to bear on this point that they refute my book '*de servo arbitrio*' by solid arguments of Scripture." In the year 1537 he wrote to Capito, a Reformed theologian, that like Saturnus of old mythical fame he would like to devour all his children, i. e., his writings. "For I do not acknowledge any one as truly a book of mine except perhaps that '*de servo arbitrio*' and my Catechism." In his exposition of Genesis, completed only a short time before his death, he again reverts to what he also in this book had said concerning the necessity of all that takes place, and tries to prevent misapprehensions. (Notes to Gen. 26, 9, Walch II. p. 269 sq).

How our *Confessions* regard Luther's book and his reference to it in his Commentary to *Genesis* we may see from the following passage of the Formula of Concord, II. Part: Solida Declaratio, Art. II: The free will (Mueller's Ed. p.

598 f.; Jacobs' Transl., p. 561 sq.): "In these words Dr. Luther, of godly and holy memory, ascribes no power whatever to our free will to qualify itself for righteousness or strive after it, but says that man is blinded and held captive, to do only the devil's will and that which is contrary to God the Lord. Therefore here there is no cooperation of our will in the conversion of man, and man must be drawn and born anew of God; otherwise the thought of turning one's self to the Holy Gospel for the purpose of accepting it cannot arise in our hearts. Of this matter Dr. Luther also wrote in his book '*de servo arbitrio*,' i. e. Of the Captive Will of man, in opposition to Erasmus, and well and thoroughly elucidated and supported this position, and afterward in his magnificent exposition of the book of Genesis, especially of chapter 26, he repeated and explained it. *He has there also in the best and most careful way guarded against all misunderstanding and perversion his opinion and understanding of some other peculiar disputation introduced incidentally by Erasmus, as of Absolute Necessity, etc.*; to which we also hereby appeal, and we recommend it to others." A significant and instructive fact it is, that our Confessions refer and appeal to Luther's "*de servo arbitrio*" only in the doctrine concerning *free will*, and this in the way shown by the above citation; and that they do not in a single instance refer to this book of Luther in the Article of Predestination. Our confessors, certainly, are of the opinion that Luther in that book shows conclusively and irrefutably what was the primary scope of the book, viz. that natural man has no free will in matters spiritual and divine; and therefore they cited it in such an approving way when they treated of the same subject. If they had also been of the opinion that the true Biblical and Lutheran doctrine of Predestination was already and unmistakably found in the same book, what reason could be advanced explaining why they did not even cite it once, when they treated of this subject in a lengthy article? And may we not also infer from this what it really was that made Luther praise this book "*de servo arbitrio*" also afterwards above all his other writings except the Catechism, namely, his thorough annihilation of that fundamental error of the Pelagians and Semi-Pelagians, the Roman Church included, that natural man has, at least to some extent, a free will in regard to his conversion and salvation?

As to the view of our Lutheran theologians expressed in their private writings concerning the oft-mentioned book of Luther, Walch (XVIII. pp. 129 sqq.) makes three classes. For it is truly, as Dr. John Fecht expresses it, "a book subject to so many disputations, so many views and contradictions."

The first class consists of those Lutheran theologians who hold that Luther really expresses himself in such a way in that book that we must say, he substantially agreed with the Calvinists. Such Lutherans there have been, Lutherans of unimpeachable orthodoxy. It is, therefore, not true, but a (we have reason to fear, wilful) perversion of a historical fact when Dr. Walther in the *Lutheraner* of June 15. of this present year substantially says that only "old and new Melancthonians and Synergists together with all Calvinists stamp Luther a Calvinist, Ohio applauding." Lutheran theologians just as learned and pious as Dr. Walther, and a good deal more orthodox than he has proven himself to be in these later times, have not hesitated to express it as their honest conviction that Luther's views regarding predestination, as contained in his book "*de servo arbitrio*," were not Biblical and orthodox, but essentially Calvinistic. Walch not only mentions men like John Pandocheus (minister at Nordhausen) in a book published 1596, Georg Calixtus († 1650 as Prof. of Theol. in Helmstadt), Dr. W. Lysius (Prof. of Theol. at Koenigsberg), in a sermon published 1712, Dr. C. M. Pfaff († 1760 as Primary Prof. of Theol. in Giessen)—and all these we do not call standard theologians of our Lutheran Church—, but he cites also the *whole theological faculty of the orthodox Lutheran University at Rostock, in the year 1595*. During the controversy caused by Huber they write to the theological faculty at Wittenberg in the following manner, David Chytraeus, *one of the principal authors of the Formula of Concord*, being the secretary: "You know that at the beginning of the Reformation that was undertaken in your metropolis of the churches and schools by Luther seventy years ago, whilst the free will of man was valiantly assailed, much concerning this very point of the doctrine of predestination has been disputed and asserted rather severely (*horridius*), viz. that the predestination of God takes

away the liberty from the whole will of man, as well in external works as in internal thoughts; that everything takes place necessarily, even by an absolute necessity; . . . that there is no contingency in human affairs; that God wills everything that He foresees; that Pharaoh was hardened not by the permission, but by the efficacious action of God. On six continuous pages it is contended that the word: 'As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live,' is indeed the word of the revealed God, but that the judgment of the concealed (unknown: *absconditi*) God is different, who wanted that Pharaoh should die" (Walch XVIII, 2233 sqq.). "These, I say, and many expressions like them, rather severe ones (*horridiora*), which at that time were taught in your school as divine oracles, and now are not retained anywhere except in the schools of the Calvinists, Philip" (Melanchthon), "our common teacher, gradually softened and abolished," etc. Thus, there is not the least doubt, what the judgment of Chytraeus concerning Luther's book was. And yet he is correctly called in Herzog's Encycl. III, 231 "one of the greatest and most influential Lutheran theologians in the second part of the 16th century," and Guericke, Church History (VIII. Edition) III, p. 421, says regarding him as well as Chemnitz that he was "an admirer of Melanchthon, though he knew the weak points of the latter, and least of all shared them."

Of the theologians of our own times we will only cite that one who is universally, even by those who do not agree with him, acknowledged to be the most correct and faithful exponent of Lutheran orthodoxy, whom even Dr. Walther some time ago praised *as being opposed to all Synergism*, viz. the late Prof. Dr. F. A. Philippi. He says in his "Glaubenslehre," IV, 1, p. 37 (2d Ed.): "When Erasmus in his work "*de libero arbitrio*" directed his attack against the cardinal point (*Herzpunkt*) of the Reformation and tried to mislead the Church of God to fall away from the fundamental doctrine of the Reformation and to return to Roman Semi-Pelagianism, and moreover in this connection spoke of absolute predestination as the necessary consequence of the Augustinian doctrine concerning sin and grace and held it up as a bugbear

and scare-crow: then Luther, in order to secure the evangelical basis of salvation, made his truly gigantic sally against this theological dwarf, and did not even shrink back from the consequences that were held out to him, accepting with a boldness of faith that was over-bold (*mit ueberkuehmem Glaubenstrotze*) as well, on the presupposition of the captive will, *the theological consequences of absolute predestination*, as, on the presupposition of absolute omnipotence and eternal foreknowledge, the speculative consequence of the bondage of human will. Luther, however, only accepted the position offered him by his opponent, and was only by his opposition (*antithesis: Gegensatz*) for a moment led to step beyond the mark. He really cared more for the establishment of the basis than for the consequence, and as well in his doctrine of justification and the central position he gave it, as in his doctrine of the means of grace, already then, and still more and more in the course of time, the irreconcilable opposition to the doctrine of an absolute election was found, by means of which the same had to be conquered completely. Hence Luther not only afterwards never repeated that doctrine, on the contrary, taught the very opposite in unequivocally proclaiming the universality of divine grace, the universal sufficiency of the merit of Christ, and the universal efficacy of the divine means of grace: but he also has expressly denounced this doctrine as an error and retracted his former expressions in that direction by correcting them" (*durch Zurechtstellung zurueckgenommen*).—We dare say, also the view of Philippi in this regard is clear and unmistakable. He is of exactly the same opinion as his celebrated predecessor in the university at Rostock, David Chytraeus. In order now to see clearly in this matter we would respectfully ask Dr. Walther to tell us to what class, in his opinion, these two Lutheran men, Doctors and Professors of Theology as well as he, and with at least the same right and honor and utility to the Lutheran church, who hitherto have been regarded by friends and foes as standard Lutheran theologians—to what class of men these two belong, whether to the Melancthonians and Synergists or to the Calvinists. For if Rev. P. Eirich by virtue of his position in this matter, and the Ohio Synod by virtue of permitting him to be its member and to state his honest con-

viction in its periodicals, show that they were on a level with those errorists, surely Chytraeus and Philippi, holding the very same view with him, cannot but also be in the same ship with them and him. But we know that we will never get a distinct answer from Dr. Walther to this as well as to other questions we have put to him lately. He has shown that he does not care at all either to prove or to retract an assertion he has made, but that his principal intention is to defame his opponents and to show them up as abominable men before the eyes of his blind followers.

This first class of Lutheran theologians who think that Lutherans really at first held views in regard to predestination that were akin to those of Calvin, or, as we would rather have it expressed, to Augustine, is indeed small, especially if we refer to our older theologians. In modern times this view is however almost universally accepted by Lutheran and other theologians. But then that class of our theologians that go so far as to say that everything contained in the book "*de servo arbitrio*," the doctrine itself and likewise the expressions which are used to set it forth, is correct and irreproachable, if you only take those expressions in the same sense in which Luther used them, is equally small. Of olden times Walch enumerates Peter Haberkorn, Sebastian Schmidt, and John Jehoiakim Zentgrav, and in modern times the late A. G. Rudelbach is to be named. The second mentioned, S. Schmidt, edited the book of Luther together with his (Schmidt's) annotations, in which he tried to show that all expressions of Luther can be understood in a correct orthodox sense. The title of the book is: *Beati Patris Martini Lutheri Liber de servo arbitrio contra Desid. Erasmum Roterodamum, cum brevibus annotationibus, quibus beatus vir ab accusatione quasi absolutum Calvinianorum vel durius aliquod Dei decretum in libro ipso statuerit, praecipue vindicatur, editus a Seb. Schmidt.*—Zentgrav published a second edition of this book, adding a preface of his own, in which he took sides with Schmidt. The exact position of Schmidt can be clearly seen from the Introduction to his *Annotationes Generales* which he premises. Here he says: "In the beginning, indeed, I do not hesitate to profess immediately, that I have never been of the opinion, as if our sainted Father Luther in his book '*de servo arbitrio*' had writ-

ten anything against the Holy Scripture or against the analogy of that faith that we still teach and believe in our Churches. Hence, as I will have no dispute and controversy with those who have not abused the contrary opinion, because they on their own accord have held the sainted man excused: so I without fear contradict those who do abuse it, and I affirm that they together with the injury of the sainted man seek the damage of the Church. This, indeed, I willingly concede, that the sainted man has used one or the other word and phrase otherwise than is customary nowadays in theology; and if this be not observed, an occasion for error, or rather an offence of men who err, will result. Meanwhile those should not neglect the clear and best sentences which the sainted man has in his book that can render our judgment free from error."

Rudelbach, in his excellent book "*Reformation, Luthertum und Union. Eine historisch-dogmatische Apologie der lutherischen Kirche und ihres Lehrbegriffs*," Leipzig, B. Tauchnitz, jun.—1839.—denies (p. 287) that Luther ever, for example in his commentary on Genesis, retracted anything he had uttered in "*de servo arbitrio*;" "he had no need of retracting, but had only to limit some expressions more closely and to emphasize some modifying sentences more strongly, which he . . . did." Further on (p. 289) he says: "It is, indeed, certain that he" (Luther) "had almost touched those rocks" (*hart an den Klippen vorbeigestreift war*) "on which the faith of Zwingli and Calvin was wrecked; but it is equally clear that his unfeigned reverence for the word of God saved him here as it previously had saved him from the shoals of *mystic* theology."

In leaving now this second class it may not be amiss nor uninteresting to remark that its leaders, Seb. Schmidt and Rudelbach, do not hold this opinion concerning Luther's book because they side with Dr. Walther in his rejection of an election in view of faith. Both on the contrary distinctly teach such an election. Schmidt, in his *Compendium Theologiae* (1697) defines election thus: "Election or predestination is an action of the one and only true God, by which He, before the laying of the foundation of the world, out of His immense mercy in Christ, according to His purpose *and fore-*

knowledge, ordained to eternal life those men who by the efficacy of the Holy Spirit by means of the Word, *would perseveringly believe in Christ*, to the praise of His glorious grace." And this he proves on page 191 by citing 2. Thess. 2, 13; Heb. 11, 6, etc. And on the margin the contents of this last paragraph is summarily given by the well known Lutheran, Anti-Calvinistic, and now also Anti-Missourian expression: "*Intuitu fidei*," in view of faith. And Rudelbach, in the work cited above, says plainly p. 254, that the most ancient Christian Church held such a doctrine regarding predestination, in which "there is clearly expressed, what we first of all must comprehend as the *foundation*" (of the doctrine of election), "viz: in the first place that election has taken place *in Christ*, the rock and only ground of all salvation; in the second place that predestination in general is determined and conditioned *by the prescience of God* . . . We cannot doubt that this" (the last mentioned doctrine) "from the beginning has been *an integrant part of Christian faith*; for, far from representing predestination as the dark, inscrutable foundation of foreknowledge, the church taught with one accord that also the prescience of God is in no way to be regarded as the *causal principle of free actions*, whereby God would be made the cause also of sin." And on page 255 sq. he cites approvingly words of Chrysostom to the effect that "*predestination is not the source (Wurzel) of foreknowledge, but the reverse is true.*" On page 284 he also states that Luther "makes predestination dependent on prescience, (offenbar bedingt er hier die Praedestination durch die Prescienz.)" Again, p. 285 sq: "Here, according to Luther, *faith is not only a necessary link in that order on which election is dependent.* (So ist nur nach Luther der Glaube nicht bloss ein notwendiges Glied in der Reihe, die die Erwählung bedingt)," etc. And no doubt Haberkorn and Zentgraf occupy the same position.

But let us now turn to the last and most numerous class. Walch mentions the following: Jacob Heilbrunner, Balthasar Meisner, George Zaemann, Conrad Schluesselburg, Martin Chemnitz, John Gerhard, Jacob Weller, Jacob Martini, John Behm, the theologians of Wittenberg and Darmstadt, Christian Chemnitz, (a relative of the first Chemnitz), Abraham Calov, John Mueller, Philip Jacob Spener, Valentine Ernst

Loescher, John Franciscus Buddeus. And what do they say? They say that Luther can not truly be said to have had the same opinion with Calvin; but that he *really used such expressions, that in themselves are not to be approved of, and seem to indicate an absolute decree concerning man's salvation.* But they try to excuse Luther for having used these hard expressions. Seven such mitigating circumstances are enumerated by Walch as being adduced by them. 1.) Luther wrote that book in the year 1525, hence not long after the Reformation had been begun, *when the light of evangelical truth had not as yet fully arisen for him, and he needed yet to grow in knowledge of the same;* if, therefore, he should have written anything that may not be exactly correct, it is proper to excuse it because of his circumstances at that time, as he himself asks that his books might be read with consideration and great compassion (*be-daechtig und mit grossem Mitleiden*). 2.) Luther combated the Pelagianism of the Papists; and as it happened to Augustine in former times that when opposing the Pelagians he went astray in another direction, so also Luther could get so far as to use some inappropriate and seemingly hard expressions. 3.) Formerly, when an Augustinian, he diligently read the writings of Augustine and became used to some expressions of his, without examining them. 4.) He wrote this book against Erasmus, and, intending to treat the matter itself rather philosophically than theologically, according to the principles of reason, and not being sufficiently cautious in using the terms needed, it came to pass that sometimes his ideas were better than his expressions. 5.) When writing this book he was in the heat of debate, consequently was liable to write something without considering what conclusions, perhaps, on the other side could be drawn from it. That has oftentimes happened to the most expert and greatest men who were of such a temper (*Gemuetsbeschaffenheit*). It is, therefore, less to be wondered at in Luther. Erasmus, with the scholastics, exalted too much the power of free will in spiritual things, and Luther, being powerfully convinced of the necessity of grace, spoke severely against it, and it is, consequently, meet to bear with him if he sometimes uses such words as seem to incline too much to the other side, especially as the matter of Pelagianism and Predestinarian-

ism is delicate and the road between them narrow, so that it is easy to slip off. 6.) This tract was written long before the outbreak of the controversy in regard to the absolute decree of God, and we must therefore not neglect the well known rule that some inappropriate expressions of theologians before such controversies must be borne with. 7.) Luther subsequently, especially in his exposition of Genesis, expressed himself better.

To show that this summary statement of Walch is correct, we will cite the expressions of some of the theologians named above. Martin Chemnitz is by right the first, being not only the principal author of the Formula of Concord, but also the foremost theologian after Luther. In his *Loci theologici* (Ed. Francof. et Witteb. A. 1653) he writes (p. 160) in regard to Luther's hard expressions in his book "*de servo arbitrio*:" "If what was written concerning this question in the beginning, is compared with the explanations which now exist, it can easily be seen that this intricate question could not in the beginning be explained so distinctly and properly. For the treatment (*tractatio*) itself brought many things to light (*multa ostendit*), as also Augustine says that he had profited and learned by writing (*se proficenter scripsisse*). This I say for that reason that we may retain without cavillation what has been evolved with great labor and tolerably well distinguished and explained. For some cry out, that in the *Loci*" (of Melancthon) "a doctrine of contingency is taught which is entirely contrary to the opinion of Luther, even so that some reasons (*testimonia*) that Luther adduced against free will, in the '*Loci*' are taken up to be refuted. But with the same candor and fairness Eck, Pighius and others have already years ago railed at the Augsburg Confession. And because in *the first writings of Luther there are dissimilar (dissimiles) sentences concerning this question*, it is useful to keep in mind how Luther himself in later writings explained his opinion. We have now that most beautiful passage in the exposition of Gen. 26, which passage ought to be known because of the many paradox things that now are being spread and perhaps will also in future be spread in greater number in regard to this question, under the name and authority of Luther."

John Gerhard, the greatest of our dogmaticians and withal the greatest of our theologians after Luther and Chemnitz, says in his *Loci* V, 140 (Berlin Ed. II., p. 257): "We confess that Luther in his book '*de servo arbitrio*' writes that all things take place in consequence of an absolute necessity, but he explains his meaning most clearly in his exposition of Gen. 26." Having then cited the words of Chemnitz given above, he goes on: "Erasmus, following the scholastics, defended the powers of free will more from philosophy and the judgment of reason than from Scripture; Luther, therefore, that he might slay him with his own sword (beat him with his own weapons), fought his adversary on those very principles of Erasmus, inclining to the other extreme (*εἰς τὸ ὑπερλίαν ἀποκλίνω*), contending that everything takes place by an absolute necessity, and this in order that natural reason, this haughty mistress, might learn to subject itself to the Word, as he says."

Valentin Ernst Loescher († 1749 as Superintendent in Dresden), the most prominent theologian of his times, according to Walch admits that Luther's book is a standard work and perfect in *theological* matters; but as Luther had concluded to debate with Erasmus from philosophy, he fell upon the false philosophical hypothesis that has absolutism for its foundation.

According to J. L. Schlosser, in his "*Lutherus Lutheranus*," pp. 378 sqq., Leonhard Hutter († 1616 as Prof. of Theology at Wittenberg) in his "*Irenicum vere Christianum contra Pareum*," p. 98, writes that Luther shortly before his death in his explanation of Gen. 26 did condemn to hell (*ad infernum usque damnasse*) those too hard expressions (*duriores phrases*) which he had used in his tract against Erasmus. Matthias Hoe von Hoeneegg († 1645 as chief-court preacher in Dresden), according to the same author, writes: "Dr. Luther betimes retracted and explained the *hard expressions* that he had used in the book '*de servo arbitrio*.'"

That some of this last class come very near the opinion of Chytraeus and Philippi, is apparent to every one. This holds good especially of those who assume that Luther at the time of writing that book was not quite in the clear himself. And we suppose there has never been a Lutheran who held

that Luther at any time was a consistent, thorough-going Predestinarian, who e. g. denied that Christ has died for all men. How totally erroneous and untenable such an opinion would be is clearly shown by Dr. Th. Harnack in his unfortunately incomplete work, "*Luthers Theologie mit besonderer Beziehung auf seine Versöhnungs- und Erlösungslehre,*" pp. 178 sqq.

These, then, are the three principal views and judgments regarding Luther's book "*de servo arbitrio*" that we find in our Lutheran Church. The one party contends that not only the doctrine contained in it, but also the expressions in which they are couched, are correct and irreproachable, if they be only understood in the way Luther takes them. A second party maintains that Luther really at first had Calvinistic or Augustinian ideas concerning predestination. The majority take a middle ground, and hold that there are expressions in Luther's book which can not be approved and that seem to denote an absolute decree of God; though they excuse Luther on various grounds, some even on the ground that at that time he was not yet perfectly clear in all the doctrines of the Gospel. Now the question is, Can the name of an orthodox Lutheran be denied to any one who holds one of these three opinions, whether it be the first, or the second, or the third, because he does so hold? We say, No. And how could any one who would say, Yes, prove the correctness of his answer? Can Lutheran orthodoxy at all be made dependent on an answer to such a question? Least of all could those who belong to either the first or the second, the two smallest, classes arrogate to themselves the right of saying that any one not belonging to their class is not a true Lutheran because of this fact. Only those who belong to the third class, forming the great majority of irreproachable Lutheran theologians in the best times of the Church, would have at least the *semblance* of right in doing such a thing. But in our days of strange events as well in the theological as in the political, scientific and social world, it has come to pass that a man belonging to the smallest of those three classes has had the arrogance to decry those who do not side with him in this matter as not orthodox Lutherans. Dr. Walther manifestly agrees with Haberkorn, Schmidt, Zent-

grav and Rudelbach. And we would accord him the perfect right to do so, if he, like these men, agreed with us in the true doctrine of predestination; for to a Calvinist or a Semi- and Crypto-Calvinist we can not concede the right to interpret Luther according to his own heterodox notions. The Ohio Synod as such has not as yet declared its view regarding this point. We for our part are inclined to side with the majority of our theologians, excusing, but not approving all that is contained in Luther's book. Rev. P. Eirich, one of the members of our Synod, in the "Zeitblaetter," II, 128 sqq., states it as his conviction that Luther, when writing the book "*de servo arbitrio*," and, perhaps, for some years after, had Augustinian ideas concerning predestination; that is, he is to be classed with Chytraeus and all the Rostock theologians of his day and with Philippi, not to mention those theologians of our own time who, not from any dogmatical bias or prejudice, but only from a historical standpoint, agree with these; for example, Harnack, Koestlin and Luthardt. And because Rev. Eirich publicly announces this as his view, Dr. Walther in the furious unction of a self-made reformer pounces down upon him and the whole Ohio Synod as if he really meant to have detected a horrible heresy and a manifest defection from true Lutheranism. Dr. Walther, it seems, is not ashamed of using any weapon in this lamentable controversy that he in his arrogance and blindness has originated. But we trust the Church will see and judge that a man like him who can without a blush make use of such a mode of warfare must either be in his dotage and, therefore, not responsible for what he writes, or must have fallen away entirely not only from true Lutheran doctrine, but also from true Christian faith in general. It is extremely sad to be compelled to say so; but the truth and the welfare of the Church dependent on it must eventually overrule every other consideration.

St.

LUTHER AND THE PERICOPE-SYSTEM.*

Luther's character and work were essentially conservative. This proposition may seem somewhat strange and doubtful, especially when the intensity of his personality, his whole-souled polemics, and above all when the radical changes in the faith and life of the Church which express the result of his work are taken into consideration. And yet it is as true as it is strange. Only superficial acquaintance with those memorable days of the sixteenth century can call Luther's reformation revolutionary; he sought not rebellion and revolution, but only restoration and reformation. As a result of his spiritual struggles in the cloister at Erfurt and of his studies in the Scriptures, he had learned to recognize in the Word of God the sole rule for Christian life and faith, and in the doctrine of justification by faith the key to the plan of salvation. Providence had prepared him for his work before he was called upon to perform it: the fruit of his previous spiritual development proved to be the check-reins that in the excitement and din of battle restrained flesh and blood from hurrying on the reformer to follow other banners than that of the prophets and apostles. He passed through no *Sturm- und Drangperiode* in which selfish motives and unlawful means found a welcome in him.

Probably nowhere is this feature of Luther's life and work brought out more prominently than in Dr. Krauth's "Conservative Reformation." And as this title implies, this feature has become one of the characteristics of the Church that bears the reformer's name. Church historians have often, and correctly, too, maintained that one of the marks that distinguishes the Lutheran Church from the Reformed is that she is always willing to submit to and be guided by historical traditions, where these are not in conflict with the letter and spirit of Scripture. In matters that were *adiaphora* Luther was always careful and cautious, preferring, wherever allowed by Scripture, to adhere to the formulas

* The historical facts in the latter half of this article are principally taken from Nebe's Introduction to his large work on the Church Epistles and Gospels.

and forms that centuries of church usages had made sacred. His labors in the reorganization of the Church in Electoral Saxony soon after his Wartburg days are instructive on this point. The Swiss reformers, prominently Zwingli, found more delight in radical measures pertaining to the outward forms of worship, and sought to give expression to their dissent from Romish error not so much by the promulgation of truth as by changes in liturgy, churches and worship. These features are found in the two great members of Protestantism to the present day; the Reformed branch has well nigh abolished all the embellishments of public worship, and restricts itself to the elements that are absolutely necessary, while the Lutheran Church, true to the spirit of Luther, has retained and wherever necessary, purified many liturgical ceremonies and customs, decorations in the house of God, customs and observances taken from the Mediaeval Church. When she broke with Rome *in toto*, in faith and organization, she retained as far as possible the outward signs of the historical continuity of the church of God on earth.

This conservative trait of Luther is apparent also in his attitude toward the Church year and the Perpicope-system. The roots of the idea of a church year and of a corresponding cyclus of biblical extracts appointed to be read on the sabbaths and festival days of the year, are found in the necessities and the spirit of post-exilic Judaism. The second Exodus, the return from the Babylonian captivity, marked an era in Israel's faith and worship. Not only did the faithful begin now to learn that Moses, Isaiah, and their compeers, were the mediums of divine revelation, but the living voice of prophecy was hushed in the land, and those who sought the Lord had to seek Him and His will and ways in that which was written. In this way the public reading of Moses and the prophets in the worship the people became an established institution, and from this it was an easy step to the selection of particular days. Accordingly we find early in the history of the synagogue the division of the Pentateuch into fifty-four *Parascha* and the selection of corresponding *Haphtara* from the prophets for public reading on the Sabbaths. The early Church appropriated this idea, and soon made selections from the New Testament books for her needs.

No uniformity was observed in the selection and the different pericope-systems can be counted by the dozens. The churches of some countries chose sections from both Old and New Testaments, others only from the New; some used extracts only for the Sundays, others for the festival and week days also; some adopted the *lectio continua* of one or more books, others were guided by time and occasion and chose from any book; some settled on a one year's course, others on one covering several years;—in short, Christian liberty made ample use of all the playground offered it.* The system that found the widest acceptance and which is virtually the one employed in our Lutheran Church is that of the Latin Church.

The idea underlying the church year and the why and wherefore of the existence and general adoption of pericopes has been the subject of not a little speculation. Almost endless are the fantastic and empty explanations that have been given. And yet the reason and object scarcely seems difficult. It is the divinely enjoined duty of the Church to give expression to and promulgate the cardinal points of Christian faith and life, and it seems but natural that she should endeavor to do this in a systematic manner by the selection of such sections from the Scriptures for successive reading and consideration as will best make clear the plan of salvation in its whole length, breadth and depth. Such reasons at least underlie the great division into a *semestre Domini*, from Advent to Pentecost, in which the foundation and objective principles of our salvation as based on the life and death of Christ find expression; and into a *semestre ecclesiae*, in which the subjective features of this salvation, its implanting and growth in man, are the predominating ideas. Whether within these two divisions a logical arrangement and succession has been strictly observed, is more than we would be prepared to maintain, although on the general character of the plan there seems no reason to entertain serious doubts. Nebe, p. 39, defines the church year as "the presentation of the course of the work of salvation during the course of a year—the record of salvation concentrated within the circuit of a year."

A system based upon such legitimate principles and en-

* The historical matter on this point can be found in Herzog, Real-Encycl. 2d Ed. Vol. 11, p. 460 sqq.

deared to the Church of Christ through centuries of constant use naturally found a sanction in the church-loving and Christ-loving heart of Luther. In the days preceding the reformation the old pericopes formed the so-called "Layman's Bible;" few beside the learned knew of the existence of a revelation beyond the prescribed lessons, as is evident from the student Luther's surprise on finding a complete Latin Bible in the University library at Erfurt; and thus these lessons had become a part of the life of the church, dear to every member. This the reformer knew, and as the cause of the gospel did not demand their abolition, he gladly consented to their retention with slight modifications. Frederick the Wise, soon after the beginning of the real work of the reformation, requested Luther, as the latter himself in a letter of dedication to the Elector accompanying his *enarrationes epistolarum et Evangeliorum, quas postillas vocant*, dated the 3d of March, 1521, states that he should publish, on the same plan as his elucidation of the Psalms, an explanation of the gospels and epistles *pro vutgo pastorum et populorum*. This he afterwards did, and the work proved a great blessing to the progress of evangelical truth. Luther sent with this letter as a specimen an explanation of the eight advent texts, but written in the Latin language. The latter fact, however, would necessarily have materially prevented the usefulness of this work, and accordingly he took advantage of his "exile on Patmos" to render this specimen into German and continue the explanation. He worked with remarkable rapidity, and published toward the close of the same year (1521) in Wittenberg his "Explanation of the Epistles and Gospels which are commonly read in the churches." This work, consisting of two parts, reached as far as the Sunday after Epiphany. The dedication, addressed to the Count Albrecht of Mansfeld, is dated "In the Desert, on the day of St. Elizabeth (19th November, 1521.*)" Three years later a further installment came, carrying the work as far as Easter Sunday. The conclusion of the work now progressed very slowly, and Luther was compelled to entrust the elaboration of the summer half, from Easter to Advent, to M. Stephan Rodt, to which he could contribute only a short introduction. In 1527 the whole so-called Church Postille was completed.

For the history of the Pericope system this Postille of Luther is of the greatest importance. Its title already points to the fact that Luther adopted the order which had not only the sanction of the Church, but also of the Christian homes, which was the same as that of the old Carlovingian Homiliar. Yet Luther was not in all respects satisfied with this test. We not seldom hear him expressing his disagreement with the limits of this or that lesson, or even with the selection as such. Thus he remarks in the gospel for Pentecost Sunday: "This gospel lesson should really begin farther above . . . with which it is closely connected." He knows that some of these lessons owe their position to a superstitious or dead ceremony of the Romish worship. Thus he remarks in his Church Postille on the epistolary lesson for the Sunday after Easter: "This epistle (1 John 5, 4-10), has been set for this day primarily, because it speaks of the baptism and regeneration of those who have become Christians and believers; because in former times it was the custom in the church in the times soon after Easter to baptize all those who through faith had received Christ and had been instructed in this faith, for which reason this Sunday is called *Dominicam in albis*, or "White Sunday" by the Germans, since those who were baptized were accustomed to clothe themselves in white, as a sign and confession of their baptism and regeneration, as it is yet the custom to dress in white the infants who are to be baptized." In the Houspostille on the Sunday *Reminiscere*: "This is a grand gospel lesson; but it has been assigned to this Sunday, as is the case in other lessons, because it treats of the driving out of a devil. The object thus was to show that we should be pious and confess our sins. But that is a miserable and papistic piety which spares itself the whole year and is then accomplished by means of miserable fastings and forced confessions for which there is no divine command." In a similar manner he expresses himself on the gospel for *Invocavit* in his Church Postille: "This gospel (Matt. 4, 1-11) is read on the present Sunday, the beginning of Lent, so that the example of Christ should be impressed upon the Christians and that they should fast, which is apeish imitation."

He therefore desires the substitution of entirely different

texts here and there. In his Houspostille he speaks on Trinity Sunday as follows: "To-day we celebrate the festival of the Holy Trinity, because it is an article of our Christian faith that we believe and confess three persons of divine majesty, of equal omnipotence, power and eternity, God the Father, God the Son, and God the Holy Spirit. The cloister in Mayence to-day considers the gospel concerning Nicodemus; that of Brandenburg the gospel concerning the transfiguration of Christ on Mount Tabor. But we are not bound to these. We would prefer to take a gospel lesson from Matt. 3, containing the revelation which took place at the baptism of Christ in the Jordan, which lesson would suit best to the present festival day, on which we are to preach that there is but one God, and yet three different persons of the one, eternal, divine essence."

On some of the epistles he was equally decided in his dissatisfaction. Of some he thought that they had been cut from their connection. He says in his Church Postille concerning the epistle for the second Sunday after Epiphany: "The epistle should be shorter in front and longer behind . . . It seems the work of an unlearned and unwise master." Sometimes they seemed to him to be entirely out of place. In his Church Postille he says of the epistle for the third Sunday after Easter, 1 Cor. 15, 20-28, that a much better selection could have been made.

But on the other hand Luther does ample justice to the pericopes, and, to use his own expression, in more than one passage makes much ado about them. In the Church Postille for the anniversary of church dedication, he says among other things the following: "I consider it an especial act of Providence that our blessed fathers have selected this gospel to be read and preached on this day." Much more enthusiastically, however, he praises the selection of the gospel lesson for Pentecost Monday in the same Postille: "This is the best and most glorious of gospel lessons, such as especially St. John is accustomed to write, that it deserves to be written with golden letters, not upon paper, but were it possible upon our hearts, and should be the Christian's daily lesson and study to repeat in his prayer, thereby to strengthen his faith and to arouse his heart thereby unto adoration."

These advantages of the old system induced the reformer to abide by the old arrangement, and to be content with a rectification and improvement where necessary. To his intimate friend Nicolaus Hausman he writes as early as 1523 in this spirit, and in his "Deutsche Messe" treats the subject at length.

It was the wish of the Elector Frederick the Wise that Luther's Postille should immediately be introduced as a church book, and the Reformer, although in no wise inclined to self-laudation, had no objection to this. In his "Deutsche Messe" he says this might be done "not only on account of the preachers who are not sufficiently capable, but also on account of the fanatics and sects." This low state of culture on the part of the priesthood that had left the Romish church, so openly acknowledged here by Luther, was but one reason why this pericope-system which Luther retained found such general acceptance among the clergy and in the church; the other reason was the excellent character of the Postille itself. In one of his writings Luther says: "The very best book which I have ever written are the Postilles, which even the Papists delight to read." And this was no self-deception. They have been unexcelled to the present day.

Luther's example was soon followed by other prominent men of the Evangelical Church, and already in the days of the reformation a rich Postille-literature flourished, which secured for the old pericope a constantly growing acceptance and favor. Melancthon, Bugenhagen, George Major, the successor of Bugenhagen, Veit Dietrich, Luther's well known famulus, Erasmus, Sarcerius, Peter Artopæus, John Spangenberg, Jodocus Willichius, Anton Corvinus, John Brenz, Tilemann Heshusius, and others, assisted in enriching this literature.

Comparing the pericopes as they have become the inheritance of the Evangelical Church through the labors of these men, with those of the Romish church, we learn that the system was rounded off and completed only through their exertions. The old Romish lectionaries have two important omissions. There is no lesson for the sixth Sunday after Epiphany, and the cyclus closed with the twenty-fourth Sunday after Trinity. Various ways of escaping the difficulties

arising out of these omissions were adopted by the old preachers. The Evangelical Lutheran Church, however, in a truly wonderful manner, which showed a deep understanding of the idea of the church year, solved the problem. For the sixth Sunday after Epiphany we now have Matt. 17, 1-9, the transfiguration of Christ, thus on the last Sunday of the Epiphany services presenting the climax of the epiphany of the Lord. Nothing more suitable could have been found.

Who was first to introduce this fortunate innovation is a matter of uncertainty, though Bugenhagen has been thought to be the man. It is first found in a Churchpostille published by Veit Dietrich in 1550, with the statement that whereas this Sunday so seldom occurred and this lesson was so good that it should be preached upon every year, it could form the topic of the sermon on other Sundays, as, e. g. Trinity Sunday. The selection of any other text for the sixth Epiphany Sunday was only an exceptional occurrence.

The eschatological texts for the last Trinity Sundays, however, are Luther's selections. He acted entirely independently in this matter and followed no man's guidance. But absolute agreement both on the number of Trinity Sundays and on the respective texts for these was only gradually reached. Bugenhagen in his *Postillatio* and Corvinus take only 24 Sundays after Trinity into consideration, Melancthon and Veit Dietrich have 25 with Luther's pericope, Artopæus has 26, but has no independent text for the 25., Major has the same number, others have 26 and only here and there is a 27. spoken of, and then different selections as texts are taken. But throughout, Luther's idea of closing the church year with texts referring to the Last Things was everywhere adopted and carried out.

G. H. S.

THE SAFEGUARDS OF SCIENTIFIC INVESTIGATION.

An Essay read before the Alumni Association of Capital University, Columbus, Ohio, June 26, 1883. By Rev. H. J. Schuh, A. M., of Detroit, Mich.

FRIENDS AND BRETHREN OF THE "ALUMNI:"

We are living in an age of science. The very foundations of things long considered established are subjected to the

most searching examinations. The modern scientist boasts, that he takes nothing for granted. We are told, only that can claim to be received as truth, which has been tried in the crucible of scientific investigation and has stood the test. Men tell us, that it is beneath the dignity of our enlightened age to believe anything that has been found wanting when weighed in the balance of reason.

The disposition to search after truth is a principle implanted in man's mental organization. Nor is this tendency to investigate things old and new of itself an evil. It needs, however, to be kept within proper limits. "*Free thought*" is the watchword of modern science; and, as far as man claims liberty against any improper bondage of the mind, free thought is an inalienable right of God's noblest work on earth. But *true* liberty is not lawlessness. He who for wise reasons sets limits to his mental activity, is none the less free because he does not choose to roam at random. Science simply makes itself ridiculous when it puts on the air of omniscience. That not *all* scientific research is fraught with beneficial results, is evident from the fact that some of the most laborious scientific work has produced the most ridiculous results. What an immense amount of study and what herculean exertions were put forth to prove that the arch ancestor of the human race must have had a caudal appendage, and that therefore even the Czar of all the Russias is a lineal descendant of the ape. What one set of learned men thought they had established as firm as adamant after years of painstaking, was after all shown to have been mere fancy. How many soap bubbles in the scientific atmosphere have bursted just recently! And who knows how many more such airy flights only wait the touch of Truth to vanish! It is right to say, therefore, that all scientific research, to be fraught with beneficial results, must have certain safeguards. Some of these we shall endeavor to present to you this evening.

1. And first in this connection we would mention, *A love of truth*. Even in natural things, truth is a coy dame, and can be found best by those who love her most. He who doubts her very existence, will ever seek her in vain. He who in his researches never expects to get beyond the shifting quicksands of opinion, will never be disappointed by striking

the rock of truth. He who is satisfied to sail in a mist of doubt, will never reach the clear atmosphere of fact and certainty. As long as men seek for seeming facts to bolster up pet opinions, they will be finding what they seek. As long as it is not the love of truth, but ardor for the establishment of a new-born private opinion, which induces a man to search the universe, it is not to be wondered at, that even the few facts which in his blind zeal he may stumble over, receive a wrong coloring. Through green spectacles the whole world looks green.

But he who looks at the universe as the handiwork of an all-wise and beneficent Master, and at the laws of Nature as "footprints of the Creator," will search earth, air and sea, not to establish preconceived opinions, but to find facts as they are. He will endeavor to see things as God made them, and to make his inductions strictly in accordance therewith. When he finds that facts do not bear out an opinion, which he may have held even with great firmness, he gives it up cheerfully for the truth. With him the truth can never be paid for too dearly.

As long as men pursue scientific investigation simply to make themselves a name, they will ever be missing the mark and taking fancy for fact. Such men are in love with themselves and, of course, are jealous of everything but their own pet notions. The truth must be loved by those who seek her, if they would not seek in vain. She is too chaste to bear the touch of a paramour.

2. As a second safeguard we would mention: *A proper distinction between theory and science.* As long as men are not in the clear on a subject, it is natural to set up hypotheses to account for facts observed. Nor is this necessarily to be condemned, as long as such hypotheses are not given out as established truth. When we only suppose a thing, we do not yet know it, and a thing only then properly becomes a matter of science, when it bears the marks of positive knowledge. As long as it is a matter of speculation, it does not belong to things known and is, on that account, not properly a matter of science. So much, however, have theory and hypothesis entered into the scientific literature of the day, that the very word "science" is far from always meaning positive

knowledge. The great bulk of our scientific writing is speculation. When we sift the voluminous productions of modern scientists through this sieve, little enough remains. To suppose a thing true, does not make it so. And the world has seen many an air castle of supposed knowledge fall to the ground, as facts came to light which showed the difference between supposition and truth. Nor is a thing true simply because this or that great scholar has supposed it to be true. We know how apt even learned men are to be mistaken. Truth is an article upon which no man or set of men have a monopoly. And yet no principle is oftener violated than the very one which men of science take most pleasure in reiterating with great force and much pathos; namely, "Take nothing without proof." How shamefully this principle is violated in modern works on Astronomy, Geology, and Archaeology! The most unwarranted assumptions are repeated, until they are finally accepted as established truth. We should remember that here also "like produces like." Uncertain premises can not produce certain conclusions. The child will be of the nature of its parents; and no amount of repetition can possibly change the character of a principle based upon mere hypotheses.

3. Next we would mention as a safeguard to scientific research: *A proper appreciation of the natural weakness and limited capacity of the human intellect.* The sphere in which the human mind moves, is necessarily a limited one. Not all truth is of such a kind as to be found and comprehended by the natural powers of man. A fish can not swim in the air, nor a bird fly in the water. It is no degradation to a man of learning to acknowledge, that there are regions in the land of truth which his loftiest exertions can not reach. "There are more things in heaven and on earth than are dreamed of in your philosophy," said Hamlet to his friend Horatio. It is only the blind fanatic, or the proud egotist, who can claim that everything must be subject to his reason to be true. Even if the mind of man had remained in its original purity and strength, it could not have comprehended all truth, as the finite never can comprehend the infinite. But how much more must this be the case since the deplorable fall has left us only a ruin of the Creator's original work. It is said of a

certain pagan king in Africa, that when he was told by missionaries how in northern countries, at certain seasons, the water of the rivers become so hard that men, and even oxen, could walk over the surface with perfect security, he laughed at the idea. Such a thing bore to him, on the very face of it, the marks of a fable. It seemed preposterous. Why, such a thing was never heard of! And yet among us every child knows that what he laughed to scorn as a preposterous lie is nothing but the simple truth. The conduct of this savage is often repeated to-day, when men who lay claim to scientific learning laugh to scorn the revelations of truth from higher a sphere, which are contained in the Holy Scriptures. They act as though they had a patent on truth, and treat as old wives' fables everything that does not come under the scope of man's reason.

The greater part of man's knowledge in natural things is gained by induction. All this knowledge is necessarily fallible, because we may be mistaken with regard to the facts observed, or with regard to the conclusions which are drawn from these facts. The fact may have been only partly observed, or our observation of them may have been obscured by preconceived opinions. Men may also be mistaken with regard to what conclusions follow from certain facts observed. Even from correct premises, a fallacy will give rise to wrong conclusions.

4. Lastly we would mention among the safeguards of scientific research: *A true conservatism*. We must *hold* what we have, or we will never be benefited by acquirements. It is a correct principle, and one that will apply here also: "Not what a man earns, but what a man saves, makes him wealthy." What we have acquired by careful research must not be squandered on the first traveling vender of novel notions. We must only then give up what we have, when we are sure we are getting something better in exchange. It is true, that even *age* can not give error the claim of truth. Mankind has witnessed the dethronement of many an error surrounded with the halo of old age. But we are living in times when prejudice is *against* the old and in favor of the new. Truth never loses its value by age. Comparing old theories with new, the true scientist will often feel constrained to act on

the principle: "No man having tasted old wine straightway desireth new. The old is better." It is foolish to hold a theory simply because it has long been considered established; but it is equally foolish to give it up simply because some upstart has seen fit to call it in question. Let us be sure we are getting a better new house, before we consent to having the old one pulled down. "Make haste slowly;" for a hut is still better to live in than an *air castle*.

HOMILETICAL DEPARTMENT.

Contributions to this department are respectfully solicited.

C. H. L. S.

NINTH SUNDAY AFTER TRINITY. LUKE 16, 1-9.

Int. a) In accordance with our text we propose to-day to discourse somewhat on money and money-making, on property and some of its uses and abuses, etc. Now these are things which occupy your minds and engage your hands throughout all the days of the week, and all the year round; and on Sundays you reasonably expect to escape such every-day thoughts and cares. Nevertheless, it is necessary that about such common things as these you hear what your Lord has to say.

b) "And be not conformed to this world." Rom. 12, 2. But in this very matter of making money and of using it, we Christians are so very slow to think and to act differently from the people of this world. We are devoted too much to the "almighty dollar," the god of this world. We fall into the bad habit of separating the man of business from the man of God. Now these and similar fashions of the world are serious things, they endanger our souls. With reference to these things too, "be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12, 2).—While the good God opens His hands for the bestowal of so many good things, do you never forget to open your ears for the words of His mouth, whereby He directs you how to use the gifts bestowed.

THE INSTRUCTIONS WITH WHICH THE LORD ACCOMPANIES HIS BENEFACCTIONS
IN EARTHLY THINGS.

I. The Lord's good right of giving Instructions. V. 1 a.

Alas, that it is necessary to say a word in vindication here! But there are people who so forget and deny their Creator that they hold this earth and its substance to belong to none other than to those who by their craft and might can possess themselves of it. Over against this, the truth is that

1. *Everything we have, we have received of the Lord.*
2. *Of the things received we are the Lord's stewards.*
 - a) Subject to His instructions.
 - b) Accountable before His tribunal.

II. Our own great need of such Instructions. V. 1 b—8.

1. *The temptations to which we are exposed.*
 - a) The seductive nature of manna.
 - b) The false views and ways of the world;
 - c) The foolishness and lustfulness of our own hearts.
- 2) *The guilt which weighs us down—*
 - a) We have wasted our Lord's goods (miserliness, extravagance, dissipation.)
 - b) We may be no longer stewards—unless we amend and become faithful.

III. The true import of the Instructions here given.

1. *"Make to yourselves friends . . ."*

Though the Lord does not give us the things of this life to do with them as we please, yet are they given altogether for our good. In using them for the good of others we use them for our own good. This is godly wisdom—accordingly are we to act.

- 2) *"That . . . they may receive you into everlasting habitations."*

This shows us how we are to give and do good; namely, in the name of our Lord and by pointing the beneficiary of our well-doing to God. What a blessed thing is it, for example, to know that some people implore the blessing of God to rest on us—that some pray for us whom we have relieved in the day of their bodily and spiritual distress; or again, to have such to welcome us in the kingdom of glory as have been ministered to in divine things by the support we have given to the work of the Lord here and there. Who would be indifferent to such great happiness?

Conclusion.—A plea for more wisdom and greater activity in the exercise of charity.

C. H. L. S.

TENTH SUNDAY AFTER TRINITY. LUKE 19, 41-48.

Int. "The Holy Ghost saith: To-day, if ye will hear His voice, harden not your hearts." Heb. 3, 7.—We do hear His voice; for, "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6, 2. "The Lord giveth the word: great is the company of those that publish it." Ps. 68, 11. "But the people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." Matth. 13, 15.

Dear People! this day's gospel exhibits to us the goodness and long-suffering of God's saving love—also the visitation of His holy anger

upon those who despised His loving mercy. Let us be forewarned and know the things which belong to our peace.

GOD'S GOODNESS AND SEVERITY TOWARD JERUSALEM.

I. God's Goodness toward Jerusalem.

1. *Jerusalem—the city of peace*—really dates back its origin to Melchisedek, Gen. 14, 18; nominally to Solomon's time. 2 Chron. 6, 6.—The relation of the city to the people of the Jews.
2. *The divine favors enjoyed by Jerusalem* are more than can be numbered. We notice:
 - a) Within its walls were placed the tabernacle and the house of the Lord, while its inhabitants were His chosen people. 1 Kings 8, 11. and 16.
 - b) It had the law and the prophets, and was the bearer of the Messianic promises; while the wonders of God performed in their behalf were fresh in the minds of the people.
 - c) In it the Lord, the Christ of God, appeared and labored; and His apostles.

These were the things which belonged to her peace—v. 42—but which, though within her reach, were flagrantly rejected. Hence

II. God's Severity toward Jerusalem.

1. The city was besieged and, more or less, laid waste *eleven* times before the Babylonian captivity, and *thrice* afterwards. Signification of such visitation.
2. As foretold in the text, it was finally destroyed by the Romans under Titus. (Description.) Thus the most glorious city with its 900,000 souls passed away, while about 100,000 escaped death, but by no means misery and woe. A bitter fate, but who will question that it was thoroughly deserved?

Peroration.

1. *Are the favors, such as God extended to Israel, wanting among us?*
 - a) The God who chose Israel for His people, has chosen us. 2 Cor. 6, 18.
 - b) The Lord Jesus, sent to save Israel, is given us. John 3, 16.
 - c) The Lord who dwelt in Israel will be present with us. Matt. 18, 20.
 - d) The Lord has given "the law and the prophets," the Word, to us, etc. Luke 16, 15.
2. *Will the righteous judgments of God fail to reach us in case we reject such great goodness?*
 - a) God hath appointed a day in the which He will judge the world in righteousness. Acts 17, 31.
 - b) Be not deceived, God is not mocked. Gal. 6, 7. Comp. 1. Cor. 6, 9.

C. H. L. S.

ELEVENTH SUNDAY AFTER TRINITY. LUKE 18, 9-14.

Int. In this parable, our Lord opposes a) Christianity to Pharisaism; b) justification by faith to justification by works; and c) true Christian piety to cant and hypocrisy. All of this he sums up in the momentous words at the close of the parable:

“EVERY ONE THAT EXALTETH HIMSELF SHALL BE ABASED; HE THAT HUMBLETH HIMSELF SHALL BE EXALTED.”

I. Every one that exalteth himself shall be abased. (The Pharisee.)

1. *The self-exaltation which leads to abasement.*
 - a) Spiritual pride.
 - b) Spiritual self-sufficiency.
 - c) Spiritual self-praise—despising others.
2. *The abasement which follows such self-exaltation.*
 - a) This self-exaltation is throughout a deceit and a hollow show;
 - b) Eventually the great Judge will uncover and expose all such human falsity and vanity; and
 - c) The end is eternal reprobation.

Prove thyself!

II. He that humbleth himself shall be exalted. (The Publican.)

1. *The self-humiliation which leads to exaltation.*
 - a) A broken, contrite, and
 - b) A believing heart—as the work and gift of God’s grace.
2. *The exaltation which follows such self-humiliation.*
 - a) Righteousness and a righteous life before God; and
 - b) An everlasting life of glory with God. To these things does God graciously exalt those who come to Him by Christ, the Way, the Truth and the Life.

Again, prove thyself!

C. H. L. S.

TWELFTH SUNDAY AFTER TRINITY. MARK 7, 31-37.

Int. a) Our helplessness. b) Our Helper (Matt. 8, 28). c) When delivered by Christ and strengthened by Him, we are to be workers together with Him.

THE BEAUTIFUL SERVICE OF HOLY LOVE.

I. It begins with a cry of distress (on the part of men). V. 32.

1. *The distress.*
2. *The cry of distress.*

a) The one personally afflicted cannot cry—helpless.

b) Others feel and suffer with him *and cry for him*.

Summa.—Charity towards our fellow men is made perfect in this, that we bring them to Christ for help in body and soul.

II. It is continued by a display of omnipotent Goodness (on the part of God our Savior).

1. *Operating away from the multitude*, 33a (away from the world, its temptations and tumult).

2. *Employs signs—earthly means*, 33b (the word *and* sacraments—medicines).

3. *Is wonderfully effective*, 35 (hearing and understanding, speech and intelligence).

4. *Yet, seeks not earthly glory*, 36a.

Nevertheless, the work can not here stop, 37a.

III. It ends with a song of praise. 37b.

1. *The Song*.

a) Its import.

b) Its truthfulness.

2. *Its Propriety*.

a) Though rendered by so few,

b) Yet it is due the Lord from all.

Con.—O Lord! open our ears to the hearing of Thy Word (Justification) and our lips to the speaking of Thy praise (Sanctification).

C. H. L. S.

THIRTEENTH SUNDAY AFTER TRINITY. LUKE 10, 23-37.

WHAT SHALL WE DO TO INHERIT ETERNAL LIFE?

The answer to this question must be taken from the word of God. To save us, the Word is given. But the Word consists of Law and Gospel. Accordingly

I. The Answer of the Law. As given in the words of text v. 27.

1. *It is plain and readily understood*.

a) It requires love.

b) It points out who are to be loved—God and man. *†*

c) It designates the measure of love—"with all thy heart," etc.

2. *It is undoubtedly true and correct*.

a) This Christ Himself affirms. "Thou hast answered right," 28a.

b) This accords with the Scriptures generally. See Rom. 5, 18; Dan. 7, 18, etc.

3. *It is not practicable*.

a) What is demanded must be done. "Do that and—," 28b.

- b) Man, who is to do this law, is "dead in trespasses and sins."
 - c) Man is wholly unable to avail himself of the direction the law gives for his saving. (Illustrate 29-37).
4. *It is destructive and damning.*
- a) Not as such and in itself; Rom. 7, 7; but
 - b) On account of our sinfulness and consequent inability to comply with it. Rom. 7, 14. Gal. 3, 11 and 21.

Transitus Rom 8, 3. Hence we turn to

II. The Answer of the Gospel. As given in the words of the text v. 23.

1. "*Blessed are THE THINGS which ye see.* These things are
 - a) Christ Jesus Himself.
 - b) The grace of God appearing in Him: preparing salvation (Gal. 3, 13; 1 John 1, 7)—bringing salvation—applying salvation.
2. "*B. which YE SEE, i. e., in justifying faith; penitently and believingly.*
 - a) Seeing, and
 - b) Seizing salvation in the Christ of God.
3. "*Blessed are—.*"
 - a) He who has salvation says it.
 - b) There can be no doubt.

C. H. L. S.

FOURTEENTH SUNDAY AFTER TRINITY. LUKE 17, 11-19.

Int. The 4th Pet.—"God bestows, indeed, unasked, the necessities and comforts of life, even upon the wicked; but in this petition we pray, that He would make us sensible of His mercies, and enable us to receive them with thanksgiving." God's benefactions extend to all; but how very few return thanks!

WHEREVER TEN RECEIVE A BLESSING, BUT ONE RETURNS TO GIVE GLORY TO GOD;

or

THE UNGRATEFUL IN CHRISTENDOM.

I. Who are they?

1. *The Lord gives.*
2. *The Lord requires.*
3. *They who receive of the Benefactor, but reject the Master, are the ungrateful. Their ratio 9 to 1.*

II. Are we of their number?

1. *Let us not deny the truth.*
2. *Let us forsake our evil company.*
3. *Let us remember that there is a blessing also in the being grateful.*

V. 19.

C. H. L. S.

FIFTEENTH SUNDAY AFTER TRINITY. MATT. 6, 24-34.

Int. We read in Genesis that Rachel stole her father's images or household gods.—Christians are a people who have come out from among the Gentiles, and it is understood that they have left their household gods behind.—This, a mistake.—They almost invariably bring with them the god of Mammon.—May the Lord Jesus do us the service of Rachel this day and take from our hearts this idol!

OUR SAVIOR PLEADING WITH US FOR THE SERVICE OF GOD AS AGAINST THE SERVICE OF MAMMON.

- I. He declares that we cannot serve both. 24.
- II. He shows us that it is unreasonable to mistrust God. 25-26.
- III. He reminds us of the utter vanity of worldly cares and of devotion to Mammon. 27.
- IV. He tells us that the service of Mammon is a denial of our Christian faith. 28-32.
- V. He exhorts us to give ourselves wholly to God, and cast all our cares upon Him. 33-34.

Con.—"Godliness with contentment is great gain." 1 Tim. 6.

C. H. L. S.

SIXTEENTH SUNDAY AFTER TRINITY. LUKE 7, 11-17.

Int. a) The unbelieving world's view of death. b) The Christian view of death. Eccl. 12, 7; Job 19, 28.

THE LORD JESUS A SAVIOR ALSO FROM DEATH.

- I. The undoubted truth of this doctrine.
 1. *Such a Savior was promised of God.* Isa. 25, 8; Job 19, 28, etc.
 2. *Such a Savior Jesus has shown Himself.*
 - a) By His awakenings from the dead; and by the power He gave to others (prophets and apostles) to do the same.
 - b) By His own resurrection.
 - c) By His life in the souls of His people.
 3. *Such a Savior the Scriptures declare Him.* Rom. 6, 23, etc.
- II. The sanctifying and consoling influence of this doctrine.
 1. *It preserves us from worldly-mindedness and carnal lusts.*
 2. *It forbids despair.*
 3. *It strengthens us for the toils and trials of life.*
 4. *It binds us more closely to our Savior.*
 5. *It consoles us in the memory of our beloved dead—and in the thought of our own departure.*

C. H. L. S.

SEVENTEENTH SUNDAY AFTER TRINITY. LUKE 14, 1-11.

Int. a) To this end is the Gospel given and its preaching and hearing commanded that Christ, as our Savior and Lord, be formed in our hearts; that is, that we may confidently look to Him for all that is good and needful for us, and that in things pure and holy we may follow the example He has left us.

b) To-day's lesson presents Jesus to us as the guest of a Pharisee on a Sabbath; and here we learn how He sanctified the holy-day of His people. In the morning, no doubt, He was present at the service in the temple. Following this "He went into the house." V. 1. There He continued to hallow the day with good words and works. These now claim our attention.

HOW, IN WORD AND WORK, JESUS MANIFESTED HIS GLORY IN THE HOUSE OF A PHARISEE ON THE SABBATH DAY.

I. In this, that He revealed the thoughts of those present.

1. *The Evil designs of the Pharisees and Lawyers.*

a) Evil designs—"watching Him," v. 1.—"and behold," v. 2. (Contrast their thoughts with their words and actions.)

b) Jesus knew their thoughts and He exposed them. "Answering," v. 3. But another, not of them, is present; and before we see how Jesus answered, etc . . .

2. *The humble desires of the sick man.*

a) Though he says not a word (why?) who can doubt that he longed for help—and hoped.

b) Jesus knew his prayerful thoughts.

Application: Though at the right hand of the Father, "He knows our thoughts afar off." Are they sinful, fear Him; He is your Judge; are they contrite and prayerful, trust Him; He is your Savior.

II. In this, that He bestows healing on the sick.

1. *In answer to the question: "Is it lawful—peace." V. 3.*

2. *He took him—healed him—let him go. V. 4.*

III. In this, that He reproves and convicts the evil in heart

1. *Reproves. V. 5.*

2. *Convicts. V. 6.*

IV. In this, that He rebukes the vain and foolish.

1. *Their vanity and foolishness. V. 7-9.*

2. *Showing the wisdom of humility. V. 10-11.*

As in society, so in the state, the church and the school, there are differences of gifts—but "He that"—v. 11; and to whom much is given of him shall much be required.

C. H. L. S.

THE LUTHERAN ANNIVERSARY.

THANKSGIVING FOR THE GIFT OF LUTHER. ISA. 49, 13-17.

LUTHER,

AN ABIDING MEMORIAL OF GOD'S FAITHFULNESS TO HIS PEOPLE.

- I. The Days of the Church when God seemed to have forgotten His people.
1. *The corruptions and the distress of the Church in the time preceding the Reformation.*
 2. *Nevertheless, the Church had not ceased to exist; God was present with her.*
- II. The Days of the Church when God displayed His presence to His people.
1. *In the raising up of Luther and his co-laborers.*
 2. *By the work of Luther and of his co-laborers.*
 ("Thy children"—they who build thee up—"shall make haste," etc.
- V. 12.
 Con.—V. 13. C. H. L. S.

LUTHER CHARACTERIZED. 1 SAM. 13, 13-14, OR JER. 3, 15.

LUTHER,

A MAN ACCORDING TO GOD'S OWN HEART.

- I. A man deeply sensible of his own sinful and helpless condition. Sensible
1. *Of his sinfulness.*
 "Out of the depths I cry to Thee,
 "Lord mark my lamentations," etc. (Hymnal,* No. 233.)
 2. *Of his helplessness.*
 "Works never can God's pardon gain,
 "Here grace alone availeth," etc. (Ibid, verse 2. Also, his great anxiety about pardon and peace while a monk.)
- II. A man of humble and joyous faith in God's saving grace.
1. *Of humble faith.*
 "O God, the Father! draw Thou nigh,
 "And leave us sinners not to die," etc. (Hymnal, No. 118.)
 2. *Of joyous faith.*
 "Dear Christians one and all rejoice,
 "With exultation springing," etc. (Hymnal, No. 250.)
- II. A man of most grateful and of most kindly love.

*The hymns here referred to are all by Luther; the numbers indicate their place in the Hymnal of Joint Synod. Other sayings and doings from Luther's life should be pointed to in support of these propositions.—C. H. L. S.

1. *Of grateful love to God.*

"May God be praised henceforth and blest forever!

"Who, Himself both Gift and Giver," etc. (Hymnal, No. 273, v. 1-2.)

2. *Of kindly love to man.*

"From heaven above to earth I come

"To bear good news to every home," etc. (Hymnal, No. 28.)

IV. A man faithful in work and fervent in prayer.

1. *Faithful in work.*

"A tower of strength our God is still!

"A mighty Shield and Weapon," etc. (Hymnal, No. 144.)

2. *Fervent in prayer.*

"Come, Holy Ghost, Lord God, and fill

"With Thy rich grace heart, mind, and will," etc. (Hymnal, No. 101.)

THE WORK OF LUTHER. JUDE 1-4.

Int. Heb. 13, 7.

THE FAITH ONCE DELIVERED TO THE SAINTS, RESTORED BY LUTHER.

1.* *The necessity of the Reformation.*

Christ's suffering, death, redemption and satisfaction were spoken of only as a fable of the past. Nothing was said about faith. Christ was presented as a fearfully aggrieved Judge, condemning all not befriended by a host of interceding saints, and not possessing themselves of papal pardon. Mary and the saints displaced Christ, the only intercessor and advocate of the sinner. These saints, it was taught, would not intercede for any except in view of some gift or work in behalf of the orders instituted to their memory. Merit of the saints acquired by doing not the law of God, but the commandments of men. These commandments all intended to replenish the treasury of the Church. Doing them, salvation; not doing them, purgatory and hell. Half of the money and property of the world in possession of the Church, etc. See Hist. by Fred. Myconius 1517-1542 cap. 1.

2. *Luther's conciliatory spirit and conservative methods.*

His journey to Rome—letters to the pope—request for free conferences and appeal to a general council of the Church: all in vain; the guilt of schism must be charged wholly to Rome. *His methods*: to correct what was false in doctrine and life; to retain what was true and good.

3. *Luther's great principles.*

The only rule of faith and of life, God's Word.—The Word the property of the people; hence a free and full use of the Bible to all.

* Each part may be used as a separate theme.

Justification, sanctification, and salvation: alone by faith in Christ.—Christian, and civil and religious liberty.

4. *The result of his labors.*

The Lutheran Church.—His influence on all churches, not excluding the Romish.—His service to society and to the nations of the world.

Con.—Luther's followers. Truly, God has done great things for us by His servant.—The inheritance has been transmitted to us.—Our duty; to give thanks; to contend for the faith; to walk by its light; to strive for its end, the salvation of our souls.

C. H. L. S.

HINDRANCES TO PULPIT EFFICIENCY.

There is reason for the frequent queries in recent times respecting the decline of pulpit power. It is asserted that preaching does not exercise the influence upon the community which it did in the days of our fathers, and serious inquiries are made into the causes of a decline so lamentable. Some suppose that it is because ministerial education is not sufficiently scientific to enable the pulpit to cope with the platform, which is so largely hostile to Christianity, or at least not in sympathy with it; others presume that the press has become the great instrumentality by which men are led, and that the pulpit has necessarily diminished in power in proportion as this has increased. It is not our purpose to examine these and other alleged causes of the fact mentioned, nor even to inquire whether the fact is really as represented. Our end will be more easily attained by calling attention to some hindrances to pulpit efficiency that have existed in the past and do now exist in the Church, and exist to such an extent in our country that a warning in reference to them is greatly needed.

That the pulpit is designed to be a mighty power among men is manifest from the commission given to the apostles. "Jesus came and spake unto them, saying: All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo,

I am with you alway, even unto the end of the world." Matt. 28, 18-20. All power is given unto our Lord, and He is always present with those whom He has sent, so that the efficacy of their preaching is not human, but divine. To His ministers He has committed the Word of God, which is "quick and powerful, and sharper than any two-edged sword." With this they are to wield a power which no wisdom or strength of man possesses or can attain. Hence the apostle says: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith." Rom. 1, 16. 17. It brings to man a revelation of saving truth which can be derived from no other source, and it conveys, while its light shines in on the soul, a saving power by which alone the heart can be changed and enabled to believe the glorious truth presented. Those who preach this gospel assert and wield the power of God unto salvation, by which men are moved as no power else on earth can move them. This is the pulpit's strength, and upon this all its power depends. "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1, 21. It is by God's power that the work is to be done, and that power is embodied in the gospel, which the natural man regards as foolishness, but which is divine wisdom and divine strength. Man's science does not lend the pulpit its power. "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." 2 Cor. 3, 5. He gives the call to the work and furnishes the means by which the work is accomplished. The power and the glory are His alone. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4, 7. Ministers are sent forth to preach the Word in the Master's name, and this preaching, unworthy as the best of His servants are of so high an office, is effectual to the accomplishment of God's gracious purpose among men. For thus saith the Lord: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to

the sower and bread to the eater, so shall the Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Is. 55, 10. 11. This must inspire the minister with confidence that his labor shall not be in vain in the Lord, but also impress upon his mind the awful responsibility which rests upon him as the ambassador of God commissioned to bring salvation to dying men.

As the power is God's and is exercised through the Word which the preacher is sent to proclaim, it is evident that the power of the pulpit depends upon a faithful adherence to that Word, and that it fails just in proportion as the Church suffers departures from it or admits substitutes. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. 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, and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4, 1-5. Just because there are so many to whom the preaching of the cross is foolishness, and who therefore turn against the faithful minister, the temptation is strong to proclaim from the pulpit something more palatable to the natural man, and the preaching of which may not only exempt the preacher from the reproach of the cross, but even gain him honor among men. Men will applaud the parade of human learning and wisdom and pronounce those great who are skillful in their astounding displays of science and philosophy, but the pulpit's power is thus hindered, and Satan rejoices, not because science and philosophy are in themselves satanic, but because they cannot regenerate and save, and their substitution for the Gospel leaves the hearers dead in sin, to whom the minister was sent for the purpose of bringing life.

Not only are there frequent cases in which the pulpit's power is hindered by presenting human wisdom to the hearers

instead of the wisdom of God, but such practices are even advocated as the true theory of preaching. As an example we present a recent utterance of Mr. Beecher, whom many, notwithstanding his vagaries, are still willing to follow. He says: "There is nothing under the stars, or from the center of the earth to the center of heaven that I have not a right to preach about. All truth is mine because it is God's, and I am His son. There is nothing that concerns the human race that the pulpit is not bound to teach." There are many who read such words with admiration, and even many Christians regard with surprise the person who would raise an objection to what seems so plain and so beautiful. But the underlying principle of Naturalism cannot fail to be seen by enlightened Christian eyes. The question that must engage our earnest attention in connection with such utterances is whether all truth is the gospel which we are commanded to preach, and whether all truth serves equally well to convert and sanctify and save men. We are not now speaking of the lies which all admit to be injurious. That all error is a hindrance to the pulpit's power does not so easily escape the notice of men. That eateth as doth a canker, and works death. But even assuming that what is preached from the pulpit is truth, though not the truth supernaturally revealed from heaven for men's salvation, i. e. not the gospel of the grace of God in Christ, its preaching is a hindrance to the great work of the pulpit. It substitutes that which cannot save for that which is given to the very end that man may be saved through it, and by such substitution the pulpit becomes powerless. There are many things under the stars which, though unquestionably true, are not to be preached about, because they are not the gospel which saves and which ministers are sent to preach for man's salvation. Nor is this the only respect in which the pulpit loses power by the introduction of themes foreign to its purpose. When men set out their opinions on literature and art, on physics and metaphysics, on political questions and current events, the hearers have a right to regard them as the individual opinions of the preacher and to treat them as such. They may or may not accept the views presented. There is no "thus saith the Lord" to support them, and what the preacher's reason pre-

sents the hearer's reason tests. Thus the pulpit loses its divine authority and subjects itself to human criticism and not unseldom to contempt. Sermons prepared on this principle are often so pithless and pointless, so "stale, flat, and unprofitable," that some will smile and some will frown and none will be bettered.

If the pulpit's power is to be maintained, preachers must determine to know nothing but Christ and Him crucified. To set before a poor and perishing world the unsearchable riches of Christ is its legitimate work, and in that consists its power. That work never can be performed by scientific essays however elaborate and fine in their literary finish. However acceptable and delightful such productions might be in their proper place, they are miserable cheats when they are offered to famishing children as the bread of heaven which the Lord sent the preacher to distribute.

But there is another hindrance to the efficiency of the pulpit, which, though by no means of the same magnitude, must be mentioned here. There are no doubt many who would be afraid and ashamed to introduce into the pulpit human substitutes for the everlasting gospel, but whose preaching is hindered in its power by the lack of careful and conscientious preparation. Such carelessness may result in the unintentional supplanting of the gospel by mere human speculations or fancies, or in the failure to place the saving truth within the reach of the hearer's soul. Such deplorable lack of preparation for the ministrations of the pulpit is but too frequent in the ministry. Trusting in their gift of speech and in their general knowledge of Christian doctrine, many neglect the labor necessary to do their work effectively, not doubting their ability to say something when the hour for preaching arrives. If the object were only to fill up the time allotted to a sermon, this would answer very well. But when the divine purpose of delivering souls from eternal death is kept in view, it must seem frivolous beyond measure to be content with this. It is right that the preacher should confide in the gifts and guidance of the Holy Spirit in the solemn hour when, as the ambassador of God, he delivers the momentous message on which the rescuing of souls from sin and Satan depends, and without all contro-

versy it is right that he should fervently invoke that Spirit's aid in the performance of a duty so tremendous in its import and consequences. But the prayer for light and power to preach the divine Word, when carelessness and laziness have neglected the study of that Word through which light and power are given, is mere mockery. The whole indolent proceeding is an offence against the commandment, "Thou shalt not tempt the Lord thy God." Extemporaneous speaking, when circumstances have rendered a previous prayerful preparation impossible, is in some cases justifiable and successful. An experienced speaker who prepares himself well when he has opportunity, will always have materials at hand for an emergency, and will be able to present them in an intelligible shape; and such a speaker can pray in faith for the divine help, as he has done what he could to make full proof of his ministry. But that proves nothing for those whose practice it is to be always trying to teach without striving to learn. To rely upon the goodness of God to furnish the materials necessary for an effective sermon, when the materials which that goodness has furnished in the Scriptures have been rejected or neglected, is as foolish as it is impious; and to rely upon the resources of one's own mind, when no efforts are made to sift or to increase the stock on hand, is as injurious to those who regularly sit under such pulpit ministrations as it is disgraceful to the preacher.

We are no advocates of reading sermons. We prefer preaching untrammelled by manuscripts. But we would rather have bread in any form than husks; and if the preacher cannot be certain of setting before us good bread without reading his sermon, let him read it by all means. In any event a careful preparation is requisite to render it adequate to the purpose for which preaching was designed; and such preparation as a rule can not be made, at least not in the first years of the ministry, without writing the sermon. It is scarcely necessary to mention that this does not imply that the sermon shall be read. Many write sermons who never dream of reading them from the pulpit; some write them who even think reading them to be at variance with the very conception of preaching. After sermons are written they can be memorized word for word and thus delivered; or, after

some experience has been gained, the substance, worked out into clearness and well impressed on the mind in the course of composition, may be formulated during the delivery. Thus many of the forms of expression chosen in the writing will adhere to the memory without any special effort in this direction. The writing is a safeguard against crudeness and confusion, as well as against the introduction of error and foreign matter. If there is any lack of clearness in the conception of the text and of the truth which is to be explained and enforced, it will be discovered during the composition of the sermon, when there is yet time to remedy it by further study; and the practice of writing will contribute much to the improvement of the preacher's arrangement and style.

To some preachers such careful preparation seems too troublesome and too laborious, especially when they find that the people committed to their charge do not notice its neglect and therefore do not complain. But matters are often desperate in congregations before complaints are heard, and frequently people are satisfied with the poorly spread table because they know no better, though a better performance of duty on the part of the preacher would afford them gratification and profit, for which they would be thankful. Besides, whether the people seem satisfied or not, there is an account of our stewardship to be rendered to Him who sent the laborers into His vineyard, who requires of stewards that they be found faithful, and who judgeth righteous judgment. To slight the work to which He has called the minister is no trifling offence in itself and in its consequences. As for the labor and trouble caused by proper preparation, it should not be forgotten that the minister is not called to stand all the day idle, but is meant to be a laborer, and that fidelity in his calling is entirely out of the question without earnest work. Other people must work also, and the minister is relieved from all other labor to this very end that he may give himself wholly to the important work of the ministry. It is not fidelity to God to accept an office and refuse to devote one's time and talent to its duties; it is not honest to claim and receive the pecuniary support of the Church, and then idle away the time which one is pledged and expected to devote to her edification and extension. Those who would enter the

ministry because they deem it a sinecure, are not fit for it. Random talking and loose declamation are feeble methods of accomplishing the end for which preaching was instituted, and careless preparation is a serious hindrance to the efficiency of the pulpit.

Therefore "give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4, 13-16. L.

THE COLUMBUS THEOLOGICAL MAGAZINE.

This Magazine is designed to supply the want, long since felt, of a Lutheran periodical devoted to theological discussion. Its aim will be the exposition and defence of the doctrines of the Church as confessed in the Book of Concord. Theology in all its departments is embraced within its scope, though for the present special attention will be given to the controverted subject of predestination.

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T H E

COLUMBUS THEOLOGICAL MAGAZINE

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HUMAN DEPRAVITY ILLUSTRATED IN THE DE- TERIORATION OF WORDS.

No study is more full of surprises than that of language. It reveals the inner life of nations as their external history does not. Their disposition and mental habit is expressed in the structure of their language with a fullness and a minuteness that is never exhibited in their political organization or their social customs. In the latter there is a prudential element that has no place in the former. Language develops with a spontaneity that leaves little room for insincerity. It requires forethought and calculation to deceive. Men may use words which rather conceal than set forth their true convictions and sentiments, but they cannot form a language on that basis. Languages are not made and moulded in a day. They grow, and in their growth they express the genius and character of the people, notwithstanding all dishonesty in the use of them. The study of the language of a people is therefore the study of human nature as embodied in that people, and to the attentive student revelations are made that are curious and instructive.

But it is not only in a people's mode of conception and expression, as that is exhibited in the syntax of its language, that curious lessons are conveyed. Even individual words may in their use disclose the secret workings of the soul. They embody much of a nation's history as well as of its poetry. We do not mean that the poetry and the history of a people is written in its own language, and that thus its vocabulary is used in giving it expression. That is a matter of

course. But that is not the whole extent of the lesson. Single words have a history, and in this a revelation is made independently of the thoughts expressed in a nation's literature. We propose to consider a single feature in this revelation. It is that of the depravity of the human heart as exhibited in the downward tendency of words. The subject has some theological interest as confirmatory in this department of science of the doctrine of human depravity. We shall confine our essay to the English language, and can promise nothing more in regard to this than a brief sketch suggesting the line of argument and furnishing some illustrations to explain it.

Even without the revelation which is given in Holy Scripture concerning the fall of man and the consequent corruption of the human race, the phenomena presented by the history of many English words would furnish material to thoughtful minds for reflection on man and his moral condition. The question would naturally present itself, Why do changes in the meaning of words uniformly tend to the bad? There is certainly no law in language, other than that of human nature controlling all human laws, which require that the signification of a word must change in the direction of the evil rather than that of the good. The fact that words always "go to the bad" in their meaning must suggest that something is wrong with that human nature which lies at the foundation of all human activity and changes. If it did not suffice to teach the doctrine of original sin, it unquestionably would suffice to lead philosophical minds to inquire for the cause of a phenomenon that is explicable only on the ground of at least a strong tendency in man to that which is evil, and the philosophical inquirer must be driven, even without the light of revelation, to accept this solution of the riddle, although it leaves the mystery of human sinfulness still unsolved, as all philosophy must do that takes no account of the Mosaic history of man's fall, without which all human history is inexplicable.

Assuming this fall and the depravity of the human race, we would naturally presume that the corruption introduced must become manifest in man's language as well as in every other department of human life. We would reasonably expect that the objects designated by words would become bad

rather than good, and that consequently the words themselves, by which such objects are designated, would change for the worse rather than for the better. We would expect also that the persons using the words, being disposed to evil rather than good, would in their uncharitableness find the vicious rather than the virtuous in man and his deeds, and that consequently appellations and epithets applied to man would, if any changes appeared in the meaning, tend morally downward rather than upward. With such an assumption we could not otherwise than expect that things themselves would become worse, i. e. that they would deteriorate objectively, and that in man's judgment they would become worse, even though they underwent no changes in themselves, i. e. that they would become subjectively worse, in accordance with man's sinful inclination to put on everything an uncharitable construction. The truth of Scripture of course stands independently of all realization of such expectations, as the reality of a fact does not depend upon our seeing its manifestations in every possible form; but if that which is rendered antecedently probable by the existence of the fact is actually presented to our view, the confirmation of the truth, while it will not render it more certain to believers, though it affords them a gratification to see what they have believed, will lend it a probability even to those who have disbelieved, and will aid in disarming them on their own ground.

The lexical changes in English words fully meet such expectations, as they no doubt do in the words of all other languages. They undeniably show the rule to be that the tendency of changes is morally downward. There are apparent exceptions to the rule, but these can easily be explained in accordance with the principle, and thus only serve as a further illustration of the law in its various modifications. The subjective judgment of a bad thing may become better, and thus a bad word exceptionally receives a better meaning; but this only establishes our argument, inasmuch as this too manifests the sinfulness of the human heart, although it does not formally exhibit the downward tendency in the meaning of words.

We shall begin with some words found in our English

version of the Holy Scriptures. In Psalm 119, 147, 148 we read: "I prevented the dawning of the morning and cried; I hoped in Thy Word. Mine eyes prevent the night watches." Obviously the word *prevent* here means to *precede*, to *anticipate*, which was its ordinary sense when our authorized version of the Bible was made. In the same sense it is used in Ps. 88, 13; Matt. 17, 25; 1 Thess. 4, 15. At present the word means to *hinder*, the original sense of going before being entirely obsolete. The change is a notable illustration of the principle to which we have called attention. To go before another may be to come in his way, and thus to obstruct his progress. This is manifestly not a necessary result. To anticipate the dawn with our prayers cannot hinder or prevent it. But going before may hinder that which follows, and thus prevent could by an easy figure be used for hinder. If man's heart were not full of all uncharitableness such an accidental meaning could not attach to the word as its usual signification. But the depravity of human nature leads to the assumption that the possible bad sense is the one intended, and the possible gradually becomes the real. The depravation of the sense of the word is the natural outcome of the depravity of those who use it.

An example of change apparently in the opposite direction is furnished by the word to *let*. St. Paul says to the Romans: "Oftentimes I purposed to come unto you, but was let hitherto." Rom. 1, 13. The meaning is that he was hindered. In the same sense the word is used in 2 Thess. 2, 7: "The mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way;" i. e. he who now hinders will continue to hinder until he is removed. The word *let* now ordinarily means to permit. Seemingly its signification has changed into its exact opposite. The idea thus suggested is that under the influence of man's moral laxity that which ought to be restrained is in course of time suffered and sanctioned, so that even the word which originally expressed hindering or restraining came to mean permitting. It must be remarked, however, that the word *let* as used in the passages cited is not the same word as that which, with the same sound though with a different signification, is in general use among us. The two words are from

different Anglo-Saxon roots, and the word to let in the sense of restraining or preventing is not entirely obsolete, at least not in poetry.

No doubt many readers of our English Bible have been puzzled by the word *carriage*. For example, we read in the Acts of the Apostles: "After those days we took up our carriages and went up to Jerusalem." Acts 21, 15. According to our present usage of the word we would expect rather that the carriage would take up Paul and his company. But the apostles and their helpers did not travel in that luxurious style. They simply took up their baggage and went on their way. Carriages are the things carried, not vehicles by which the carrying is done. So the word is used in the other passages in which it occurs; to wit, 1 Sam. 17, 22; Is. 10, 28; 46, 1. The word which once had the lowly meaning of burdens that were to be borne, in the lapse of time received the prouder signification of a contrivance in which the former burden-bearer might take rides for pleasure. Apparently the word is ennobled to correspond to the progress of civilization and the arts, but it is after all only the depravity of the human heart that transforms the old-time effects which men were content to carry into the modern thing of luxury called a carriage, as if being carried, not carrying, were the business of life.

In the Gospel of St. Luke we read: "When thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee." Luke 14, 10. The passage contains no less than three words that are worthy of notice for our purpose. When our translation of the Bible was made the people had yet enough of simplicity to call any place a room. Now the tendency at least is to limit the word to the designation of an apartment in a house. So strong is this tendency that our passage is often misunderstood, as if the meaning were that those bidden to the wedding feast occupied different apartments in the building, although the word room in the sense of place is not yet obsolete. The luxurious living to which corrupt nature inclines leads to the application of the word room exclusively to the place which art distinguishes from

the common space under the heavens, as if, because room has been made more convenient and comfortable in some instances, there were no room but this. Three hundred years ago men had worship yet, though there was then perhaps less thought of idolatry than now. Men had worth, and worth was recognized and honored, i. e., they received worship. So far as a change in the application of the term was superinduced by the desire to confine worship to Him who alone is worthy of honor and glory, the influence of divine grace rather than of human depravity is traceable in the history of the word. Christianity has taught the English people that all honor belongs to God. But it has not taught us that on that account we should not honor father and mother, honor the king, honor the minister of the Gospel, honor the men whose noble characters and beneficent deeds render them worthy. While Christianity may have given the impulse to confine the use of the word to God alone, it is not improbable that human depravity, refusing to recognize moral worth and honoring men rather from the selfish motive of profiting by their wealth or station, gladly accepted the change in the use of the word, if it did not originate the change. When our authorized version was made, *meat* meant food. The luxurious refinement of our days understands by it merely animal food, as if the simple diet of the poor, in which the flesh of animals is so often wanting, were not meat, and to sit at meat in the absence of such food were a mere burlesque. The word has not wholly lost its old meaning, but it is manifestly only by condescension that potatoes or corn porridge are now called meat.

The meaning of the word *wealth* has also undergone a change which illustrates the corrupt tendencies of the soul finding vent unconsciously in the employment of terms. "Let no man seek his own, but every man another's wealth," says the apostle, 1 Cor. 10, 24. In view of the fact that we are warned against seeking riches, such an admonition sounds strangely to our ears. But wealth is simply weal, welfare, and the words in our version only tell us to seek our neighbors' prosperity as well as our own. That meaning of the word has gone out of use. Wealth now means riches. The hidden cause which wrought the change is the vicious thinking which

confounds riches with happiness. The word for well-being becomes the word for riches, as if there were no wealth, no weal or welfare, except in gold.

We have taken these examples from our English version of the Holy Scriptures for a twofold purpose. It seemed to us desirable to direct attention to some of the most important words whose meanings have changed since our translation was made, lest these should be overlooked by some readers and the passages in which they occur should be misunderstood. An exegetical object could thus be incidentally attained, while the examples cited would answer our main purpose as well as any others. Indeed, in our opinion they serve this purpose better than examples selected with the exclusive aim to illustrate our theme, inasmuch as the moral depravation in sense becomes more manifest when it is exhibited in words not specially selected with a view to set it forth.

But justice would not be done to our subject if we did not furnish some illustrations from other sources. These are so abundant that no thought can be entertained of an exhaustive treatment. Nothing more is intended here than to select a few examples explaining the principle and so far furnishing evidence of its correctness. More than this does not seem to us necessary for our purpose. When it is once admitted that the inner life of a people will work itself out in its language as well as in its literature; that thoughts and feelings which move them and shape their conduct will find expression also in their words, i. e. not only in their sentences, their sayings and songs, but also in their use of individual terms and the signification which is attached to them; that these internal forces, often hidden from the eyes of those even who are moved by them most mightily and who are most influential in moulding language, will inevitably produce changes in the meaning of terms to bring these into harmony with the drift of the soul whose activities they are to express,—there is no need for further evidence than that which is furnished by a few illustrative facts. It is not necessary, in order that words and their uses may correspond to the mental and moral bent and habit of the people, that they should reflect upon the subject, hold conferences upon it, form agreements about it. Such a course would be likely to conceal, rather than to reveal

the actual workings of the soul. Conscience not only makes cowards of men, but also hypocrites. What is really in a man is not so apparent from his well-considered statement as from his spontaneous utterances. Reflection puts on disguises. The language of a people is their spontaneous expression. Words come and go, not according to a conventional agreement among those who use them, but according to the soul's want. When errand boys, and servants generally, are once observed to be dishonest as a rule, and people once regard it as a base thing to be a servant, the name will soon become a synonym for a base fellow, and the word *knave* (Knabe), boy, page, servant, naturally comes to mean a rascal. We would be astonished now to read, as English people three centuries ago read without finding anything remarkable in it, of "Paul, the knave of Jesus Christ." There is no need for any special compact to change the meaning of words. The usage naturally adapts itself to the people, and the change comes unobserved.

What we mean is so well illustrated by Sir Walter Scott that we cannot refrain quoting the well-known passage. In the first chapter of *Ivanhoe* the following conversation occurs between the Saxon swineherd, Gurth, and the jester, Wamba: "Why, how call you those grunting brutes running about on their four legs?" demanded Wamba. 'Swine, fool, swine,' said the herd; 'every fool knows that.' 'And swine is good Saxon,' said the jester; 'but how call you the sow when she is flayed and drawn and quartered and hung up by the heels like a traitor?' 'Pork,' answered the swineherd. 'I am very glad every fool knows that too,' said Wamba, 'and pork, I think, is good Norman-French; and so when the brute lives, and is in the charge of a Saxon slave, she goes by her Saxon name, but becomes a Norman and is called pork, when she is carried to the castle hall to feast among the nobles; what dost thou think of this, friend Gurth, ha?' 'It is but too true doctrine, friend Wamba, however it got into thy fool's pate.' 'Nay, I can tell you more,' said Wamba in the same tone; 'there is old Alderman Ox continues to hold his Saxon epithet, while he is under the charge of serfs and bondsmen such as thou, but becomes Beef, a fiery French gallant, when he arrives before the worshipful jaws that are destined to consume

him. Mynheer Calf, too, becomes Monsieur de Veau in the like manner; he is Saxon when he requires tendance, and takes a Norman name when he becomes matter of enjoyment." These examples make it clear that words stand in intimate relationship to the people who use them, and that their usage often reveals more than those people are able or willing to express in formal propositions.

It is in this way that we regard the changes in the meaning of English words as one of the forms in which the natural depravity of the human heart finds utterance, and thus as an incidental confirmation of the Bible doctrine of original sin. The careful observer of these changes cannot fail to be struck by the moral deterioration which everywhere becomes manifest in their signification. The depravation is of two kinds. Sometimes the thing designated by a term becomes worse, showing the influence of human depravity in dragging things downward, and the meaning of the word by which it is designated sinks to keep pace with the object. Sometimes the judgments of men, superinduced by the sinfulness which is in them, disparages the object or action, and thus from uncharitableness lowers the signification of a word. In many cases both factors conspire to produce the result, though one or the other is usually predominant.

In the brightest days of English literature a *boor* (Bauer) or a *clown* (colonus) was not the contemptible person that he has come to be in our times. He was simply a farmer. A *churl* (Kerl) was perhaps a degree lower, but by no means the rude, niggardly fellow now designated by the word. *Fellow* is also going to the bad, the good sense being rare except in compounds. Like the word knave, others of the same general import have sunk in signification. A *menial* is still a domestic servant, but the idea of baseness is predominant in its meaning. *Servile* does not indicate the honorable quality of readiness to serve, of helpfulness, but the cringing disposition of a mean spirit. *Mercenary* was merely serving for wages, in which there is nothing disreputable, but it is assumed that the work is done merely for wages, or that for the wages mean work will be done, and mercenary is accordingly selfish and sordid. The same thought is indicated by the word *hireling*, which is used only in a bad sense, although the laborer is cer-

tainly worthy of his hire. A *varlet*, the root of which has the same meaning as that of knave, was formerly only a servant or attendant, a sense which is still preserved in the word valet. Now it stands for a scoundrel, which no doubt many knaves and varlets were before these words had descended to that signification. A *villain* in the olden time meant a person in servitude; now it means a rascal who is wicked by design and choice. The person belonging to the manor, or to its lord, was no doubt often enough a dishonest servant, and what was lacking in wickedness was supplied by the uncharitableness of those who made him the object of remark.

The history of words pertaining to liberty is as curious as that of the terms referring to service, and is as rich in manifestations of human depravity. Their movement is uniformly downward. *Liberal* still bears a good sense, indicating the generosity of thought and of deed that befits the freeman. But it too has a leaning towards the evil. Shakspeare used it in the sense of licentious, and liberal as applied to politics and religion suggests a freedom from established standards and restraints that bodes no good. *Libertine* has already sunk into the slums. Once it merely meant a freedman. But freedom from bondage has become freedom from all moral obligations, and a libertine is now a person who gives free reins to his animal appetites and recognizes no moral restraints. As the libertine was first one who is free, then one who exercises free thought, then one who is free also in his life and conduct, as thinking always runs out into corresponding action, so liberal is applied as yet to free thinking, but will probably in course of time, as free religionists become free-lovers, be employed in the same sense as libertine.

A number of other words that once had no reference to moral quality have gone through the same process of depravation. In the earlier history of the English language the word *lewd*, which now is synonymous with lustful, expressed nothing more than laic, i. e. pertaining to the people, especially as distinguished from the clergy, and hence unlearned. *Lustful* was not always profligate and libidinous. Like the German *Lust*, the word *lust* was used to express desire for a thing, or pleasure in it, without implying anything vicious. That this desire is usually inordinate and runs to concupis-

cence is owing to the depravity of our nature, which finds utterance in the use of language as it does in all things else that are human. *Artful* and *crafty* once were only skillful, and *cunning* was simply knowing. There was nothing of moral obliquity expressed by the words. But they have sadly degenerated in accordance with the observation which man could not fail to make, that art and craft and cunning are commonly used in behalf of wickedness and thus become tricky and guileful. A *vagabond* did not always mean a rascal. Vagabonds were scatterlings, the tramps of earlier times. The name by which we designate such homeless wanderers will ere long have no better meaning than *vagabond*, though but a few years ago that word was no doubt thought too odious to be applied to the vagrant race. A *minion* would hardly be recognized now as the name of one beloved in a good sense, though it once was correct to speak of God's children as His minions. It still retains the idea of a favorite, but the abuse of favor has soiled the word. In past centuries it was as honorable to be a *paramour* as in the present it is to be a lover; but, alas! how paramours have fallen. *Mistress* is also tending downwards so strongly that care is necessary to prevent misunderstanding and offence in using the word. Even as late as the days of Shakspeare the term *wench*, now so hateful, simply meant a maiden, and lovers could fondly say, "My most sweet wench."

When words do not receive a moral taint in the course of usage, their changes in meaning still always tend downward. The bad sense in which they are applied, though it be but by a figure of speech, gradually becomes the principal or proper sense. An *idiot* was formerly only one of the common people, a private who took no part in the management of public affairs. But a little more than two hundred years ago Jeremy Taylor could say, without fear of being misunderstood, that "humility is a duty in great ones as well as in idiots." *Silly* (*selig*) was used in our early literature to express happiness, then inoffensiveness. Our blessed Lord was spoken of as "this harmless, silly Babe." Now a silly person is harmless only because he is imbecile. *Simple* is sinking in the same way. Simplicity may still be regarded as honorable in contradistinction to duplicity, but to speak of a person

as simple is a dubious compliment. *Simpleton* is beyond doubt; it is used only in a bad sense. *Prude* did not always mean, as it does now, a woman who affects modesty and betrays her affectation by overdoing it. The word meant a virtuous person who is prudent. Discreetness may be affected, and the fact that it sometimes is, and the suspicion that it always is, have fastened the bad signification on the originally good word. Milton still uses the word *officious* in the sense of readiness to perform kind offices. An officious person was one that is prompt to afford help; now he is a meddling busybody. *Obsequious* has suffered the same decline. Webster marks its etymological sense of promptly obedient as obsolete. It now means servilely compliant. As recently as the days of Milton, the word *insolent* was used in its original sense to express that which is unusual. Since then it has sunk into a synonym for overbearing and imprudent. *Animosity* in our earlier English meant merely spirit-edness. There was yet in the seventeenth century a "due Christian animosity." But the animus of man is naturally evil, and animosity in the experience and judgment of men ceases to be courage and spirit, and becomes aggressive hatred. *Prejudice* is literally judgment beforehand. But anticipative judgments, opinions formed before the facts are investigated, are so uniformly to the detriment of the persons concerned, or at least naturally presumed to be so, that prejudice, in itself a colorless word, is used only in a bad sense, and prejudicial is synonymous with injurious. *Censure* merely meant judgment, and was formerly so used, without indicating whether that judgment was favorable or unfavorable. But of course, as human inclination is to unfavorable opinions, censure comes to mean reproach and condemnation. It is noticeable that the words critic and criticise are tending in the same direction. *Specious* originally had a good sense, meaning attractiveness in appearance, beautiful. But that which is showy often is not substantial, and men are prone to regard it all as mere show. Hence the word has been degraded to signify deceitful appearance. *Plausible* once had no suggestion of sophistry. It was that which is worthy of applause. Now it is that which seeks to obtain applause without concern about the worthiness. *Tawdry* was applied

to finery, and *tinsel* meant glittering, neither of the words having any intimation of insubstantiality in the objects which they described. But human depravity makes finery of a deceptive sort and puts a glitter on things that are not gold, and tawdry and tinsel accordingly have a contemptuous coloring. It was good English several centuries ago to speak of *resenting* a benefit, and preachers were understood when they inculcated the duty of resenting our obligations to God. To resent meant merely to feel in return, whether that which awakened the feeling were good or evil. But our nature is responsive chiefly to the evil, while the good is less appreciated and soon forgotten. The word has therefore deteriorated, and we now resent injuries, but cannot with propriety speak of resenting benefits. The word *retaliate* has undergone the same change. It once signified only to return in kind as much as we receive, so much good for so much good, so much evil for so much evil. But we are inclined to requite the evil while we forget the good. Therefore retaliate means to return the injuries which we have received, while it would be a grammatical impropriety to speak of retaliating benefits. So the word *provoke* is gradually going out of use in a good sense. It is still sometimes employed in a way to indicate that it is neutral, but the bad sense is so predominant that it probably has a strange sound to most English ears when they hear the divine command that we should "consider one another to provoke unto love and good works." It is taken as a matter of course that when anything is called forth from the human soul, it must, if nothing is specified, be anger or wrath that is meant.

But we will not weary the reader with further examples, which our language furnishes in such abundance. Those which we have presented afford ample illustration of the degeneration of words in coincidence with the depravity of the human heart. Only the universality of sin and its workings in the human soul can explain what would otherwise be mysteries in the history of language. The uniform deterioration of words in their signification is in harmony with the downward course of the things which the words designate and with the evil judgments which the corruption of the heart leads men to adopt. It will hardly, without assuming the

total depravity of our race, be conceived possible that a weeping Magdalene should have suggested the word *maudlin* with its contemptuous meaning. Language is so intimately connected with the life of man, that its study is a study of human souls as well as of their forms of utterance. And if any revelation of soul-life is made more clearly than another in the history of words, it is that of the deep depravity which underlies all human thinking and feeling and denominating.

L.

MISSOURI'S INFATUATION.

A brief review of the closing controversy, by Rev. P. Eirich, Hoboken, N. J.

ARTICLE II.

Missouri in the now closing controversy has raised the charge of Synergism or Synergistic-Pelagianism against its opponents. This was undoubtedly supposed to be a masterly stroke of strategy. The leading mind of the whole campaign, who has ordered its every movement and pointed out supposed advantageous points of attack, had always preferred an offensive to a defensive mode of warfare. Since the beginning of his theological career, he has, where at all possible, carried the war into Egypt, and had thus succeeded marvelously in keeping the foe at a distance and out of his dominions. Hence, when the controversy on the doctrine of election sprang up and a war of invasion began, it was found that not only the border line, but the whole empire lay open to the invasion of the enemy, the Turks and Gentiles of Ohio, as they are now named.

Something was to be done at all hazards to repel the invasion and consequent devastation of the flowery empire and its dependencies. That Missouri should ever be attacked in its supposed Gibraltar, that its loud claim of absolute purity of doctrine should ever be questioned, that it should ever be charged with serious and fundamental error in its dogmatical system, was thought to be a thing impossible, and hence no provision had been made for such an event. And it was now seen at a glance that if the invading forces were allowed

to roam over its territories and discover all its weak and defenceless positions, it must go hard with Missouri and it would be sorely pressed. And as in cases of desperate straits military commanders have often thrown their forces into the rear of advancing armies in order to compel them to retreat, it occurred to the St. Louis strategist to initiate a similar movement upon the invading forces. The great Turko chiefs Mr. K. and Prof. P., who were at least noisy, even if not skilful and brave, were dispatched to feign strong forces and to make a feigned attack in the rear, particularly by trying to make the walls of Jericho fall by the boisterous cry of Synergism. And this was to be the battle-cry henceforth, by which to hurl back the advancing armies. The maneuver was planned and executed for the purpose of diverting attention from the real *casus belli*. Missouri felt truly that by a defensive war it had nothing to gain, but everything to lose. Its whole history and pride could not for a moment endure the idea of being put in the prisoner's box, where it had been in the habit of putting others, and of being cross-examined. The whole prestige was at stake. Hence the senseless, insincere, but vociferous cry of Synergism was raised to effect diversions.

But it is certainly hard to see how this charge of Synergism and of error against the opponents, even if it could have been sustained, could prove the Missouri doctrine of predestination true, Biblical and Lutheran. Two wrongs never yet made one right. The opponents' supposed errors could surely never turn Missouri heresies into Bible truths. And yet this is just what Missouri has been trying to effect all along, in its blind infatuation or monstrous insincerity; namely, to fasten false doctrines upon its opponents and thereby to turn its own errors and false tenets into Scriptural truths!!

Of course this strategical trick, this contemptible legerdemain, could render them no real service in the eyes of the discriminating who could see and judge for themselves. But with the masses who did not exactly know what was the original point of dispute and with many of their ministers, who can always be swayed by matters that seem to redound to the greater glory of their synod and the disgrace of others, it had its effect. Undoubtedly many a "weak brother" has been beguiled by this cunning *coup de main*. Rev. C. Schwan-

kovsky, who in a late number of L. u. W. gives a detailed account of his conversion to Missouri Calvinism and his apostacy from the old Lutheran truth, is an instance in hand. "He would probably have gone through thick and thin" with the opponents, he says himself, if he had not been frightened by the cry of Synergism. Of course, a soldier who runs at the mere furious warwhoop of savages is not to be relied upon for the frey. And our good old friend skedaddled before there was the least danger. He was panic-stricken without the least cause, and could not be brought to a stand till he found a place of safety in the Calvinistic camp. His article is a study. Its style and diction does not point to him as its author, and looks as though it might have been written in St. Louis. It is a *unicum* in this respect, and shows how little critics are able to detect an author by his style. Rev. Sch. will certainly puzzle them all—even the most skilful among them. We have Isaac's trouble reversed—the voice is Jacob's voice, but the hands are the hands of Esau, if voice and hands are not both of some St. Louis Esau. Judging from his nomadic proclivities as exhibited in his past life, he may yet flee once more to Haran. He has long been in search of truth: he has sought it in the Eastern synods; he has sought it in Ohio; he has sought it with Pastor Grabau; he has sought it in Missouri; and now, at the closing stage of his wayfaring, as he supposes, he has found it with Calvin in New Missouri! Jacob labored only seven years for the object of his affection—our modern Jacob sought the object of his endearment much longer and has only found it in the eve of life. He ought to be happy now—as he also claims to be. A public retraction of the errors which he has taught in the church so long would be in order.

But as regards the cry of Synergism itself, can it be believed that Missouri is sincere in raising it? If there were sincerity in the matter, any sincerity besides that which may be thought to be involved in infatuation and fanaticism, how would it be possible that they do not, with all alacrity and in plain and unmistakable terms, retract their former teachings on this point? For not only Dr. Walther in his Ev. Postille, in many places, but the Northern District in its proceedings of 1876, as has been repeatedly and conclusively shown,

clearly and distinctly taught what in the opponents is now denounced as Synergism, plain and simple. They have taught exactly what has been taught by some of us, and which with us they now declare to be the real *crimen*. If they were sincere in their present denunciations of our doctrine, would they not make haste to retract their former errors specifically, so that their baneful influence might cease? It would certainly be no disgrace to them, unless they would actually claim papal infallibility for their Dr., to acknowledge and retract publicly their previous errors, if they have discovered them to be such. Pieper's equivocations and evasions, however, can answer no purpose in this matter. The errors must be met by a fair and square recantation. As long as this is not done, so long their charges of Synergism upon their opponents for teaching what they have taught, must be regarded as insincere, as a campaign measure, and as a blind and rider to smuggle their Calvinistic tenets into the church. And such a course is certainly reprehensible in the extreme and unworthy of Christian men and theologians. It is a Jesuitic performance throughout. If their cause is a righteous one, is the cause of truth, then let them advocate and defend it with weapons of righteousness and with singleness of purpose. Any apparent gain in the pursuit of their crooked and crafty ways, can only be temporary even with their own followers. A time of candor and soberness will at last come, when all this craft and cunning will be discovered and abhorred.

But aside from this, where are we to learn what Synergism implies and includes? Walther has appealed to tradition and has tried to show from Buttstedt and a few isolated utterances dropped at the colloquium of Herzberg and made in the heat of debate, and from a few stray statements of other theologians, that it includes our teaching in its meaning. Whatever they have declared to be Synergism, he has adopted as its definition and as a rule by which to measure everything that comes in his way. And although in pursuing this course he condemned his own former teachings and the teachings of nearly all the leading theologians of our church from the beginning, he persisted in his way. For our theologians are substantially a unit (Luther and Chemnitz

not excepted) in teaching, either that man in conversion is able of his own natural powers to abstain or desist from wilful resistance, or that by grace he is placed in such a condition or state, that he can either resist wilfully or not, *act or not act*, as Gerhard says; in short, that the *vocatio efficax* enables all to whom it comes to believe and be converted, and that if they are not converted it is not because they could not, but because they wilfully would not be.

Fortunately we need not go to the writings of the fathers to find out what the creed of Synergism is; for we have it fully and completely defined in the Confessions of our Church. This must stand over against the private opinions of individuals. And this is of such a nature that no sound Lutheran has ever dreamed of stigmatizing the above different utterances as Synergism. These therefore maintained themselves side by side in the church as imperiling no truth and as only expressing the same truth in different ways, whilst essentially the same result was reached. It was reserved for Missouri to hurl the charge of Synergism against all our great divines whilst they hurl it against us. They are included in the same condemnation with us. It is in their company that we are denounced. Missouri is too weak in the knees and has too little courage to name them as well as us, lest, like Walther, they should give offense. But the same St. Louis thunderbolt that is directed at us, strikes there likewise. Hence when some time ago the MAGAZINE contained an article to show that our doctrine on conversion was the doctrine of our fathers, L. u. W. replied: "*We cannot be intimidated by the fathers.*" It was conceded that they teach our doctrine and it was only claimed that *some* of their statements are in accord with Missouri. The remarks are these: "Our opponents still think that they can frighten us with the authority of the fathers. But they ought to have been made at last to see, that never and under no circumstances will we allow ourselves to be bound in conscience by the dogmas especially of the later fathers, but only accept them in as far as they agree with the divine Word and the Confessions of the Church. Stellhorn's evidence from tradition we will first ignore although we could quote passages from orthodox teachers of our church which would cause him trouble, be-

cause they are in harmony with our doctrine." L. u. W., 1882, p. 316. This shows clearly that Missouri means to anathematize the fathers with us in the matter of conversion.

Now what is Synergism, whose cry has so panic-stricken our old friend Schw. and has doubtless beguiled some others? Must we go to St. Louis in order to find out? Or must we consult Calvinists who have always stigmatized everything as Pelagianism and Synergism which in any way conflicted with the *decretum horribile*? Not at all. Happily our dear Formula of Concord makes such a pilgrimage to St. Louis superfluous and unnecessary. We there read: "Fourthly, the doctrine of the Synergists is condemned, who allege that man is not entirely dead in spiritual matters, but only badly wounded and half dead. Hence although the free will of man is too weak to make a beginning and to convert himself of his own strength and heartily to obey the divine law, yet when the Holy Ghost has made the beginning and calls us through the Word and offers his grace to us, remission of sins and salvation, that the free will of man of its own natural powers is able to meet God and to contribute something, although only little and in a feeble way, promote and co-operate—press on and adapt himself for grace, accept, lay hold upon, and believe the Gospel, and is also able in the preservation and progress of this work to co-operate of his own strength." Muell. 332. The same is said in the Epitome, p. 289.

Now who of the opponents teaches or has ever taught anything of the kind? Who has taught that man, after the Holy Ghost has made the beginning of conversion through the Gospel, is able of *his own natural powers* or strength to co-operate in his conversion or in the perseverance of faith? It is an imputation of Missouri which amounts to nothing less than a vile slander, and which those who commit it are prevented from seeing only on account of their infatuation. Even the statement made once or twice, that man is able of his own natural powers to desist from wilful resistance to internal converting grace is altogether a different thing. For every wilful act, as the term wilful incontestably implies, is one from which man can abstain; for if he cannot, the act or resistance for this very reason is not wilful. Hence Walther's

favorite German lexicographer (Kaltschmidt) defines "Muthwille" die *Wahligkeit*, *muthwillig* "freiwillig, wachlig," and *muthwilligen* "willkuehrlich behandeln." Webster defines *willingness*, *willingly*, *free choice or consent of the will by one's own choice*—readiness of the mind to do or forbear; *wilful*: *voluntary*, as *wilful poverty*, *wilful crime*; *wilfully*, as *if we sin wilfully* after that we have received the knowledge of the truth. Heb. 10, 26. Now it certainly cannot be denied, that man after he has received the knowledge of the truth can abstain from sinning *wilfully*. And this sin which involves apostacy is called *wilful*, because the individual who had received the knowledge of the truth could have abstained from it. It is therefore certain that by the *usus loquendi* every *wilful act* of whatever character and name is one from which man can abstain, and every act from which he cannot thus abstain, cannot be called *wilful* in any proper sense of the term. To deny this is to attempt to change the common meaning of words and terms. Quenstedt also remarks: "This sin is called *wilful* (voluntary) not because it is done in and with the will; for in this sense involuntary trespasses are voluntary; but it is here so called inasmuch as it is opposed to that which is done through ignorance and without deliberation." But anything that cannot be avoided is not done by way of choice and deliberation. Hence we repeat, if there is such a thing as *wilful resistance* it can be avoided. This is undeniable, the term means it.

Hence the question could only be, whether there is any such thing as *wilful resistance* in conversion. Missouri almost always speaks of *so-called* *wilful resistance*, intimating that it acknowledges none in the true sense of the word. L. u. W. therefore writes: "For this carnal mindedness which they have in common with all the descendants of Adam is enmity against God and cannot therefore do otherwise, under the dreadful rule of Satan, who directs it according to his will, than to foam and rage and at last to harden itself against grace when God approaches man with His Word . . . According to his evil nature no man who is brought under the influence of the divine Word can do otherwise than finally to resist *wilfully*, obstinately and persistently." 1882, p. 274. To term such resistance as is here depicted *wilful* is a misnomer and a laughable absurdity. To term any necessary and

unavoidable act a wilful act is a contradiction in terms. To speak of murder as wilful which the criminal could not avoid, would be ruled out of any court of justice as nonsense.

But the question, whether wilful resistance *in conversion* can be avoided or suppressed by the *natural powers of man* is of no practical consequence, inasmuch as such a case can never occur. For it must be remembered that wilful resistance to inner converting grace can only arise after the work of conversion and the influence of the Holy Ghost upon the understanding, will and sensibilities of the soul has been commenced. Besides, this resistance is not against an outward truth or principle, but an inner influence and energetic power. The action of divine grace must precede the reaction of man. But that action of the Holy Ghost is upon all the mental faculties of the *subject to be converted*. And whenever that action and influence takes place, man in his mental and moral condition is acted upon, moved and drawn. He is drawn toward the Father—he is impelled toward Christ. If he now suppresses wilful resistance, prevents its rise, or overcomes it after it had come into force, it is not done by the natural powers of man in their original condition, but by these faculties as influenced and acted upon by the power of converting grace. And this is the reason why we consider it injudicious and inappropriate to say that man abstains from wilful resistance of his own natural powers. And this fact we had failed to put in its proper light in a previous article on passivity in conversion. (See Note 1.)

What is it then that separates the Lutheran Church and us from Missouri with regard to the doctrine of conversion? We repeat, it is not that man can abstain from wilful resistance of his own strength, which statement, though in itself perfectly harmless, is inappropriate, as we have seen. There need be and ought to be no further controversy on this point. Neither is it that we hold and teach that in conversion man is endowed with powers of grace which the unconverted natural man can then use to his conversion. No one of us has ever maintained such a doctrine. We with Missouri repudiate any such idea. The point of controversy is a different and indeed a highly practical and important one.

It is this: *Is every man or sinner, when he is called by the*

Gospel, by virtue of that Gospel call enabled to come to Christ, believe in His name, and be converted? Missouri denies and according to its theory must deny this, and we affirm it. This is the question, and this alone as regards conversion, between Missouri and us. Whether we are able psychologically to solve and explain it or not, has nothing to do with the fact itself. All attempts of explanation may fail and yet the fact itself remains the same. Some of the St. Louis men not long ago expressed themselves in the same way. They said: "Certainly the *vocatio efficax* enables also those who resist the efficacious call, not to resist. The Holy Ghost's influence in them is earnest and efficacious in order to avoid that resistance which prevents conversion. In every instance, in which conversion is not reached the verdict is ye were unwilling, God was willing." L. u. W., 1881, p. 561. But this was only a single swallow that brought no summer. If it had been adhered to, the controversy on conversion would have ended. For this is all that we contend for. We care nothing for attempts at psychological explanations that go beyond this. But Missouri had said the above in an unguarded moment, and when the old abandoned truths were for the time being reasserting themselves. Its true sentiments are doubtless expressed in the following: "They (the opponents) hold that a *status medius* or middle state between conversion and non-conversion is created, in which man can decide freely either for the one or the other, can decide for his conversion or not decide, and can believe in Christ if he only would." Walther then terms this a great and dangerous self-deception. L. u. W., 1881, p. 411. Now where is the genius that can reconcile these two quotations with one another! If the efficacious call, as is asserted in the first quotation, enables those who resist and in consequence are not converted, not to resist, what state would that be? Is it not the *status medius*, the medium state in which man can either resist or not resist? For some actually do resist and are not converted, although through the efficacious call they had been enabled not to resist. But latterly the Missourians have turned the efficacious call into a mere moonshine in the case of the non-elect. They still indeed say, that the call is powerful and efficacious, but not sufficiently so to reach the condition of those

who are *de facto* not converted. L. u. W., 1882, p. 249, it is said: "Is there a power, a kind of *liberum arbitrium*, created in all men, who are brought in contact with the Word of God, in virtue of which they are all made able to abstain from wilful resistance, or not to abstain, so that the will quickened and disenthralled by divine grace is enabled by desisting from wilful resistance to co-operate in conversion?" And this is styled a subtle species of Synergism. It will be seen, this last quotation flatly contradicts what had been expressly affirmed in the first. In this it was said that the efficacious call enabled all, to whom it comes, to abstain from wilful resistance, which prevents conversion; here this is expressly denied. Missourians speak as the occasion demands. When they are confronted with the nature of the efficacious call, they concede that it enables all to whom it is extended to be converted and to abstain from wilful resistance, but when they expound their predestination theory, they vehemently deny it. Their theory absolutely requires the latter, and this is doubtless their real opinion. But this also shows up the Missouri doctrine in all its horrors and in its anti-evangelical and anti-Christian character. But of this we will speak presently. Here we merely wish to call attention to the fact that Walther and Stoeckhardt do teach that the Gospel call does not enable all to whom it comes to abstain or desist from resistance and be converted; that they stigmatize it as Synergism when it is held that man abstains, or the human will abstains, from wilful resistance, by the power given it through converting grace! If man desists, because grace has enabled him to desist, it is still Synergism! Though the will has been quickened and disenthralled by *grace* to stop its resistance, it is still Synergism to hold that it is the human will that acts, decides, stops resisting, and believes! Stoeckhardt calls this *co-operating* in conversion. Hence it must be God's will that acts, that abstains from resistance, that is converted and believes! For to say that the human will abstains, believes, and turns to God, though enabled by divine grace, is Synergism! Thus the Missouri theory runs itself out in absurdity! It is no more the human will, by the power of divine grace, that abstains from resistance, that yields, that turns to Christ and lays hold on

Him, but it is the divine will that does all this—it is God that converts Himself, believes, and is saved in man! It is theosophism over again, and in the end pantheism. True, Missouri also sometimes denies this when it serves a purpose, and asserts that it is man that believes and is converted. But certainly if it is Synergism to hold that *man* desists from resistance by *divine grace*, and so desists that he could have acted otherwise, there is nothing else left, but that conversion is irresistible, and that in reality it is God who desists in man, that converts Himself and believes.

Let us now test the great, practical question at issue between Missouri and the opponents, by the highest and only authority, by the Bible. We will state it over again.

Does the Gospel call enable all men to whom it comes to be converted, to believe, and to persevere in faith unto the end? Missouri stoutly denies and the opponents emphatically affirm it. Let the Holy Scriptures decide.

1. Faith is the gift and, indeed, free gift of God, and conversion is the exclusive work of the Holy Ghost in all its parts. The Savior declares expressly, "No man can come to me, except the Father which hath sent me draw him." John 6, 44. The ability to come to Christ and believe in His name is a result of the Father's drawing. Jesus is termed "the author and finisher of our faith." Hebr. 12, 2. He is ἀρχηγὸς καὶ τελειωτῆς. That glorious confession which Peter made concerning the Lord had been given to him of the Father. "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matth. 16, 17. To the Colossians (2, 12) Paul writes, that they were risen with Christ "*through the faith of the operation of God.*" Faith is the operation of God. To the Philippians "it was given not only to *believe on Him*, but also to suffer for His sake," (1, 29). "By grace are ye saved, through faith, and that not of yourselves—it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus." Eph. 2, 8-10. The apostle means to say: Salvation is through faith and all this is not of ourselves, but is the gift of God. In like manner is perseverance the gift of God. God keeps us "*by His power through faith unto salvation.*" 1 Pet. 1, 5. "*He which hath begun a good work in you*

(and this good work is faith or conversion) will perform it until the day of Jesus Christ." Phil. 1, 6. Paul is persuaded that God who is faithful and by whom they were called would also confirm the Corinthians unto the end. 1 Cor. 1, 8, 9.

Thus conversion and regeneration are the work of God. "*Blessed be God,*" says Peter, "which according to His abundant mercy has begotten us again unto a lively hope." 1 Pet. 1, 33. Christ terms the new life a new birth of water and the Holy Ghost. Our carnal birth in Adam is of the flesh, in like manner is our spiritual birth of the Spirit and on that account is spirit. John 3, 5, 6. "*Of his own will begat He us with the Word of truth,* that we should be a kind of first fruits of His creatures." James 1, 18. Paul tells the Corinthians (1 Cor. 4, 15): "For in Christ Jesus I have begotten you through the Gospel." The Gospel had regenerated them. God's children are *born again*, not of corruptible seed, but of incorruptible, by the Word of God. 1 Pet. 1, 23. Even when we were dead in sins God hath quickened us together with Christ (by grace are ye saved). Eph. 2, 5, etc.

If anything can be clear, it is this, that faith in Christ is a free and gracious gift of God and conversion and regeneration the sole and exclusive work of the divine Spirit.

2. All men before conversion and before faith is given them, are in the same moral sinful condition. The apostle affirms, that "there is no difference, for all have sinned and come short of the glory of God." Rom. 3, 23. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them; because they are spiritually discerned." 1 Cor. 2, 14. The natural man lacks the inner faculty or organ of apprehending and accepting spiritual things. These seem foolish to him: hence he will surely resist them and resist with all his might and to the end, so long as they appear to him in this form. "They (the unconverted) walk in the *vanity of their mind*, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." Eph. 2, 18. And even when the light shone in the darkness, men comprehended it not. John 1, 5. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." 2 Cor. 3, 4. "The

carnal mind is enmity against God." Rom 8, 7. The apostle shows this enmity by declaring that "the carnal mind is *not subject to the law of God, neither indeed can be.*" It does not obey the law and cannot obey it. "The flesh lusteth against the spirit—and these are contrary the one to the other, so that ye cannot do the things that ye would." Gal. 5, 17.

Sin then holds man captive and it is the inclination of his heart. He has neither the will nor the ability to anything that is good. And the natural man will certainly relent nothing of his enmity and animosity against the Gospel, of his own accord. He will never temper or check or in any way arrest or even modify for the better his intense and bitter opposition to the Gospel. He imagines that he has just reason to hate it on account of its absurdity. Neither can he of his own strength do otherwise—he must hate with all the intensity of his evil heart that which seems so foolish to him. L. u. W. with a persistency that is worthy of a better cause has reiterated the slander *ad nauseam*, that the opponents teach that man of his own accord relaxes his hatred of the Gospel and thus effects his conversion by removing the former obstacles in the way. It is really amusing to see with what diligence and perseverance these St. Louis professors set up men of straw in order to tickle themselves with delight in slashing them down. We can scarcely conceive of anything more humorous than the performance of this larger part of their argument. It has often recalled to us the days of our boyhood, when we boys in winter would set up a long row of snow figures in war-like attitudes and then with still grimmer visage and with the shout of battle would rush up, let fly our balls, and tumble them over. And to us it has been a source of genuine amusement for the last two years to see the St. Louis professors going about to set up long rows of snow warriors as grim, ugly and repulsive as imagination could make them, and call them the Turcoes of Ohio, and then gird on their swords and sally forth to the carnage with firm, measured tread, every inch heroes, the St. Louis Dr. and Achilles in the lead, with eyes flashing fire and destruction, nose and chin meeting to show how he will rend all to pieces, and P. and St. in close proximity to cover his rear and to assist in the work of destruction, cutting and slashing till

every warrior is headless and a shout of applause from all Missouri fills the air. However, pleasantry aside! Grave professors ought to find something better to do than such puerile amusements, even if the spectators of their synod do applaud them. Every fool likes the bells on his cap.

3. *Faith and conversion are human acts, acts of man.* "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11, 1. Although faith is God's gift, it is yet man who believes, and not God. Paul commends the Thessalonians that *they had received the Word*. (I. Thess. 1. 6.) The Corinthians *had received* the Gospel and stood in it. I. Cor. 15, 1. Man is not only converted, but he is said to convert himself, ἐπιστραφῶσι. John 12, 20. When Israel ἐπιστρέψῃ to the Lord the veil will be removed. II. Cor. 3, 16. The Thessalonians converted themselves to the Lord (ἐπιστρέψατε), etc. The Bible uses the active medium and the passive form to express the work of conversion. Man converts, converts himself and is converted. And Luther had no hesitation in rendering these forms literally where the English version uses only the passive. Thus, "When you *convert yourself*, strengthen your brethren." Luke 22, 23. "Repent and convert yourselves," Acts 3, 19;" "a large number converted themselves unto the Lord," Acts 11, 21. Who among the Gentiles convert themselves to God, Acts 15, 19; that they convert themselves from darkness to light, etc.

How are we now to explain the Biblical *usus loquendi*? Are we to infer that because faith is a gift of God and an act of man, and the Holy Ghost is said to convert men, and then it is said again that they convert themselves—are we to infer from all this that faith and conversion are a kind of compound consisting of divine and human acts conjointly? That would be Synergism. And that is certainly contrary to the teachings of the Bible. Faith and conversion are the exclusive work of the Holy Ghost, but in such a manner that man acts, believes, turns to God. The act in all this is man's, but the power to act is of God. Faith is trusting in Christ; conversion is turning away from sin and turning to God. But these are acts of man, of the human will, but the power to put forth these acts is of grace, of the Holy Ghost. Thus when Paul says that we are not sufficient of ourselves to think

anything as of ourselves, he yet claims that we have this sufficiency, only not of ourselves, but of God. (II. Cor. 3, 5.) In the same sense he admonishes *us* to work out our salvation. *We* are to do it; and yet it is God who works in us both to will and to do. The willingness and the power to perform are of God. (Phil. 2, 13.)

4. This power to will and to do is given to all who hear the Gospel by virtue of its efficacious call; or all the hearers of it are enabled by it to convert themselves, to come to Christ and believe. And this one proposition joins issue with Missouri. Missouri vehemently denies it. It is true, as Missouri holds, that from the fact that we are bidden to believe in Christ, to be converted, to cease our resistance, it cannot be inferred that man of his own strength is able to perform it; just as little as it can be inferred from the demands of the law that man is able to render compliance; from *debere ad esse non est consequentia*. It might just as well be argued that the fact of indebtedness implies the ability to discharge the debt. Every poor bankrupt debtor knows better than that. Hence no inference can be drawn from the demands of the law as regards human ability except that of disability.

But it is different with the Gospel. Whatever that brings and offers to man it also enables him to accept, otherwise it would not be Gospel, but law. A Gospel that would offer salvation to man upon a condition, which it does not enable him to perform, would be no Gospel at all, but simply law, which also promises salvation to man, upon the condition of perfect obedience and holiness—a condition which it gives him no ability to perform. Indeed this may be said to constitute the essential difference between law and Gospel, that the law proclaims salvation to those that are perfectly holy and pure of heart—salvation upon a condition which the sinner can never execute, but the Gospel proclaims it upon a condition which it enables him to perform—the condition of faith, which it offers him grace to exercise. Hence Paul represents the office of the law as the letter that killeth, but of the Gospel, as *the Spirit that giveth life*—the former is a *ministration of death*, this latter is a *ministration of the Spirit*; that was a *ministration of condemnation*, this is a *ministration of righteousness*. II. Cor. 3, 6-9. The Gospel is both, a *ministration of the*

Spirit to beget faith, and a ministration of righteousness, which faith accepts and appropriates. The two are ever together and go hand in hand. "For this is a ministration," says Luther, "which like other doctrines is not only in the words that are used and spoken, but the Holy Ghost is efficacious through it in the heart. Hence it is called, not a ministration of the letter, but of the Spirit." (Erl. ed. p. 9, 233.) The Gospel which Paul proclaimed was one in *demonstration of the Spirit and of power*, so that men's faith should stand in the power of God. (I. Cor. 2,5). Christ crucified, i. e. the Gospel, is the power of God and the wisdom of God—it is the weakness of God that is stronger than men. I. Cor. 24, 25.

The Gospel is the power of God always and everywhere, but of course saves only believers. The Galatians received the Spirit by the hearing (or preaching) of faith. Gal. 3, 2. After Paul in the 10th chapter of the Epistle to the Romans had stated that whosoever believeth on Him shall not be ashamed, he goes on to declare that there is no difference between Jew and Greek—they all have access to the same salvation—then comes to the final question: How shall men obtain this faith by which salvation comes; and he replies: *faith is by hearing and hearing by the Word of God*. And this the apostle represents as accessible and possible to all. Hence the Formula of Concord correctly observes, that the promises of the Gospel are *universalis* and include all men. And these promises include God's love towards all men, Christ's sufferings and death for all, but also the assurance that *He will give them rest, that God hath concluded them all in unbelief that He might have mercy upon ALL* (Rom. 11, 32), that it is not His will that any should perish, but that all should repent. (2 Pet. 3). And this is the will of Him that sent me that every one that seeth the Son and believeth on Him, may have everlasting life. John 6, 40 etc., etc.

Now let it be noted, that the Form. of Concord represents all these things as promises of the Gospel, among others, that God hath concluded all in unbelief, that *He might have mercy upon all* for their conversion, as the whole context shows, that it is His will that all should be converted, and that all should come to Christ that He might give them rest, etc. Now suppose we reply with Missouri that this, indeed, is God's will,

His earnest will, but why He does not convert them all, we do not know—that is a mystery? Would not that be making the promises of God of no effect! Of what avail would all the divine assurances be, that it is not God's will that any should perish, but that all should come to a knowledge of the truth, if *will* and *promise*, and *fulfilment* were entirely different things. If God's assurances and promises concerning His gracious and good will to us, His will to *enlighten, convert and save us* are promises only, promises which God does not carry out, and we know not why, the whole Gospel is turned topsyturvy, all the promises of God become unreliable and are shaken in their very foundation. Surely, this is another Gospel from that which Paul preached and which consisted of promises which in Christ are all yea and Amen. Indeed, Satan with his New-Missouri heresy purposes nothing less than the overthrow and destruction of the whole Gospel and all the promises of God. So if God promises us His grace unto the end and assures us, that He will perfect the work begun in us, we would have still to say: perhaps He will not fulfill His promises; it is only His will, which He for some reason will not carry out! What kind of a Gospel would this leave us, would this make of the Gospel of Christ? If the promises of the Gospel are *universales*, pertain to all men and include illumination, conversion, the gift of faith, perseverance in the faith, life and salvation, Missouri is too late in affirming, that they cannot tell why God does not bestow what He has promised, why He does not fulfil His promises. For that makes God a liar and makes His promises of no effect.

And to make the matter worse, Missouri holds that the promises of the Gospel are *unconditional*, which certainly involves universalism or full-blown Calvinism. If they are wholly unconditional, the question can only be as to whom they pertain. If they pertain to all men, are *universales*, and include the removal of resistance, enlightenment, the giving of faith, perseverance and salvation, of course all will and must be saved, or the promises must fail and come to nought, and it could be no longer said: Let God be true and every man a liar. Missouri however has no such goal in view, although its arguments in this respect are those of Universalists. It steers for another harbor, for the harbor of Calvin-

ism. It has already virtually, in harmony with Calvinism, depressed the promises of God, or the will of God to save all men, into a mere *voluntas signi*, and now it is crowning its effort by confining the promises of the Gospel to the elect. For if they are in every way unconditional, they must either fail, or they can only pertain to a favored few—the elect. And this is the next stone to be laid in the Missouri tower of Babel and of error, or is a stone that has already been laid virtually.

Besides, if the promises of the Gospel are absolutely unconditional, it is of course not necessary that man should outwardly hear the Gospel, and that Christian parents should bring their children to Baptism—conditions which the natural man is able to perform, and which the Bible says he must perform if he would be saved. For faith comes by hearing, and the regeneration of infants by baptism. But Missouri says, No: The promises of the Gospel are unconditional—come to man therefore, whether he will outwardly hear and in this formal way use the means of grace or not. But if Missouri denies this and still professes to hold, that the Gospel must be outwardly heard where conversion and salvation are to take place, it has refuted itself and needs no other refutation. Missouri must take either the one or the other horn of the dilemma—*tertium non datur*. Thus Missouri is playing out its last card—the unmistakable card of Calvinism. Having denied God's equal love to all men for their salvation, it now has proceeded another step to deny the promises of the Gospel as pertaining to all men, or to make them of no effect. When will this infatuation cease? When will these *foxes* and *little foxes* cease to spoil the vines (Song of Sol. 2, 15)? When will these *boars of the woods* and *the wild beasts of the field* stop wasting and devouring the vine of the Lutheran Church? (Ps. 80, 13.) They have broken down its hedges—they have scattered its laborers and have laid it waste. Return, we beseech Thee, O God of hosts, look down from heaven and behold and visit this vine and the vineyard which Thy right hand hath planted.

NOTE.—Dr. Krauth appositely observes: “But it is the Spirit of God who regenerates the man through the means,

not the man who regenerates himself, either through the means or apart from them. The adult indeed *with the means* may either resist the Holy Spirit or cease to resist. He may refuse to let Him work or he may suffer Him to work. The difference in the course pursued here makes the difference of result between two adults, one of whom becomes regenerate, and the other does not. It is not that the one regenerates himself, and the other refuses to regenerate himself. It is that the one suffers the Holy Spirit to regenerate him through the Word and the other refuses to permit Him. *But even this negative power is derived from the presence of grace and of its means, FOR A MAN TO WHOM THE WORD IS SET FORTH, IS IPSO FACTO NOT IN A CONDITION OF PURE NATURE.* (Conser. Refor. p. 421.)

Here we have it in a nutshell. A man to whom the Word is set forth is *ipso facto* not in a condition of pure nature; that Word never comes as an empty breath or sound, but always as the power of God and works that power of non-resistance in the soul. But it does not merely create an indifferent state, but it draws to Christ, it powerfully influences man to turn to Christ and believe in His name, but never irresistibly, but always so, that man can resist, and, indeed, every one to whom the Word is preached, and thus prevent conversion. It was an error of Latermann and his adherents that they supposed that a mere mediate state was created by the Holy Ghost in conversion, and that man then either could effect his conversion or refuse to effect it. No; where conversion takes place, it is the Holy Ghost who produces its beginning and completion, but always in such a manner, that man at every step could have prevented it. But, as Dr. Krauth further observes, 'the internal processes of regeneration are hidden from us. The wind bloweth where it listeth (the Spirit breathes where He will) and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth.' So is every one that is born of the Spirit. God claims for Himself the whole work of our regeneration." C. R. p. 422.

WHO IS THE JUDGE IN ECCLESIASTICAL CON- TROVERSIES?

TRANSLATED FROM GERHARD'S LOCI, LOC. I., CAP. 22., BY G. H. S.

Our Church has always and with one voice maintained that as the Holy Scriptures are the only norm in controversies pertaining to faith, so too they are also the infallible judge in these matters; the correctness of which position can be explained and understood from the following:

1. There is a twofold judge in theological controversies; on the one hand an *absolute* and *original* judge, namely God, Himself the author of the Scriptures, or what is the same, the Holy Spirit, because in the works called "ad extra," the whole sacred Trinity is understood when a single person is mentioned; on the other hand, a *ministerial* or *inferior* judge, namely the Church, and in the Church especially the pastors and teachers, whose office it is to judge from the Scriptures concerning the controversies of faith. There is a judge who judges only and a judge who must be judged; or, as the lawyers say, there is a judge to whom and a judge from whom.

2. The sacred Scriptures are as well the voice of the *absolute* and *original* judge as also at the same time the norm which the ministerial and inferior judge must solely regard, and according to which he must solely judge; hence some of our party call it the *directive* judge in relation to the ministerial and inferior judge, whom it directs and guides, lest in judging he wander from the path of truth. God judges first (*πρωτως*), exaltedly (*ἐξουχικως*) and authoritatively (*αὐθεντικως*); the Scriptures canonically; the Church ministerially (*διαακρο-νικως*).

3. The ministerial judge for the purpose of teaching can be called either public or private; the public judge is the ministry of the Church, the private any member of the Church, that is, any private person. On the basis of these statements, three things are to be demonstrated, viz. 1) That the original, absolute and authoritative judge is God Himself, the author of the Scriptures, 2) That the minis-

terial or inferior judge is the Church; and 3) That the Holy Scriptures alone are the voice of the principal judge and the norm of judging for the ministerial.

The first statement we prove with the following arguments: 1) The original author of the Scriptures is their highest interpreter and the chief judge of controversies. God is the original author of the Scriptures, hence God is their chief interpreter and judge. The Scriptures are not *ιδίας επιλύσεως*, says 2 Pet. 1, 21, because prophecy came not by the will of man, but the holy men of God spake as they were moved by the Holy Ghost; that is, because the Scriptures have been given through the Holy Spirit, therefore they must be understood and explained through the Holy Spirit; from which we infer the following: On whom originally depended the true sense of the Scriptures, on Him also must depend the authoritative judgment in the controversies pertaining to faith. On God as the original author of Scriptures depends originally the true understanding of the Scriptures. The conclusion is evident. The major premise is a manifest truth, because after the Scriptures have been promulgated as the only and immovable source of Christian faith, their use as judge concerning the controversies of faith requires that they be understood. The minor is proved by the verse quoted from St. Peter and by all those Scripture passages in which the true and salutary understanding of the Word is asked of God, cf. Ps. 119, 10. 12. 15. 19. 27 sqq.; Sap. 9, 10. It is also clear from a comparison between human and divine law. For as the highest and authoritative interpreter of human laws is the person who has promulgated them, so also God is the highest and authoritative interpreter of His law. 2) Concerning Christ is stated John 5, 22 that God had committed all judgment to Him, and Acts 17, 31 says that He will judge the world in righteousness; and from this we infer that He to whom the Father has committed all judgment and who will at some time judge the world in righteousness, is also the judge of the controversies concerning faith in the Church. But now in truth unto Christ has been given all judgment by the Father, and Christ will at some time judge the world. Therefore, etc. The reasoning in the major premise is clear; for if Christ were excluded from this judgment of

controversies, then not all judgment would have been committed to Him by the Father; and He who on the last day will judge the wicked on account of their transgression of the Word, the same is also the authoritative interpreter of the Word and the judge of controversies in the world. But we are commanded to listen to Christ as the sole teacher of our faith and the highest shepherd of the Church, Deut. 18, 18; Matt. 17, 5; John 10, 27; 1 Pet. 2, 25. Therefore, etc. 3) Concerning the Holy Spirit the Scriptures testify, that He will reprove the world of sin, John 16, 8; that He guides us into all truth, v. 13; that He teaches us all things, John 14, 26; 1 John 2, 27, from which we draw the following argument: Whosoever originally (principaliter) reproves the world of sin and leads the pious into all truth and teaches all things necessary to salvation, he is also the highest and authoritative judge of the controversies pertaining to faith. The reason is, that to whom belongs the reproving (*ἐλεγχτικόν*) judgment, to him belongs also the decision of controversies, and whose office it is to teach the necessary things, to him also it belongs to refute the false. But now the Holy Spirit originally (principaliter) reproves the world of sin and leads the pious into all truth and teaches the things necessary to salvation. Therefore the Holy Spirit is the highest and authoritative judge of controversies referring to faith.

The second of the above propositions we prove by these arguments: 1) If the Church is the stronghold and pillar of truth and we are commanded to hear her, then also a certain judgment in the controversies of faith belong to her. But the first is true; cf. 1 Tim. 3, 16; Matt. 18, 17. Therefore the latter is also true. 2) Because Christ and the apostles not only permit, but also demand it as a peculiar duty of the sheep and praise it by examples, and whatever the needs of the sheep demand, this certainly no one can deny to be lawful and proper. But Christ and his apostles not only permit their hearers to pass judgment, but also require it as the peculiar duty of the sheep and praise it by examples, and this the needs of the sheep demand. Therefore, etc. That which is here assumed is proved from the statements of Scripture, Matt. 7, 15: Beware of false prophets; v. 16: You shall know them by their fruits, where the hearers are distinctly com-

manded to distinguish the true prophets from the false, and accordingly also the true doctrine from the corruptions of heretics, which cannot be effected without a certain judgment concerning the controversies of faith. John 10, 27: My sheep hear my voice; v. 5: But they do not follow another. If it is the peculiarity of Christ's sheep to hear the voice of their shepherd and to distinguish it from the voices of others, then a certain judgment concerning doctrine belongs to them, because such a distinction cannot be made without a certain judgment. In Acts 17, 11 those of Berea are praised because they judged of the doctrine of the apostles from the Scriptures. In Rom. 16, 17 the apostle commanded the Romans to mark them which cause divisions and offences; 1 Cor. 10, 15; I speak as to wise men; judge ye what I say; 11, 13: Judge in yourselves: is it comely that a woman pray to God uncovered? Gal. 1, 8; 1 Thess. 5, 21; 1 John 4, 12. If the hearers are to judge the spirits, that is, those teachers laying claim to the spirit of revelation, this necessarily requires that they judge concerning these doctrines from the Scriptures. Bellarmin takes this exception, that John and Paul do not want to say that those who are in the church should do this, but only those whose business it is. We answer, that this is in truth everybody's business and should be common to all. The surroundings of the text show that these injunctions are also intended for the so-called laity, and pertain to all Christians. At another place he makes this exception, that they speak here concerning a doctrine hitherto doubtful. We answer, good, and whatever is outside of Scripture is not infallibly and undoubtedly true, and therefore all this should be measured by the norm of Scripture. 3) Whatever is the peculiar concern of the spiritual man, this belongs to every child and member of the Church. The reason is, because by spiritual men we understand not only the clergy, as the nomenclature of the papists understand it, but all children of the Church who are governed by the Spirit of God, Rom. 8, 14. But it is the duty of every spiritual man to judge all things, 1 Cor. 2, 15. Therefore, etc. Bellarmin makes this exception, that the spiritual man indeed judges all things, that is, earthly and divine things, but it does not follow that he is able to judge all divine things, since many fathers

have failed. We answer, it suffices us that the judgment concerning spiritual things is given to the spiritual, the norm of which judgment is the Scriptures, and all who depart from this fall into error, whether they be private persons, fathers or pope.

The third of the above propositions we prove by these arguments: 1) In whatever Scriptures and through whatever Scriptures God speaks to us and manifests to us His judgment concerning the controversies of faith, that is the voice of the judge and manifestly also the judge in the controversies of faith. Now in the canonical Scriptures and through the canonical Scriptures God speaks to us, and only there He manifests to us His judgment concerning the controversies of faith. Therefore, etc. The major premise is clear in itself and can be illustrated by a comparison with civil law. Cf. 1 Aristotle, Book 5, politic. c. 7. It is illustrated also by human writing. He who reads a friend's letter believes that he hears also the judgment and voice of his friend; he who hears the promulgation of a commandment, assumes that he hears the commander's judgment. The minor premise also is manifest. Because if in the canonical Scriptures the Word of God is offered to us, and thus also in the Scriptures and through the Scriptures God speaks to us, the words are attributed to the Scriptures themselves, because they are the voice of God, and if God were to speak to us immediately to-day, He would not make use of any other voice to convey the doctrines of faith than that which is found in Scriptures. Matt. 22, 31. 43; Luke 16, 27; Rom. 3, 19; Gal. 4, 30; etc. Now this divine speaking is heard only in the Scriptures; and therefore in the Scriptures and through the Scriptures God speaks to us. 2) We, therefore, make this comparison. God, or what is the same, Christ, the heavenly interpreter of the Father, and the Holy Spirit, who searches the depths of God and reveals the plan of God for the salvation of mankind, does not at the present time any longer speak with us immediately, but does so through the Word and in the words contained in the prophetic and apostolic books. Therefore also He does not in the controversies of faith give expression to His judgment immediately, but through the Word and in the written Word; and consequently it is the same whether I say that

the Holy Spirit is the judge of controversies or that the Scriptures are the judge of controversies, because the Holy Spirit does not pronounce His judgment immediately, but in the Word; and the Scriptures can thus be called the judge of controversies, because they are the voice of the Holy Spirit; and accordingly the same effect is attributed to the principal and to the instrumental cause; because the principal works through the instrumental and the instrumental works in virtue of the principle cause. The antecedent is proved in this manner. Rom. 1, 32: God has concluded all under unbelief; and Gal. 3, 22: The Scripture has concluded all under sin. From which the following evidences flow: God, through the voice of the accusing law, has concluded all under unbelief. The Scriptures, or the written Word of God, has concluded all under the sin of unbelief. Thus John 5, 22; Acts 17, 31. Christ is the judge appointed by God. And yet He directs us back to the Scriptures John 5, 39, and distinctly says, John 12, 48: He that receiveth not my Word, hath one that judgeth him; the Word that I have spoken shall judge him in the last day; where in the present and in the future Christ's Word is said to judge. From which the following conclusions flow: Christ judges through the Word; and the Word of Christ judges just as if it were the voice of the judge. Thus John 16, 8: The Holy Spirit reproves the world of sin; and Rom. 3, 19: Whatever the law saith, it saith to them under the law; that every mouth may be stopped and all the world may become guilty before God. From which flow the following conclusions: The Holy Spirit reproves the world through the ministry of the law. The law reproves the world, because it is the voice of God published and proclaimed by Himself. 3) To whatsoever God Himself has assigned the office of judging, this dare not be excluded from judgment in the controversies of faith. But God Himself has assigned this office of judging to His Word. Therefore, etc. This statement is proved by the following passages: 1) Ps. 148, 9 makes mention of "the written judgment." But what is this written judgment except the Sacred Scriptures, which contain the Word of God. This is that *double-edged sword* of which mention is made v. 6, Eph. 6. 17, with which He is able to overcome and conquer all His enemies. The words of

the Lord contained in the Scriptures are called "the judgments of the Lord" in Ex. 24, 3; Lev. 18, 4 etc.; "the judgments of the mouth of the Lord," Ps. 105, 5; 119, 3; "The word of the Lord will judge the Gentiles," Ez. 2, 4; They who have sinned in the law, shall be judged by the law, Rom. 2, 11. 2) Dan. 7, 10; Apoc. 20, 12 "the books are opened" according to which the dead will be judged. 3) John 12, 48: "The word which I have spoken, the same shall judge him on the last day." And if the judgment of condemnation on the last day can rightly be attributed to the words of Christ and to the Word of God laid down in the Scriptures, then also the judgment of deciding the controversies of faith in this life is rightly assigned to the words of Christ and the written Word of God. 4) Rom. 2, 16 God will judge the world according to the Gospel which the apostles preached. 5) Heb. 4, 12, "The Word of God is quick and powerful and sharper than any two-edged sword." Certain ones among the fathers, as Athanasius, Jerome, Ambrosius, Cyrillus, Fulgentius understand this passage of the *λόγος ὑποστατικός* or *ὡσαυδοῦτος*, i. e. of the Son of God, which interpretation is confirmed by these arguments; a) Because the expression is general, not restricted; b) Because the contrary can not be proved with good reason; c) The expression *λόγος ζῶν* is used, which is to be understood not only effectively (effective), but also formally (formaliter); d) The apostle dissuades from unbelief, the argument being taken from the life and sight of the *λόγος*; e) He attributes to this *λόγος* sight and eyes, and adds "concerning whom the word is to you;" f) The subjoined conclusion points to this that he is speaking of Christ: "Therefore having a high priest," etc. Others, such as Augustine, Ambrosius, Aretas, Primasius and many of our associates understand this of the *λόγος προφορικός* and external word. a) Because in the preceding much was said concerning the heard Word; b) It is said to be *efficacious, more penetrating than a sword*, which is the description of the virtue joined with the Word. Augustine, book 20 de civitate Dei, c, 21 says: "The Scriptures call the Word of God a double edged sword, on account of the double edge of the two Testaments." c) Christ among other things is called a *λόγος* on account of the preaching of the Word. Therefore both interpretations can be

joined, since they are not contradictory, but subordinate. Finally 4) For the confirmation of this third member we produce an argument of this kind: Whatever is the only, immovable and infallible norm, according to which the ministerial judge of the controversies of faith is to judge, this in this sense and respect can rightly be called the judge of controversies in the Church. The reason is, because when we say that the Scriptures are the judge of the controversies of faith, we wish to say nothing else than that the Church, that is both its ministers and its members, should not judge of the controversies of faith except according to the norm of Scripture. But the Scriptures are our only, immovable, infallible norm, according to which the ministerial judge should judge of the controversies of faith, as we have showed in the chapter immediately preceding. Therefore, etc.

On this point we have already in § 95 *De Scripturis* adduced two clear statements, one from Augustine and the other from Optatus Milevitanus; and here we add the following. Lactantius, book 3. *Institut.* chap. 1.: It would not have been in place that God, when He spoke to men, should confirm His words by arguments, just as if His words were not trustworthy; but He spoke, as it behooved, as the highest judge, whose sphere it is not to argue, but to pronounce the truth. Clemens of Alexandria, book 7 of his *Stromata*: This pretext is weak, for those who would can find the truth. We make use of the Scriptures as a judge in discovering truth. Nothing is believed except that which has been announced, since nothing is an original source that still must be judged. Very properly then we comprehend in faith that indemonstrable original source, and from it take the demonstrations of truth. Basilius, *Epist.* 80 ad Eustath. *Medic.*: Let the inspired Scriptures abide among you, and from them the dogmas agreeing with the divine words be found, and let every decision of truth be based upon them. Augustine, *de gratia et libr. arbit.* c. 18: In grace the vivifying Spirit, if it be not from God, but from men, the Pelagians conquer; if, however, it be from God, we conquer the Pelagians. Let, therefore, the apostle John sit in our midst as judge, and let him say to us: Dearest, love one another, because love is of God. It is thus not from us, but from God. Book 2 *de nupt. et concupisc.* c.

33: This controversy requires a judge. Christ, therefore, will judge, and to what His death profiteth, He says: This is my blood which has been shed for many for the remission of sin. With Him the apostle also will judge, because in the apostle also Christ Himself speaks. He cries aloud and speaks concerning God the Father, because He did not spare His own Son, but gave Him for us all. Book 2 contra Crescon. c. 21: The Church should not place herself above Christ, because He always judges truthfully, but the ecclesiastical judges often err as human beings. The decree of the council at Basil also agrees with our statement, for it says: The divine law, the practice of Christ, of the apostles and of the Church, together with the councils and the doctors who ground themselves on that law, are admitted as the most truthful and stable judge in this Basil council. Dalburgius says: Four judges must be received as above suspicion by the council, namely, the Hebrew, Greek, Latin and German Bible. Andradius, in his defense of the council of Trent, book 2, p. 122, says: We maintain the sacred Scriptures as the judge of controversies, not indeed because all things necessary are contained in them, but because all those things which in any way are in conflict with them must be regarded as nefarious and sacrilegious.

If then, as has been demonstrated so far, the highest judge in theological controversies is the Holy Spirit speaking in the Scriptures, and the inferior the minister of the Church speaking in accordance with Scriptures; or, which is the same, if the sacred Scriptures alone are the voice of the Judge and the norm of the judgment in the controversies of faith, it follows that this judgment is to be left 1) not to the unregenerated man speaking in accordance with the dictates of reason; 2) not to the enthusiast claiming an internal testimony of the Spirit and new revelations; 3) not to the Roman pontiff claiming for himself the privilege of infallibility and the immediate assistance of the Spirit; 4) not to the bishops collected in an assembly; 5) not to the fathers bringing something forward beyond and outside of the Scriptures: i. e. the infallible and certain norm of judgment in reference to the dogmas of faith is not the dictation of natural reason, not an internal spirit of enthusiasm, not the promulgations of a pope

speaking *ex cathedra*, not the decrees of the councils, not the words of the fathers, but the oracles of the sacred Scriptures alone.

1) That the unregenerated man, judging according to the dictates of reason cannot be the judge of controversies on the dogmas of faith, we prove in this manner: Whatever 1) in divine things is blunt, obscured by the darkness of error, entangled in the shadows of ignorance, subject to error and vanity; 2) incapable of perceiving the divine mysteries and judging them; 3) even opposed to them and contrary to becoming captive to the obedience to Christ; 4) or that we are warned against being taken captive by his seduction,—this cannot be the norm of judgment in matters of faith, and speaking according to its own dictates cannot be the judge in controversies of faith. The reason of mankind is all this; cf. Ps. 62, 2; Rom. 1, 21; 1 Cor. 2, 14 sqq.; Gal. 4, 9; Eph. 4, 17; Matt. 11, 27; 16, 15; 1 Cor. 2, 14 sqq.; Rom. 8, 6; 1 Cor. 2, 21; 2 Cor. 10, 4. 5; Col. 2, 8. Therefore natural human reason cannot be the norm of judging in matters of faith, and speaking according to its own dictates cannot be the judge of theological controversies.

2) That an enthusiast claiming the internal testimony of the Spirit and new revelations cannot be the judge of controversies referring to the dogmas of faith, we prove in this manner: Whosoever's judgment 1) is not founded on the Scriptures; 2) has become a plaything of Satan; 3) is subject to the examination of others; 4) is sometimes contrary to the judgment of the Holy Spirit speaking in the Word; 5) is always doubtful and uncertain; such an one cannot be acknowledged as an infallible judge of controversies in the Church. But the judgment of an enthusiast laying claim to internal revelation of Scriptures is all this; cf. 2 Kings 22, 22; 2 Cor. 11, 14; 1 Cor. 14, 29; 1 Thess. 5, 21; 1 John 4, 11; 1 Cor. 2, 11. Therefore such an enthusiast cannot be acknowledged as an infallible judge of controversies in the Church. Well does Chrysostom, in his sermon on the adoration of the Holy Spirit, say: Many claim to have the Holy Spirit; but those who speak their own words claim Him falsely. As Christ testified that He did not speak of Himself, because He was spoken of by the law and prophets; thus if anybody in-

roduces something besides the Gospel under pretence of being from the Spirit, let us not believe, for as Christ is the fulfillment of the law and prophets, so the Spirit is of the Gospel.

3) That the Roman pontiff laying pretence to the immediate assistance of the Holy Spirit is not an infallible judge of controversies, is elsewhere demonstrated at length, and we summarize the proof as follows: He who 1) without the authority of the sacred Scriptures arrogates to himself the privilege of infallibility and absolute power of judgment; 2) is subject to error; 3) can become heretical; 4) has by actual fact often erred and spoken falsely; 5) is often not even in possession of a common measure of the gift of the Holy Spirit; 6) often is a doubtful and uncertain person; 7) produces absurd interpretations of Scripture; such a person cannot be an infallible judge of controversies. The Roman pope 1) without the authority of the sacred Scriptures arrogates to himself the privilege of infallibility and absolute power of judgment. For never did Christ or His apostles direct us to the tribunal of the pope; never was the privilege of not erring given to the pontiff. 2) He is subject to error, because he has never been elevated to the prophetic and apostolic prerogative of infallibility, but was left in the class of other human beings who can err. 3) He can become heretical, as is clear from examples. Well does Antoninus say, If the pope can do all things, he can do also that which is common to all, namely, to err and sin, in accordance with the words, "All are liars." Rom. 3, 3; Psal. 116, 11. 4) He has by actual fact erred and decided falsely, as is shown by the cases of Zephirinus, who was a Montanist; of Marcellinus, who sacrificed to idols; of Liberius, who was an Arian; of Siricius, who pronounced marriage a pollution; of Honorius, who acknowledged his agreement with the Monothelites. 5) He often has not even a common measure of the gift of the Holy Spirit, as is proved by the horrible deeds found in the records of the papacy itself. 6) He is often a doubtful and uncertain person, for manifestly sometimes nobody was pontiff, when the Roman see was vacant not only for days and months, but even for years; or when there were several popes at the same time and it is unknown who of them was the true pope; when

without a legitimate vocation they occupied the papal chair, as through magic arts or bribery or by force or faction, etc. For only a lawful election makes a lawful pope, and a doubtful pope is no pope, as Bellarmin, book 2 de concil. chap. 17th maintains. 7) He has produced absurd, silly and ridiculous interpretations of Scriptures, as is clear from the decretals sent out by the popes and from many chapters of the canonical law. Therefore the Roman pontiff is not and cannot be the infallible judge of controversies.

4) That an absolute and infallible judgment cannot be ascribed to the Councils, we prove in this manner. They who 1) are subject to the danger of error; 2) actually often do err; 3) often contradict themselves; 4) whose decisions are uncertain; 5) cannot be heard and asked as often as the members of the Church need a judicial decision,—to these cannot be assigned an absolute and infallible judgment in the controversies of faith. The bishops assembled in Council 1) are subject to the danger of error, and nowhere is it stated that the privilege of infallibility was given to them. 2) They actually have often erred, as the many Councils testify. 3) They have often contradicted themselves. The second Council at Nice decreed that images should be worshipped, which conflicts with the Constantinopolitan Council, as the fathers of Nice confess, art. 6. In the Roman Council under Stephan VII the bishop Formosus was condemned and all his acts abrogated. Another Council was held in Rome afterwards under John IX, in which Formosus was reinstated and Stephan condemned, and all the acts of the Council held under Stephan were abrogated, etc. One of them must have erred. 4) They have given uncertain decisions, for they do not define all that is in controversy. Andradius, book 3, defens. fid: When the Council of Trent defined original sin to be true sin, it intentionally omitted the real reason. 5) They cannot be heard or interrogated as often as the members of the Church have need of a judicial decision, for sometimes the Church is in such a condition that a General Council cannot be convened, as the history of the primitive apostolic Church testifies. Therefore an absolute and infallible judgment in the controversies of faith does not belong to the bishops convened in council.

5) That the fathers cannot be acknowledged infallible judges, is clear from this, 1) That they also are subject to the danger of error; 2) That they lay no claim to infallibility, and want the judgment concerning all the parts of their doctrine to come from the Scriptures; 3) That their books did not always exist in the Church, as the history of the primitive Church testifies; 4) That too few remnants of their works remain to find a full and pure agreement in them on every and all controversies; 5) That among their writings that have been preserved there is much that is adulterated and spurious; 6) That they cannot be cited by all on which it is incumbent to give judgment; 7) That the papists themselves deny that the authority of the fathers is reliable, and hence subject it to the Roman pontiff; 8) That they often contradict each other; all of which is explained and proved at the proper place.

LUTHER AND HIS WORK.

Those were stirring times in which Dr. Martin Luther, of Wittenberg, in Saxony, arose and by the grace and in the power of the Most High accomplished the grand work to which God had called him.

In Rome Pope Leo X. wore the tiara—a man of very fine education, whose great ambition was to advance learning in Italy and raise the fine arts to their highest pinnacle by liberally aiding scholars and artists. Being himself devoid of a deeper moral character, he kept company with infidels, scoffers and outcasts, and with smiling lips talked about “the fable of Christ, which hitherto had filled the bottomless pontifical purse so well,” and felt no scruples in acquiring by base, soul-destroying traffic, the money necessary for the erection in the city of the seven hills of the colossal dome of St. Peter.

In Germany Maximilian sat on the imperial throne—a well-meaning, noble prince, but old and fast approaching the end of his career. Charles V., his young and valiant, but haughty and wily nephew, was chosen his successor, on whose brow the emperor’s crown was thus added to that of a king of

Spain. His election was opposed by the pope, but aided and compassed by Frederick, the powerful Elector of Saxony, a warm friend of Luther, and this circumstance by God's providence placed him, although himself at heart a staunch Roman Catholic, between the pope and the reformer, hindering of course to a certain extent the work of the latter, but at the same time unwittingly protecting his life against the deadly hatred of the former and his purpled slaves. The priesthood was sunk to an almost incredible depth in doctrinal ignorance as well as in moral depravity. To them the Bible was for the greater part a book with seven seals, and the little they knew of it was entirely overbalanced in authority by human traditions said to be handed down from the time of the apostles, by the Fathers of the early Church and the scholastics of the middle ages. Dry hair-splittings, nugatory allegories, casuistics, absurd legends, insipid stories, funny drolleries—these were the things that went to make up the greater part of the popular sermon of the day and furnished the satirists in prose and verse with a mark for the stinging arrows of their pious or impious wit.

And as to the lives of the wearers of the gown, a contemporary bishop, Konrad of Wuerzburg, thus describes them "We must with great sorrow of heart acknowledge that the most of those devoted to God are of infamous sentiments, tread the dignity of their office under foot, taint with their sins and vices their neighbors, and even glory in their doings. Instead of advancing the weal of the souls by teaching, preaching and a pure life, they are murderers of souls. They vie with each other in tippling, have their fun in scandalous spectacles, and rob by gambling each other's money, out of which arise lying, cheating, quarrels, bitter enmity, adultery blasphemy, riot, and even murder and manslaughter."

With such spiritual guides for leaders it was inevitable that the great mass of occidental christendom must grope and live and despair and die in utter darkness as to the way of life, entirely unable to free themselves from the antichrist's oppression, that weighed like a mountain on their sin-stricken consciences.

God however in His infinite mercy and love for His down-trodden Church had already prepared the way for the

coming deliverance. During the last century and a half Wy-cliff, Hus, Savonarola, von Goch, von Wesel, John Wessel and others had as precursors raised their voices in mighty tones against the universal deluge of superstition and vice that threatened to drown the Church of God on earth out of existence. A great awakening of letters, science and fine arts had taken place throughout Europe, and beside the Latin in common use Greek also and Hebrew, the original languages of the New and Old Testaments, had become objects of the most diligent study and research with hundreds and thousands of scholars. In order to furnish the newly delivered Gospel with wings, the most momentous invention of the art of printing had through the providence of God been made by Gutenberg. And the whole constellation of the powers that be, in conjunction with the seat of Rome, was such that doors and windows were open for the coming stream of light, and the foes of truth were impotent in their rage against the hammering monk of Wittenberg.

The 10th of November, 1483, saw the birth at Eisleben in Saxony of the man whom God had chosen His instrument to lead His people out of the Egyptian bondage of the Man of Sin to the Canaan of Apostolic purity in doctrine and morals.

Martin Luther was born of poor but honest Christian parents under lowly circumstances, and grew up under hard work, severe discipline and sore hardships of every sort. With a healthy and vigorous body he combined a noble heart and a giant mind. He had the versatility and many sidedness of true genius, and if to Shakspeare the epithet "myriad-minded" will apply, it applies to Luther in a still grander sense. In addition, he possessed the capacity for work to an astounding degree. Not only as theologian, but as poet, prose writer, composer, organizer, leader, public speaker, debater, and even as conversationist and humorist, he showed parts unequalled, it is safe to say, by any other single man in history since the beginning of the Christian era.

But with all these natural gifts, great as they were, Martin Luther would never have effected a restoration of the Christian Church to its Apostolic standard. To accomplish this something of far more importance was necessary; namely,

grace and wisdom and power from above. It was a very trying school, through which God led him to the possession of these things, thus preparing His instrument for the work he was to accomplish.

Finding in his youth no rest of mind in the study of philosophy, he tested by his own sad experience to the very bottom the Romish prescription for the acquisition of the peace of soul. This may be expressed in words like these: Appease the wrath of God and Christ, the coming judge of the world, by your own works, by prayers, alms, pilgrimages, self-torments, invocation of the saints, especially Mary, the sinless mother of Christ and queen of heaven, by buying indulgences, by an ascetic life in monasteries, and so on. Frightened by the sudden and terrible death of a friend he became a monk of the order of St. Augustine, and subjected himself patiently to the hardest, lowest and filthiest services and the severest mortification of the flesh, hoping thereby to gain the approval of God. But discovering to his amazement that all this was of no avail and that the feeling of his sinfulness and lost condition, in spite of all his exertions, began to burn worse and worse in his conscience, he tried to obtain the certain hope of his salvation by more fasting, scourging and night-watches, with a vehemence bordering on self-destruction.

At last, however, by the grace of God the light of life broke in upon his benighted and terrified soul. The Bible fell into his hands. An aged brother of his order, to whom he once cried out in the agony of his remorse, "O my sin, my sin, my sin!" comforted him by referring him to the words of the Apostolic Creed: "I believe the forgiveness of sins." And especially the word of Scripture Rom. 1, 17: "The just shall live by faith," rang in his ears and sang in his heart day and night. On his return from Rome, whither he had been sent in the interests of his order, and where, instead of the holy city he expected, he had found to his utter consternation a very Sodom, these short but clear and deep words of the prophet and apostle became the key by which the Holy Spirit opened to his astonished and exulting gaze God's grand plan of salvation for the human race as revealed in the Bible; namely, justification of a sinner before God without the deeds

of the law, alone through faith in Jesus Christ, who by His death on the cross had become the propitiation for our sins and by His resurrection had brought the righteousness that availeth before the judgment seat of God. From this time on he was a new-born man. Henceforth he knew, trusting in Christ, that he had forgiveness of all his sins by the infinite grace of God for his Savior's sake, that he was a child of God and an heir of eternal life without his fastings and prayers and self-torments, as a free gift by the undeserved mercy of God. And this filled his soul throughout his life with the joy of the Holy Ghost and the glorious hope of heaven; it gave him a truly heroic courage to confess his faith before multitudes, before kings and emperors and popes; it gave him the strength to consecrate himself and all he was and had to the work of serving God and His Church; it gave him the power of endurance never to flinch for a moment in the whirlwind of hatred and malediction and persecution that burst upon him from all sides and without intermission; it gave him the gentleness of spirit and loving kindness of heart to deal mildly with penitent sinners and speak comfortingly to broken hearts; it gave him the imperishable assurance of the ultimate victory of truth over error, of light over darkness, of Christ over Antichrist, of God over Satan.

Justification by faith became in all his sermons, lectures, writings and hymns the battle-cry of freedom over against spiritual oppression of every description, whether it be exercised by a pope or a church council, or by any other authority constituted by man, as it has ever after been the rallying standard of all those who, by the enlightening Spirit of God, came out from under the rule of the Roman Antichrist and declared their allegiance to the new-discovered pure Gospel of the Scriptures. Justification by faith was the material principle of the Lutheran reformation; it is the article with which the Lutheran Church, yea, the Christian Church, must stand or fall.

Proceeding from this material principle, justification by faith alone, Luther, giving himself entirely up to the guidance of the Holy Ghost, soon arrived at the other, the formal principle of his reformation; namely, the supreme and only authority of the Word of God in all matters of faith and

morals. In the Church of that time the so-called Apocrypha, generally appended to the Old Testament, the traditions of the Fathers, and the shrine of the papal heart, were universally accepted as fountain and rule of faith and morals beside the inspired Bible, the genuine Word of God, to a great extent obscuring, setting aside, obliterating and abolishing the latter in the consciences of Christians. Nay, the "son of perdition" at Rome had already centuries before gone even so far in his rebellion against Christ as to prohibit laymen from reading the Scriptures. Having thus cleared the way by crushing to the ground, trampling under foot, sweeping aside God's life-giving truth, it was easy for the devil to cover the Church with the Stygian clouds of his soul-destroying, damning errors by his only too willing instruments, the pope and his minions. Luther, however, having by his own inner and sore experience found that nothing under heaven except the inspired Word of God contained in the canonical books of the Holy Scriptures had the divine power of truth to set the soul free from error and guilt and hell and the devil, cast aside all human and self-constituted authority in things concerning our salvation, brushed the accumulated dust of ages from the Bible and raised the Word of God, the whole Word of God and nothing but the Word of God, as the sole standard of truth, as the only fountain and supreme judge of all doctrines of faith and morals from whose decision he tolerated no appeal. And the event has shown the correctness of his position. The Gospel, thus once more given free scope, proved itself to be "Spirit and life," a "power of God unto salvation to every one that believeth," "a sword of the Spirit," "quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and a discernor of the thoughts and intents of the heart;" it proved itself to be the eternal rock of truth on which the Church of God must and will endure against the gates of hell forever. With such a weapon in his hand, Martin Luther in his life on earth presents the sublime spectacle of one man doing spiritual battle against a world of combined enemies, and yet gaining the victory so completely that his adversaries, although wielding the powers of earth, were unable to do him even bodily harm; and his followers

grew into thousands and millions, constituting ever since the church of the pure Gospel and breathing the bracing air of the free and glorious truth of God.

We must not, however, imagine that this man of God reached this height of spiritual knowledge at one gigantic stride, in a few days or weeks. The light dawned on him gradually. In 1517, when he began his great work, the pure truth of God's Word had not yet gained as complete a mastery over his soul and mind in all his thoughts, beliefs, opinions and sentiments, as it had at the time of his death in 1546. He was a man in the full sense of the term, and therefore subject to error and sin as well as other mortals. Spiritual knowledge was a growth with him as well as with other men who became wise unto eternal life, as was the case even with the disciples of our Lord Jesus. Accordingly we find that in the years 1515-1517 he as yet publicly defends the worship of the saints and himself invokes the Virgin Mary on the pulpit, although at that time the doctrine of justification by faith alone was already an established, settled conviction of his heart, and the reigning thought of all his sermons was Christ and what He did and suffered for us. In 1517, when he first drew the sword of the Spirit against the shameless traffic with the eternal weal of souls, his intention was not to combat the indulgences themselves, but only their abuse. In 1518, furthermore, we find that he yet acknowledges the Roman pontiff as the head of the Church and closes a letter to the pope with these words: "Give life, kill, accept, reject, as you please." And even as late as 1525, in his renowned book against Erasmus on Free Will, in which he establishes beyond a doubt the doctrine of the entire inability of the natural man in spiritual things, we find that he, coming from a thorough and prolonged study of the writings of St. Augustine, intersperses in the course of his argumentation, expressions, sentences, and passages which, taken by themselves, would contain the speculative theory of an absolute predestination thrown out by Augustine and built up by Calvin. But all these errors that it took him some time to get rid of by the continued workings of the Holy Spirit in his heart he amply and unmistakably corrected in later years both by mouth and by pen.

The writings of Luther are an ocean of spiritual wealth. They contain the gracious, verifying and saving thoughts of God, revealed in the Book for our salvation, in such a richness of exposition, illustration and application that multitudes not only of laymen, but of theologians as well, in the four centuries that have since then elapsed have drunk from this fountain the waters of life. They may be divided into the following classes :

1. Exegetical, as his commentaries on the book of Genesis, on the epistle to the Galatians, and many others. They show a wonderful depth of insight into God's harmonious plan of salvation, into the divine wisdom contained in the simple letter of the Scriptures, although the grammatico-historical sense is at times neglected and, in the earlier writings, an allegorical sense is too often sought after.
2. Didactic, as his two Catechisms, which the Church bearing Luther's name soon placed among the number of her symbols of faith. They give in childlike simplicity, but inexhaustible depth, the cardinal doctrines of God's Word whose knowledge and acceptance is necessary for every one's salvation.
3. Polemical, as against the pope, against Zwingli, against Erasmus, against Henry VIII. and others. They are often of resistless force in their arguments and tear down the sham foundations of error and lies with an overwhelming power, establishing at the same time the truth with such unanswerable evidence that the consciences of upright men are taken captive everywhere, although they often, as he himself confessed, indulge in too caustic language, insulting epithets and harsh invectives.
4. Homiletical, as his Church and House Postils. With fiery eloquence and an astonishing command of popular language they combine a rare knowledge of the human heart, its depravity, its self-delusions and longings, and convert every text they take hold of into a rich treat for a truth and comfort seeking soul, unhindered by their lack of the perfection of outward form which many modern readers may feel the want of.
5. Poetical, consisting mostly of original hymns or reproductions of old Latin hymns. Their metre is hard sometimes and their rhythm imperfect and rugged, but they speak the language of the heart, melt it by their pathos, carry it onward and upward by their heroism and courage,

their enthusiastic faith, their glowing hope, and sometimes, as in the battle song of the reformation, "Ein' feste Burg," almost equal the psalms in power and sublimity.

But the crown of all his literary inheritance is his translation of the Bible out of the original Hebrew and Greek into his vernacular German. It is a work of stupendous labor and gives us the Word of God with scrupulous fidelity and yet with freedom of spirit in such simple, terse and beautiful language, that the most ignorant German who knows his mother tongue may read, understand and enjoy it; that it has never after been equalled. although the task has often been attempted; and that it has become the ever fresh fountain-head of all modern classical German literature.

The charlatanry of the mountebank Tezel, who came into the neighborhood of Luther's congregation and in the interest of Rome sold the certificates of the forgiveness of sins for money, was the last straw that broke the camel's back. It waked the sleeping lion. Luther on the 31st of October, 1517, nailed 95 theses against this abomination to the door of the Schloss-Kirche at Wittenberg. It was like throwing a firebrand into a powder magazine. He was soon cited before the emissaries of the pope, Eck and Miltitz; he was cited in 1521 before the German emperor Charles V. and his Reichstag at Worms. But by the grace of Him who had girded him with the sword of the Spirit and called him out to do battle for the truth he remained firm, growing with wonderful rapidity in knowledge, faith, hope and courage. A few years later a spirit of riot and revolution arose among his own followers at Wittenberg, threatening destruction to his work; and the peasants in many parts of Germany, mistaking the spiritual freedom preached by Luther for license of the flesh, raised the flag of rebellion against their lords and governments. But all these and other onslaughts of the devil were warded off by his inflexible adherence to the pure Gospel and his declining to use any earthly weapon for his defence. In 1530 he had the joy to see his followers constitute themselves the true visible church of God by publicly and unanimously confessing at Augsburg before the emperor and the representatives of the entire Roman Catholic world the saving truth of the Bible as brought to the light by Luther in

twenty-one articles, ever after known as the Augsburg Confession and constituting together with the smaller Catechism the fundamental creed or symbol of the Ev. Lutheran Church unto this day. And when in 1546 he closed his eyes to this world, whilst his lips were still firm in the declaration that he would cheerfully die in the faith he had preached and labored and suffered for, his great work was done. The pope had his mask torn off and was revealed to the world as the antichrist whose coming had been foretold by prophets and apostles. His dominion stood branded as the work of the devil, whilst on the other hand the legitimate civil governments were reinstated over against the pope's impertinence in the honor due them by God's institution. The Gospel had been set free; the church in her conscience had been liberated from the tyranny of human authority; the cardinal doctrine of the Gospel and of all the Scriptures, justification by faith in Jesus Christ, was established and resounded from thousands of pulpits; and millions of the common people had their Bible and their Catechism in their hands.

Such was the man the four hundreth anniversary of whose birth is celebrated throughout Protestant Christendom on the 10th of November, this year, and such is the glorious work which God in His mercy wrought through His instrumentality. To Luther a grateful and loving remembrance, but to God alone the glory!

C. H. ROHE.

HOMILETICAL DEPARTMENT.

Contributions to this department are respectfully solicited.

C. H. L. S.

EIGHTEENTH SUNDAY AFTER TRINITY. MATT. 22,
34-46.

Int. The sum of all Scripture doctrine: the Law and the Gospel.—These are two entirely different and distinct doctrines.—Their confusion the source of many soul-destroying heresies and to be avoided under all circumstances.—Never-

theless they must be treated, and treated together; the good old rule is that every sermon is to contain both law and gospel.

WHEN DO WE RIGHTLY DIVIDE THE WORD OF TRUTH.

I. *When we properly define the true meaning and intent of both the Law and the Gospel.*

1) *The meaning.*

- a) Of the Law, "Thou shalt love . . . Thou shalt love . . ." 34-40. Hence a declaration of God our Creator, wherein He sets forth what we are to do, what we are to be, according to His holy will.
- b) Of the Gospel, "David's Son" and "David's Lord" (or the person of Jesus) and "the Christ of God" (or the work of Jesus, whereto He is anointed of God.) Hence while the Law speaks of the love and the service of love which we owe to God, the Gospel speaks of the love of God in Christ to us and what that love has done and does for us.

2.) *The intent.*

- a) Of the Law: for the sinner, to convict him of his sinfulness, of his want of love, of hatred, etc.; for Christians, to serve them as a rule of life.
- b) Of the Gospel: to bring to the penitent their Savior, and to bring them to Him and bind them to Him by saving faith.

II. *When we put to their proper use both the Law and the Gospel.*

- 1.) In our hearing, and
- 2.) In our teaching of the Word. In both we must avoid the fatal error of the lawyers and Pharisees, who made a gospel of the law; also the error of the papists who make a law of the gospel. For ourselves we must use both for the purpose for which God has given them and teach others to do likewise.

C. H. L. S.

NINETEENTH SUNDAY AFTER TRINITY. MATT. 9, 1-8.

Int. 1.) The news of the day, what but an unbroken record of sins and sufferings: a witness to the divine truth, "sufficient unto the day is the evil thereof."—And who among us finds the world different and escapes its thousand woes?

2.) But we also hear of better news, the news that some have found relief from sin and sorrow: witnesses, therefore, to this other truth, that Christ the Lord "gave Himself for our sins that He might deliver us from this present evil world, according to the will of God and our Father." Gal. 1, 4. He has received an unchangeable priesthood, "Wherefore He is also able to save them to the uttermost that come unto God by Him." Heb. 7, 25. He says unto all: "Come unto me!" a word everywhere and always valid and a help ever available. "For the Scripture saith: Whosoever believeth on Him shall not be ashamed." Rom. 10, 11.—In illustration and proof of this, our text . . .

OUR CHRISTIAN FAITH GLORIFIED IN THE HEALING OF A MAN SICK OF THE PALSY.

I. *The faith which was glorified, described.*1.) *It is the faith in Christ.* 1-2 a.

- a) To what extent the paralytic and they who bear him knew Christ, we know not; but they knew Him and came to Him. A weak faith in many respects, no doubt; but a true faith nevertheless. "The bruised reed He will not break," etc.
- b) This faith in Christ the only availing faith. Where and how otherwise could this poor man have found help?

2.) *It seeks deliverance from sin.* 2 b.

- a) From the guilt of sin,
- b) From the fruit of sin. (Connection between the ills of the body and of the soul, and between the healing of the one and of the other.)

3.) *It worketh by love.* St. Mark relates: "And when they

could not come nigh unto Him for the press, they uncovered the roof where He was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay." Chap. 2, 4.

- a) Good works—bringing the sick to Christ.
- b) With exertion (uncovered the roof) and at some expense to themselves (broken it up.)

Not a love, therefore, which is ever ready to find, if not to devise some excuse for neglect of duty, etc., but a love which, etc.

II. *The faith described, how glorified.*

- 1. *It is seen by the Lord*, v. 2. (Not inferred simply from their actions, but *seen*. God sees our faith!
- 2. *It is recognized by the Lord.*
 - a) With kind and cheerful greeting (2).
 - b) By His defense of it against the scribes (3-4).
- 3. *It receives its request.* 5-7.
 - a) Health of soul;
 - b) Health of body.

Conclusion: 1. V. 8. 2. He is *our* Savior. The faith here glorified is *our* faith. We too are healed and give praise.

C. H. L. S.

TWENTIETH SUNDAY AFTER TRINITY. MATT.

22, 1-14.

Int. 1. The royal marriage spoken of not a thing of the past; it is a thing of the present and greatly concerns us. "The kingdom of heaven is like unto," etc. Hence not an earthly king and his and his son's marriage, but God the King of kings, His Son, etc.

2. The account given of this royal marriage is somewhat lengthy, but the substance of the lesson to be inculcated our Lord sums up in the words: "Many are called, but few are chosen." Beloved,

WE, TOO, ARE OF THE MANY CALLED; BUT ARE WE ALSO OF THE FEW CHOSEN?

I. The comforting fact that we, too, are called to the marriage feast of God's dear Son.

1. *The feast to which we are called.*

- a) By the entrance of sin into the world God and man, heaven and earth, were divided.
- b) By the appearance in the world of God Incarnate the human and the divine were again united in the person of the Godman, that through Him God and man, heaven and earth, might be brought together again. This the marriage of God's dear Son, etc.

2. *The call to partake of this feast.*

- a) As extended by God through the service of the patriarchs, the prophets, John Baptist, Christ, His apostles, and through all His disciples of the past and present.
- b) How treated, "would not come"—"made light of it"—"spitefully entreated them." Some few accept—.
- c) Is extended to you: how do you treat it? — The anger of the King.

Transitus. We are told in the text of a man who had in some way accepted the call and yet was not found acceptable. This leads us all the more to make

II. The important inquiry: Are we found acceptable guests.

- 1. *It is true* we were baptized—instructed—confirmed—made members of the Church—we also commune, attend divine service, etc. etc. But
- 2. *Have we the divine assurance* that we are worthy guests—that we really have on the wedding garment.
 - a) This we can know—how? (objective and subjective grounds).
 - b) This we must know—why?

C. H. L. S.

TWENTY-FIRST SUNDAY AFTER TRINITY. JOHN
4, 46-54.

Int. "For by grace ye are saved,—Through faith"—
"And that not of yourselves: it is the gift of God." Ep. 2, 8.

SAVING FAITH, THE WORK AND GIFT OF GOD.

I. *In its Conception.*

1. V. 46 a: Nobleman of Capernaum—Capernaum the city of Christ, where He lived, taught and labored.—To this the nobleman may have been a personal witness: at least the report of Christ's doings had reached him, and thus was he invited to believe.
2. V. 46 b.-47: The reports heard not sufficient to bring the nobleman to a decision—visitations in the shape of affliction are sent him.
3. V. 48: A faith subject to sight and sense; "except ye" (then—now).—But imperfect as it was, the Lord despised not the nobleman's faith; He strengthens it.—Hence faith also the work of God.

II. *In its Growth.*

- 1.) V. 49: The imperfect condition of the faith.
- 2.) V. 50 a: The word of promise, the strong divine support for a weak faith.
- 3.) V. 50 b: The effect.

III. *In its Perfection.*

- 1.) V. 51-53 a: He inquired—was satisfied fully and firmly believed. Christian faith in its fulness.
- 2.) V. 53 b: "And his whole house" believed. The activity of true faith in behalf of others.

Conclusion: "Blessed are they that have not seen and yet have believed." John 20, 29.

TWENTY-SECOND SUNDAY AFTER TRINITY. MATT.
18, 23-35.

Int. 3 Art. of Creed: "I believe . . . the holy Christian Church . . . the forgiveness of sins . . ."

THE KINGDOM OF HEAVEN A KINGDOM OF GRACE.

I. *A Kingdom of Grace it must be :*

- 1.) *On account of our sins.* Text v. 23-25.
- 2.) *According to the Scriptures.* Ps. 130, 3; Rom. 3, 23 and 24. etc., etc.

II. *A Kingdom of Grace it is :*

- 1.) *Despite our proud and wicked hearts.* Text v. 28-30.
- 2.) *Thanks to God's wonderful compassion.* Text v. 26-27.
- 3.) *Inviting us to the exercise as well as to the enjoyment of grace.* Text v. 28-35. C. H. L. S.

TWENTY-THIRD SUNDAY AFTER TRINITY. MATT.
22, 15-22.

Int. Our blessed Savior was in all points tempted like as we are, yet without sin. To these temptations belong the captious questions of the lawyers, etc. E. g. John 8, 3-7; Matt. 19, 3, etc.; Matt. 21, 23, etc. In every instance, Christ the victor. This is a great comfort for us who are likewise tempted . . .

CHRIST BRINGETH TO NAUGHT THE COUNSELS OF HIS
ENEMIES.

I. *The counsels of His enemies.*

- 1.) Carefully and craftily devised, v. 15.
- 2.) Adroitly and cunningly submitted, v. 16.
- 3.) Evil intended and dangerously constructed, v. 17.

II. *Christ bringeth to naught.*

- 1.) *By exposing and rebulking the wicked designs of His tempters.* V. 18.
- 2.) *By the wise solution of the questions propounded.* V. 19-22.

Conclusion. In our temptations, the Lord our Comfort and Help. C. H. L. S.

TWENTY-FOURTH SUNDAY AFTER TRINITY. MATT.
9, 18-26.

A.

THE SAVING POWER OF CHRISTIAN FAITH:

- I. *That it has great saving power.*
- 1.) *Evidences from Scripture teachings and examples.*
 - 2.) *Evidences from our own experience.*
- II. *Whence it has such great power.*
- 1.) *This power is not an inherent virtue or worthiness.*
 - 2.) *This power rests wholly in Christ and His Word of promise, to which by faith we appeal and cling.*
- “Blessed is the man that trusteth in the Lord, and whose hope the Lord is.” Jer. 17, 5.

B.

FROM THE STRONG GRASP OF DISEASE AND OF DEATH THE
HAND OF JESUS DELIVERS US.

- I. *“Daughter, be of good comfort: thy faith hath made thee whole!”* Text v. 20-22.
- II. *“Damsel, I say unto thee, Arise!”* Text v. 18-19 and 23-26 and Mark 5, 41. C. H. L. S.

TWENTY-FIFTH SUNDAY AFTER TRINITY. MATT.
24, 15-28.

GOD'S RIGHTEOUS JUDGMENTS UPON JERUSALEM.

- I. *Their cause.* This is pointed out in the words of the 28th verse. “For wheresoever the carcass is, there will the eagles be gathered together.” That is, where men will persist in their wickedness and harden their hearts, there the holy indignation of God must have free sway.
- II. *Their effect.* 15-27. Great tribulation.
- 1.) Bodily and
 - 2.) Spiritual, such as was not, etc. C. H. L. S.

TWENTY-SIXTH SUNDAY AFTER TRINITY. MATT.
25, 31-46.

THE SON OF MAN AS THE JUDGE OF THE WORLD.

- I. *He Himself will judge the quick and the dead.* 31-34.
- II. *By their relation to Himself in this life will He judge them.* 42-45.
- III. *For a life with Himself or away from Him forever will He sentence them, accordingly.* 34 and 40.

C. H. L. S.

TWENTY-SEVENTH SUNDAY AFTER TRINITY.
MATT. 25, 1-13.

Int. V. 1. Then shall, etc. When?

“WATCH, THEREFORE, FOR YE KNOW NEITHER THE DAY NOR THE HOUR WHEREIN THE SON OF MAN COMETH.”

- I. *Beware lest you have the form of godliness, yet deny the power thereof.* (Formalism—Legalism—Cant and Hypocrisy.
- II. *Beware lest you believe for a while, but in the end fall away.*

C. H. L. S.

HARVEST-HOME FESTIVAL.

A.

TEXT. Ps. 33, 1-9.

THE GOODNESS OF THE LORD WHEREOF THE EARTH AGAIN
IS FULL.

- I. *Its Nature.*
 1. *Creative power.* 5, 7 and 9.
 2. *Great riches*—“is full.”
 3. *Marvelous wisdom.*
 4. *Unbroken faithfulness* 4 and Gen. 8, 22.
- II. *Its Object.*
 1. *Knowledge of self and of God.*
 2. *Trust in the saving grace of God.*

B.

TEXT. Ps. 34, 1-9.

- I. *Oh taste and see that the Lord is good.*

*II. Blessed is the man that trusteth in Him.***Ad I.**

1. *The harvest of the present year.*
2. *The state of health and of civil peace.*
3. *The divine help and consolation to individuals.*
4. *The peaceful ministration and enjoyment of the means of grace.*

All these blessings proclaim that the Lord is good,—
yea merciful, for we deserve nothing, rather, etc.
Lament. 3, 32—Therefore taste and see—with
David “Bless,” etc., 1 and 3.

Transitus. Unless we see and believe that the earth’s fulness
is of God’s goodness, all to us a curse; therefore—

Ad II. “*Blessed is the man,*” etc., for thus saith the Lord:

1. “*Cursed be,*” etc. Jer. 17, 5.
2. “*Blessed is the man that trusteth in Him.*”

C. H. L. S.

LUTHERANA.

ACTS 4, 20.

THE MEMORABLE WORDS OF LUTHER:

I. “*Here I stand—*

Hither God has sent me—my work is God’s work.

II. “*I can not do otherwise—*

My conscience is bound by the Word and by it constrained to the work.

III. “*God help me. Amen.*”

The work being the Lord’s work it is for Him to carry it
out—that He may, I pray Him—that He will, I
trust and am confident.

C. H. L. S.

MATT. 22, 21.

LUTHER ON CIVIL AND RELIGIOUS LIBERTY.

I. *He protests:*

1. *Against the pope who would be Caesar.*
2. *Against Caesar who would be pope.*

II. *He demands.—*

1. *A free use of the Bible for all;*
2. *A free confession of faith.*

3. *Church sovereignty for each congregation and*
 4. *State sovereignty of each nation according to the Word of God.*
- C. H. L. S.

2 Cor. 4, 13-15.

Luther's struggles—His faith—His zeal for man's salvation.

LUTHER AN EXAMPLE FOR CHRISTIANS.

I. In believing.

- a. The Bible only.
- b. Jesus only.

II. In confessing.

- a. In word.
- b. In work.

L.

Ps. 29, 5.

Glorify not Luther, but God, whose instrument he was.—Keep him and his work in remembrance.

HOW SHALL WE RIGHTLY CELEBRATE OUR LUTHER JUBILEE?

1. By rejoicing in the salvation of God which he proclaimed.
2. By setting up our banner in the name of the Lord whom he served.

L.

2 Tim. 1, 13.

Luther sent of God to restore Gospel to Church—That committed to us.

HOLD FAST WHAT YE HAVE AS LUTHERANS.

I. What?

- a. The sound doctrine.
- b. The good confession.

II. Why?

- a. Because it saves the soul.
- b. Because it glorifies the Savior.

III. How?

- a. In faith.
- b. In love.

L.

THE COLUMBUS THEOLOGICAL MAGAZINE.

This Magazine is designed to supply the want, long since felt, of a Lutheran periodical devoted to theological discussion. Its aim will be the exposition and defence of the doctrines of the Church as confessed in the Book of Concord. Theology in all its departments is embraced within its scope, though for the present special attention will be given to the controverted subject of predestination.

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THE FIFTH ARTICLE OF THE AUGUSTANA.

By Rev. H. J. Schuh, A. M., Detroit, Mich.

The great central doctrine of the Gospel is the doctrine of justification by faith. The triumph of the powers of darkness in the sad days previous to the glorious Reformation of the Church in the sixteenth century, consisted mainly in their successful inroads upon that stronghold of God's people. When therefore in God's appointed time the light began to shine out of darkness with renewed splendor, it was this jewel that outshone all the rest. "The just shall live by faith." This was the great theme of teaching and preaching in the days of Luther and his co-laborers. We would naturally expect therefore that the Augsburg Confession, being a public exhibit and confession of the principles which led our fathers to declare war against the ruling spiritual powers and at the same time a declaration of their unity in the faith with the true church of all ages, would give a prominent place to this article of justification by faith. This it does, when in the fourth article "it is taught further that we can not obtain righteousness and forgiveness of sin before God, by our own merit, works and atonement; but that we obtain remission of sins and are justified before God, by grace, for Christ's sake, through faith, if we believe that Christ suffered for us, and that for His sake our sins are remitted unto us, and righteousness and eternal life are bestowed on us. For God regards this faith and imputes it as righteousness in His sight, as Paul says, Rom. chap. 3 and 4."

When the Confession here makes our salvation depend upon faith, another all-important question presents itself; namely, *how is this saving faith obtained?* The answer to this question properly forms the subject of the fifth article. Although the superscription reads, "*Of the Ministry,*" yet the doctrine of the office of publicly teaching, preaching and administering the sacraments is not here specifically treated, but is reserved until the fourteenth article: "Concerning church government it is taught, that no one should teach or preach publicly in the church, or administer the sacraments, without a regular call." *The ministering of Word and Sacrament is treated of only incidentally in this fifth article, the main theme being: the efficacy of the Gospel as an instrument of the Holy Spirit for the purpose of working faith in men's hearts.*

The subject matter of the fifth article may be summed up as follows:

- I. *Saving faith is a supernatural gift of God's grace.*
- II. *God generates, strengthens and preserves this faith through certain means, which He has ordered and revealed.*
- III. *These means are bearers of the Gospel, which teaches that through the merits of Christ we have a merciful God. And he who believes this Gospel has forgiveness of sins and is justified before God.*
- IV. *These means are to be publicly administered in the church.*
- V. *These means are always efficacious, but never irresistible.*

I.

SAVING FAITH IS A SUPERNATURAL GIFT OF GOD'S GRACE.

Our article says: "The *Holy Spirit* . . . works faith in those that hear the Gospel." To get the import of this properly, it will be necessary first to ascertain what our fathers taught of the spiritual condition of those in whom saving faith is to be wrought. In the third article the condition of man before his conversion is thus described: "All (men) are from their mother's womb full of evil desires and propensities, and can have by nature no true fear of God, no true faith in God." It is the same truth which our children are taught to confess in the Catechism: "I believe that I cannot of my

own reason or strength believe in Jesus Christ my Lord, or come to Him." Faith is a thing which the natural man neither has, nor can obtain of his own inborn powers. In teaching this, as a direct result of the total depravity of mankind since the fall, our church knows itself to be perfectly in accord with the divine Word, as is evident from the manner in which the Formula of Concord states this doctrine. In the second Art., treating of free will, it is said: "The Scriptures, therefore, take from the understanding, the heart and the will of the natural man, all aptitude, capacity, ability and power, to think, understand, accomplish, begin, will, propose, do, operate or co-operate in anything that is good and right in spiritual things as of itself. 2 Cor. 3, 5: 'Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.' Rom. 3, 12: 'They are together become unprofitable.' Jno. 8, 37: 'My word hath no place in you.' Jno. 1, 5: 'The darkness comprehended it not,' or received it not. 1 Cor. 2, 14: 'The natural man receiveth not,' or as the Greek word properly expresses it, apprehendeth not, accepteth not, 'the things of the Spirit of God,' or is not qualified for spiritual matters; 'for they are foolishness unto him: neither can he know them.' Much less is he able to believe the Gospel truly, or to give assent to it, and to regard it as truth. Rom. 8, 7: 'The carnal, or natural man's mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' In a word, it will ever remain true, as the Son of God declares, Jno. 15, 5: 'Without me ye can do nothing.' And Paul adds, Phil. 2, 13: 'It is God which worketh in you, both to will and to do of His good pleasure.'" (New Market Ed., p. 612.) Here there is no wavering or fluctuation, no uncertainty in determining just how much of spiritual power for good is left in man after the fall—no ragged edge between human depravity and human ability in spiritual things, but a clean cut. "Now as a man who is physically dead cannot by his own power fit or prepare himself so as to obtain temporal life again: so a man who is spiritually dead in sins cannot by his own powers adapt or prepare himself for the attainment of spiritual and heavenly righteousness and life, if he be not made free from the death of sin, and made alive by the Son of God." Page 611. In the very out-

set of this article they say: "For the purpose of explaining this controversy in a Christian manner, according to the analogy of the word of God, and by His grace of deciding it, we state that our doctrine, faith and confession are the following: Namely, that in spiritual and divine things the understanding, the heart, and the will of regenerate man are unable, by their own natural powers, to understand, to believe, to accept, to think, to will, to begin, to accomplish, to do, to perform, or to co-operate in anything whatever; but are wholly and entirely corrupted, and dead to everything good, so that in the nature of man, since the fall, and prior to his regeneration, not a spark of spiritual power remains or exists by which he can prepare himself for the grace of God, or accept the offered grace, or be capable thereof, or apply himself, or accommodate himself to it, of and by himself. Nor is he able by his own powers to help, to do, to perform, or to co-operate in anything toward his conversion, either as to the whole of it or any part, even in the least or most insignificant part; but he is the servant of sin, Jno. 8, 34. and the captive of Satan, by whom he is led, Eph. 2, 2; 2 Tim. 2, 26. Hence the natural free will, according to its perverted nature and character, is efficient and active in that alone which displeases God and is opposed to Him."

Our church therefore holds concerning the subject in whom faith is to be wrought: 1. That he naturally has no faith; 2. That he cannot of himself obtain it; 3. That he can not adapt himself for the obtaining of faith by removing the natural hindrances which lie in the way of his believing; 4. That he cannot even by his own natural powers accept faith when it is offered to him; 5. Yea, that he is naturally opposed to all that is good. The Confession is so anxious to set forth the *total* depravity of human nature that it seems at a loss to find words enough to express the entire helplessness of the natural man in spiritual things. It is important to set forth our perfect unity with the confession of the church on the doctrine of total depravity in these times of ecclesiastical warfare, when we are decried as Pelagians and Synergists, because we hold that there is a resistance to the operations of God's grace which makes it impossible for God to bestow faith, and that they who thus resist will not receive faith as long as they

continue such resistance. Faith is none the less a free gift of God because it is bestowed only upon those who do not wilfully resist the Holy Spirit, or who, having once so resisted, desist therefrom, and that not by virtue of a special grace that extends over them alone to the exclusion of all others, but by virtue of that same grace which extends to all, is anxious for the salvation of all, and makes it possible for all not to resist wilfully. That God gives faith does certainly not imply that He imposes it upon those who stubbornly persist in not wanting it, any more than it implies that He gives it only to those who in some way predispose themselves for the gift. The Formula expressly says that God does not compel man to be converted, and that those who continually resist the Holy Ghost and persevere in opposing the truth which they have known, as Stephen speaks concerning the hardened Jews, Acts 7, 51, are not converted. (Page 622.) Much as we are concerned to deny all freedom of the will to the natural man in the direction of the spiritually good, we are at least equally concerned to vindicate his perfect liberty in the direction of the spiritually bad. We conclude therefore:

That the natural condition of man is such that faith can be generated in him only as a free gift of God.

Faith may also properly be called a *supernatural* gift of God's grace. This is done to distinguish it from other gifts which God's grace bestows, but which lie wholly in the sphere of the natural. As such natural gifts may be mentioned, not only food, drink, clothing and the like gifts classed in the Catechism under "daily bread," but even a certain knowledge of the being and will of God, which God bestows through the light of nature. In a certain sense, even these may be called gifts of God's *grace*, because man is wholly undeserving that God should so richly remember him with all that belongs to the necessaries and enjoyments of this bodily life. But the gift of faith does not thus lie in the sphere of the natural. It is a gift from above, which God bestows not in the ordinary course of nature, but by special operation of His Spirit. The working of divine grace in the bestowal of faith is not subject to what are commonly called "the laws of nature." Here we distinguish between the economy of nature and the economy of grace. That of grace, specifically so called, is above

that of nature, and in this sense we call faith a *supernatural*, but not an unnatural gift of God; for that which is above nature, is not necessarily against it. The laws by which God works in the kingdom of grace can not properly be said to be against those by which he works in the kingdom of nature, because they do not lie on the same plane.

In defining the exact condition of the subject to be brought to faith, it may be well to remark, that although he has helplessly fallen, he is still not hopelessly lost. There is a possibility of his being reclaimed from his lost condition. And this possibility marks the difference between his fall and the fall of Satan. Satan and his angels are hopelessly lost. So will also the wicked be after death. Of the devils it is written: "God cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment." 2 Pet. 4. And of the wicked it is said: "When the wicked man dieth, his expectation shall perish." Prov. 11, 7. God's order of salvation does not avail for the inmates of hell. As there is no possible danger that the saints might fall from heaven, so there is no possible hope that the damned might be saved from hell. This saddest of all conditions, God, in mercy, prevented in the fall of man; and kept him from falling *hopelessly* as well as *helplessly* into ruin. This condition of fallen man is sometimes called a *passive capacity*, by which the capability or possibility of his being converted is meant to be expressed.

II.

GOD GENERATES, STRENGTHENS AND PRESERVES FAITH THROUGH CERTAIN MEANS WHICH HE HIMSELF HAS ORDERED AND REVEALED.

God is a God of order, in spiritual as well as in natural things. In the bestowal of faith God proceeds according to a fixed order. He operates through means; and these means are not hidden, but revealed. There is an analogy here also between God's workings in the kingdom of nature and His operations in the kingdom of grace. Even in nature God performs His works in a certain order; He works through certain means. When God calls a human being into existence, He does it through the instrumentality of parents.

When He wishes to make the earth fruitful, He makes use of rain and sunshine. When He "satisfieth the desires of every living thing," He does it through food and drink. When an invalid is to be restored to health, God works through medicine and human skill and care. Of course God is not limited to the use of these means, but could work immediately, or by the use of extraordinary means, if He chose, as is the case in miracles. But, as far as we are concerned, even in natural things we are to look for God's help through the ordinary means, which men are pleased to call the law of nature. The man who sets aside God's ordinary law, that men shall live by the sweat of their faces, and sits down in idleness, because he thinks God's power of sustaining life is not limited to certain ways and means, will starve. It is true that "man liveth not by bread alone, but by every word that proceedeth out of the mouth of God;" and yet he who would, on that account, refuse to eat, because he expected God to preserve his life without food, would be looked upon as demented. Such people are found only in the mad houses.

And yet, when we apply this principle to God's workings in the spiritual kingdom, there are so many who fail to acknowledge its validity. The Holy Ghost needs no vehicle, they say, when He comes to men. Very well, we answer; but suppose He chooses to make use of certain things as conveyances for His coming, who will say He shall not? The question is not whether God can work immediately, but whether He chooses to do so. Certainly God is at liberty to come and work as He pleases; but is it an infringement of this liberty, we ask, if He chooses to come and work by certain means and in a certain order of His own appointment?

We can not but call attention, in this connection, to the passage, Exodus 33, 20, where Jehovah, speaking with Moses as a man speaketh to his friend, says: "Thou canst not see my face: *for there shall no man see me and live.*" This passage seems to us to indicate that a direct contact with the Deity would be necessarily followed by the destruction of man. For the Lord is a consuming fire. It is out of consideration for our weakness and inability to endure the majesty of His awful presence that God makes use of means. He clothes Himself in earthly vestments when He deals with us crea-

tures of the dust, lest we perish at the sight of Him "whom no man can see and live." Instead of considering the use of means by the Almighty as beneath His dignity, we should see in it a mark of His mercy. We should rejoice that He who is essentially unapproachable, condescends to approach us in a manner adapted to our weakness.

And what are these means through which God works in the kingdom of grace? Our confession answers: "God has given the *Gospel* and the *Sacraments*, through which, as through means, He imparts the Holy Spirit." This again is in perfect accord with Scripture. In Rom. 1, 16, the "Gospel of Christ" is called "the power of God unto salvation." And St. Peter says, 1 Pet. 1, 23, of the children of God: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

In explaining the mysteries of the kingdom of heaven in parables Christ Himself says: "The seed is the Word of God." St. Paul expressly says, Rom. 10: "So then faith cometh by hearing and hearing by the Word of God." James 1, 18, we read: "Of His own will begat He us with the Word of truth," and v. 21, he admonishes men to "receive with meekness the ingrafted Word, which is able to save your souls." "Blessed are they which hear the Word of God and keep it." The efficacy of the Word, as a means of grace, was always considered of prime importance by the Lutheran Church. Therefore with the words of the great Reformer she confesses in the Smalcald Articles, Part III. Art. 8: "And in respect to those points which respect the oral, external word, we should maintain firmly, that God grants His Spirit of grace to no one, unless *through or with the external word*, previously delivered. Thus we shall fortify ourselves against the enthusiasts, that is, deluded men who boast of being in possession of the Spirit without and prior to the word, and accordingly judge, explain, and distort the Scriptures, or the oral word, at their pleasure, as Muenzer did, and many others still do at the present day, who wish to be acute judges between the Spirit and the letter, but know not what they say or resolve;" and again: "In short, enthusiasm implanted and infused with the venom of the old Dragon, has infected and will infect Adam and his posterity from the beginning

of the world to its end; and it is the source of every species of heresy, even the life and power of Popery and Mahometanism. We should and must therefore constantly maintain that God will not confer with us frail beings, unless *through His external word and sacraments*. But all that is boasted of, independent of such word and sacraments, in reference to the Spirit, is criminal. For God desired first to appear to Moses, through a burning bush and the oral word; and no Prophet, neither Elijah nor Elisha, independent of, or without the Ten Commandments, received the Spirit. Neither was John the Baptist conceived without the words of Gabriel preceding; nor did he leap in his mother's womb without the voice of Mary. And St. Peter, II. Pet. 1, 21, says: "The prophecy came not in old time by the will of men, but the holy men of God spake as they were moved by the Holy Ghost. But without the external word they were not holy, much less were they, as still unholy, impelled by the Holy Ghost to speak; for they were holy, says Peter, when the Holy Spirit spoke through them."

And again, in the Formula of Concord the Church confesses: "*Through this instrument, namely, the preaching and the hearing of the Word*, God works in us, softens our hearts, and draws men, so that, through the preaching of the law, he perceives his sins and the wrath of God, and feels true fear, contrition and sorrow in his heart. And through preaching and meditation on the holy Gospel, which promises the most gracious remission of sins in Christ, a spark of faith is enkindled in him; he accepts the forgiveness of sins for Christ's sake, and consoles himself with the promise of the Gospel; and thus the Holy Spirit (who works all these things) is sent forth into the heart. Gal. 4, 6.

"Now, although both the planting and the watering by the preacher, and the running and willing by the hearer, would be in vain, and conversion would not follow, if the power and operation of the Holy Spirit were not superadded, who *through the Word preached and heard* enlightens and converts the heart, so that men believe that Word and give their consent to it; nevertheless, neither the preacher nor the hearer should doubt of this grace and operation of the Holy Spirit, but should feel assured, when the Word of God is preached in

purity and sincerity according to the command and will of God, and people listen to it with diligence and earnestness, and meditate upon the same, that God is certainly present with His grace, and gives, as stated above, that which man can not otherwise receive or give by his own strength. For with respect to the presence, the operations and the gifts of the Holy Ghost, no one ought, or can always judge *ex sensu*, that is as to the manner and time in which these things are perceived in the heart; but since these frequently occur and are concealed under our great imperfections, we should feel assured, agreeably to the promise, *that the Word of God, preached and heard, is an office and a work of the Holy Spirit, through which He is certainly efficacious*, and works in our hearts. 2 Cor. 2, 14, ch. 3, 5. (Art. on Free Will, New Market Ed. pp. 621, 622.)

But the *audible Word* is not the only means through which the Holy Spirit works, strengthens and preserves faith in the heart. He does it also through the *visible Word*—the holy Sacraments. Baptism and the holy Supper are also means of grace. They do not contain anything essentially different from what is contained in the Word when it is preached. They are only the same Gospel in another form. Quenstedt says: "God has added to the Word of the Gospel as another communicative means of salvation the Sacraments, which constitute the *visible Word*." IV. 13. There is then in fact, to speak accurately, but one means of grace, and that is the *Word*; for even in the Sacraments it is the command and promise of God attached to the outward element, which make it a vehicle of the Holy Ghost. It is always the Word which is made prominent when our church speaks of the Sacraments. So, for instance, the Catechism, in answer to the question on Baptism, "How can water do such great things?" (viz: work remission of sins, deliver from death and the devil, and give everlasting salvation,) answers: "It is not the water indeed that does them, but the Word of God which is in and with the water, and faith which trusts such Word of God in the water. For without the Word of God the water is simple water, and no baptism. But with the Word of God it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost," &c. And again, in the Lord's Supper, in answer to the question, "How can bodily eating and drinking

do such great things?" we read: "It is not the eating and drinking, indeed, that does them, but the words here written, 'Given and shed for you for the remission of sins,' which words, beside the bodily eating and drinking, are the chief thing in the Sacrament," &c. The definitions of a sacrament given by our standard dogmaticians all go to prove that it is the Word which makes the sacramental ceremonies efficacious means of grace. A collection of the more important of these definitions may be seen by referring to Schmid's Dogmatics, Phil. Ed., Pages 538 and 539.

We cannot lay too much stress on this fact, over against the false opinions of the sects that the Sacraments are mere signs and symbols of that which the Holy Ghost performs in some other way. The fact is that under the Calvinistic system even the Word is made a "dead letter," and only then becomes a channel of grace when God pleases to make it such. But their error is not always as apparent with reference to the Word as it is with regard to the Sacraments. Nevertheless it is one and the same false principle which underlies both; namely, that God has from all eternity, without reference to faith or unbelief, divided the human race into "*elect*" and "*reprobate*," and He only uses the Word and Sacraments as instruments to carry out, in time, what He has decreed in eternity. But we must reserve what we have to say on this subject until we come to our fifth proposition.

The Word and the Sacraments are the only means of grace. Our fathers in the Augustana already plainly express themselves on the seven sacraments of the Papists, as is evident from the "Apology," Art. VII. Although the use of the term "Sacrament" seems, at that time, not to have been so definitely fixed as it is now, yet the difference between Baptism and the Holy Eucharist (in connection with Absolution) as divinely instituted means of grace, and all other ordinances, whether human or divine, is clearly marked in these words: "Now if any one choose to call it (matrimony) a sacrament, we shall not seriously object; but it should be separated from the *former two* (Baptism and the Lord's Supper), which are in fact signs and seals of the New Testament. If the state of matrimony is to be called a sacrament merely because God instituted and enjoined it, the other offices and estates ordained

in the Word of God, such as government, magistracy, &c., should also be called sacraments.

“And, finally, if men feel disposed to attach the glorious title of *sacraments* to all these things because they are enjoined in the Word of God, they should, above all, apply this name to prayer, for it is forcibly commanded of God, and many noble, divine promises accompany it. And there would seem to be reason for it too, for so great a name would stimulate men to prayer.

“Alms might likewise be placed among sacraments, and the crosses and afflictions of men, for to these the promises of God are also added. But no intelligent man will lay great stress upon the number of sacraments, whether seven or more, provided only that the Word and command of God be maintained.” Art. VII.

Although our fathers did not propose to wrangle about the mere use of a word, especially where it was not even a scriptural appellation, but a dogmatic term, yet they plainly inclined to the limitation of the term “*sacrament*” to Baptism and the Eucharist, as is evident from the following: “But they also want us to acknowledge that there are seven sacraments, neither more nor less. We answer, that all the ceremonies and sacraments which God instituted in His Word should be maintained. With respect, however, to the *seven* sacraments, we find that the fathers differed; consequently these seven ceremonies are not all equally necessary.

“Now if we regard as sacraments the external signs and ceremonies which God enjoined, and with which He connected the promise of grace, it is easy to determine what are sacraments; for ceremonies and other external things instituted by men are not sacraments in this sense, because men cannot promise the grace of God without divine authority. Signs, therefore, which are instituted without the command of God, are not signs of grace, although they may be memorials to children and to the ignorant, like a painted cross.

“Now Baptism, the Eucharist and Absolution are *true sacraments*, for they are commanded of God and have the promise of grace, which in reality belongs to, and is, the New Testament.” Apology, Art. VII.

Whatever may be said of *Prayer*, as divinely instituted

and connected with glorious promises, it is not a means of grace in the sense in which this term is now commonly used in our church. It is not a channel through, and by means of which, grace is conferred; but, in answer to prayer, grace is bestowed through the Word and the Sacraments. Our prayer, "Give us this day our daily bread," is not a means by which God bestows food and clothing, but in answer to this petition God bestows the necessaries of life through the creatures which He has ordained thereto. Rain, sunshine, the regular succession of the seasons and the labor of our hands are the means through which God bestows daily bread. Just so it is in the spiritual kingdom. The Word and the Sacraments are the means through which God's grace is bestowed in answer to our pleadings at His throne. So also the crosses of life only serve to drive us to give more diligent heed to the Word. Isa. 28, 19. So we conclude that the Word and Sacraments are the only divinely appointed and efficacious means of grace.

THE CHARACTER AND INFLUENCE OF LUTHER'S WORK WITH RESPECT TO THE AGE IN WHICH HE LIVED.

An Address Delivered at the Luther-Jubilee Festival at Columbus, October 18, 1883, by Rev. A. Pftueger, A. M., Thornville, O.

DEAR BRETHREN AND FRIENDS: In the brilliant galaxy of earth's great leaders and benefactors the name of Martin Luther, as a star of the first magnitude, shines with peculiar splendor. That name will forever be associated with those to whom, under God, we are indebted for the priceless blessings of civil and religious liberty and the immense treasures of literature and the fine arts which it is our privilege to enjoy. That name is indeed worthy of being grouped with those of Moses and Elijah, Isaiah and St. Paul; for, like Moses, he was called by God to lead His children out of bondage; like Elijah and St. John the Baptist, he was a mighty preacher of repentance; and like Isaiah and St. Paul, he was a champion of the Gospel of peace and good will toward men, as embodied in the great and fundamental doctrine of justification by faith in Christ. Since the age of the apostles the womb of time

has not given birth to a greater than Martin Luther; nay, we can go further and say, in all truthfulness, that he was the greatest man, since the apostles fell asleep, that God has given to His Church and to the world, not excepting the greatest of the Church Fathers and the most illustrious of the heroes, poets, philosophers and statesmen whose names we have been taught to honor and revere.

Four hundred years ago Martin Luther was born. On the 18th day of November, 1483, he first saw the light and gladdened the hearts of his parents, John and Margaret Luther. Little did they think that their son would yet become one of the most illustrious men of all time, and would gladden the hearts of millions during his own age and the hearts of millions upon millions during the ages to come. Little did they think that his fame would in after years reach to the uttermost parts of the earth, and that the world would never forget his name and his deeds. Little did they think that, after the lapse of four centuries, all Europe and countries then undiscovered, like our own beloved America, would resound from shore to shore with his praises and vie with the land of his nativity in doing him reverence and in erecting costly and imposing monuments to his memory. Of all this old John Luther and his wife never dreamed when little Martin was placed in their arms on that eventful November night; yet all this, as you and I and all the world know, is not a dream, but a sober reality; and our meeting here to-day and hundreds and perhaps thousands of similar meetings which have been or will be held in our own country and in Europe and even in far off Australia, are but so many witnesses to the fact that Martin Luther is not dead, although his body has been entombed for more than three hundred years, and that his life and deeds have so firmly fixed themselves in the hearts and memories of men as to render it impossible for them ever to forget his name.

We call this a year of jubilee; and well we may. To all Protestants and especially to us who bear the name of the great Reformer and who believe, teach and confess the same doctrines which he believed, taught and confessed, this is indeed a year of jubilee—a year of rejoicing, a year of praise and thanksgiving; for this is the year in which the century

plant of Luther's history is blooming for the fourth time; and as the venerable plant is just as vigorous as ever, and as the flower on it is just as beautiful and just as fragrant as any it has yet produced, we certainly would be acting most unnaturally and most unwisely, if we did not gather around it to admire and enjoy the fine texture, the matchless coloring and the exquisite fragrance of the flower, and the great vigor, the wonderful hardiness and the unequalled beauty and symmetry of the plant. We would be shamefully ungrateful for the blessings which God has bestowed upon us and upon the world through Luther and the Reformation in which he was the greatest and most imposing leader, if we permitted the four hundredth anniversary of his birthday to pass by uncelebrated and without laying a wreath, metaphorically speaking, of the choicest flowers we can find, upon his tomb.

I am to speak to you to-day in regard to

THE CHARACTER AND INFLUENCE OF LUTHER'S WORK WITH
RESPECT TO THE AGE IN WHICH HE LIVED.

My theme is one on which much more might and ought to be said than I will be able to say within the short space of time at my disposal on this occasion. Luther is so many-sided and so myriad-minded that no man, unless he were possessed of the tongues of men and of angels, could give an exhaustive description of him and of his work in so brief an address as mine must necessarily be. But in order to save time, I will drop all apologies, and, according to the dictum of Horace, rush into the midst of my theme at once, and endeavor to show what Luther did in the various spheres in which his activity manifested itself.

Luther was a master in many of the greatest and most responsible departments of human action. Writing or speaking on almost every branch of human knowledge, he touched nothing which he did not adorn and illustrate with the transcendent power of his genius.

His labors as a pastor at Wittenberg were eminently blessed with success. In his surpassing zeal for the welfare of the souls entrusted to his care, his own great soul would give him no rest until he had done all he could to bring up

his spiritual children in the nurture and admonition of the Lord. It was this zeal that caused him to nail up his immortal 95 Theses against the shameless traffic in indulgences with which John Tetzel had duped the people into the belief that they had no further need of confession and absolution. Luther deemed it his duty to counteract the baneful influence of Tetzel's effort with all his might, and thus began the work which proved so disastrous to the pope's power and so inexpressibly beneficial to the true disciples of Jesus Christ; for the nailing up of the 95 Theses is justly regarded as the birth throes of the Reformation. From that famous act on the rupture with the powers of Romish darkness constantly gathered strength until the Reformation was so firmly established that all the powers of earth and of hell could not overthrow it. Though the beginning of the Reformation seemed insignificant enough, yet it was like the stream on the mountain-side: it might indeed be hindered for a time by placing obstacles in its way, but it was bound to go over or around every barrier until the proper destination was reached. Of course when Luther drew up his Theses he had not the remotest idea of reforming the church; he would have scouted the idea had it then been suggested. But as all great endings have their sources in small beginnings, so God saw to it that the seed-corn which was planted on the 31st day of October, 1517, in due time ripened into a rich harvest, whose fruits the world has enjoyed ever since and shall continue to enjoy to the end of time. As a pastor, Luther took heed unto himself and unto all the flock over which the Holy Ghost had made him overseer. He was specially concerned about the young, the feeble, the sick and the distressed of his parish. He was no hireling that fled on the approach of the wolf, but was ever ready to resist to the death the attack of any and every foe. When others were inclined to flee, he stood firm even against the advice of his friends, resolved that if die he must, he would die at his post and in the harness. And when the plague broke out in Wittenberg his house became a hospital for the sick and dying, to whom he never tired in administering comfort and assistance in every possible way. For himself he was not afraid of death; for he dwelt in the secret place of the Most High, and therefore abode under the shadow of the Almighty.

As a preacher Luther's fame is unique. Pious, learned, eloquent, his sermons were like the successful battles of a great general: every one stood for a victory over some portion of the enemy's forces and for so much conquered territory. Intent here, as in his other pastoral labors, upon securing the spiritual welfare of souls, he strove to bring the truths of God's Word, in which he trusted with childlike simplicity and which alone he believed to be infallible, to bear upon the hearts and lives of his hearers. He did not preach himself, but Christ Jesus the Lord. Not for the purpose of displaying his eloquence and shining as a great pulpit orator did he make use of his calling as a preacher; but for the purpose of showing forth the praises of Him who has called us out of darkness to His marvelous light and of leading his people in the way of righteousness and true holiness, so that they might finally be ushered in at the pearly gates of the New Jerusalem. It was not his aim to preach for the special benefit and gratification of the learned, although they, too, were of course greatly benefited and gratified by his sermons. On ascending the pulpit he would look about him and single out those whom he considered less cultivated in his audience, and would then endeavor to preach according to their ability to grasp his meaning; and he never failed in his endeavor. He did not preach over the heads, nor even to the heads, but to the hearts of his listeners. His words went to the heart because they came from the heart. He had himself felt the power of the truths he preached. Conscious and thoroughly convinced of the fact that it is the Gospel, and not man's wisdom, which is the power of God unto salvation to every one that believeth, he always and everywhere preached the Word in season and out of season, without addition or subtraction and without compromising or temporizing, in its own native force, dignity and beauty; and it was his implicit trust in the Word and his earnest, simple and fervent presentation of the Word, that made him the most eloquent and powerful preacher of his time and stamped him as the very prince of pulpit orators. This is shown by the sermons which he has given to the world and which are still eagerly read by hundreds of thousands of persons in various parts of the earth. His House-Postil is a rich storehouse of sermons which he delivered in

the presence of his family and friends, and are in themselves an all-sufficient proof of his mission and surpassing power as a preacher of the saving truths of God's Word; and the more the preachers of our own day read and study and profit by those sermons, the more will they be able to fulfil the duties of their calling and the greater and richer will be the fruits of their labors.

Luther is further distinguished as a Catechist. He drew up two Catechisms in consequence of the woful destitution which he discovered in the churches of Saxony, in which he had been appointed by the Elector to make a visitation. He found that the priests and the laity were alike ignorant of God's Word, and that it was necessary for them to be furnished with means whereby they might be instructed in the fundamental doctrines of our most holy religion; and hence the two Catechisms were drawn up which have been incorporated into the body of our Confessions. In them the Ten Commandments, as the law of laws, the Apostles' Creed, as the creed of creeds, the Lord's Prayer, as the prayer of prayers, the doctrine of Baptism, the Office of the Keys and the Sacrament of the Altar, are explained in such a plain and masterly manner that even our little children are able to understand their meaning, whilst the wisest of the wise never fails to find food for reflection and profitable study in their wonderful words. The small Catechism especially is a masterpiece of its kind. As the Bible of the laity it is worthy of a place in every family and in the heart of every child of God. Those who are best acquainted with it are the most ardent in its praise. Had Luther done no more than to give us that little book, true gratitude would demand that we should never forget his name; for though "it can be purchased with a six-pence, six thousand worlds would not pay for it."

In translating the Bible into the German language Luther performed a work which is truly grand and stupendous in its character. Well does Dr. Krauth say: "He who takes up Luther's Bible grasps a whole world in his hand—a world which will perish only when this green earth itself shall pass away." Luther had special gifts, combined with special training, for a translator. He was well acquainted with Hebrew and Greek, of which he was a devoted student, and

no man on earth was as well acquainted with German as he ; hence, so far as a knowledge of languages was concerned, he was the man for the work. But to a knowledge of languages were added an intense love for the Word of God, an ardent desire to have it in the hands of the people in their vernacular, an unequalled understanding and grasp of its contents, and a poetic feeling and a literary taste which enabled him to see and to reproduce beauties of thought and expression which others either failed to see, or, if they saw them, were unable to clothe them in becoming language. All these qualifications, combined with his matchless industry and patience, enabled him to give to the German people a translation of the sacred Book such as has withstood the severest tests of all the scholarship which has been brought to bear upon it during more than 350 years. There have not been wanting rival translations ; but none of them have ever been able, even temporarily, to take the place of Luther's. He did the work so well that even now a new translation is not needed ; and although some of its words have gone out of use and some inaccuracies have been detected—for in all human efforts there are also human weaknesses—yet Luther's translation as a whole is entirely satisfactory and presents in itself one of the grandest and most enduring monuments to perpetuate the memory of its author ; and, to use the language of Dr. Krauth, "when the time shall come, as come it must, when the toils and discoveries of centuries shall be brought to bear upon Luther's version, in changes which shall be recognized by the Church as just, Luther's grand work will not only remain in the new as the foundation, but will abide as the essential body of the structure itself. The German nation will never have a Bible for which, next to its great Source, they can cease to bless Luther's name."

Luther's musical talent was of a high order. He was passionately fond of this finest of all the fine arts, and often found solace in his flute when wearied and exhausted by his arduous and incessant labors. He gave to the Church some of her noblest hymns and accompanied them with melodies of his own composition. The Christmas hymn which he prepared for his children is one of the best that Christendom possesses. His Passion hymns are worthy of a place in every

hymn book, as are in fact all the hymns he ever composed. But his great mastery in sacred song is shown in that matchless production: "Ein' feste Burg ist unser Gott"—"A tower of strength our God is still,"—which has won, by its own intrinsic merits, the admiration of all who are capable of appreciating its force and beauty. Thomas Carlyle, James Anthony Froude, and many other eminent scholars, who do not belong to the Lutheran Church, have expressed in the warmest terms their admiration for that wonderful hymn. At the great Boston Jubilee, held some ten or twelve years ago, one of the most prominent features was the rendering of Luther's battle hymn by some of the best vocal and instrumental musicians of this country and of Europe; and those who were present and enjoyed the rare treat say that the effect was simply grand. Composed under most trying circumstances, when the hearts of some of the greatest and bravest began to fail them for fear and for looking after the things that were coming upon the earth and threatening the very life of those who were devoted to the truth, composed by one who was faith-inspired and faith-inspiring, who spoke and sang because he believed in God and His Word, and who declared in the greatness and fulness of his faith that if he had a thousand heads they should all be struck off one by one before he would retract the truth,—composed under such circumstances and by such a man, it is little wonder that the words and rhythm of this immortal production seem even to the great soul of Carlyle like the onward tread of a giant, and that they stir up the inmost recesses of our hearts and engender new courage in us when we are in danger of laying down our arms in despair. Little wonder, too, that great Generals, like Gustavus Adolphus and others, have had their soldiers sing this hymn on the eve of battle; for no wiser step could have been taken. It is safe to say that if Napoleon's presence on the battle field was equivalent to thirty thousand troops, the singing of Luther's psalm would be equally potential in preparing soldiers to engage with courage in their terrible work. It is, however, as soldiers of the cross and in our wrestling, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places, that Luther's grand old hymn affords us the

greatest encouragement and assistance, nerving us up for the fray as no other human production can, and enabling us to march undaunted into the very jaws of death and to repel the foe at whatever point he may attack us. For

Though devils all the world should fill,
 All watching to devour us,
 We tremble not, we fear no ill,
 They cannot overpower us.
 This world's prince may still
 Scowl fierce as he will,
 He can harm us none,
 For he is judged—undone;
 One little Word o'erthrows him. .

The Word of God they shall let stand
 And not a thank have for it,
 Here Christ Himself leads the command
 With His great gifts and Spirit;
 And take they our life,
 Goods, fame, child and wife,
 When their worst is done,
 They yet have nothing won;
 The kingdom ours remaineth.

The University of Wittenberg was fortunate enough in the early part of its career to secure the services of Luther as a Professor first of Philosophy and afterwards of Theology. Never was a university blessed with a better teacher; for Luther was indeed a university in himself. Learned, industrious, conscientious and apt to teach, he soon attracted great numbers of students to his lectures and instilled into their youthful minds some of his own courage, love of learning, devotion to the truth, and child-like piety. Thoroughly versed in the works of Aristotle and in the philosophy of the Scholastics, his favorite study was nevertheless the Word of God, to the exposition of which he devoted his greatest efforts, and by the results of those efforts he proved himself to be the very prince of theologians. At his side in the university taught the great and marvelously gifted Melancthon as Professor of Greek, whom Luther called "a thorough Grecian," and the learned Aurogallus as Professor of the Oriental languages, who also lent a helping hand in the translating of the Sacred Scriptures. God certainly greatly blessed Wittenberg in giving to it such

masters in the various departments of learning, and it is therefore no wonder that its fame extended over all the civilized world; for, as had been prophesied at the laying of the corner-stone of the University, it taught the whole world wisdom through its great and illustrious Professors, of whom Luther was the chief.

Owing to his prominence in the work of the Reformation it was but natural that Luther should be drawn into various controversies and be given abundant opportunity to exercise and develop his powers as a debater. Hence we find him disputing with Dr. Eck in the Hall of the Pleissenburg at Leipzig, with Cajetan at Augsburg, with King Henry the VIII. of England, through the medium of the pen, and in a similar way with Erasmus of Rotterdam. In all these controversies Luther was victorious. The one with Erasmus arose from the one with King Henry the VIII. of England. In his reply to this latter Luther had acted according to the proverb: "Answer a fool according to his folly," although in this case the fool was a king. Inasmuch as Erasmus was a favorite of Henry's, he felt himself called upon, by what Luther had written, to defend his friend the King. As his subject Erasmus chose the freedom of the will, and argued, not without skill and great learning, that the will is free in spiritual matters before conversion, so that man can *by nature* do that which is lawful and right in the sight of God. As this doctrine is directly opposed to what St. Paul's words teach when he says that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned," Luther regarded it as his duty to write a reply to Erasmus, which he did in a work entitled *De Servo Arbitrio*, and completely overthrew the arguments of his opponent. Of course, the reason why Luther was victorious in the various controversies in which he engaged, was because he had the truth of God's Word on his side; he was invincible because the truth is invincible, and his opponents failed because they appealed to reason and tradition in matters respecting which reason and tradition are utterly incapable of giving a correct decision.

Those who have read Luther's Table Talk have no doubt been surprised at the amount of knowledge he possessed in

matters of natural history. Mr. Froude has recently called attention to this fact in an article which has appeared in some of our dailies. During the last twenty-five years of his life his personal friends were very numerous and many of them were possessed of great learning and versatility; and when these met him in a social capacity the conversation would range over almost every conceivable kind of subjects. But no subject was ever broached to which he had devoted no study and thought and on which he could not speak in a learned and edifying manner. I remember reading years ago in the *Table Talk* in regard to fish culture ideas which anticipated those adopted by the U. S. Fish Commission. Luther was fond of gardening and floriculture, and furnished his table with vegetables and flowers of his own raising; and from the birds, trees, and flowers around him he drew many illustrations with which to adorn and render impressive his sentences both in his private correspondence and in his sermons and books. His knowledge of nature, and especially of human nature, was in several respects superior to Shakespeare's; and that, as you know, is saying a great deal. He saw into men and things at a glance, and laid all creation under contribution in the accomplishment of his beneficent object. The vastness and variety of his knowledge were indeed of such a character as to warrant us in calling him a miracle of men; but what is best and noblest of all, he always used his knowledge in the interest of the truth as it is in Jesus and in the setting forth of the great theme of all his writing, teaching and preaching—Salvation through Christ alone.

Thus far I have been speaking of the *character* of Luther's work, let me now refer to its *influence* with respect to the age in which he lived.

Prior to the Reformation the Church was in a deplorable condition. Romish darkness, superstition and tyranny held supreme sway in the whole territory of western Europe. The sins of Sodom and Gomorrah were shamelessly indulged in by the chiefs of the Romish hierarchy. The son of perdition, the antichrist, as a veritable abomination of desolation, was sitting in the very temple of God and assuming unto himself prerogatives which belong to God alone. The triple crown

of the city on the seven hills claimed that to it belonged both the temporal and the spiritual sword; and it was very successful in asserting and maintaining its claim. On the sleeping body of the Church lay with deadly weight the horrid nightmare of the Romish Inquisition. Kings and their subjects were frightened into submission by being threatened with the terrors of excommunication. Instead of pointing the people to the righteousness of Christ, the Pope pointed them to the righteousness of works. The priests were forbidden to marry; the cup was withheld from the laity in the Lord's Supper; the forgiveness of sins was made an article of merchandise to be purchased with money; the Holy Scriptures were held as it were in chains and were utterly beyond the reach of the great mass of the people; for doctrines were taught the commandments of men as contained in tradition and in the decrees of councils; the authority of the Pope was placed above the authority of God; the people were taught to believe that the life of a monk or nun is much more pleasing in God's sight than the life of those outside of the cloister and the convent; the superstitious doctrine of purgatory was instilled into the minds of the masses and became a mine of untold wealth to the Pope and his minions; in a word, error, error of every kind, was the ruling force in the Church when Martin Luther began the work of the Reformation.

Through the Reformation the state of affairs in Germany and in other parts of Europe was entirely changed. Although Luther was himself at first a member of the Romish Church and obedient to the authority of the Pope, he was gradually emancipated from that authority by the power of the truth which he found revealed in the Word of God and which alone could make him free. As fast as he learned the truth he proclaimed it to the world, until the temple of the Reformation was completed as a grand and imposing structure challenging the admiration of all who beheld it, and furnishing a holy shrine at which all could worship God in the fulness of the Gospel liberty wherewith Christ has made us free. He gradually lifted the pall which had hung over the Church for ages and had kept the light of the Sun of Righteousness from shining into the hearts of the people with all its life-giving power. Himself a child of God by

faith in Christ Jesus, he desired that others should become such children also. Filled with wisdom from on high, he saw the wants of the people and the best means of supplying them. Having himself experienced the surpassing power of God's Word, he at once saw that the people must be taught the Word in order that they might be saved and enabled to distinguish between the right and wrong, the true and the false, in respect to doctrine, life and worship. Hence he preached the Word, taught the Word, and translated the Word. Hence, too, he saw to it that schools were established, so that the children might be taught the Word through the medium of the Testament, the Catechism and the hymn book. Luther thus became the teacher of young and old; he became the teacher of the teachers and therefore became the teacher of the German nation and of all who used his works. Especially powerful and influential in this respect were the Catechism and the translation of the Bible, by means of which the territory conquered through the severe battles of the Reformation was so thoroughly fortified on every side that the enemy applied all its forces in vain in the attempt to retake it. The Bible and the Catechism were at once the citadel, the armory, the ramparts, the ammunition and the food supply of all who espoused the cause of the Reformer, rendering them able to offer successful resistance to all the onslaughts of their enemies. Through the Bible and the Catechism the Reformation was built upon the foundation of the Prophets and Apostles, of which Jesus Christ is Himself the chief corner-stone; hence its enduring character as a permanent force was assured, even if its great hero, like Huss and Savonarola, had been burned at the stake; and therefore it still lives, although that hero has been dead for centuries, and will no doubt continue to live until time shall be no more.

The influence of Luther's work, however, was not confined to the Church; it extended over the whole domain of the State as well. Not only religious, but civil liberty also, resulted from that wonder-working man's activity. And yet he was not a rebel or a revolutionist by any means. He was loyal to the powers that be; for he believed that the powers that be are ordained of God. He respected and obeyed the

authority of the Emperor, although to obey was to endanger his life. When summoned to Worms he went, because he recognized in the voice of Charles the V. the voice of God; and when his friends warned him of the danger he would incur in obeying the summons to appear before the imperial diet, his reply was that he would go to the diet, even if his enemies would build a fire extending from Wittenberg to Worms and reaching into the very heavens, and even if there were as many devils at Worms as tiles on the house-tops, so greatly did he respect the Emperor's authority. When the peasant war broke out, he severely censured the revolting peasants for rising up in arms against the government. The fact is, however, that he never spared sin anywhere; and we therefore find him rebuking kings and princes as well as peasants whenever they engaged in wrong-doing.

In emancipating the Church Luther also emancipated the State from the tyranny of the Romish hierarchy. Before the Reformation the rulers of western Europe trembled at the power of the Pope; as when Henry the IV. of Germany had to wait four days at Canossa, in mid-winter, with his Empress and son and in his bare feet, before the Pope would even consent to give him a hearing, and, when a hearing was granted, received absolution only on most humiliating conditions; as when King John of England had to surrender his crown to Cardinal Pandolf, in recognition of the Pope's power and authority; as when Frederick, Emperor of Germany, had to submit to be trodden under the feet of Pope Alexander; not to mention other numerous instances in which the Pope lorded it over the civil authorities with shameless cruelty and barbarity. Through the influence of Luther's work the yoke of ecclesiastical tyranny was, to a great extent, when not wholly, removed from the necks of Europe's rulers; and it is doubtful whether Bismarck would have been able tauntingly to say to the Pope, as he did several years ago, "We are not going to Canossa," had Luther been unsuccessful in his great trials, conflicts and labors. Nor is it extravagant to say that we owe the freedom we enjoy here in America to the beneficent influence of the Reformation of the sixteenth century.

Another sphere in which Luther's influence was epoch-

making was his relation to the German language. The language of Goethe and Schiller, of Klopstock and Herder, and of all the great German scholars since the Reformation, dates its beginning, in its present form, beauty and force, to Luther's translation of the Bible. Indeed, he new-created the language of Germany; and as a nation's character is largely shaped by its language, it is very easy to see that Luther's influence in this respect must have been incalculably great. Little wonder that Dr. Doellinger, the acknowledged leader of the so-called Old Catholics, was constrained, alike by his studies and his observations, to say that Germany *must* speak Luther's language and *must* think Luther's thoughts. If this is the case now—and who shall say that it is not?—how much more must it have been the case in Luther's own age when his influence was in the zenith of its power!

In conclusion, permit me to say that while we greatly honor the hero of the Reformation, we do not worship him. We worship the Lord our God and Him only do we serve; and even in venerating Luther's memory, as we do especially in this year of Jubilee, in the family, the Church and the school, we do it only for the purpose of expressing our gratitude to the Giver of every good and every perfect gift for the untold blessings which he bestowed upon the whole human race through the instrumentality of His illustrious servant whose name we bear. I shall close with the following beautiful words of the lamented Dr. Krauth:

“The world knows Luther's faults. He could not hide what he was. His transparent candor gave his enemies the material for their misrepresentation; but they cannot blame his infirmities without bearing witness to the nobleness which made him careless of appearances in a world of defamers. For himself, he had as little of the virtue of caution as he had, toward others, of the vice of dissimulation. Living under thousands of jealous and hating eyes, in the broadest light of day, the testimony of enemies but fixes the result: that his faults were those of a nature of the most consummate grandeur and fulness, faults more precious than the virtues of the common great. Four potentates ruled the mind of Europe in the Reformation, the Emperor, Erasmus, the Pope and Luther. The Pope wanes, Erasmus is little, the Emperor

is nothing, but Luther abides as a power for all time. His image casts itself upon the current of ages, as the mountain mirrors itself in the river that winds at its foot—the mighty fixing itself immortally upon the changing.”

MISSOURI'S INFATUATION.

BY REV. P. EIRICH, HOBOKEN, N. J.

THIRD AND LAST ARTICLE.

The Missourians in bringing forth and treating the doctrine of predestination in their periodicals and before Synods took an eventful and fatal step. Not that this doctrine was not deserving of consideration and discussion. It is contained and taught in many places in the Bible and it cannot, therefore, be wrong to teach and discuss it now. The fatal step consisted in giving it undue prominence—a prominence which it does not occupy in the Christian system. Every man was pitied, especially “if he was yet young in years,” if he was not certain of his election. It was declared to “*be as it were the foundation of our salvation,*” and that by rejecting the Missouri doctrine of election men “*rejected the ONLY comfort in life and death,*” L. u. W., 1881, p. 435. The Missouri doctrine of election the *only* comfort in life and death! This was Missouri’s *extra ecclesia nulla salus est*. Only Missourians who hold this doctrine can go to heaven!! It was taught, “*that which the apostle affirms of himself, of his own person: I am persuaded (Rom. 8, 38) is identical with what he affirms, v. 31 to 37 of us, of ALL the children of God. . . . This is a certainty (of election) which ALL THE CHILDREN OF GOD POSSESS. . . . This is the manner of speaking and conviction of the true children of God: We are entirely certain that we have been elected unto salvation,*” L. u. W., 1880, p. 305. Thus the conscious certainty of election was predicated of all true believers, of *all* the children of God, and this necessarily implied that those who are wanting in this certainty are not God’s children, are not in a state of grace. Outside of Missouri’s certainty of election there is no salvation!! Whoever questions the Missouri elec-

tion doctrine cannot be saved! This doctrine in itself is bad enough, but the place which it is thus made to occupy made it still worse.

How different the Lutheran Church! Luther in his Catechism, our Confessions up to the last, the Formula of Concord, never touch upon this doctrine at all, showing conclusively, what a subordinate part it was conceived to play in the way of salvation, notwithstanding that Luther in his controversy with Erasmus, and before the Augustana was drawn up, had somewhat ventilated it. And he in all his writings never treats of it *ex professo*, but always only casually and in connection with other matters. Even his book *de servo arbitrio* is no exception. What he there says of predestination he says only by way of speculation and as relating to *God unrevealed and unknown*, for which he does not even claim any Bible warrant. And even afterwards, how cautiously does he touch upon it! He warns against disputing about it at all. He remarks, "what is above us, is not for us, concerning which there is no knowledge and no faith." He preaches the Word as though there were no predestination, and always implies that conversion and salvation are actually and truly possible to all. The Missouri idea that when men are brought under the influence of the Gospel some cannot otherwise than wilfully and persistently resist and thus prevent their conversion is as foreign to him in all his preaching, as hell is to heaven. He writes: "It is like an unquenchable fire, dear sirs, whenever we begin to argue about predestination. For the more one argues it, the more does he sink, till he is driven to despair. Our God is so great an enemy to all such disputations that He has set over against it the ordinance of Baptism, His Word and the Sacrament of the natural true body and blood of His dear Son, as certain signs and pledges. Upon these we are to stand immovably, on these we are to rely, and of these we are to boast and say: I am baptized, I believe in Jesus Christ, I have partaken of the Lord's Supper, *what do I care, whether I am elected or not?*" Erl. Ed. 59, 154.

"We should with all diligence guard against arguing predestination; for this, through Satan's influence, leads men to pay no regard to God and the sacraments, and to

look upon Christ rather as a cruel tyrant and hangman, than a Savior."

"By no means dispute about predestination. Dr. Staupitz advised me and said: If you would argue about predestination, begin at the wounds of Christ and all disputation about predestination *will cease at once*. For if we give way to it, and argue about it much, Christ, His Word and Sacrament, must give way: I will forget Christ and God. By indulging in these thoughts I will regard God as wicked and cruel. . . . In predestination we will forget God—the *cantate* will cease and the *blasphemat* begin." 59, 160. 161.

The same may be said of Chemnitz. In all his writings he does not treat of predestination in any exhaustive manner, and when some hotspurs endeavored to force a discussion and provoke controversy, he advised and loudly warned against it. He clearly perceived its difficulties and abstruse nature, which, when pressed to extreme and forbidden limits, could only bewilder, cause offence, and give rise to endless and fruitless disputations. Hence, when his opinion was asked with regard to Spangenberg's book on the subject, he wrote: "I have read Spangenberg's little book on predestination. I would have wished that this controversy had not been raised, especially not in this troubled age, which is already burdened more than enough with contentions. *For I see what a long train of insoluble and dangerous questions will result from its discussion*. For some things are not sufficiently explained in Spangenberg's little book, which may give occasion for disputes which had better not been mooted." Quoted L. u. W., 1881, p. 245.

But it was different with Missouri. Missouri knew better. They felt themselves able finally to settle everything in an age that was certainly more rent with controversies than even that of Chemnitz. Having once got into their heads, that they were raised up in this 19th century to play the role of reformers in the Lutheran Church, they set themselves about putting matters to rights in regard to the doctrine of election with a will and vim that boded only evil.

Indeed, this is a conceit—if the reader will allow this digression—under which Dr. Walther and his enthusiastic admirers have always labored. Walther himself and single-

handed had slain the hydra-headed monster of heresy in our great dogmaticians and "*had obtained general acknowledgment for the true doctrines of political authority in matters of religion and of the Lord's day.*" He had done this. No one had ever dreamed of these true principles since the days of our dogmaticians, till the St. Louis Dr. unearthed them and "*erhob sie zur allgemeinen Anerkennung.*" He in his publications over and over again claimed all the glory for the revival of orthodox Lutheranism in America, the return of the Lutheran Church to its original Confessional moorings and anchorage. And yet of all the prominent conversions of this kind, of which we have ever heard—the late lamented and learned Dr. Krauth among the number—we have never heard of a single instance, where this change of conviction had taken place by the reading of the Dr.'s productions, but in nearly every case, by the study of our Symbolical books and our old master theologians. And the true doctrines of the rights of civil government in matters of religion were known and believed by many, who believe it now, before the Dr. ever said a word about it. Or does this "*allgemeine Anerkennung*" mean only the Missouri Synod? This conceit of figuring in the Church as beacon lights, as first or second class reformers, has transferred itself from Dr. Walther upon his subordinates—almost upon every village pedagogue and country parson in that body. They all shared in the glory of their synod, they all supposed themselves to march in the forefront of this phalanx. They all seemed to think, their office was only to teach, but never to learn of any one else. Especially Walther's good man Friday, in New York City, the unctuous Pastor Sieker, whose conversion to out and out Missouriism is only of a later date, with the ardor of a new convert, and with Gettysburg theological training, enrolled himself on the list of reformers, looked with a pitying eye upon the prevailing want of knowledge among the Ohioans, and stepped boldly forward to take charge of the practical sphere. He placed himself in the high office of a moral censor of the foreign department and with great gusto and flourish of trumpets held up every foible in the walk and conversation of ministers of other Synods, as a cause of severing church-fellowship, inducing his own congregation to withdraw from

the New York Ministerium, because he had smelled a mare's nest of immoralities there, which would inevitably contaminate the whole atmosphere far and wide. With Gettysburg theological lore he showed from the rapid growth of Missouri, from the eagle-like spread of its wings from the coast of the Pacific to the very heart of the old Fatherland and from the ice-bound plains of Canada to the antipodes of Australia, the purity of Missouri doctrines and the justice of its claim to the only "*treu lutherisch*" Lutheranism. And the moral simoon of all other only so-called Lutheranism, he found had withered and singed everything besides. It never occurs to him and other zealous reformers of his ilk, that some one might some day take it into his head to turn his spy glass to their own regions and to find all the abuses there, which they always only denounce publicly in other folds—secret society men, church fairs, dancing at church picnics, disagreement in doctrine, etc. And these and similar things he might find in some of their oldest congregations. Are Missouri reformers only to labor among outsiders for the purpose of showing the contrast between them and themselves, whilst at home these things remain unchallenged and unrebuked publicly, and the impression is made, as though they did not exist there? What a different reformer was Luther also in this respect! What complaints about his Wittenbergers! He declares over and over again, that he cannot stand it any longer among them—is ready to leave, never to return, so that even the persuasive power of the Elector was needed to induce him to stay. Our modern reformers find only paradisaical conditions among themselves and Sodom and Gomorrah outside, if their publications are to be credited.

But the Gettysburg argument of rapid growth! When this is found, there must be purity of doctrine and *treu lutherisch Wesen*. 1.) However, if rapid growth of a religious organization—to which all missionaries love to appeal—proves the scriptural character of its doctrines, where would Missouri stand in comparison with German Methodism and even Unionism? Methodism in a certain way flourishes in Germany, whilst Missouri can make no headway, and has only been able to maintain itself there at all, by the free use of American means and pecuniary aid. And has not its location

in the West in our own country, whither all foreign immigration is wending its way, had much to do with its expression? What secret has Missouri shown in the East, in New York City, Philadelphia, Washington, Baltimore, etc., where they were placed side by side with their opponents, whom they are always trying to belittle in gathering new churches and increasing the membership of those already existing? Their gains have been only in entering in to reap, where others had sown, or in capturing churches of other bodies. These large cities, where there are hundreds of thousands of nominal Lutherans, would be the place to show their power of effecting growth and expansion with a secret which others do not possess. What new churches have they gathered since thirty years in New York City, Philadelphia and Washington, where they have had a foothold for so long a time? Where is the rapid growth, where they have labored side by side with others? And even the great "*Treu Lutheraner*," Pastor S. in New York City, although already on the ground for more than ten long years, has nothing to show by way of rapid growth and expansion into new congregations. If rapid growth is a mark of Lutheran orthodoxy, Missouri has nothing more to show for it here in the East, than any other Lutheran or so-called Lutheran body.

And what loud boasting have the Missourians indulged in as regards their good works, their Christian liberality in giving, as fruits of pure doctrine! Have they never considered that this matter might some day be investigated, and that much which is claimed as Christian giving, and by which their mightiest works are done, might be shown as merely a gigantic book trade—a trade at high prices and with enormous profits? How many of the sects, and also of Lutheran bodies, can show an equally good exhibit proportionately with Missouri, if *all* their givings are summarized! Even the General Synod need fear nothing in this race.

And in this general conceit and boastful spirit the treatment of the doctrine of predestination was approached. That from which such men as Chemnitz shrank, and of which he feared that it would give rise to endless controversies and dissensions, and which Luther had dropped, had no difficulties for Dr. Walther and his admirers. It needed only to be

touched with his theological wand to at once spring into the open blaze of mid-day clearness and to make every part fall in its right place. Nothing was thought to be impossible for his genius. He himself pointed with pride and self-complacency to his past achievements, that he had found all our great dogmaticians at fault in other matters, and had "*raised the true doctrines to general acknowledgment.*" That which Luther, after his first wrestling with it, had laid aside, preaching and teaching as though there were no predestination, and warning against all disputation about it, Walther and the Missourians at once pushed into the foreground, made it "as it were the very foundation of our salvation," and the rejection of it as "*the rejection of the only comfort in life and death.*"

It may be doubted whether, if Missouri had merely presented its doctrine of predestination by way of speculation, as Luther had done in his *de servo arbitrio*, there would have been any serious challenge of its speculation and any decided opposition. But when this doctrine was pushed into the very centre of Christian knowledge, was made the *conditio sine qua non* of salvation, it could not otherwise than provoke enquiry, discussion and opposition. For this feature alone stamps it as Calvinism in its essence, however much it may differ with it in some of its subordinate points.

It is well known, that historical Calvinism is also not identical in all the minutiae and in every detail, although it does agree in pushing the doctrine of election into the centre of human salvation and making all dependent upon it. It holds that God makes the difference, predestinating some unto eternal life and passing by all the rest, or predestinating them unto damnation on account of their sins. On this latter point Calvinists are not all agreed. Indeed the seed of error which Calvin sowed, sprung up in a various harvest. The Upas tree put forth different shoots, but these shoots are all from the same roots. And these shoots are particularly of two well marked classes, one class constituting the Supralapsarian, the other the Infralapsarian theories. The latter was the form which in different modifications confronted our Fathers in Cryptocalvinism and was advocated in France by the Amyraldists. Against this Cryptocalvinism, whether in Germany or in France, whose doctrine is almost word for word that of Mis-

souri, as only Infatuation can deny, our confessors specifically directed the fourth article of *The Articles of Visitation*, which shows clear as mid-day what they regarded as the true doctrine of predestination, and what they conceived the false doctrine of Cryptocalvinism to be. We will quote the whole article as, strange to say, it has not been made use of in the present controversy, although it shows beyond a doubt, *in what sense* our Confessions speak of predestination, what *their conception* of predestination is. The article is this :

OF ELECTION AND THE ETERNAL PROVIDENCE OF GOD.

“*The pure and true doctrine of our Church concerning this article.*”

1. That Christ died for all men and as the Lamb of God took away the sins of the whole earth.

2. That God created no man unto damnation, but would have all men to be saved and to come unto a knowledge of the truth. He commands all men to hear His Son in the Gospel, and promises through it the power and influence of the Holy Ghost unto conversion and salvation.

3. That many are lost through their own fault, either by refusing to hear the Gospel of Christ or by falling from grace through fundamental error or sin against conscience.

4. That all sinners who repent are graciously received, and no one is excluded, even if his sins were as scarlet. For the divine compassion is greater than the sins of the whole world and God hath mercy upon all His works.”

The second and third antitheses against Calvinists reads thus:

“3. That the ELECT and regenerated cannot lose faith and the Holy Ghost and *be lost* (verdammt werden), even if they should commit all manner of sins and crimes.

4. That those who are not elected must be damned and cannot obtain salvation, even if they were baptized a thousand times, would commune daily and would, as much as possible, live holy and unblamable lives.”

Now let it be carefully noted that the article terms this *the true and pure doctrine of ELECTION*, and yet not a single word is said about the *discretio personarum*, the singling out of per-

sons which, Missouri holds, is the *only* election there is. If Missouri is right, our Confessors supposed themselves to be treating of election and to present this doctrine, when yet in their ignorance they never touched upon it! Missouri says, this all is not election at all, but only and alone the way of salvation. But this conception which our Confessors had of election shows also, how they would say that election is the cause of our salvation and of every thing pertaining to it. For election *with them*, as the above article shows beyond any possibility of misunderstanding, included the whole scheme of salvation.

It is furthermore worthy of particular note, that it is expressly denounced as an error of Calvinism to hold "that the *elect* cannot lose faith and the Holy Spirit and be *damned*;" and that "*the non-elect cannot be saved*." Over against this declaration, can it be anything but infatuation, if Missouri doggedly sticks to *its* conception of predestination and then construes our Confession in accordance with it, and still claims to hold to the doctrine of our Symbols.

Furthermore—and this is the point which we have more particularly in view here—it is declared a Calvinistic error to teach, that it is God who makes the difference of salvation and damnation with men, or that the whole scheme of salvation, which here is called predestination, is so arranged of God, so constituted, *that some must be saved and cannot fall away and be damned, whilst others cannot be saved even if they were baptized, communed daily and to the best of their ability led holy lives.* But, we ask, is not this the Missouri idea and theory? Some men must be saved as certainly "as God is God," and others cannot be saved because they were not elected. Men's election or non-election decides their eternal lot. Now if Dr. Walther, instead of quoting Osiander to defend himself against the charge of Calvinism, can prove that he does not hold the doctrine which is here denounced as a part of Calvinism, he will have served his cause much better than he did in the October number of L. u. W. In the time of Osiander, Calvinism had not yet put forth all its shoots, had not yet developed into all its forms, and it was enough then to prove the differences which Osiander does prove. But since that time the Calvinistic tree has put forth new shoots,

and upon some of these the bitter apple of Missouriism has grown. Its consanguinity with Cryptocalvinism in Germany has been repeatedly shown. Hence we will confine ourselves here to the adducing of the evidence, that the Missouri doctrine is that of Amyraldism, that they both have a common parentage, that they are twin sisters, and that Calvin is their progenitor. There were men, indeed, who supposed that Amyraldism was not Calvinism and they brought charges against Amyrald for having departed from genuine Calvinism. But two of the highest tribunals of that church, those of Loudoun and Alencon, decided against them and pronounced Amyrald's theory of election as sound to the core, as genuine Calvinism, and no departure from its old landmarks.

And what was Amyrald's theory? It passes in history by the name of *universalismus hypotheticus*. And this term hits the nail on the head. But this is exactly what Missouri holds. All men would and could be saved, according to its theory, if they could believe; but as their condition is such that they cannot believe, and God does not give them faith for some unknown reason, this *universalismus* becomes a *particularismus*. Amyrald observes: "If we consider God's anxiety to procure salvation for the human race by the sending of His Son into the world, and the things which He did and suffered, grace is universal and present for all men. But if we regard the condition attached as necessary, namely, to believe in His Son, we will also find that this anxiety to give man a Redeemer proceeds from a wonderful love to the human race. *Nevertheless this love goes no further than to save men, provided they do not reject it.* If they reject it, their hope perishes and they, by their unbelief, increase their damnation." *Traite de la pridest.* p. 89.

He also taught: "There is a will in God, that all men should be saved under the condition of faith, a condition which in itself they could comply with, but which by their actual depravity they inevitably reject, so that this general gracious will in reality saves no one. Aside from this there is a particular will of God, by which He determined eternally to save a definite number definitely, but with *this grace* to pass all others by. The elect will all be just as certainly saved, as all the non-elect will certainly be damned." *Real Enc.* vol.

1, p. 294. The author adds: "This synthesis of the real particularism and of the merely ideal universalism *which actually saves no one*, h. e. the combination of a mere ideal universalism with the orthodox Calvinistic doctrinal system of Dort, is the peculiarity of Amyrald. We can well understand why this system was designated by a term that expressed its peculiarity. The misunderstanding lies near, as though this hypothetical universalism was incompatible with the orthodox reformed particularism, whilst Amyrald has given assurance *and proved, that it is in full accord with the Calvinistic doctrine of Dort.*"

Anigrald had no hesitation in speaking of a *vocatio* and *redemptio universalis*, just as Missouri does. But Missouri's universal redemption amounts to nothing, as they deny that Christ procured the *grace of election*, which alone can save, for all men, and so it was with Amyrald. Both parties teach in harmony, that the general will of God to save all men is no predestinating will, but only a will of command, meaning: Believe and you will all be saved, which faith, however, God for some mysterious reason does not work in them.

We see, these men may say, God created some men and predestinated them unto damnation, or deny it; they may say that He wills the salvation of all men, or deny it—that He has loved all men, or deny it—that He has sent His Son to be the Redeemer of all men, or deny it—that the promises of the Gospel pertain to all men, or deny it—that it is God's will that all should believe the Gospel, or deny it; i. e. they can affirm all this or deny it, and still be good Calvinists. But there is one thing in which they must agree, and which they must all hold with one accord to entitle them to the name of Calvinism, and that is, they must distinguish between *God's predestinating will* and *His general gracious will of salvation*, and must hold *that the former alone is effective unto salvation, is the primary cause of faith and perseverance*, whilst the latter *in no case effects*, and, taking the condition of men into consideration, in nowise *can effect salvation*. Where this is held, so that God antecedently makes the difference between men, saving some by an eternal decree, and leaving the rest out in the cold, either by simply not electing them, or by actually predestinating them unto damnation, we have Calvin-

ism, genuine Calvinism, no matter what other doctrines are held in connection with it. Every other tenet sinks into insignificance before this *decretum horribile*, as nearly all Calvinists have always been latitudinarians concerning other points, allowing the widest scope of opinion, and have been church unionists on the broadest platforms. Surely it is a very weak and not even plausible argument, by which Dr. Walther in the October number of L. u. W. seeks to clear himself of the stigma of Calvinism. He proves that on some points he differs with one class of Calvinists, and from this he jumps to the conclusion that he also differs from the other. But this is a *non sequitur*. If all Calvinists agreed in all things, he would be right, but as they do not, his argument goes for nothing. It is like arguing, as men have actually done again and again, that because Calvin's doctrine on the Lord's Supper in some points varies from that of Zwingli, it is not essentially Zwinglian. But they are yet of one cloth and pudding. So in the case of election. Just as little as the Ethiopian can change his skin, or the leopard cleanse his spots, is the Dr. able to wash out the ugly stigma of Calvinism from his system. The mark of Cain is on it, and it will pursue him wherever he goes till he honestly retracts.

And what will be the result, the final outcome? "The only aim of the opponents—as Walther predicts—to dis sever our Synod and our churches and once to get on top, they will not attain, God willing, and their common sense theology in all its variations will soon only be a matter of history." L. u. W., 1883, p. 344. Here we have it—Walther among the prophets! We suppose the opponents have never dreamed of being able to accomplish anything with regard to his subordinates. During his lifetime he will keep them in the traces. And whether the opponents' "common sense theology" will follow his works on usury to the grave, we may be permitted to doubt. But we have it to do here with what will be the probable outcome of the novel sight of thorough-going Calvinism in the Lutheran Church, as far as history gives us any light with regard to the future. Two cases are possible. The one, which we greatly fear, is, that Missouri will strengthen and fortify itself in its present Calvinism, which would be disastrous in the extreme. In this case we would ere long see

a harvest spring up, and ripen, as it was in days gone by. We would see men filled with pharisaical pride, and boasting that they were God's elect. For this doctrine, instead of casting men down, and producing humility, puffs them up, and fills them with vain conceit, as all history goes to show, where it was made earnest account of. If we do not find it so in our day in the Calvinistic churches, it is simply because the doctrine is not preached and is not brought into requisition with any energy, because it lies dormant in these denominations. But whenever this principle was alive and active what bitter, disgusting fruits did it bring forth—for instance in the days of Cromwell in England, and at the close of the 16th and beginning of the 17th century in the Netherlands and among the Puritans of our own country. It puffed men up with the vanity and conceit of being "chosen soldiers of Christ," the only chosen interpreters of God's Word, who would listen to no biblical argument, if it was not of their own advancement, who regarded themselves as God's chosen instruments to fight even the battles of this world and who chided the Almighty in reverses, telling Him "*that to Him it was a great loss to suffer His elect to be destroyed.*" (Hume, Vol. V., p. 413.) And the same principle of predestination, which begat and fostered persecution, again in turn became unionistic, when the fashion of this world had changed.

Who could deny, or be so blind as not to see this principle already working with the advocates of the Missouri doctrine of predestination! Even some of their outside friends are often shocked by their intolerable conceit and boasting. We have referred to it already, and the sermon noticed above is a striking example in hand. It is certainly a different spirit from that which everywhere meets us in Luther's writings.

And with all this rigorism and exclusiveness against those without, there is the spirit of false unionism within their own bounds and limits. Dr. Walther, whilst he was thundering at the gates for years of all Lutheran bodies without the pale of his Synod, lived on the most fraternal terms and in pulpit and altar fellowship with men who differed with him *toto celo* on the fundamental doctrine of predestination, within the bounds of his own Synod. At the last meeting of the Synodical Conference Missouri sat with decided

opponents of its doctrine and refused even to discuss the matter, so as to bring about unity of the faith. And the same unionistic course is pursued in its churches, its ministers administering communion to many who openly reject their doctrine on predestination and usury. Thus unionism flourishes within the bounds of the Missouri Synod whilst they denounce it in all outside! They have different scales and different measures for different parties. However, we still have hope for the opposite case, namely, that this predestination rage will ere long subside and give way to better principles and better counsels. One of the most noisy and expert advocates of their doctrine evidently writes with a heartlessness and indifference in the matter, that it all makes the impression that he could refute,

“Change hands
And still refute.”

Of course there would be nothing gained by the opposition by any such acquisition. But it shows what might happen, if the pressure from above was removed and circumstances would change. And hence we cherish the hope, that this new doctrine will follow the usury doctrine to the tomb of the Capulets and *quiescat in pace*. In most places they cannot and dare not preach it now, so that people understand it. They can allude to it, as Past. Sieker does in the sermon referred to they can declaim against Synergists, and preach salvation by grace alone, which their opponents hold with them; but they cannot present their Calvinism plainly and fully without destroying their congregations. It is a doctrine which they must keep as a secret in their hearts. For if they would tell their people unmistakably, that their non-conversion was, indeed, their own fault, but a fault which they can not help, or avoid, and which the Word of God does not remove, that, as far as they themselves were concerned, it was inevitable, they would soon hear that their services were useless and, therefore, no longer wanted. And if they were to tell them, that whether they were lost or saved was a thing with which they had nothing to do, that a divine decree settled their salvation and the want of it their damnation, these hearers would soon see that all preaching and all churches are useless, that all contention for pure doctrine is a war with

windmills, a fruitless logomachy which has no effect whatever upon men's salvation or damnation, and that, as far as these are concerned, one doctrine and one religion is just as good as another. Then we could have church union all around without any serious consequences or imperiling the salvation of a single soul. What is to be, would be, any way. And although error and immoral practices might show men, as Walther teaches, that they are not of the elect, it could, in no way, change results. Missourians may tell the wicked and ungodly that their ungodliness is evidence of their non-election, but such information is useless and fruitless, as the acknowledgment of that fact must make men entirely indifferent with regard to God's Word and the means of grace, as they cannot alter God's decrees. Missouriism, like Universalism, needs only to be preached and understood to make itself superfluous and not wanted; for if it is not the preaching of the pure Word, but an eternal decree, upon which human salvation ultimately depends, all preaching *unto salvation* can be easily dispensed with, as only show and ceremony. If divine decrees determine all things, either directly or by not preventing evil, why should Missourians blame so-called Lutherans for their lethargy as regards purity of doctrine? How are they to avoid it? And if predestinated, predestination will in the end take care of everything.

Hence, we still have hope. Any theory which is constantly contradicting itself, which in every sermon on repentance to unbelievers, making them responsible for their non-conversion, is a testimony against itself—which in every argument against indifference concerning purity of doctrine and holiness of life, cuts its own throat—cannot live. This Calvinistic spawn will be smothered or allowed to die on its dreary sand. Dreamy speculative philosophers may argue and hold it in their studies, but in practical religious and church life it will be, as Luther, Bugenhagen and Melancthon said in a *Gutachten*: "We are not commanded primarily to inquire *whether we have been elected*, but it is enough to know that he who continues in repentance and faith unto the end, is surely elected and will be saved, as Christ declares: He that continueth unto the end, shall be saved;" or as Luther says, at another place: "*I am baptized, I believe in Jesus Christ, I have*

partaken of the Lord's Supper, what do I care, whether I am elected or not." May the time soon come when we shall all be able again to bid Missouri God speed, as we did of old! Amen.

It seems that a new sect has lately sprung up in our country whose members call themselves the "Treulutheraner," and who have a brother in New York City who is *primus inter pares*. They are evidently of predestinarian proclivities and hold that *Lutheranismus fidelis* is of modern date. One of their most prominent men, Pastor Sieker, has lately published a sermon in the interest of this new denomination. According to his showing, they took their start *ab ovo* about thirty-five years ago, when a "little band of Lutheran Christians" came to America under the leadership of the notorious Stephan. Although they with their leader held papistical doctrine concerning the nature of the church and the office of the ministry, they were yet a "band of Lutheran Christians." "As God had chosen them for great things he led them the way of deep humiliation," which consisted in leading them to the adoption of papistical errors, through which their exposure came. This the author evidently regarded as predestinated. God is said to have led them this way of humiliation.

This little band, then, to whom a few others were joined, were the beginning of the "treulutherische Church of America." Whole Synods connected themselves with them, (but they did not connect themselves with these Synods,) till they became the large army of the Synodical Conference, which, however, has since disrupted, about one-third of its members having left the Calvinizing craft.

"The writings" of this new denomination "are so thorough (of which our author's sermon is a part) that they stand alone in their kind (dass sie einzig in ihrer Art da stehen) and are acknowledged by all lovers of the truth, as a mine of clear knowledge, as well as regards scriptural doctrine as the right church and Christian practice." These productions, then, are *sui generis* as regards thoroughness. They have never been matched. Luther's and Chemnitz's writings and the productions of the former worthies of our church are nowhere beside these, and cannot at all be compared with them. "Never

before, either here or in the mother country of our church, was the knowledge of all the doctrines of our beloved church so generally spread and so clearly proven, as now" (p. 7). "Her most bitter enemies must acknowledge, that it (this new denomination) has produced a knowledge of scriptural truth in our day as it has never existed before, that in her circle God has been magnified and hence all the gifts of God: the Word, the sacrament and the office of preaching (these in the new creed are all the gifts of God) are esteemed higher and more diligently used *than anywhere else.*" Our author must have been everywhere, as he speaks so positively. This denomination then holds that neither in the times of the apostles nor of the Reformation was there such knowledge of scriptural truth, neither were the doctrines of the Lutheran Church so clearly proven as is now done by themselves.

And its works are greater still. They have 1,200 preachers, 1,900 churches, 300,000 communicants, 900 parochial school-teachers, and ever so many colleges and seminaries, and we will add, to make the proof still stronger, that they have the largest and most lucrative book trade and have largely from these proceeds erected—well, say the largest and most costly seminary in the world. And hospitals, orphan asylums, academies, &c., &c., &c, they have literally without number, as the reader will see, if he will consult the author's sermon on page 8. And besides, he himself has in six years doubled the number of his hearers, if he counts those who attend in the evening, and has increased the number of his communicants from 1,600 to 2,800! The like of this has certainly never happened before! We also take it for granted that the other churches of this denomination in New York City, Brooklyn, Philadelphia, Washington City, and at other places have effected a like growth every six years, as rapid growth is a characteristic of this denomination. Each of these churches must now count its members by hundreds of thousands, as they have existed for over 35 years.

This denomination has another mark by which its members are known—"they would certainly have more reason than their intolerable opponents to boast, as regards erudition, diligence, labor, sacrifices and sufferings." (P. 15.) In all these things, then, in learning, labor, &c., the "Treulutheraner" are ahead, ahead of their opponents and consequently in the forefront of

all Christendom. These are some of the articles of the new Creed as we have transcribed them literally from the sermon in question. We could quote much more of a similar character, but this may suffice to give the reader some idea of the real status of this new Jerusalem Church. The Creed seems to be of the highfalutin style. But why not have Creeds also of this kind? We want creeds of every description to suit all around. This Creed, however, we think, will find many admirers, as it is based upon "pre-eminence in learning," "the most thorough productions in theology," "the greatest diffusion of Bible knowledge and its most evident proof," "rapid growth, many colleges, large seminaries, and increase of membership in the church of our author." But seriously, with this abominable stuff of self-laudation our author desecrated the sanctuary and defiled the pulpit. If he would only read what Luther says of his Wittenbergers, whom he had served so faithfully and so long, he would perhaps be stained with a blush, if he is yet susceptible of it, and would desist from the spread-eagle style of preaching, with which American pulpits are so often disgraced. But we have never met with anything that is a match to this hash and trash which we have quoted. Is it a marvel if such vanity and boasting ends by leaping into fundamental error, as God resisteth the proud, but giveth grace to the humble!

If Missouri persists in this style of vain boasting, of which Dr. Walther's address at the late dedication of the St. Louis seminary is also a disgusting specimen, it will need no prophetic gift to foretell the final of it. Even the Gentiles knew that the gods first make proud those whom they wish to destroy. And even the rejection of their doctrine by their brethren in the faith in Australia and the withdrawal of the Norwegian brethren from church fellowship with them, it seems, had and has no effect to humble them and to fill their hearts with sorrow and humiliation, rather than with conceit and vain boasting. It is a sight too sad to contemplate. They seem to have lost all sense of Christian propriety, humility and self-reproach. Their constant theme is of their achievements, their learning, their great numbers, their strength and power, their labors, sacrifices and charities. The world has never seen its equal! O shame, where is thy blush!

CONCERNING CHRIST'S STATE OF HUMILIATION.

Translated from Hollaz's *Examen Theol. Acroamatici*, Part III, Sec. I, Chap. III, by G. H. S.

Quest. 110. Did Christ always in the same manner make use of the majesty which had been communicated to human nature?

Christ did not always in the same manner make use of the divine majesty which had been communicated to His human nature, but from His conception to His death and burial withheld and prevented the full use of it; but having returned to life, having been raised from the dead, having ascended into heaven and been exalted to the right hand of God, He made full use of it. Whence arises the double state of Christ; namely, the state of humiliation and the state of exaltation.

Quest. Wherein does formally the humiliation of Christ consist?

The humiliation of Christ consists formally not *a*) In the assumption of the human nature; nor *b*) In the mere *κρύψις*, or concealing, of the divine majesty; nor *c*) In any abdication or evacuation of the divine majesty whatever; but *d*) In the abdication of the full and constant use of the divine majesty, in the assumption of the form of a servant, in the likeness with other men, and in the most humble obedience.

Proof for *a*). Although in the language of the Church and improperly the incarnation is sometimes called the humiliation, yet properly and according to the Scriptural usage this should not be done. For 1) The humiliation is called by St. Paul a *ξένωσις*, or evacuation. But to the incarnation the name evacuation is nowhere applied, nor can it rightly be called so. 2) Humiliation is predicated of the Son of God *ἐνσάρκως*, as being in the flesh, of Christ as the *θεανθρώπου* or God-man, but the incarnation of the Son of God *ἡσάρκως*, i. e. before He came into the flesh. 3) By humiliation we understand here a condition which was removed through the exaltation, but the state of incarnation is a permanent one. 4) That is called humiliation by the

apostle in Phil. 2, 5. which is set up for us as an example, but the incarnation cannot be imitated.

Proof for b). The humiliation of Christ is not a mere concealing of His divine majesty. For the humiliation 1) Is not found in the exalted Christ, in whom, however, there is a concealing of divine majesty. For we are waiting for the manifestation and the revelation of Jesus Christ, 1 Cor. 1, 7. 2) Because Christ was truly humiliated before God, the angels and mankind. But if Christ had only hidden the glories communicated to Him, then He would indeed have been obscured before men, but glorious before God. But He prays to be glorified with the Father, John 17, 5. 3) Concealing gifts is not a true humiliation, just as the hiding of the sun by the clouds is not a true darkening; although it is not denied that Christ did hide the possession of the communicated divine majesty and did not everywhere use it.

Proof for c). An evacuation, so to say an emptying of the divine majesty of any kind would not have been possible, 1) Without a dissolution of the personal union; which, however, since it is a perfect and internal union, cannot exist without a communication of natures and attributes; 2) While abiding in the state of humiliation, Christ sometimes exhibited shining examples of divine majesty dwelling in His flesh, although Christ made use of this majesty only rarely and, as it were, on extraordinary occasions.

Proof for d). Four requisites must be brought into connection in order fully to describe the humiliation of Christ: 1) The *ζένωσις* or evacuation of the full use of the communicated divine majesty, divine omnipotence, omniscience, omnipresence modified or operating and governing efficaciously, and adorableness; 2) The *λήψις μορφῆς θούλου*, or taking upon Himself the form of a servant; for Christ was treated, sold, and punished like a servant; 3) *Ἰσομιῶσις ἀνθρώπων*, the likeness of man, meek and ignoble, especially in His state as an Israelite, through His birth, circumcision, weaning, following a carpenter's trade, in conversation with men. 4) The *ταπεινώσις ὑποστατική*, or the most humble active and passive obedience.

All these points are embraced in that important passage

of Paul to the Philippians, chap. II, v. 5. 8: Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it no robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross.— Here is to be observed: a) That in this classical passage the submission of Christ is exhibited to us to be looked at as an example set up for us to imitate; b) That the submission of Christ is described *κατ' ἄρσιν* (i. e. negatively), namely that He did not consider it a robbery to be equal with God, i. e. did not judge that He should, as though it were a robbery, make public exhibition of the majesty of omnipotence and omnipresence, but kept it hidden to Himself, and then only, when it appeared good to Him, threw out some rays of His Divinity; c) That by *μορφῆν θεοῦ* is not be understood precisely and immediately the very essence of God, but Christ's state of glory. For, according to Chemnitz, de d. n., p. 352, the word *μορφῆ* is used when a certain nature or essence is considered as endowed with attributes, qualities or conditions, either human or divine, and as it were clothed and decked with these. The form of God consists thus in divine majesty, divine omnipresence, the greatest opulence, omniscience, worthiness of receiving prayers. The apostle says: *ἐν μορφῇ θεοῦ ὑπάρχων*, existing in the form of God, i. e. participating in glory, power, wisdom, or the possessor of these; d) That *εἶναι ἴσα θεῷ* is to deport oneself (*se gerere*) equal to God in glory and majesty; He was not an exhibitor of the glory due him, but humbly resigned it (*humilis abdicator*); e) That the apostle describes the submission *κατὰ θεῖον* (i. e. positively) in the words *ἀλλ' ἑαυτὸν ἐκένωσε* (but made Himself of no reputation), [literally made Himself empty, *ζένος*], not by pouring out the communicated divine majesty, but by withdrawing and preventing its full and universal use; f) That *μορφῆ δούλου* is not the human nature, which Christ as *θεάνθρωπος*, i. e. God-man, did not assume, but already possessed, which also He did not lay aside at His exaltation, but it is a servile state and low (*abjecta*) condition; g) That *μοιωνίμα ἀνθρώπων* is in conformity with other men in natural

and acquired actions, in the common way of living, in movement and conversation, except in sin alone; *h*) That *ἐταπεινώσεν ἑαυτὸν γενόμενος ὑπὸ πολλοῦ μέχρι θανάτου* means He humiliated Himself in great suffering, both externally in the body and internally within His soul, and by offering to God the Father the most humble, active and passive obedience.

Quest. 112. What is the humiliation of Christ?

The humiliation is that state of the God-man Christ in which He did not like robbery everywhere publicly show the divine majesty which had been communicated to His human nature, but its full and universal use having been abdicated and a servile condition having been assumed for a time, He was not only made similar to other men in the common way of living, but also suffered the most bitter passion and death through a most humble obedience, so that He might redeem from blame and punishment the human race, and restore to them the lost salvation.

Quest. 113. According to what nature was Christ humiliated?

Christ was humiliated *a*) according to His human nature, *b*) considered in the personal union.

Proof for *a*). 1) The subject (*subjectum quod*) of whom humiliation is predicated in Phil. 2, 5 is Jesus Christ, which names are those of the *σύνθετος* person, i. e. composed of both natures.

2) The subject of whom obedience is predicated is also the one that is humiliated. But, indeed, the subject of whom obedience is predicated is the divine human person, according to the words of the apostle: Christ Jesus existing in the form of God humiliated Himself and was made humble, obedient unto death, Phil. 2, 5. 7. 8.

Proof for *b*). The subject through which (*subjectum quo*) is the humanity alone, but considered in the union; for (1) The divinity, since it is immutable and perfect, can neither be exalted nor humiliated; *b*) The humiliation extends until the death on the cross, Phil. 2, 8. But the divinity did not die, nor was it crucified.

Objection 1. Christ was humiliated according to His divine nature by assuming mortal and suffering flesh. Answer: The assumption of corruptible flesh cannot be prop-

erly called humiliation. For humiliation properly means evacuation, but by the incarnation *ὁ λόγος* did not empty Himself of His majesty.

Objection 2. Christ humiliated Himself by laying aside His being like unto God, which belonged to Him by virtue of His divine nature. Answer: the *μορφή θεοῦ* belongs to the divine nature formally and in itself, but to the human nature by participation, and by virtue of the personal union. This "being like unto God" the divine nature of Christ did not lay aside, since this latter is immutable, but the human nature did so, since it is capable of humiliation.

Quest. 114. What use of His glory did Christ forego in His state of humiliation?

Speaking in general terms Christ in the state of humiliation abstained from the plenary, universal and unceasing use of His eternal glory, assumed and communicated to His human nature through the personal union *a*). In a special sense, He suspended and restrained the use of His omnipotence *b*), His omniscience *c*), His most abundant riches *d*), His omnipresence as Lord *e*), and His character as an object of religious worship *f*).

Observation. We must distinguish between the full, universal and unceasing use of the divine majesty on the one hand, and the partial (*aliqualem*), particular and ceasing use of this same majesty on the other. Christ in the state of humiliation did not suspend or cease every use of the divine majesty which had been communicated to His human nature, but only the full, universal and unceasing use. In certain particular and miraculous deeds Christ, in the midst of His humiliation, really made use of His divine majesty, and sent out some of its rays and sparks, e. g. when at the marriage feast at Cana He changed water into wine, He is said to have "manifested His glory." John 2, 11. But this particular use afterwards for a time ceased.

Proof for *a*). John 17, 5: And now, O Father, glorify Thou me with Thine ownself with the glory which I had with Thee before the world was. This glorification, of which Christ speaks here, does not signify 1) The granting of the possession of glory: for Christ as man already before this possessed infinite glory, John 1, 14; nor 2) That particular

use which He manifested in certain miracles, but 3) It denotes the enthronement and introduction of the man Christ into His kingdom in order to administer it with omnipotence, omnipresence, fullness of wisdom, totally and universally.

Proof for *b*). In the assumed servile form Christ restrained the full use of His omnipotence: for if He had exercised this, the suffering and satisfying death of Christ for our sins would have been prevented: for He would have cast aside all injuries and prostrated all His enemies.

Proof for *c*). Christ suspended the universal use of His omniscience; for, in truth, He was ignorant of the day of the last judgment, Matth. 24, 36, of the fruitlessness of the fig-tree, Matth. 21, 19, of the locality of Lazarus' grave, John 11, 34.

Proof for *d*). Christ abstained from the use of His richness, for He became poor for our sakes, 2 Cor. 8, 9; Matth. 8, 20.

Proof for *e*). He restrained the use of His omnipresence as Lord. Of this Martha, the sister of the deceased Lazarus, was not ignorant, when she said, John 11, 21: Lord, if Thou hadst been here, my brother had not died.

Proof for *f*). Christ did not always display the full light of His adorable majesty, if only made a little below the angels, Heb. 2, 7.

Quest. 115. How long did the state of humiliation endure?

The state of humiliation endured from the first moment of His conception to the last moment of His resting in the grave.

Proof. Phil. 2, 8: Christ humbled Himself and became obedient unto death, even the death of the cross. By the word *death* we understand here as well the act of separation between soul and body, as also the state of the dead man Christ, which also embraces His burial and three days of death.

Quest. 116. For what purpose did Christ humble Himself, and refrain from the full use of His divine majesty?

Christ humbled Himself not for His own sake, but for the sake of us sinners, *a*) that He might make satisfaction to

divine justice for the loss by our first parents of the divine image, b) and that He might redeem the whole human race from sins.

Proof for a). 2 Cor. 8, 9: Our Lord Jesus Christ, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. We by nature are the children of wrath, Eph. 2, 3, and are without riches, grace and righteousness, but for our sakes the most wealthy Christ became poor, and His poverty became our wealth.

Proof for b). Christ restored what He did not take away, Ps. 69, 4. Our first parents, at the suggestion of Satan, consented, against all law and right, to be robbed of their God-like character, but this most lamentable robbery Christ has expiated, not by a proud and ostentatious employment of the full use of His God-like character communicated to His human nature, but by modestly curbing it.

Proof for c). Christ redeemed us from the curse of the law, becoming a curse for us, Gal. 3, 13. Christ delivered us from the curse pronounced by the law, by suffering in our stead a most terrible death.

Quest. 117. What are the principle acts by which the humiliation of Christ was effected?

To the humiliation of Christ belong the following acts:

1) Conception, 2) Birth, 3) Circumcision, 4) Education, 5) Visible conversation among men, 6) Great suffering, 7) Death, 8) Burial.

Quest. 118. What is the conception of Christ?

The conception is the supernatural act by which the flesh of Christ, having been produced by the power of the Holy Spirit from the real body (*massa sanguinea*) of the Virgin Mary in her womb, received its first existence, of like substance with us.

Quest. 119. What is the birth of Christ?

The birth of Christ is the exit of the infant Christ out of the womb of His mother into the light of day.

Proof. We must include the birth of Christ in the state of humiliation, because Christ was born a) from a virgin mother indeed, but from a very poor one; b) not in a splendid city, but in a small village, Bethlehem; 3) not in a royal palace, but in a sordid stable; 4) in a time when the Jewish

power, if not entirely broken, was nevertheless very much shaken, Augustus being Emperor, the tyrant Herod holding his wicked sway, and Quirinius demanding a census.

Observation. By this most poverty-stricken birth Christ has sanctified our most sinful birth, Is. 9, 6 and has secured for us the spiritual sonship before God, Gal. 4, 4. 5.

Quest. 120. What is the circumcision of Christ?

The circumcision is the bloody cutting of the foreskin of the infant Christ made on the eighth day.

Proof. The circumcision is an act of the most humble obedience of Christ, in which Christ did not only lie in the deepest state of humiliation under the knife of the performer, but was also submissive to the divine law, although He was the Lord of the law, Matt. 12, 8; Mark 2, 28.

Observation 1. By this circumcision Christ bound Himself to fulfil the whole law, and by the first effusion of the drops of blood gave the pledge of the future redemption through His blood.

Observation 2. It is customary to assign other causes also why Christ consented to be circumcised. 1) That He might show Himself as a true man; 2) That He might be known as a Jew, born from the seed of Abraham; 3) That He might put an end to circumcision.

Quest. 121. What was the education of Christ?

The education of Christ was His accustoming Himself in his youthful days, both to a manner of living worthy of a Jew, and also to the trade of a carpenter.

Proof. The education of Christ is a step in His humiliation, in which Christ of His own free will submitted Himself to the commands and care of Joseph and His mother Mary.

Observation. By this obedience shown to His parents Christ produced for obedient children every kind of prosperity.

Quest. 122. What was the visible conversation of Christ on earth?

The conversation of Christ was His most holy association in the days of His flesh with different and even most lowly men, which was full of troubles, inconveniences and dangers.

Proof. Christ associated in a familiar manner with fishermen, publicans and sinners, Luke 15, 2. He was surrounded by a crowd of blind, deaf, lame, and those possessed of the devil, Matt. 11, 5. And what insults did He not everywhere endure? The Jews determined to destroy Christ by stoning Him, John 8, 69, or by slaying Him in another violent manner, Matt. 21, 46. And even those of Nazareth, the inhabitants of His own village, endeavor to hurl Him from the top of a mountain, Luke 4, 29. Besides this Christ endured hunger, thirst, and the inconveniences of travel. All of these things testify of the humiliation of Christ.

Observation. By this same familiar intercourse with the sinners and the sick He fulfilled as well the divine law concerning loving our neighbor, as performed His prophetic office.

Quest. 123. What was the great suffering of Christ?

The great suffering of Christ was the extreme passion which our Savior endured at the end of His life for two days before His death, by enduring, partly in His soul and partly in His body, the greatest and most bitter tortures. The extreme passion of Christ is thus on the one hand internal of the soul a), on the other hand external of the body b).

Observation. The passion of Christ is on the one hand a commenced and small passion, on the other an extreme and great passion. The former Christ endured as well in the whole course of His life, as especially in His prophetic office; the latter He attained at the end of His life for two days before His death.

Proof for a). How bitter the sufferings within the soul of Christ were, can be gathered 1) From the names with which its severity is expressed. For it is called *ἀγωνία*, Luke 22, 14; *λύπη*, Matt. 26, 37; *περιλοπία*, v. 38; *ἐκθάμβησις*, Mark 14, 33; *ἀδημονία*, Mark, 14, 33, Matt. 26, 37; 2) From the external signs, Matt. 27, 46, Mark 15, 34.

Observation. Christ must be regarded here not in Himself and through Himself (*in se ac per se*), but in His office as Mediator and Priest, in so far as in the divine judgment He represents the whole human race, and bears all the sins of all mankind, sorely complains that He is deserted by God; which desertion formally consists a) not in despair, for the words "My God, my God" breath filial confidence; nor b) in the dissolution of the personal union, for what Christ once assumed He never laid aside; but c) in the feeling (*sensu*) of divine wrath imputed to Him on account of the sins of men, and in the privation of all consolation which the divinity dwelling within Him was at other times accustomed to bestow.

Proof for b). Christ endured the great passion of the

body, so to say, in a threefold theatre, of earth, of stone and of wood. The earthen theatre was the Mount of Olives, where Christ, having suffered the internal passion, was betrayed by Judas, captured by the enemy and bound. The stone theatre are both the palace of Caiphas and the praetorium of Pilate. In both Christ's hand endured chains, His ears calumnies, His face blows, His eyes spittle, and, most horrible to say, in the praetorian theatre the whole body of Christ was beaten, His head surrounded with a crown of thorns. To this comes the tragic fall of Judas and Peter, the former ultimately despairing, the latter, however, awakened again to penitence. In the wooden theatre of the cross His hands and feet were transfixed with iron nails, and His side examined and opened with a lance. To this add all the disgrace brought upon the Savior from the ignominious society of the thieves, the insulting inscription, and the bitter remarks of those standing beneath or passing by.

Observation. In this great passion, both of the mind and of the body, Christ must be regarded as a mirror of wrath, grace and virtue. Christ felt the wrath of God transferred upon Himself on account of the alien sin of men; He conciliated for the sinners the grace of God by His satisfactory passion; He left to men an incomparable example of virtue, love, sweetness and patience.

Quest. 124. Did Christ suffer the torments of hell (*infernales dolores*)?

Christ endured the torments of hell as far as substance is concerned (*qua substantiam*), but not as far as accidents are concerned (*qua accidentia*). He endured most terrible torments equal to the eternal torments of the damned: He did not endure them in the place of the damned, but on the Mount of Olives, and on the cross.

Proof of the assertion. Whatever torments were so bitter and vehement that they afflicted the soul of Christ unto death, that they left Him without any help, called forth prayers for turning away the cup, forced out drops of blood from the body lying prostrate on the ground, these torments were those of hell. But the internal torments endured by Christ on the Mount of Olives and on the cross were of this character. Therefore, etc.

Quest. 125. What is the death of Christ?

The death of Christ is the privation of life because the natural link between the body and soul of Christ was dissolved.

Quest. 126. Of what kind is the suffering and death of Christ?

The suffering and death of Christ was real, not putative a); of His own free will, not forced b); undertaken not by accident, but by a settled plan and counsel of God c);

bloody and ignominious *d*); vicarious, meritorious and satisfactory *e*).

Proof for *a*). The Messiah truly hath borne our griefs, and carried our sorrows, Is. 53, 4; He truly yielded up the ghost, Matth. 27, 50.

Proof for *b*). Christ most promptly entered upon His passion and death, Ps. 40, 8; John 5, 46.

Proof for *c*). Peter says Acts 2, 23: Him being delivered by the determined counsel and foreknowledge of God ye have by wicked hands crucified and slain. Cf. Rom. 8, 32.

Proof for *d*). Christ died on a cross. Cf. Deut. 21, 23. Gal. 3, 13. The death on the cross was among the Romans the most infamous punishment.

Proof for *e*). Christ's death is called *λύτρον*, Matt. 20 28, and *ἀντίλοτρον*, 1 Tim. 2, 6. Therefore it is a vicarious death, i. e. suffered in our stead, is satisfactory, which satisfied the divine justice violated by our sins, and is meritorious, because it secures for us the remission of our sins.

Quest. 127. How long did the death of Christ last?

The death of Christ endured three days, but not complete or entirely consummated days.

Cf. Matt. 17, 23; 20, 18; Mark 9, 31; Luke 18, 31.

Quest. 128. Was Christ true man during the three days of death?

Christ was true man during the three days of death, not physically because of the link of a natural union, which had been broken, but theologically and from the standpoint of faith, because of the link of this personal union, which during the three days of death had continued unbroken.

Proof for *a*). He is called a true man physically who actually lives, while body and soul are actually united. But if the natural union between body and soul had not been dissolved in Christ, He would not have truly died. But if He did not truly die, then He did not in truth render satisfaction for our sins—an assertion that is *ἀθεόλογον*, i. e. blasphemous.

Proof for *b*). The three days' death in no wise injured or broke the link of the hypostatic union by which the two natures in Christ were united. For *a*) Christ during the three days of death was a person *σύνδετος*, i. e. bound together. Hence He was God and man. *b*) During the time that Christ was a priest He was a *θεάνθρωπος* (i. e. God and man). But during the three days of death He was a priest. Therefore. The minor promise is proved since Christ is a priest for all times, Heb. 7, 3. *c*) Whatever *ὁ λόγος* once assumed He never laid aside. But the Logos assumed a true human nature. Therefore the Logos never laid aside the true human nature, and consequently was true man and God during the three days of death.

Quest. 129. What were the consequences of the death of Christ?

There followed on the death of Christ miracles worthy of eternal remembrance and the conversion of the centurion and of the soldiers standing around.

Quest. 130. What is the burial of Christ?

The burial of Christ is the laying of the body of our Savior after His death on the cross into a new-made grave in order to declare the reality of Christ's death.

Quest. 131. What things must be observed about the burial of Christ?

There must be observed *a)* the things that preceded, *b)* the things that accompanied, and *c)* the things that followed the burial.

Observation *a)*. The things that preceded are 1) the time of burial, which was the *προσάββατον*, or the day of preparation, and on the fourth hour of that day according to our way of computing the time. 2) The place, which was in a grave hewn out of rock in a garden, which had never been occupied by a corpse before. 3) The director of the burial, from the state, Joseph, from the church, Nicodemus.

Observation *b)*. There accompanied the burial of Christ 1) the lowering of the dead body, and its transfer by the hands of Joseph into the garden; 2) the washing of the body in water, cf. R. Maimonides, *de luctu* c. IV.; 3) the anointing, John 19, 40; 4) the winding of cloth around the feet and hands; 5) the placing into the rocky tomb; 6) the setting of the rock at the door.

Observation *c)*. There followed the burial of Christ 1) the grief of the disciples of Christ; 2) the devices and calumnies of the enemies against the dead; 3) the sealing of the stone; 4) the watch of the soldiers.

Quest. 131. Of what character was the burial of Christ?

The burial of Christ was *a)* glorious, *b)* fruitful.

Proof for *a)*. This burial was glorious on account of the body that was buried, which is the temple of divinity, the vessel filled with the great anointing of the Holy Spirit, the most efficacious organ of many miracles.

Proof for *b)*. The fruits of Christ's burial were 1) the sealing of our sins, Dan. 9, 24. 2) Our burial with Him, which takes place in regeneration, Rom. 6, 4. 3) The consecration of our graves, Is. 57, 2.

HOMILETICAL DEPARTMENT.

Contributions to this department are respectfully solicited.

C. H. L. S.

FIRST SUNDAY IN ADVENT. MATT. 21, 1-9.

A.

Int. According to the Calendar of the Church another church-year is now past and gone. As to our bodies, we have had a sufficiency, if not an abundance to eat and to drink and to wear; and our souls have been satisfied with salvation. All this, because God has reigned, and because He is our God and Father. He, in Christ, has been our guide and guardian, our friend and benefactor. We have fared well under His care; and our confidence in Him has not been misplaced—not once have we been put to shame.

Looking forward to the days before us and in thought of the things they will bring, to whom will we entrust the safety of our bodies and the salvation of our souls? Surely to Him in whom they have so happily reposed in the past, and to none other.

That God Himself is desirous to have us live under Him in His kingdom, is evident from the words of our text, which He sends in greeting to all His people on this, the Church's New Year's day.

Our King is on His way, and we are apprised of His coming by the advent-greeting of our heavenly Father:

ZION, THY KING COMETH.

I. *He cometh with power to save us;*

II. *He cometh with love to rule us.*

C. H. L. S.

B.

HOW SHALL WE RECEIVE OUR KING?

I. *With faith in our hearts.*

II. *With praise upon our lips.*

III. *With gifts in our hands.*

C. H. L. S.

SECOND SUNDAY IN ADVENT. LUKE 21, 25-36.

Int. Thoughts. The anniversary of Christ's birth is near, and with it the time of preparation for its proper observance.—The Babe born at Bethlehem poor, naked, helpless, etc., but John 1, 14.—Some people overlook this His true glory and are offended at the lowliness of Christ's advent and at the form of a servant, in which He lived out His days.—Lest we take offence at the lowly Jesus, let us bear in mind His real greatness; let us note, even now, that He who was born

at Bethlehem and He of whom St. Luke speaks to us to-day, is the same.—Viewed and applied in this way, our text will greatly enable us to keep the feast of Christ's nativity now so near at hand.

THE COMING OF THE SON OF MAN WITH POWER AND GREAT GLORY.

- I. *The signs which precede it.* (25-28.)
 1. *In the heavens above and in the earth about us.*
 2. *In the hearts of men.* These are plain and infallible as are the signs which show that summer is near. (29-33.)
- II. *The purpose of His coming.*
 1. *To reveal the thoughts and expose the deeds of all men.*
 2. *To pronounce and execute judgment on all men.*
- III. *The lesson it teaches.*
 1. (Neg.) "*But take heed,*" etc. (34-35.)
 2. (Pos.) "*But watch ye,*" etc. (36.)

C. H. L. S.

THIRD SUNDAY IN ADVENT. MATT. 11, 2-10.

Int. 1. John the Baptist, God's messenger to prepare the way for Christ. To discharge his office he needs a certain and correct knowledge of the person and work of Christ.

2. As was John, so are we called to prepare the way for Jesus to the hearts of our fellow men, etc., and the things he needed to do this work, we need likewise.

3. It is the purpose of our lesson, not only to give us historical information, but to instruct us also as to our own common calling as kings and priests before God, and to fit us for that calling. Accordingly

OUR DUTIES AS GOD'S MESSENGERS FOR CHRIST.

- I. *That we grow daily in grace and in the knowledge of Christ.*
 1. *John's question and Christ's answer.*
 2. *Our questions concerning Christ and God's answers.*
- II. *That we impart this knowledge and establish others in God's grace.*
 1. *John witnessed for Christ and gathered disciples for Him.* (For his faithfulness he was "in prison.")
 2. *We attend to this same work when in aim and deed we confess Christ before men.*

Conclusion: Note, what Jesus says concerning John 7, 10. Thus will He confess us before His Father and the angels in heaven, when we shall have proved faithful to our calling as God's messengers to make way for Jesus.

C. H. L. S.

FOURTH SUNDAY IN ADVENT. JOHN 1, 19-28.

A.

According to the testimony of John:

HAS CHRIST FOUND ROOM IN OUR HEARTS?

- I. *He has, if in answer to the question, "Who art thou?" we can say with John: I am not the Christ.*
1. *The sin of the first man: he would be like God.*
 2. *The sin of men: they will be God, and they would be their own Christ, i. e. save themselves.*
 3. *Has God's grace delivered us from this fatal delusion, has He led us to ascribe all worthiness to Christ and to behold in Him the Lamb of God which taketh away our sins, then may we rest assured that Christ has found room in our hearts.*

Transition: The answer given is full and conclusive; but in evidence of the same truth another way is given whereby we can tell whether, etc., i. e.

- II. *He has, when in answer to the question: "What sayest thou of thyself?" we can say with John that we "make straight the way of the Lord."*
1. *Such is the work of our Christian calling.*
 2. *Therein we must be faithful, would we have Christ in our hearts.*

Conclusion: There is still much in our natures which would close our hearts to Christ. May these holy days and the lessons they bring, remove all such obstructions, so that Jesus the Lord may have full sway.

C. H. L. S.

B.

THE MODEL OF A GOSPEL MINISTER.

- I. *His divine call.*
- II. *Knowledge of self and of Christ.*
- III. *Faithful discharge of his office.*
- IV. *The consoling hope that his labors are blest.*

FROM THE GERMAN OF RIEGER.

CHRISTMAS. LUKE 2, 1-14.

A.

Int. Thoughts. The festival of Jesus' nativity one of gladness and rejoicing.—No doubt there are sorrows, sufferings, etc.—But for despair there is no cause: if men have forsaken and forgotten you, not God; His infinite Love embraces all, His unspeakable gift is offered to all.

THE CHRISTMAS GRACE OF GOD OUR HEAVENLY FATHER.

- I. *He giveth His Son to save His people from their sins.* 1-7.
- II. *He sendeth His angels to publish the glad tidings.* 8-12.
- III. *He openeth the hearts of men for the salvation provided.* 8-12 and 20.
- IV. *He maketh the earth to resound with wondrous praise.*

C. H. L. S.

B.

UNTO YOU IS BORN THIS DAY A SAVIOR.

- I. *Unto you is BORN.*
- II. *A SAVIOR is born.*
- III. *UNTO YOU is born.*
- IV. *THIS DAY is born.*

FROM THE GERMAN OF CONRAD.

SECOND CHRISTMAS DAY. LUKE 2, 15-20.

Int. Thought. Naturally, people inspect once more and critically examine on the day following Christmas the gifts their friends have bestowed on them.—Doing this, they should not forget to look once more and look more closely at the Christmas gift which their heavenly Father bestowed.—How? With the shepherds we, etc.

HOW THE SHEPHERDS OBSERVE THEIR CHRISTMAS.

- I. *They hasten to Bethlehem and find the Christ-child.* 15-16.
- II. *They make known abroad the story of the Christ-child.* 17-19.
- III. *They give glory to God, the Father of the Christ-child.* 20.

C. H. L. S.

SUNDAY AFTER CHRISTMAS. LUKE 1, 33-40.

Int. The holy and lowly scene presented here: the temple—the persons—the conversation—and the lesson? It is this:

HAPPY ARE THEY WHO, GATHERING AROUND JESUS,
DWELL IN THE HOUSE OF THE LORD ALL THE DAYS
OF THEIR LIVES.

- I. *Because of the Word which is there spoken.* 33-35 and 38-40.
- II. *Because of the Work which is there performed.* 36-39. (In other words: 1. God serving us with salvation; and 2. we serving God with gratitude.)

C. H. L. S.

NEW-YEAR'S DAY. LUKE 2, 21.

IN THE NAME OF JESUS WE ENTER ANOTHER YEAR.

- I. *Cheerfully; for it promises*
1. *Forgiveness of the guilt of sin;*
 2. *Deliverance from the power of sin.*
- II. *Prayerfully; for it requires*
1. *Repentance and faith;*
 2. *Love and the service of love.*

C. H. L. S.

SUNDAY AFTER NEW-YEAR. MATT. 2, 13-23.

THE LORD DESTROYS THE COUNSELS OF THE WICKED; AND
MAKES HIS PEOPLE TO DWELL IN SAFETY.

- I. *The Lord destroys the counsels of the wicked.*
1. *The counsels of the wicked;*
 2. *The Lord destroys.*
- II. *The Lord makes His people dwell in safety.*
1. *His people;*
 2. *He causes to dwell in safety.*

C. H. L. S.

EPIPHANY. MATT. 2, 1-13.

THE WONDERFUL CHRIST-CHILD.

- I. *A Child weak and helpless, and yet on His account the heavens and the earth are moved.*
1. *The star of the east is made to point to Him.*
 2. *The wise men come from afar to Him as "the desire of nations."*
 3. *Herod and all Jerusalem tremble at the news of His birth.*
 4. *Of Him the prophets of old have written.*

Transitus: But how differently different men and things are moved on His account! Therefore note

- II. *A Child poor, indeed, and despised; yet blessed are they who fall down and worship Him.*
1. *As the Christ of God and their Savior.*
 2. *As the mighty God, their Lord and King.*

C. H. L. S.

FIRST SUNDAY AFTER EPIPHANY. LUKE 2, 41-52.

Int. 1. This gospel of peculiar interest for us for two reasons; a) Other than this we have no reliable information of the youth of our Savior; b) Here Jesus is for the first time presented as acting and speaking.

2. Among the many things to be learned from this

lesson there is perhaps nothing of so great importance to us just at this time as the lessons it inculcates of parental and of filial duties. Hence

THE EXAMPLES SET:

- I. *By Joseph and Mary for parents.*
- II. *By the holy Jesus for children.*

Ad I.

1. *Joseph and Mary taught the child Jesus the words and ways of God.*
2. *Thus to teach our children our first duty.* Mark 10. Matt. 18. Eph. 6, 4. Col. 3, 21.

Ad II.

1. *The holy Child Jesus was wise in the wisdom of God and subject to His parents.*
2. *How it is with the youth of our day—how with our children?*
C. H. L. S.

SECOND SUNDAY AFTER EPIPHANY. JOHN 2, 1-11.

A.

Int. Thoughts. The first miracle—its object, to manifest His glory—but it is performed in behalf of the marriage estate—significant.

WHEN WILL OUR MARRIAGES BE HALLOWED AND BLESSED OF GOD?

- I. *When we enter this holy estate in Jesus' name.*
 1. *When Christ, by sanctified love, brings husband and wife together.*
 2. *When Christ and His disciples are bidden to the marriage feast.*

Transitus: Rachel, the wife of Jacob, stealing the gods of her father Laban; or the old custom of having household gods. Gen. 31. The people of this world choose for this purpose gold, fame, pleasures, fleshly lusts, etc.

- II. *When we retain Jesus as our household God.*
 1. *When we fear, love and trust Him above all things, call and wait upon Him, etc.*
 2. *Then will Christ show forth His glory in our homes.*
C. H. L. S.

B.

WHEN WILL CHRIST BESTOW HIS BLESSING ALSO ON OUR HOMES?

- I. *When we invite Him to partake of all our joys.*
- II. *When we make known to Him our wants.*

- III. *When we, should He postpone His help, yet trust in Him.*
 IV. *When we, having seen His glory, the more confidently believe in Him.* FROM THE GERMAN OF SCHEDEL.

THIRD SUNDAY AFTER EPIPHANY. MATT. 8, 1-13.

Int. Whether we are saved by God and His grace or by ourselves and our merit, is a question which receives an unmistakable answer in the Word of God and in the Confessions of our Church. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." The answer is plain and decisive; and yet we are called upon ever and again to explain and defend it, not only in opposition to false brethren, but to our own haughty and fickle hearts. We are so slow to understand and believe this precious doctrine; we are too proud to lean on God's grace only; we must continue to learn the truth, and cry to God for help against our own imperfect self.

God knows our great need of His light and life; therefore He has abundantly supplied what we so much need in His Word by precept and example. Thus, the nature and excellency of Christian faith is shown us to-day.

AS THOU HAST BELIEVED, SO BE IT DONE UNTO THEE.

- I. *As thou hast believed—or the nature of saving faith.*
1. *Its object is Christ; and thence its worth and greatness.*
 - a) The leper: "Lord—thou canst make me clean." V. 2.
 - b) The centurion: "Lord, speak the word only."—V. 8, or the divinity of Christ recognized.
 2. *Its author is God; it is the gift of God.*
 - a) By His Word. The report of Christ and His miraculous works had reached the leper and the centurion.
 - b) By His special visitations—or prevenient grace.
 3. *Its special properties are humility, trust, fruitfulness.*
 - a) Humility—"Lord, I am not worthy." 8-9.
 - b) Confidence—"If thou wilt"—"speak the word only."
 - c) Fruitfulness, or it worketh by love,—"my servant."
- II. *So be it done unto thee; or the blessedness of this faith.*
1. *In what it receives; "I will, be thou clean," etc.*
 2. *In what it dispenses; "the servant was healed."*
 3. *In what it yet hopes for; "sit down with Abraham . . . in the kingdom of heaven."*
- Conclusion:* 10-12. Self-examination. C. H. L. S.

THE COLUMBUS THEOLOGICAL MAGAZINE.

This Magazine is designed to supply the want, long since felt, of a Lutheran periodical devoted to theological discussion. Its aim will be the exposition and defence of the doctrines of the Church as confessed in the Book of Concord. Theology in all its departments is embraced within its scope, though for the present special attention will be given to the controverted subject of predestination.

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