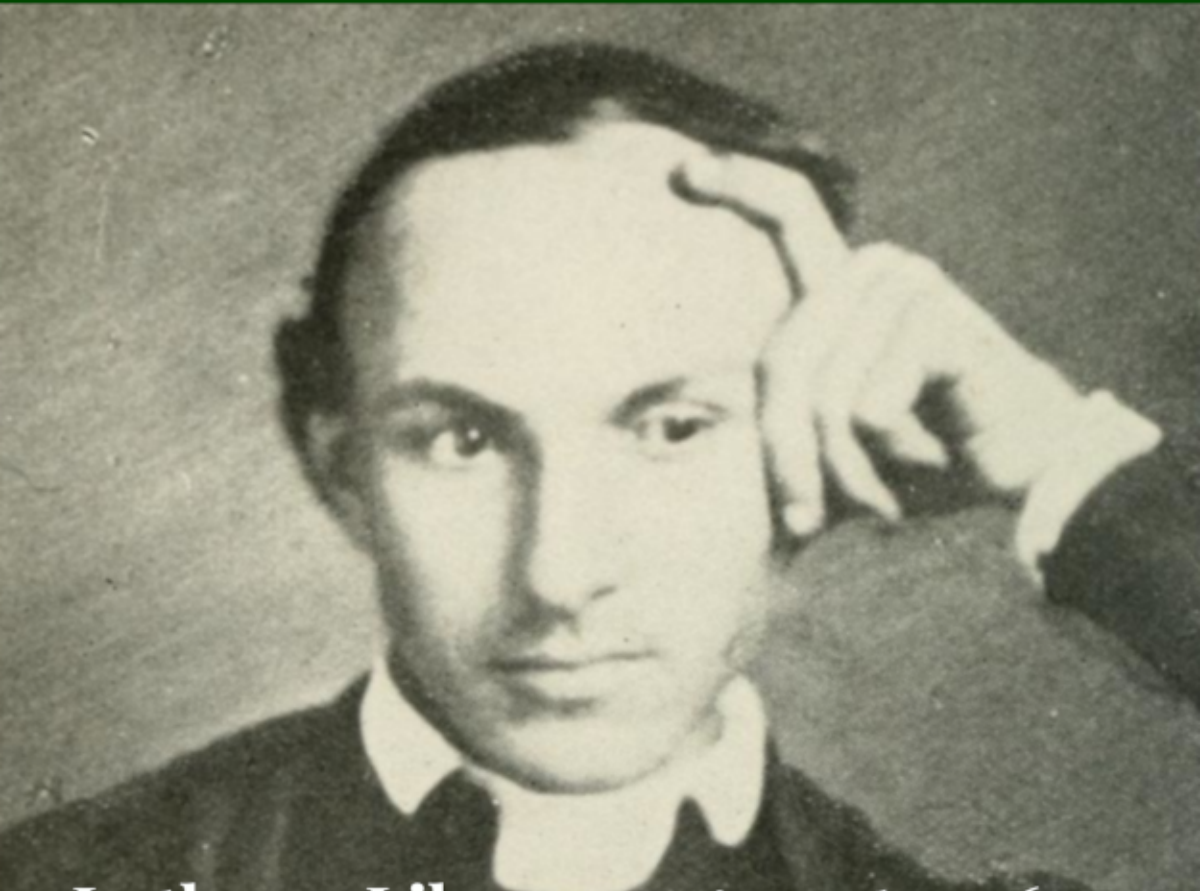


**Matthias Loy, editor**

**The Columbus Theological  
Magazine, Volume 26**



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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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COLUMBUS

THEOLOGICAL MAGAZINE

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A BI-MONTHLY JOURNAL DEVOTED TO THE INTERESTS  
OF THE EV. LUTHERAN CHURCH.

EDITED BY PROF. GEO. H. SCHODDE, Ph. D.,  
COLUMBUS, OHIO.

VOLUME XXVI.



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1905

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*Edited by Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.*

VOL. XXVI      JANUARY 1906

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LUTHERAN BOOK CONCERN  
55-57-59 EAST MAIN STREET, COLUMBUS, OHIO

# COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXVI.

JANUARY, 1906.

No. 1.

## UNIVERSAL AND PERSONAL JUSTIFICATION.

BY REV. R. C. H. LENSKI, A. M., ANNA, O.

### II.

In giving a brief review of our record on what may be termed universal justification we omit the strong article which appeared in the *Kirchenzeitung* in 1889, pp. 70 f. and 78 f. by Dr. H. A. Allwardt: "Missourischer Fortschritt im Irrtum;" also the article by Dr. Stellhorn, who was then editor, p. 112: "In welchem Verhaeltnis steht der Glaube zur Rechtfertigung." See also *Theological Magazine*, Vol. 1, p. 273ff: "Election and Justification"; and Vol. 2, p. 65ff: "Election with Reference to Justification and its Comfort" — both by Dr. M. Loy and of great importance in the question at issue. We add here only to what has already been furnished a few statements from

### THE THESES OF OUR WESTERN DISTRICT IN 1894.

Prof. C. H. L. Schuette (now President of our Synod) furnished theses on "*The Relation between Justification and Atonement*" for that meeting, held at Pomeroy, O. These theses clearly express our position. We give the following translation of the somewhat difficult German:

"Thesis I. *The Atonement* is God's work through Christ, and comprises this, that Christ as the Godman and in the stead of man: 1) fulfilled all the demands of the Law by the obedience of His life; 2) atoned for every transgression of the Law by the obedience of His suffering; and 3) by His intercession on the strength of His merits, turned God's universal will of wrath and punishment into

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a universal will of grace and salvation." This thesis clearly shows in how far we may speak of a *universal justification*, namely in so far as Christ by His intercession on the strength of His merits turned God's universal will of wrath and condemnation into a *universal will of grace and salvation*. But we add the second thesis to bring out the full beauty and strength of the first:

"Thesis II. *Justification* is God's act for Christ's sake, and comprises this, that God: 1) imputes the atoning work of His Son to the individual believing sinner as though performed by himself; 2) pronounces the sinner, thus mercifully received, perfectly just; and 3) receives the sinner, thus justified, unto the adoption of sons.

"Thesis III. *The Relation of Justification to the Atonement* is, therefore, the following: the former as the *personal imputation* stands to the latter as the *universally sufficient acquirement* of the saving righteousness of Christ described in thesis I and II." What makes these theses especially satisfactory "is the clear and masterly manner in which both the atonement and justification are described, each with due reference to the other. There are a number of fine points besides that ought not to be overlooked, for instance: the atonement is God's *work*, justification is God's *act*; the atonement is *through Christ*, justification is *for Christ's sake*. But we must hasten to add a few paragraphs from the elaboration and discussion.

"Attention was called to the fact that what we usually designate as 'Atonement' (thesis I) is sometimes also called Justification; then, however, it is termed Universal Justification to distinguish it from Personal (thesis II). Here in thesis II personal justification is meant, not universal; subjective, not objective; justification which follows faith, not that which precedes faith.<sup>15</sup>

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<sup>15</sup> *L. u. W.* 1905, 9, p. 390, imagines that the *Kirchenzeitung* of August 26 was "apparently sounding a retreat" in its statement, that we (Ohio) do not reject objective justification as such, but only the newfangled Missourian universal justification which destroys the personal justification of a poor sinner by faith. It was

“The peculiar position of the Missourians was here brought out. Just as they have cut faith out of predestination, they also endeavor — as was to be expected — to push

fortunate that *L. u. W.* put in the little word “apparently”; the fact is, that periodical mistook our trumpet blast for a signal of retreat, whereas it was the signal for the real attack to proceed. Evidently in its blind haste *L. u. W.* itself didn’t pause to consider sufficiently what we were after. This explains some of its wild and boisterous slashing at us because we, as it supposed, denied all universal justification just because we had no use for the unbiblical thing Zorn for instance made of it. — Here it may be well to prick another Misourian bubble. *L. u. W.*, 1905, 10, p. 466, persuades its readers that the *Kirchenzeitung* contradicts itself when in one place it writes “that faith must *precede* justification,” and when in another place it accepts the language of Dr. Preuss (who is discreetly left unnamed) that “faith is *certainly not first*, else justification would be for the sake of faith instead of for the sake of Christ.” This foolish idea about faith *preceding* justification is used against us repeatedly, and, no doubt, the disciples of Missouri are duly convinced thereby of our heretical position. The reader will note that the statement occurs in the Western District Report above: “Justification which *follows* faith.” We are indeed sorry that *L. u. W.* has not yet learned the difference between a logical sequence and a temporal sequence. Justification does follow faith — *logically*. Justification does not follow faith *temporally*. As far as time is concerned personal justification takes place *the instant* a poor sinner believes; as Dr. Preuss declares — and remember he wrote the finest thing on justification during the whole last century! — it is like a hand touching an electric wire, the current flows into the hand the very instant the hand touches the wire. See *Kz.* 1905, 38, p. 596. Preuss: *Rechtfertigung*, p. 43. *Logically*, however, it is perfectly proper to say, as Ohio has repeatedly said: personal justification follows faith. Never did Ohio claim that a poor sinner must believe a while before his justification takes place. It takes Missouri to ascribe such monstrous notions to us, and then to draw absurd conclusions for its readers who simply accept them and know no better.

In *L. u. W.* 1905, 12, p. 565, the farce of charging us with teaching that faith *precedes* justification in point of time is kept up for the amusement of Missourian readers. Only the joke takes a turn when the amusing Prof. Bente gets himself caught between the “Ohio battering rams.” For we, Ohio, the *Kirchenzeitung*, all of us agree with Dr. Preuss’ words: “Faith certainly is not first, else justification would be for the sake of faith, instead of

faith out of justification." (The reader is requested to notice this fact especially—it is highly significant.) "According to the Missourian doctrine God 'has forgiven the sins of all sinners in common'; 'now all men before God are considered as righteous, obedient persons. Justification is imparted to all.' 'The Gospel declares to every man who hears it that his sins are forgiven, no matter whether he believes or not.'<sup>16</sup> 'Those who do not believe . . . have indeed also been justified by Christ's obedience, but place themselves thereafter outside of that relation of God to sinners.' So they in reality reject personal, that is that justification which does not take place until faith is kindled in the heart. For them faith is merely knowledge concerning the justification that existed before.

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for the sake of Christ," and we have printed this just about often enough now. But Prof. B. and Missouri to-day repudiates the very next words of Dr. Preuss: "BUT JUSTIFICATION ALSO IS NOT FIRST, ELSE IT WOULD BE WITHOUT FAITH; RATHER THEY ARE BOTH TOGETHER." Why does not *L. u. W.* quote these words, which together with the others we presented as our doctrine in the *Kirchenzeitung*, September 23? Here is where the hoaxer is hoaxed: the sentence with which he would falsely smite us, most truly smites him. For Prof. Bente, *L. u. W.*, and all the present day champions of Missouri teach with one accord the direct opposite of Dr. Preuss: *Justification is first, to-day by 1900 years, and thus is altogether without faith; faith now comes "limping on behind."*

It is almost time now for Prof. B to print the truth in *L. u. W.*, namely that we teach: THE MOMENT OF FAITH IS THE MOMENT OF JUSTIFICATION, and vice versa. We have informed him of this our doctrines beginning with May, 1905, quite often enough.

<sup>16</sup> In the old controversy on justification and absolution between the Norwegians and the Augustana Synod it was credibly reported that some of the former, going entirely too far, preached from their pulpits: "O thou unrepentant man, thy sins are forgiven thee!" This was also applied to the traitor Judas Iscariot. We shall see presently how Huber does the same thing. If you look at Dr. Stoeckhardt's sentence above you will see how they came to do this. Luther writes: "To such sinners we are not to preach mercy, but the wrath of God, that God will show them no mercy, but will give them hell fire, if they do not amend." (Walch's ed. V., 705; see also Brobst's *Theologische Monatshefte*, 1871, p. 18.)

So they reject the real doctrine of justification, the chief article of the Lutheran Church, with which she stands or falls: JUSTIFICATION BY FAITH ALONE."

Two things are plain from the above testimonies: 1) Universal (and, if you will, "objective") justification, properly understood, is by no means rejected on our part, but fully believed and taught. 2) The Missourian doctrine of universal or "objective" justification, which is so framed as to destroy the old Lutheran doctrine of personal justification by faith alone, is, on our part, unequivocally rejected. Then 3) we add one of the Scripture arguments against the Missourian perversion of universal justification:

"Over against this false doctrine of Missouri the clear doctrine of the Scriptures was brought out emphatically, that the individual sinner *remains* under the wrath of God until he receives Christ by faith: John 3, 36: 'He that believeth not the Son shall not see life, but the wrath of God abideth on him.' God's Word indeed tells us that *all men are reconciled* through Christ's death, but nowhere does it tell us that he *has forgiven the sins of all men* whether they believe or not. The Missourians indeed try to establish their doctrine, and this chiefly by means of Rom. 5, 18. 19.<sup>17</sup> It will therefore be in place for us to examine this passage as to whether it denies a personal justification. Here we must first of all notice that the Greek has no verb; the words of the text are: 'By the offense of one — condemnation upon all; by the righteousness of one — justification of life upon all men.' Now it would be most simple if we could supply a verb in the same tense for both clauses and translate as Luther does: 'As by the offense of one condemnation *came* upon all men, even so by the righteousness of one the justification of life *came* upon all men.' But when we look at the next verse we find that the same tense

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<sup>17</sup> This is one of their chief proof passages; we name a few others: 2 Cor. 5, 19; Rom. 4, 5; Rom. 4, 25; 1 Cor. 1, 30. See *Lutheraner*, 1905, 7, p. 99. Occasionally their writers use still others. We shall have occasion to examine the Missourian Scripture proof below.

is not used there, the words read, in the Greek: 'For as by one man's disobedience many *were made* sinners, so by the obedience of one *shall many be made* righteous.' Therefore the passage says nothing from which one might conclude that there is no personal justification." In one place the Report also mentions "2 Cor. 5, 19: 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.' Here it was remarked: in this passage one may indeed find universal justification, that is objective justification, only it dare not be so expressed as to render the personal justification that follows faith unnecessary; for that would be to oppose the Apostle Paul and the entire Bible."

The above quotation we deem sufficient for the present to show our record on universal justification.<sup>18</sup> We need not state that the doctrine thus presented differs materially from the elaborations furnished by the *Lutheraner* 1905 and *Lehre und Wehre* 1888, 1889 and 1905.

<sup>18</sup> Tirades like the following only provoke a smile: "The Ohio *Kirchenzeitung* concludes thus: If God is angry with the world, it is impossible that He should have forgiven the world. . . . In this the *Kirchenzeitung* does not perceive that the course it has taken leads directly into the haven of Calvinism. If it follows from the fact, that God is angry with the unbelieving world, that God has not absolved the world" [why don't the writer say again: "unbelieving world"?] "then surely it also follows: 1) That God has not reconciled the world unto Himself; 2) that the world is not completely redeemed; 3) that God does not love the world and never did love it; 4) that He has therefore never given His Son to the world; and 5) that God cannot offer forgiveness to anybody in the world. If Ohio is in earnest with its rationalizing deductions and its theologically as also dialectically false reasoning, it must deny with the Calvinists: not only universal absolution and justification, but also universal love, redemption and atonement. Just as modern Ohio with its doctrine of *grace* draws nigh the Scylla of the Papists, so it plunges with its doctrine of the *universality* of grace into the Charybdis of the Calvinists. \* And if the question is raised, how this comes about, the answer is: Because the motive and all-controlling power of the Ohio theology is not the clear Word of Scripture, but rationalizing harmonization." *L. u. W.*, 1905, p. 455f. — Good shot for Bente! — only he misses the mark and makes a big hole — in the air!



Let us turn now to the *second answer Missouri made* to our challenge of May, 1905. See December issue, p. 325. Missouri claims with great emphasis that it does teach "subjective justification." Let us see what this thing is. In order to get the proper view of it we must first examine what Missouri calls "objective justification."

MISSOURI ON "OBJECTIVE JUSTIFICATION."

In presenting the statements of the Missourian writers on "objective justification" we request the reader to weigh carefully the full significance of the terms employed.

I. *Dr. Stoeckhardt.*

What is "objective justification?" This, that the righteousness, the obedience of Christ is imputed to all men; that by this imputation, which took place at Christ's resurrection, all men, whether they believe or not, are considered before God as righteous, obedient persons, and that eternal life instead of death is declared to be theirs. (See the translation and original of Dr. S.'s words in December issue, pp. 321 and 322.)

In this definition composed of Dr. Stoeckhardt's statements the following points must be noted. 1) *Christ's righteousness and obedience is said to be imputed to all men* ("ist den vielen allen zugerechnet worden"). This statement is false, because it says too much. "To impute Christ's righteousness" means in the eyes of all Lutherans actually to bestow it upon the persons to whom it is imputed. In Dr. Schuette's second thesis above, where God's act upon every believer (justification) is defined we are told, and that correctly: "God *imputes the atoning work of His Son to the individual believing sinner.*" Dr. Stoeckhardt exceeds the Scriptures when he declares that Christ's righteousness "is imputed to all men" ("whether they believe or not"). The Scriptural proof that he might venture to rely on, Rom. 5, 18, 19 (see above), will not bear him out, for the verb is absent, and one having the future

tense must be supplied.<sup>19</sup> God's imputation of Christ's righteousness always includes and must include possession on the part of those to whom the imputation is made. What God imputes to me I have. To the non-believers God imputes sin and guilt, and not the righteousness of Christ. Rom. 3, 22 we are told that "the righteousness of God is by faith of Jesus Christ unto all and upon all them that believe." Rom. 4, 24 we are told the same thing: "for us also, to whom *it shall be imputed, if we believe* on him that raised up Jesus our Lord from the dead." Rom. 4, 6: "The blessedness of the man unto whom God imputeth righteousness." Also Rom. 4, 11. Imputation plainly implies possession. Nowhere does the Bible use this language of unbelievers. The imputation of Christ's righteousness to all men alike is a Missourian figment. Then, too, this Missourian imputation is one which does not really impute. 2) By the imputation of Christ's righteousness *all men are considered before God as righteous, obedient persons* ("Es gelten nun alle Menschen vor Gott als Gerechte, Gehorsame"). Remember all this is said by Dr. S. of all men alike, of all alike without faith. Evidently this too is a statement false by excess. Rom. 5, 19 does not so speak, for it says "by the obedience of one *shall many be made righteous,*" that is not saying that by the obedience of one (Christ) all the world *is or has become* righteous before God. What Lutherans always teach concerning believers

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<sup>19</sup> We are sorry to say that what appeared at Fort Wayne when Dr. Stoeckhardt took advantage of the German translation of Luther: Durch for εἰς, is the case also with Rom. 5, 18 which the Missourians often quote for their notion of objective justification. Never have we noticed an instance where they go back to the Greek of this passage, the German translation of Luther suits them so much better. It is the same with another passage which we have also frequently noted as being used by Missouri, Eph. 1, 19, which they use to prove that faith is wrought by omnipotence, always however, quoting only the German, seemingly avoiding the Greek. Men who quote the Greek for other things so freely should not hide behind a translation when that gives them what the Greek does not.

alone, that Dr. S. teaches concerning all men. Moreover, excessive statements like this one of Dr. S. give us reason to draw all sorts of legitimate conclusions. If God's imputation is without faith, if every man, no matter how unbelieving, is "a righteous and obedient person" before God—then suppose he would die, this "righteous and obedient" unbeliever, ought he not to be saved? If God imputes Christ's righteousness to him without faith, why can't God accept him at death on the strength of that imputation, without faith? If Dr. S. really knows the force of his own words, he will see that he must deny a large part of what he says, when he comes to find a place for faith, or else he must make faith of no effect. 3) *Eternal life instead of death is declared to be theirs*, namely, that of all men ("das ewige Leben ist ihnen statt des Todes zuerkannt"). The reader will see that Dr. S. consistently goes to the limit, at least in one direction. Luther says: Where there is forgiveness of sin there also is life and salvation; but he also says very explicitly: *He that believes* these words (namely: Given and shed, etc.) has forgiveness of sins. Dr. S. differs a little from Luther, he says of all men whether they believe or not: Eternal life is theirs. Is it theirs? It certainly is not. "He that believeth on the Lord hath everlasting life"—it is his and his only; ihm und ihm allein, dem Gläubigen, ist es von Gott zuerkannt—"he that believeth not shall not see life, but the wrath of God abideth on him." Compare John 6, 40. 47, and many other passages. But does not Dr. S. say also that "those who do not believe place themselves outside of that relation of God to sinners"? He does, and thereby pronounces his own former utterance false. This is a wonderful theology which at one time declares that all men whether they believe or not are justified, have Christ's righteousness imputed to them, are considered by God as righteous and obedient persons, have eternal life instead of death divinely acknowledged as theirs—and yet, if they remain unbelievers they place themselves outside this relation of God to sinners. Isn't it a fact, that all men come into this world without faith? Then they are

all outside of this relation of God to sinners; then vast numbers never get inside of it. But Dr. S. has said that whether they believe or not they are justified, etc. The trouble with Dr. S. is this: he puts all men *without faith* into justification (the relation of God to sinners); then he arbitrarily and in contradiction with his own premises throws them out of this justification, at last if they do not believe. Well, he thus only helps to show up his own error.

As far as Dr. S. is concerned on "objective justification" it is plain that he has gone far beyond the Scripture-boundary; he ascribes to all men what the Bible ascribes only to believers. Therefore we do not accept the Missourian "objective justification."

II. *Pastor Zorn* in the *Lutheraner*, 1905, p. 99.

"1. We men are lost and condemned sinners. 2. God has had mercy on us and has allowed His only begotten Son, our Lord Jesus Christ, to become man, and has laid all our sins upon Him. 3. Christ has suffered and died for us and has reconciled us with God by this vicarious, innocent and bitter suffering and death. 4. This reconciliation of the whole world, which was effected through Christ, is the *justification of the whole world*.<sup>20</sup> Indeed, my dear friend, here you must pay close attention, in order that you may comprehend what I say. I say, the reconciliation of the whole world effected by Christ is the justification of the whole world. Now think a moment! If Christ, in our stead, fulfilled the whole law; if Christ took upon himself our sins, the burning wrath of God, the penalty deserved by us, namely, misery and death and damnation, and bore it in our place and made complete atonement for it, and if God was thereby reconciled — *what, really, is this?* Yea, I ask, What, really, is this? Is not this that we — by 'we' I mean the whole world — that we are now, in Christ and through Christ, *just before God and without sin?* Is not this that we are now, in Christ and through Christ, free from God's wrath and punishment for time and for eternity? If God!

<sup>20</sup> The Italics are throughout as in the original.

is reconciled to us through Christ, will He still impute our sins to us? No! He has laid our sins on Christ, he himself; and he is even reconciled with us sinners through Christ's suffering. Therefore, he does not impute our sins to us sinners; on the contrary, he imputes the righteousness of Christ to us, *He forgives us our sins — us, the whole world.* As soon as the atonement for the world was complete, that soon forgiveness of sins and the justification of the whole world was complete, that soon the justification of life was come upon all men, that soon the forgiveness of sins had become the property of the whole world of sinners, obtained through Christ's blood. So I say: This reconciliation of the whole world effected by Christ *is the justification of the whole world.*"

Rev. Zorn identifies or mingles together atonement or reconciliation and justification. His own dictum is (compare December issue, p. 322): "Reconciliation and forgiveness of sins or justification is *one thing* (*ein Ding*) which by Christ and in Christ has come upon the whole world." What the above passage, therefore, says on atonement and reconciliation is fair enough and may be allowed to pass; but when the entire justifying act of God (which really pertains only to believers) is mixed up with the work of atonement a falsification results which is very pernicious. The Scriptures keep apart and make *two* things (compare Dr. Schuette's theses above) of what Z. vainly tries to weld into one. No wonder he asks his lay readers "to pay close attention in order that you may comprehend what I say." Missouri accuses us of "Reimen," but here its own official organ, the *Lutheraner*, gives us a specimen of "Reimen" which exceeds anything ever attempted in Ohio.

### III. *Other statements* from various sources.

1. Dr. F. Pieper: "*In Christ God now stands towards men as though they had never insulted Him by their sins, as though no disruption ever took place between God and men.* Here the so-called objective justification is clearly taught; for if God *is reconciled* with men through Christ, then He has nothing more against them, *then He has*

acquitted them in His heart of their sins, then He looks at them as just for Christ's sake. This justification of all men which *has already taken place* for Christ's sake is also stated in explicit words when the Apostle adds to: 'God was in Christ and reconciled the world to himself' the further statement: '*not imputing their trespasses unto them.*' 'Not to impute trespasses' is the same as 'justify,' as we see by Rom. 4, 6-8: 'Blessed is the man unto whom God imputeth righteousness without works. Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.' Thus according to the Scriptures there is a reconciliation of God with men and a justification of the same *before faith*. As Christ *died* for us and satisfied the divine righteousness, while we were yet sinners, yea, before we were born, and as God *accepted* Christ's work as performed for us, so also God, before we were born, is *reconciled* with us through Christ, so God for Christ's sake *has absolved* us from our sins."<sup>21</sup>

Pieper and Zorn agree in mixing atonement and justification. The attempt is made to prove that God's reconciliation equals justification. Rom. 4, 6-8 betrays the fallacy in the argument, for: Blessed is *the man!* Who? Paul is speaking of Abraham and "the man" who believes like Abraham. The fifth verse reads: "But *to him* that worketh not, but *believeth* on him that justifieth the ungodly, *his faith* is counted for righteousness." This is what Paul proves by David's words which Dr. P. quotes above. God absolves and justifies *the believer*. Dr. P. argues that this absolving and justifying includes the whole world. He puts the entire doctrine of justification into the words of Paul "not imputing their trespasses to them," forgetting what his brethren repeated so often at Ft. Wayne: „Das ist eine Glosse zum Text“ — „Das steht nicht da.“

2. "The fact, that *all men* and you and I *have received* („empfangen haben“) of God forgiveness of sins and justifi-

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<sup>21</sup> Verhandlungen des Südl. Distr., 1883, p. 21f. Italics as in the original. The theses at this District meeting were by Dr. Pieper on Justification

cation through Christ's death and resurrection."<sup>22</sup> We "receive forgiveness and justification" by faith alone. You and I have received it if we are believers; in this the world cannot be placed alongside of us who are believers, for the world in unbelief and wickedness *has not received* forgiveness and justification.

"According to Missouri God calls in the Gospel to the whole world of sinners before it believes: I am completely reconciled through Christ, and have forgiven you all from my heart, and forgive you all your sins now." (*L. u. W.*, 1905, p. 222.) In the same manner "forgiveness and justification" are always spoken of as „vorhanden," „längst da."<sup>23</sup> Justification is called a "bonum," „ein Gut"; "this treasure is extant before faith." It is described thus: "God speaks in the Gospel: Thy sins are forgiven thee for Christ's sake."<sup>24</sup> This notion concerning forgiveness and justification is constant in many of the writings of Missouri, only occasionally a slip occurs and the old Lutheran expressions reappear. Forgiveness or justification is regarded as having taken place at Christ's resurrection; then "God absolved the whole world," "forgave the sins of the whole world," "justified the whole world," "gave," "presented," "imparted" this forgiveness and justification to the whole world, and the whole world is said to have received it. Dr. Stoekhardt writes concerning this divine act identified with the resurrection of Christ: "And this sentence which God once for all pronounced upon the sinful world has not been recalled, but is and remains in force. We speak and think of this great and important fact according to our human capacity as though God again and again forgave the sin which He has forgiven long ago. And the Scriptures speak with us men in human fashion. But in reality that which we can conceive of only as a composite act, as a constant repetition of the same action, is an *actus simplex*."<sup>25</sup> Cer-

<sup>22</sup> *Luth.*, 1905, p. 211.

<sup>23</sup> *L. u. W.*, 1905, p. 270 and in many other places.

<sup>24</sup> *Ibid.*, 1905, pp. 344. 346.

<sup>25</sup> *Ibid.*, 1889, p. 218.

tainly this is a special revelation which Dr. S. brings. All that the Scriptures utter about God forgiving now, from time to time, now when this man comes to faith, now when that man believes in Christ, all this is talking only "in human fashion;" "in reality" this is not so, "in reality" God does not act at all for this, for that and the other repentant sinner; "in reality" our definition of justification in the Catechism is all wrong, declaring: "It is that act of God by which he pronounces a poor sinner who truly believes in Christ free from guilt," etc. For, as Dr. S. knows, it is all an "*actus simplex*," all took place before ever a sinner now comes to faith, in one great instant for all the world, namely, when Christ rose from the dead. And this "*actus simplex*," which is the pardoning of all sins once and for all, the complete justification of all sinners at one sweep, this now is the "*bonum*," the "Gut," the thing as it were which, like a diamond, like a lump of gold, is "*vorhanden*." And the Gospel is not, as our Catechism says, "the glad tidings that Jesus Christ has saved us from our sins and through faith makes us forever blessed;" it is "in reality" the glad tidings that the sins of all the world, and of every individual sinner, were forgiven at Christ's resurrection, already then and only then, and that we now must believe it. For Missouri no real forgiving takes place now — we think so, according to our human fashion, which we can't help; even the Scriptures speak so (mark the admission); the real forgiving, however, the one and actual justification took place "once for all," "long ago" at Christ's resurrection (for Dr. S. says so, although the Scriptures speak differently).<sup>26</sup>

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<sup>26</sup> *L. u. W.*, 1905, p. 495, tries to show that besides this "*actus simplex*" it believes in justification also as an "*actus multiplex*." You see Luther so plainly writes: "*He daily and richly forgives all sins to me and all believers.*" But what is this "*actus multiplex*"? Is it that God really acts to-day for me, a believer; to-morrow for that man who believes? Oh no; the "*actus simplex*" has done all that 1900 years ago; now we have only "an application and appropriation" of it — this "application and appropriation" is the "*actus multiplex*." The difference is very plain. God forgave the sins of all the world once for all at Christ's resurrection; there is no



3. Missouri calls the atonement in dozens of places "*the absolution of the whole world.*" Christ's resurrection from the dead is frequently so termed. In their writings we constantly find these terms linked together as expressing the same thing: atonement, justification, forgiveness, absolution. Little effort is made to distinguish between them. We are told that the Gospel reveals to us "that God *absolved the whole world of sinners*, that is *forgave* the sins of the world and *justified* it."<sup>29</sup>

Our catechism deals with absolution in the two sections which treat of Confession and of the Office of the Keys. John 20 Christ empowered his disciples: "Whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain, they are retained." What do you believe in accordance with these words? "I believe, that when the called ministers of Christ by his divine command deal with us, particularly when they exclude manifest and impenitent sinners from the Christian congregation, and again *absolve those who repent of their sins and are willing to amend*, that this is as valid and certain, also in heaven, as if Christ our dear Lord had dealt with us himself." So also in our Liturgy, in the formula for absolution the pastor declares: "I declare *unto all who do truly repent and heartily believe in Jesus Christ, and are sincerely resolved to amend your sinful lives, the forgiveness of all your sins*: in the name," etc. In the old German Agende this absolution is followed by the words: "On the other hand I declare, from the Word of God and in the name of Jesus Christ, to all secure impenitent despisers of God, his Word and the holy Sacraments, that *all their sins are retained unto the judgment, and that God will punish them in time and in eternity unless in the time of grace they desist and earnestly repent,*" etc.

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other real act of forgiving. What we call and think to be divine judicial acts of forgiving now, and what even the Scriptures term so, is only an "application and appropriation *by faith*," hence in reality only an act of *man who appropriates* what was pronounced by God long ago.

<sup>29</sup> *Luth.*, 1905, p. 116.

According to all these testimonies absolution, the sentence of pardon is for the penitent and believing; for the impenitent there is the opposite. According to all these testimonies absolution is not to be proclaimed to all the world in general. It was a monstrous error when some of the old Missourian Norwegians preached: "O thou impenitent man, thy sins are forgiven thee!" The absolution is for the penitent and "thereby their sins are forgiven before God in heaven."

DO ALL MISSOURIANS TEACH SO?

We are glad to say, they do not.

We cull the following interesting testimonies from a recently published volume of sermons:<sup>28</sup>

"Our sins were accounted to him (Christ) and he made atonement for them by his blood and death, and *now if we hold to him we are counted righteous in heaven* and God looks upon us as though we had never broken a single one of his commandments, but had ever kept them most perfectly. IF your heart and soul says unto Jesus Christ: Thou art my Melchizedec, my righteousness, you are counted in heaven a possessor of the most perfect righteousness and the eternal blessing of the eternal King of righteousness must be yours" (p. 22). "The Father said: Since I have received my Son again from the dead *they all who are of the faith of Abraham shall be forgiven* and shall dwell with me in one tabernacle." (p. 28). Here we have what God

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<sup>28</sup> *Country Sermons*. Vol. I. By Rev. F. Kuegele, Augusta Publishing Co., Crimona, Va., 1905.—The *Luth.*, 1905, p. 410, reviews this book and praises its doctrine as follows: "Und das ist der andere und Hauptvorzug dieser Predigten, dass *in ihnen wirklich Gottes Wort lauter und rein gepredigt wird*, und dass sie reich sind an Lehre, Mahnung und Trost."—Did the reviewer in the *Luth.* read Kuegele's book through? did he examine it carefully at all? We venture the guess that he did not. He simply took for granted that the doctrine was "lauter und rein"—and for once he was correct. Kuegele on justification in this volume is quite "lauter und rein," only this is saying that Stoeckhard, Bente, Zorn and others who teach differently are anything but "lauter und rein".

declared at Christ's resurrection, quite a different thing from Dr. Stoeckhardt's statements for instance; we might call it forgiveness or justification in view of faith. "Confession must go before remission, and this confession must be upright and full" (p. 36). "So long as a man looks to himself and his own works for righteousness he cannot be saved, but when a man begins to see himself a lost and condemned creature and looking to Christ says in his heart: I have sinned and in me there is neither health nor strength, Thou must save and Thou alone, THEN "(mark the word!) "he is counted righteous before God and is saved. Therefore Jesus Christ says by the prophet: 'Look unto me, and be ye saved, all the ends of the earth'" (p. 47). "*The justification of a sinner is not something which transpires in him, it is an act which is done in the court of heaven, yea, in the very heart of God. It is the declaration of God that sin is no more accounted to a certain individual sinner, but the merits of Christ are imputed to him. This is a truth which is unmistakably certain from the Scriptures*" (p. 46). Then the very passage is quoted which Zorn uses to show that all the world is justified, 1 Cor. 1, 30.<sup>29</sup> "How can sinners be saved? O ye that believe are sinners in yourselves, but justified before God in the name of the Lord Jesus. What is his name? The prophet answers: 'This is his name whereby he shall be called, the Lord our righteousness.' The Lord our, *our* righteousness. The name which he received by the angel from heaven does not only denote him personally, the name Jesus, Savior, comprises his righteousness, his merits, all that he earned for us by giving his body and shedding his blood. Therefore, *those who claim him for their righteousness are righteous before God and sin is no more accounted unto them*" (p. 118). "*God stands ready to forgive sin. . . . But if the sinner confesses his guilt and implores mercy, THEN God stands ready to say: I am the Lord thy God; I will forgive thine iniquities and I will heal thy diseases. So it is*" (p. 121f.) In this

<sup>29</sup> *Luth.* 1905, p. 99.  
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manner "in absolution and in the Lord's Supper forgiveness is extended, but the impenitent cares nothing for it." Here too we find the proper doctrine of absolution: "It is indeed a long word on which one can make a long discourse, yet this long word can be made very short, comprehended in a few sounds which run in this wise: *'To you who repent and believe in Jesus Christ I pronounce the forgiveness of all your sins, in the name of the Father and of the Son and of the Holy Ghost.'* Hold that word fast in your heart and you have what it expresses, the forgiveness of sins, and having the forgiveness of sins you are rich; for it is manifestly true what the catechism says: 'Where there is forgiveness of sins, there is also life and salvation.'" (p. 129). "There is no iniquity so great, no transgression so flagrant, no sin so inveterate this Lord whose name is the Presence of the Father *stands ready to forgive it*" (p. 145). "Stands ready to forgive"—what will St. Louis think of that recurring phrase? "His forgiveness is not for those who go on adding sin to sin. . . . He has forgiveness for the penitent who quit it and are resolved to do it no more, but he will not clear those guilty ones who go on in sin." But Missourian authorities declare that God has cleared everybody, penitent and impenitent, "absolved" them all "whether they believe or not." We also find the good old Lutheran distinction: erworben — zugeeignet (see Dr. Schuette's first and second thesis: Christ's atonement is the acquirement, justification is the personal appropriation and imputation): "By this act (receiving the Sacrament), we thirdly confess that his death is an atoning death by which the forgiveness of sin *is earned for us*. . . . By the act of communing we declare, because Christ's body was given into death, and his blood was shed on the cross, therefore *we now have the forgiveness of sins*" (p. 148). And this is how the resurrection blessing is properly taught: "This is the glorious fact which Easter proclaims to us that Jesus Christ 'was raised again for our justification.' Because he died in our sin his resurrection necessarily implies our justification from

sin. In raising up our substitute from the dead God the Father virtually declared that our offenses shall no more be imputed unto us and we shall not be made to suffer for them. . . . Raising up our Substitute and exalting him to his own right hand the Father declared that this Jesus Christ did suffer the punishment of our guilt truly and in full and there is now no punishment laid up in store for us. *This suffering and resurrection of the Son of God was imputed to Abraham and in it he was justified, and IT SHALL BE IMPUTED TO US, IF we believe on him that raised up Jesus our Lord from the dead.' Therefore we are justified by faith, because through faith we lay hold on and appropriate what our Substitute has done for us.*" (p. 158f.) — "Because Christ was our representative by imputation *we must likewise obtain his righteousness by imputation.* Christ's merits are held forth to us in the means of grace, the Word and the Sacraments, and in these we must grasp and hold him, which one can do in no other way than by the faith of the heart. *Christ's righteousness is imputed through faith*" (p. 189). "Everywhere does Paul ascribe justification and salvation to faith and to faith alone" (p. 319).

We could quote some more good things from this strange Missourian, but space forbids. We only hope that St. Louis and its disciples will not make him suffer for his Ohio doctrine.

#### WHAT IS WRONG WITH THE MISSOURIAN "OBJECTIVE" JUSTIFICATION"?

A glance at Dr. Schuette's theses will indicate and furnish the answer. The Missourians whose incorrect statements we have presented put into Dr. Schuette's first thesis all that is contained in his second thesis, with the exception of faith. Then, for good measure, having severed faith from the justifying act proper (allowing faith to "limp on behind"), they expand justification itself to embrace the whole world.

Thus where Dr. Schuette writes that God "*imputes the atoning work of His Son to the individual believing sinner,*"

Dr. Stoeckhardt *et alii* write that God "*imputed* the atoning work of His Son *to the whole world.*"

Where the former writes that God "*pronounces the sinner perfectly just,*" the latter writes that God "*pronounces the whole world just,*" "*absolves the whole world,*" and the like.

Moreover, where Dr. Schuette writes that God "*receives the justified sinner unto the adoption of sons,*" our Missourian friends write that God "*acknowledges eternal life instead of death to be the whole world's.*"<sup>80</sup>

In other words, the trouble with the new Missourian "*objective justification*" is that it is a confusing mixture of atonement and part of the old Lutheran doctrine of justification. This self-made combination wipes out Lutheran and Biblical landmarks, jumbles together the second and third article of the creed, and causes the most dangerous sort of confusion. It plays pranks with the old passages on justification, and sets up a new line of Scripture proof which Missourian wisdom has discovered and for its new purposes abuses. But of this later on.

And what of faith? In Dr. Schuette's theses we see it in its old proper place, in the heart of his statements on justification; in Dr. Stoeckhardt's, and in his brethren's sentences, faith and justification are separated by a gulf. But we shall see the significance of this momentous alteration better when now we **examine**

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<sup>80</sup> Zorn in the *Lutheraner* goes to the very extreme. He writes (1905, p. 148): "*The whole world has in Christ not only forgiveness of sin, not only life and salvation, but also and at the same time a new spiritual life, the power to resist sin, the power to serve God in works of righteousness, namely sanctification.*" We always thought that only true believers have all this. But Zorn is consistent, after he justifies the whole world he does not hesitate to sanctify the whole world. What a saint the old world is anyhow! And to think of it, all this justification and sanctification in the bargain — without a spark of faith!

## MISSOURI ON "SUBJECTIVE JUSTIFICATION."

In the first, as in the following replies to our challenge of Missourian orthodoxy on justification, through the *Kirchenzeitung* of May, 1905, we found the emphatic claim that Missouri truly and positively does teach "subjective justification." We had objected to the eight Zorn articles in the *Lutheraner*, that these failed to show the old Lutheran doctrine on justification by faith (see *Theol. Mag.*, Dec., '05, pp. 323, and 324). We had raised the questions: 1. Is not justification a judicial act of God? 2. An act of God performed for the true believer only? 3. An act of God performed in the moment faith is ignited? Instead of a plain and hearty yes in reply to this threefold question the answer came: Missouri still teaches "subjective justification." This answer, instead of a yes, betrays the whole false position of Missouri on justification, as appears at once when we examine what Missouri, in its periodicals and some other publications, sets forth as "subjective justification."

I. *Missourian definitions and descriptions of "subjective justification."*

1. "We believe, teach and confess, that faith is the only and absolutely necessary means by which the individual appropriates the forgiveness or justification which is truly offered by God in the Gospel, and that no man really possesses the presented forgiveness and enjoys it without faith. According to Missouri *the universal objective justification becomes subjective only and alone by faith.*"<sup>31</sup> What is "subjective justification" according to this description? It is simply the appropriation of "universal or objective justification" by faith, hence in reality *an act of man*, at least *not* a judicial act of God.

Again: "According to Missouri, God is really reconciled through Christ and has really forgiven all men, and proffers them this forgiveness or justification as a *bonum*

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<sup>31</sup> *L. u. W.*, 1905, p. 270.

in the Gospel" (so far we have the Missourian "objective justification"), "and by the faith which God works he justifies the individual, *i. e.*, by that faith which embraces that very justification proffered in the Gospel, God brings the individual into the possession of the forgiveness of sins. Thus Missouri teaches . . . , and that with great emphasis, justification and forgiveness only and alone *through* (or *by*) faith."<sup>32</sup> We pass over the conflicting statements that God "has really forgiven all men" and that He now "proffers this forgiveness." The point is in regard to the individual. Does God in the court of heaven impute to him, the moment he believes, Christ's righteousness and declare him to be just? Nothing of the sort. All this we are told God has done long ago for the whole world, "has really forgiven the whole world;" that, we know, Missouri calls "objective justification." Now God "works faith" (of course, in the heart of man); faith "embraces the justification" (objective) which took place at Christ's resurrection (this embracing is again in the heart of man); and now we are told: THUS "through faith God brings the individual into the possession of forgiveness." A blind man can see the heresy sticking out! This Missourian "subjective justification" is *subjective* with a vengeance.. Why, the whole transaction hasn't left *the heart of man* at all. This "subjective justification" is something which transpires *only in the heart of man!* God works faith — *in the heart*; this faith embraces justification — *in the heart*; thus by faith — IN THE HEART God brings, etc. Where is *the forensic act of God* concerning the individual who comes to repentance and faith? Where is the sentence pronounced by the divine Judge in the heavenly court? It has evaporated beneath the scientific word "subjective!" But didn't Dr. Walther, at one time, write these words in his *Postille*, p. 276: "The justification of a man before God according to the Gospel . . . is *not* something which takes place *in* the man, namely, *in his heart*, but something which takes place

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<sup>32</sup> *Ibid.*, p. 271.



*outside* of man, namely, *in the heart of God*. It is not to be compared to the actions of a physician who actually frees the patient from his disease and brings back his health, but it is to be compared to the *action of a judge who acquits an accused and convicted criminal, not only remitting all penalties but also in spite of his misdeeds allowing him all the rights of a blameless citizen.*" Moreover, this justification, this "something which takes place *outside of man*," this "*action of a judge who acquits an accused and convicted criminal*" — *this*, Dr. Walther says, "In one word is *forgiveness of sins.*" And he describes it: "God looks upon the man" (the man, not the world!) "as though he had never done a sin, but had always been perfectly holy and righteous as God's law demands of all men." Then comes, very properly, Ps. 32. Dr. Walther's own testimony condemns utterly the subjective thing *in man, in man's heart*, which some Missourians call "subjective justification."

2. "According to Missouri, God calls to the whole world of sinners, before it believes: I am completely reconciled through Christ and have forgiven you all heartily, and forgive you now all your sins" (mark, so far we have the "objective!") "— believe now and grasp and let not this forgiveness be offered in vain" (and this is the "subjective").<sup>33</sup> These words are plain. "Subjective justification" is faith grasping "objective justification;" it is no forensic act of God at all, but may well be called an act of man, since it is not God who "believes" and "grasps," but man himself. Yet it was Dr. Walther who wrote: "The justification of a man before God, according to the Gospel, is not an act which man himself does, but which is done of God upon him."

3. Perhaps as classic a formulation of "objective" and "subjective justification" as can be found among the new Missourian utterances is the following: "God comes in the Gospel to the sinner with the declaration: 'Thy sins are forgiven thee.' And by faith man grasps this declara-

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<sup>33</sup> *L. u. W.*, 1905, p. 222.

tion and says: 'My sins are forgiven me.' Thus the objective declaration of God in the Gospel becomes subjective; thus the objective forgiveness becomes subjective." Again, the same sort of statement: "Indeed, by the faith which God works God himself turns the declaration of justification extant in the Gospel into a divinely certain declaration of man. God declares in the Gospel: Thy sins are forgiven thee for Christ's sake. This declaration faith grasps and declares: My sins are forgiven me by God Himself for Christ's sake."<sup>34</sup> We have called this summing up of the matter from the Missourian standpoint a sort of classic expression. Here you have both, side by side, beautifully expressed. First, God declares in the Gospel: Thy sins are forgiven. That's the record of the declaration spoken at the resurrection of Christ. That's "objective," and notice, it's a "declaration," so it is properly called justification. Secondly, faith grasps this "objective declaration" and now on its own part makes a declaration: My sins are forgiven. Now, that's "subjective," but it's a "declaration," faith itself "declares," so it is properly called justification also — "subjective justification." Subjective indeed! Faith grasps, faith declares, faith says: My sins are forgiven — this is the Missourian "subjective justification!" No judicial act of God at all, merely faith (or man) embracing something.

4. "Objective justification was accomplished once for all when God 1900 years ago reconciled men in Christ with himself, and this justification pertains to *all* men without exception, because Christ has vicariously rendered satisfaction for all men and God has accepted this satisfaction for all men. Subjective justification takes place then when men hear the Word of the Gospel, perceive that God is reconciled with them through Christ, believe this, that is rely upon it in their hearts and comfort themselves by it against the accusations of conscience."<sup>35</sup> Here again "subjective justifica-

<sup>34</sup> *Ibid.*, 1905, pp. 348 and 346.

<sup>35</sup> Verhandl. Südl. Distr., 1883, p. 35f.

tion" is described in the same way as shown above. What is it? It is faith "perceiving," "relying," "comforting." Any act of God? None whatever. God's act all took place 1900 years ago; then the judicial sentence was pronounced in heaven, but upon all men. Now — well, now God works faith, but that is about all; and that is "subjective" indeed.

5. In a goodly number of places the distinction is made between *Forgiveness* of sin and the *Possession and Enjoyment of forgiveness*. The former is "objective," the latter "subjective justification." "We believe and confess, now as formerly and formerly as now, that he only who believes has justification and actually possesses forgiveness of sins."<sup>36</sup> "The *possession* of the forgiveness of sins depends on man's 'right conduct' wrought by God, i. e., on faith. Only he who believes *has* the forgiveness which *exists* be-the faith," etc.<sup>37</sup> Great stress is laid on this distinction between justification and the possession of justification (*Besitz u. Genuss*). And the claim is set up that because Missouri teaches the necessity of faith for the *possession* of justification it teaches *justification by faith*.<sup>38</sup> Now an honest statement of the case is this: Missouri teaches justification (as an actual act of God) without faith, irrespective of faith (just as it teaches an election altogether irrespective of faith); the justification itself has nothing whatever to do with faith. Missouri teaches only a *possession by faith*. The difference is tremendous, for the justification as a true forensic act is in God, whereas the possession is and must always be in man. But this entire distinction, especially as Missouri urges it, is a misleading thing. According to the old Lutheran theology and the Bible, justification and possession are always together. When God forgives my sins then I have that forgiveness; when God justifies the sinner he possesses justification. There is no gulf between. It is sad to see men put forward this self-made distinction

<sup>36</sup> *L. u. W.*, 1905, p. 224.

<sup>37</sup> *Ibid.*, p. 459.

<sup>38</sup> *Ibid.*, p. 224 and other places. The argument is always the same.

between justification and possession without perceiving that it completely establishes our accusation against them, that they no longer teach truly *justification by faith*. They admit our accusation when all they can say is: We teach "subjective justification," namely, the "possession by faith."

## II. A few "subjective" arguments.

I. Old Lutheran writers often use the expression that faith is the "condition" of justification. This is heresy in the eyes of Missouri.<sup>39</sup> Now the word "condition" might be meant wrong in this connection. It would be so meant if it were used concerning faith in the sense that faith must be furnished as a work (*Leistung*) on the part of man before God would consent to justify. That would be justification *for the sake* of faith. Dr. Stoeckhardt himself at one time permitted himself to use this expression.<sup>40</sup> Ohio-men never do. But it is a piece of Missourian presumption to rise up and forbid an expression which many Lutheran writers use in a perfectly proper way. They themselves are constrained to admit that the Scriptures speak of faith conditionally: "He that believeth, shall be saved." "For us also to whom it shall be imputed *if* we believe." Rom. 4, 24. "Here formally the language is conditional," they admit. Very well, that form, that conditional form is inspired. Faith is the *sine qua non* of justification. He that believeth not is already judged, shall be damned. Lutherans may

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<sup>39</sup> *Ibid.*, pp. 224 and 460f. *Luth.*, 1905., 1905, p. 98, also 116. Verhandl. Südl. Distr., p. 60.

<sup>40</sup> It almost takes ones breath away to read what some of these Missourians once taught. Here are Dr. Stoeckhardt's one-time utterances: "This faith is the right faith which saves from sin, guilt, penalty, death, hell; the faith *which turns the wrath of God into love*, which justifies before God and saves. FOR THE SAKE OF THIS FAITH GOD JUSTIFIES THE SINNER" ("um dieses Glaubens willen rechtfertigt Gott den Sünder"). Again: "This justification takes place through grace, rests on the merit and obedience of Christ, and PRESUPPOSES THE FAITH OF THE SINNER" ("setzt voraus"). *Theologische Zeitblätter*, 1889, p. 328. What a long way the Dr. has traveled in his life to get from this sort of doctrine to the kind he holds now!

properly speak of faith as the condition of justification. Of course, Missourians can not, for they teach only a possession (human) of justification by faith, not really a justification (divine) by faith.

2. A peculiar argument is offered in the philosophical dictum, that something that is offered us must be present, else it cannot be offered and accepted. The beggar and the piece of bread is used thus to confound us.<sup>41</sup> The piece must be there, else it cannot be offered, and the beggar cannot take it. So also, we are told, is forgiveness and justification. It must be there, a thing all complete and done up, before it can be offered. This idea runs all through the language of the recent Missourian articles; we always read about the "vorhandene Vergebung," "vorhandene Rechtfertigung." But this is really a poor bit of philosophy on the part of Missouri, even as not a few of its dicta are mere philosophisms. The fact is that something not yet present and "vorhanden" can both be offered, accepted, and by anticipation even enjoyed. A contractor offers to build a house, the offer is accepted and the contract signed. I offer to work, to sing, to play, etc., etc.; the offer is accepted, and then the working, the singing, the playing proceeds. So it is in all cases where *an act* is offered, and remember forgiveness or justification is "that act of God" according to our catechism. The act is not performed where no acceptance meets it. He that believeth not is not justified, but the opposite, damned. Even the beggar and the bread are not clinching, although they seem to suffice for Missouri. I might offer a beggar bread without having it, and he might accept my offer of bread, whereupon I might hasten to buy or bake him some. But these specious bits of philosophy help to show what props the Missourian doctrine needs.

3. This brings us to another of the standard arguments of Missouri. We will let Dr. Stoeckhardt sketch it for us. We can't say whether he invented it himself or not;

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<sup>41</sup> *L. u. W.*, 1905, p. 494.

he has at least been followed frequently of late in his reasoning. He writes: "The later theologians when treating of justification present the following line of thought. God has reconciled the sinful world to himself through Christ. But redemption and atonement, wrought by Christ, *must be carefully distinguished from the actual forgiveness of sin.* . . . The atonement has only opened the possibility of the forgiveness of sins, of justification. In consequence of the atonement God goes after the sinner and calls him by the Gospel and works toward his conversion. And when now the sinner is converted and believes in Jesus Christ, then that possibility becomes a reality; then on God's part justification, forgiveness follows. . . . It is easy to see how this leads to the most questionable results. It is thus the faith of the sinner which produces (*zustande bringt*) justification, which determines and moves God to pronounce a gracious sentence. . . . When the sinner would be certain that God considers him just, has forgiven his sins, it will not help him to look to Christ or to the Gospel; for in Christ, in the Gospel of Christ he will only find the *possibility of forgiveness*, of justification; no, he must look into his own heart and see whether that conduct "(faith)" is there which *turns that possibility into a reality.*"<sup>42</sup> Before we go any further read 2 Cor. 13, 15: "Examine yourselves, whether ye be in the faith; prove your own selves." Also 1 Cor. 11, 28. Now over against the above Dr. S. teaches: "That all men who were condemned by Adam's sin have been justified through Christ; that by this very fact, that Christ fulfilled all righteousness and rendered obedience, *they have actually, not merely according to the possibility, but justified*" "*tatsächlich, nicht nur der Möglichkeit nach*"—p. 164.) This entire argument is repeated and urged again and again in many ways.

The whole point of the argument becomes plain when it is noted that the object of it is to expel faith from justi-

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<sup>42</sup> *L. u. W.*, 1888, p. 161. Compare *Theologische Zeitblätter*, 1889, p. 333sq. whence our ammunition is here taken.

fication proper. And this is the shot that is to accomplish the feat: 1. Atonement is the same as or includes justification. (That puts faith out.) 2. If justification is really by faith, then the atonement furnishes only a possibility of justification, then faith must be a work by which justification is produced (*zuſtande kommt*). But Missouri is hoist with its own petard. In the Report of the Synodical Conference, 1872, when Missouri and Ohio were together members of that Conference, we read the following as their joint doctrine: "That man is justified by faith alone IS POSSIBLE, FOR THE REASON that whatever is needful for salvation is already here and wrought out, so that on my side only the acceptance is required" (p. 42). "The world's freedom and its righteousness has been won. This is not contradicted by the fact that man becomes just by faith; for whenever faith is mentioned that refers to the personal appropriation on the part of man and to *the imputation of the acquired righteousness on the part of God*. THIS WOULD NOT BE POSSIBLE if the world had not first been justified" (this signifies the acquiring of the righteousness) "by the death and resurrection of Christ" (p. 67). Dr. S. and those who adopt his reasoning do so only by cancelling these statements of Missouri and Ohio in 1872.

Lutherans have always distinguished between atonement and justification and the latter is always "by faith alone." Never have they made faith a work thereby. The Report of 1872 mentions no less than five causes of justification (p. 29). Let not the Missourians of to-day become frightened at their own former teaching. Two of these five are "mediate causes" (*Mittelursachen*). "Of the mediate causes there are two kinds, those on the part of God, the others on the part of man. On the part of God they are Word and Sacrament. ON THE PART OF MAN IT IS FAITH!" Mark well: faith a cause of justification—according to Missouri itself in 1872!—it is different now! A meritorious cause, a work, a *Leistung*? Never! Yet something without which justification does not take place. So we still teach justification by faith, and so we still distinguish it

from the atonement which was accomplished without our faith.

This peep into the Report of 1872 serves also to show how vain is the recent attempt of *L. u. W.*, 1905, October and November, to smite the *Kirchenzeitung* with that Report. We presented the real gist of it in the *Kirchenzeitung*, September 2, 1905, to which no answer was made, although *L. u. W.* tried its hand at the Report itself during the next two months. Dr. H. A. Allwardt has also silenced Missouri on this Report in the *Zeitblaetter* in 1889; he too remains unanswered on the Report to this day. By the way, this is our regular experience with Missouri: whenever Ohio has hit a vital spot Missouri receives it — in silence.

4. Sometimes, indeed, we receive what might have better been silence. An example.<sup>43</sup> The *Kirchenzeitung*, September 2, in presenting a digest of the Report of 1872, showing how Missouri casts the doctrine of that Report to the winds, quoted thesis 12: "*When the individual sinner embraces the promise of the Gospel . . . by faith, and appropriates the treasure of Christ's merit unto his justification and salvation, he is also, in a judicial act before the judgment seat of God looked upon by God, accounted and declared to be one who now for his own person is a partaker of the merit and righteousness of Christ unto salvation, and thus also by the personal possession of Christ's benefit personally just and an heir of eternal life.*" What have we here? 1. The judgment seat of God and a judicial proceeding; 2. an act in the court of heaven concerning the individual; 3. the faith of the individual; 4. Christ's merit accounted to the believer; 5. the believer by justification a partaker of Christ's righteousness and merits. In a word we have the old Lutheran doctrine of justification, as the Report itself states in the discussion of the thesis, "justification properly so-called." Compare this thesis and its five points with the "subjective justification" now in vogue

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<sup>43</sup> We promised in the December issue, p. 324, to furnish the following fatal admission.



at St. Louis. How beautifully they disagree! This thesis 12 is the counterpart of Dr. Schuette's thesis 2. Well, *L. u. W.* of September last makes the following statement: "Nor do we reject, as the *Kirchenzeitung* of September 2 tries to persuade its readers, the following passages of the Report of the Synodical Conference of 1872." Then thesis 12 and part of the discussion of it is reprinted. A very satisfactory proceeding on the part of the Missouri leaders! *Formally* they do not reject this thesis; they would not recant openly for the world. When hitherto they have made the worst blunders they have not acknowledged it. They merely "do not reject" thesis 12. The rest of that Report, wherever there was half a chance, was used to the fullest extent in two issues of *L. u. W.*, but thesis 12, the very thesis on the strength of which they were assailed, they merely "do not reject." These three words, and that is all. But the terrible and ugly fact, that their whole elaboration of "subjective justification" does reject, in the worst possible manner, this thesis 12 and its old Lutheran doctrine on justification by faith as a judicial act of God, is not even referred to. Such is the silence of Missouri and such the significance thereof!

But this is not the worst of our indictment. In *three* numbers of *L. u. W.*, Sept., Oct. and Nov, 1905. Prof. Bente writes a continued article against the *Kirchenzeitung* and our doctrine on justification. In the October and November numbers he treats the Report of the Synodical Conference, 1872, which has the twelve theses by Dr. F. A. Schmidt on justification. Ohio and Missouri both adopted these theses in 1872. Now observe the cunning procedure! In the October and November issues of *L. u. W.* Prof. B. goes through the theses quite elaborately, clutching at everything he can in any way turn against Ohio; he takes up thesis by thesis, and — STOPS WITH THESIS 11! *Where, in this whole elaborate examination of the Report of 1872 is thesis 12? Non est!* Where is the keystone of the whole grand arch? Bente does not even mention at the close that there is such a final thesis. And mark you, *this is the thesis*

*the accusation against Missouri rest on!* The Missourian Professor has cut it out! It is not there! What has become of thesis 12? Answer: Bente puts it into the September *L. u. W.*, with his introductory remarks with the appended words: "We do not reject" thesis 12! Question: Why was the vital, the pivotal thesis, the one our whole contention rests on, cut out of its place in the treatment of the Report, left out without a single remark, and transferred from its true place in the November issue, after thesis 11, to a mere introductory paragraph in the September issue, which does not treat that Report at all? We frankly and sadly say, this looks bad. Missourian readers of *L. u. W.* may thus be made to lose sight of that precious thesis 12, but Ohio men never. But strange are the tactics of some Missourians, and strange is the significance thereof.

*(To be continued or concluded.)*

## THE INDWELLING OF CHRIST IN THE BELIEVER.\*

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In proceeding to a discussion of this subject it is well to realize, right at the outset, that we are dealing with a theme which is as sacred as it is profound. We enter, as it were, into the soul's holy of holies, its innermost sanctuary, and stand before an article of faith that is as mysterious and inscrutable as the very essence of the Godhead. The subject is well termed in dogmatics the "mystical union," for it is "a great mystery," as St. Paul says, when he speaks of it from another point of view, "concerning Christ and the Church." But the fact that it is such an inexplicable mystery, that it baffles the understanding and cannot be searched out completely, is no reason why it should not be investigated and carefully studied. On the contrary, it should be made a subject of diligent study and prayerful

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meditation, not only by pastors, as the divinely appointed teachers of God's people, but by all Christians who love God's Word and desire to be made wise unto salvation and to become thoroughly furnished unto every good work. For besides being a matter of revelation, taught not implicitly and incidentally, but expressly and repeatedly in varying forms by Christ and His apostles, and hence constituting a vital part of the revealed truth embodied in Holy Scripture given by inspiration of God to His people for their learning and profit, the subject is of great practical importance in the life of the Christian and the work of the Church. It is, indeed, one of the difficult themes of theology and demands the attention of the theologian whose privilege and duty it is to search even into the deep things of God; but it is also a matter of Christian experience, entering into the everyday life of the child of God and having a practical bearing upon his growth in grace and godliness and his development of strength and efficiency in the Lord's work.

Our concern, then, will be to examine the subject along these lines, both from the theological and the practical points of view. The highest and only authoritative source of our knowledge of this, as of every other article of faith, is the Word of God. Christian experience, too, is of value, but only as a witness showing the results, in the lives of God's people, of the faithful application of the injunctions and promises of the divine Word, and so throwing light upon its interpretation and confirming its testimony. Our inquiry, then, is in regard to the teachings of God's Word on the subject before us. And we shall endeavor to group them together under five heads or theses, giving: 1. A definition of the subject, and considering its main features in general; 2. Its place and relation in the order of salvation; 3. Its nature more closely examined according to Scripture; 4. The means to be employed for bringing about and maintaining the mystical union; and 5. Some practical considerations connected with the contemplation of the subject.

1. *The mystical union is the term applied to the mysterious indwelling of the triune God, Father, Son and Holy Ghost, in the heart of the believer.*

Our aim in this thesis is to give a statement of the doctrine that may serve as a basis for the whole discussion. It is in the nature of an introduction and will treat of the subject in a general way, without entering in detail into the nature of the mystical union. The latter is taken up in the third thesis. The difficulties that are encountered upon more minute investigation and the multitude of Scripture passages which must be examined and compared, seem to make such a distribution desirable.

It is one of the mysteries of godliness, as it is an unspeakable mercy of God, that the living God who made heaven and earth, and who upholds all things by the Word of His power, can and does make His abode in the heart of mortal man. This abiding of God in the heart of the believer our dogmaticians call the *unio mystica*. There is a union, for there is direct contact and real communion between the triune God and the person of the believer. And this union is called mystical, because its exact nature is mysterious and hidden, some of its factors and features are beyond human comprehension, they can neither be investigated by man's senses or faculties, nor can they be demonstrated as can phenomena occurring in the natural world. Nevertheless, the indwelling of the living God in the believer is a fact copiously taught in Holy Scripture. It is an article of faith, to be apprehended and applied as are all the other articles of faith which God has been pleased to reveal unto us for our learning and comfort. The fact that it is a mystery does not detract from its reality nor make its existence questionable. This is established upon the authority of God, who cannot lie, and affirmed with unmistakable clearness and repeated emphasis in the Word which was given by inspiration of God. Our only desire and concern, therefore, is to find out and learn just what and how much it has pleased God to reveal unto us on this topic.

When the mystical union is defined in the form in which it appears in the subject of this paper, as it was assigned, it does not mean to imply that there is an indwelling on the part of Christ that is essentially different and apart from the indwelling of the Father and of the Holy Spirit. We see no ground for the distinction which Dr. Kuyper makes in "The Work of the Holy Spirit," where he elaborates the mystical union with Immanuel on the basis of such texts at Col. 1, 27: "Christ in you the hope of glory," and affirms that this union is quite distinct from the indwelling of the Holy Spirit. He says: "It is true, Christ comes to us through the Holy Spirit, and through the Son we have fellowship with the Father, according to His Word, 'I and the Father will come unto you and make our abode with you'; yet every intelligent Bible student knows that it is more especially the Holy Spirit who enters into his person and touches his innermost being." Page 32. And again, p. 523: "When the Eternal One comes to dwell with man, it is not the Father, nor the Son, but the Holy Spirit whose office is to enter into man's spirit and to establish the most intimate relation between him and God. The Father and the Son will also come to dwell with him; the Son is even said to stand at the door and knock, waiting to be admitted; but both Father and Son do this through the Holy Spirit. \* \* \* The Father and the Son dwell in the saints, but only through the Holy Spirit."

It is true that the work of grace which results in the mystical union is to be ascribed especially to the Holy Ghost, whose peculiar office it is to perform the work of sanctification in the wide sense, according to the third article of the Apostles' Creed. But it would seem to be doing violence to plain declarations of Scripture to ignore the more frequent statements concerning Christ's indwelling and make it appear as though the mystical presence of God is to be affirmed especially of the Holy Spirit, and as though the Father and the Son were present only representatively, through the Holy Spirit. Take, for example, Eph. 3, 16. 17: St. Paul's prayer is "That He would grant you, accord-

ing to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith." This passage certainly lends no support to the view that Christ is only representatively present in the person of the Holy Spirit. But the work takes place by the Holy Spirit penetrating into the inward man. And as Bengel says, "Where the Holy Spirit is, there is Christ." The latter is personally present, as is also the Holy Spirit, through whose operation faith is wrought in the heart, so that Christ also may dwell in the heart by faith. The same is taught by the Saviour in John 14. In the 16th and 17th verses of the chapter He promises the gift of the Holy Ghost, "that He may abide with you forever;" "for He dwelleth with you, and shall be in you"; and in verse 23 He says: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." That which is said of the Holy Spirit applies equally, in no other sense, nor in smaller measure, to the Father and the Son. The abode which is made in the heart of the believer is that of the Holy Trinity. Cf. 2 Cor. 6, 16: "What agreement hath the temple of God with idols? For ye are the temple of the living God." And Rom. 8, 9, 10: "But ye are not in the flesh, but in the Spirit, if so he that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness." It is as though St. Paul would say to the believers: "The Holy Spirit is your life element, because the Spirit dwells in you." The Spirit, the Spirit of God, the Spirit of Christ, are terms denoting the same, namely, the Holy Spirit. He abides in the believer's heart, and so in like manner does Christ, and with the Son is the Father.

The indwelling of the triune God through the operation of the Holy Spirit is brought out with especial clearness in 1 John 4, 12-16, where the apostle repeats the truth three times, that "God dwelleth in us," and adds in verse 13: "Hereby know we that we dwell in Him, and He in us,

because He hath given us of His Spirit." The Holy Spirit has wrought His gracious work in us, making our hearts dwelling places of the living God. By reason and in consequence of His work of grace, the believer "dwelleth in God, and God in him." But it is not only, or even especially, the Holy Spirit who abides in the believer's heart, but with Him also and equally the Father and the Son.

2. *The place and relation of the mystical union in the order of salvation is this, that logically it follows justification and precedes and accompanies sanctification, forming a bond of union between them.*

Regeneration and justification may properly be regarded as the ground of the mystical union. God cannot dwell in hearts that are dead in trespasses and sins. "Except a man be born again, he cannot see the Kingdom of God." And as it is impossible for an unregenerate man to enter into the Kingdom of God, there can be no thought of his heart being a temple of God as long as he remains in his natural, unregenerate condition. It is the heart of the believer that becomes a sanctuary, a temple, a dwelling place of God. The Holy Spirit convicts the sinner of his sin and condemnation, and enables him by faith to appropriate the merits of Christ. The justified sinner has received new life, for he has laid hold upon Christ, in whom is life, and whose life is "the light of men." John 1, 4. Then it is that he can say with St. Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Gal. 2, 20. Faith not only apprehends the merits of Christ, but receives and embraces the person of the Redeemer, and by the operation of the Holy Spirit enters into the most intimate union and communion with the triune God. In this manner *Christ for us* becomes also *Christ in us*.

Philippi (V. p. 21) explains the order in these words: "Penitence, faith, justification, mystical union, sanctification—this is the divinely appointed order of salvation. And as penitence precedes faith, so faith is the means of justification and of the mystical union as the result of justifica-

tion, and it is at the same time the ground and source of sanctification in love." Then he goes on to explain that we must not conceive of these steps or processes as essentially separated and strung out in point of time, the one following the other; for they are all present with faith, and there is only a causal or logical precedence of faith in relation to its fruits and effects. The same relation and order is set forth very clearly in the following quotation from Quenstedt (3, 621): "Regeneration, justification, mystical union and renovation are simultaneous, and, being more closely united than the ingredients of an atom, so cohere that they cannot be separated or rent asunder, yet, according to our mode of conceiving of them, justification and regeneration are prior in order to the mystical union. For when, in regeneration, a man receives faith, and by faith is justified, then only he begins to be mystically united to God. But renovation is subsequent to the union, for from good works, which are the effects of renovation, the existence, both of justification and the mystical union is inferred *a posteriori*; therefore they follow each other in this order, according to our conception."

The Formula of Concord, in the chapter on justification, referring to and refuting the erroneous views of Andrew Osiander, says (622, 54; Jacobs, p. 579): "Likewise also, the disputation concerning the indwelling in us of the essential righteousness of God must be correctly explained. For, although, by faith, in the elect, who are justified by Christ and reconciled with God, God the Father, Son and Holy Ghost, who is eternal and essential righteousness, dwells—(for all Christians are temples of God the Father, Son and Holy Ghost, who also impels them to do right); yet this indwelling of God is not the righteousness of faith, of which St. Paul treats and which he calls the righteousness of God, for the sake of which we are declared righteous before God; but it follows the preceding righteousness of faith, which is nothing else than the forgiveness of sins and the gracious acceptance of the poor sinner, alone for the sake of Christ's obedience and merit."



The error here refuted is a prevalent Reformed view, a partial return to the Romish doctrine of justification, which consists in a confusion of sanctification with justification, and making the mystical union a condition rather than a result, of justification. According to Calvin's view the elect are united with Christ by the power of the Holy Spirit, in order that being planted in Christ, they may become partakers of the grace of justification. This seems to be the purport of Kuyper's exposition when, speaking of Christ's union with believers, he says: "He does not wait until they are pure and holy, then to be spiritually betrothed unto them; but He betroths Himself unto them that they may become pure and holy." ("The Work of the Holy Spirit," p. 334). With this we could agree fully if what is said refers to sanctification. But, according to Dr. Kuyper, all this takes place before faith has been wrought in the soul. In fact, according to his view, which is essentially the Calvinistic, the first of the stages in which the union with Christ unfolds itself lies in God's eternal decree of election. The tendency of the theology of the Reformed churches generally is to make "Christ in us" rather than "Christ for us," the ground of our salvation.

Over against these erroneous views which pervade much of the thought in modern churches and are prevalent in modern theology, we must hold fast the material principle of the Reformation, justification by faith alone. On this principle of the new life rests the indwelling of Christ; and His strength being made perfect in our weakness, we are led by His Spirit to follow after holiness and to bring forth fruits of righteousness to the glory of God.

3. In attempting to examine more minutely and to understand and explain more fully *the nature and import of the mystical union*, we must, adhering to the golden mean of Holy Scripture, carefully guard against the two extremes, that, on the one hand, of regarding the union as merely a figure of speech, a metaphorical abstraction, and that, on the other, of indulging in reveries that may lead to the extravagant vagaries of mysticism and pantheism.

First, now, let us examine individually the principal passages in which this doctrine is set forth, and then endeavor to arrange and summarize the truths which they convey.

Col. 1, 27: "To whom" (His saints) "God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory." "Christ in you" is a mystery, a glorious reality even now, in this world, and the ground and earnest of greater glory to be revealed. A pledge, too, of final and eternal salvation. Cf. 1 Cor. 1, 9; Phil. 1, 6.

2 Cor. 13, 5: "Examine yourselves, whether ye be in the faith," etc. "Know ye not your own selves, how that *Jesus Christ is in you*, except ye be reprobates?" Notice the relation between faith and the indwelling of Christ. The latter as a result of your faith in Him. "In the faith, and therefore in Christ," says Bengel. And, again, the same commentator says: "If the expression were always only 'Christ is in us,' it might be understood of Christ's mind and power. But the words '*Jesus Christ is in us*,' indicate that He Himself is in us." Cf. 2 Tim. 4, 22. "The Lord Jesus Christ be with thy spirit."

John 17, 21.23: "That they all may be one, as Thou, Father, art in me, and I in Thee \* \* \* I in them, and Thou in me, that they may be made perfect in one." The union between the Father and the Son, most intimate and mysterious, revealed to throw light upon the union between God and the believer. The mystical union, the basis of true Christian unity. "That the world may believe," "that the world may know that Thou hast sent me." The mystical union and its spiritual effects and influences, convincing proof and evidence to the world concerning the divine character and mission of Christ. Compare John 7, 38.39; 2 Cor. 3, 2; living epistles, "known and read of all men."

Gal. 2, 20: "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me"; \* \* \* and this life I live by the faith," etc. The atoning death of Christ,

and Christ indwelling, the ground, source and supply of the spiritual life of the believer.

Rom. 8, 9, 10: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin, but the spirit is life, because of righteousness." To dwell (*οικέω* = to inhabit, have one's dwelling or abode, to reside permanently) indicates a permanent state. The Holy Spirit (in the passage, the Spirit, the Spirit of God, the Spirit of Christ), transforms those whom He inhabits into the image of God, and so restores in the believer the character (righteousness and holiness) lost by the fall. This is the aim and goal of the work of sanctification.

Eph. 3, 16-19: St. Paul's prayer \* \* \* "That Christ may dwell in your hearts by faith" \* \* \* to the end, ye may be able to comprehend, etc., \* \* \* and "to know the love of Christ which passeth knowledge" \* \* \* "that ye might be filled with all the fulness of God." (Partly considered before, p. 35 f). The mystical union, the work of the Holy Spirit. Christ is said to "dwell" in the heart, "through faith." Dwell, *κατοικέω* bewohnen, to settle down and abide. He takes up His permanent abode, so that ye may be a habitation (*κατοικητήριον*) of God. "Through faith." Cf. Rev. 3, 20: "Behold, I stand at the door, etc., if any man \* \* \* open the door, I will come in to him," etc. Degrees of development. Cf. 2 Pet. 1, 3-7. Growth in knowledge and in grace. "The degree of perfection to which any Christian life has attained is marked by the completeness of this indwelling of Christ." Lutheran Commentary.—"The fullness of God,"—the full measure of His gifts, graces and blessings, incident upon and flowing from God's indwelling in the heart. Cf. Col. 2, 9: "In Him (Christ) dwelleth all the fullness of the Godhead bodily."

Gal. 4, 19: "My little children, of whom I travail in birth again" (of whom I am again in travail, R. V.) "until Christ be formed in you." St. Paul had begotten them (v. 13)

in Christ Jesus through the Gospel (Cf. 1 Cor. 4, 15); and now in travail again, to bring them back from the error of their way, and to restore them again to the state of grace from which they had fallen. Christ is formed in believers. *μορφῶ* = gestalten, to form; *μορφῆ* = Gesalt, form, image. And this *μορφῆ*, to be restored in believers, is Christ, who has been put on in baptism (Gal. 3, 27), is apprehended by faith (Eph. 3, 17), and living in the hearts of believers (Gal. 2, 20). The forming of Christ in the heart is the object of the new birth. By their relapse the Galatians have retarded this result, and, by implication, continued waywardness would frustrate it entirely.

Gal. 3, 27: "For as many of you as have been baptized into Christ have put on Christ." "Paul here conceives baptism, not as a mere symbolical transaction, but as an act in which believers are put into mystical union with the crucified and risen Lord." Word Studies in the N. T. Vincent.

Rom. 13, 14: "But put ye on the Lord Jesus Christ and make not provision for the flesh," etc. The word used in both these passages is *ἐνδύω*, meaning literally to put on, as an *ἐνδυμα*, a dress, garment. Putting on Christ means, according to Godet, "appropriating by habitual communion with Him all His sentiments and all His manner of acting. He thus becomes for His redeemed ones Himself the robe for the marriage feast." While Chrysostom says: "If Christ is the Son of God, and thou hast put Him on, having the Son in thyself, and being made like unto Him, thou hast been brought into one family and one nature." And Calvin writes: "To put on Christ means here to be on every side fortified by the power of His Spirit, and be therefore prepared to discharge all the duties of holiness; for thus is the image of God renewed in us, which is the only true ornament of the soul. For Paul had in view the end of our calling; inasmuch as God, by adopting us, unites us to the body of His only begotten Son, and for this purpose—that we, renouncing our former life, may become new men in Him." But Christ is first put on as our righteousness,

covering all our imperfections, and making us accepted in the beloved Son, justified by faith in His all-sufficient merits; and then He becomes our sanctification.

John 6, 56: "He that eateth my flesh and drinketh my blood; dwelleth in me, and I in him." "Abideth in me," R. V.  $\mu\acute{\epsilon}\nu\omega$ , maneo, beharren, abide, remain.

John 14, 20. 23: "At that day ye shall know that I am in my Father, and ye in me, and I in you. \* \* \* If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode ( $\mu\omicron\nu\eta$  —  $\mu\acute{\epsilon}\nu\omega$  — abiding place, dwelling, habitation) with him." "Ye in me." Cf. Phil. 3, 9: That I may win Christ, and "be found in Him," not having mine own righteousness, etc. These passages throw a bright light upon the subject. What Christ is to us we learn to understand when His eternal essential oneness with the Father is revealed unto us, together with our spiritual oneness with Him. "I in the Father": Christ's cause is of God; "ye in me": the believer's fellowship with Christ and participation in His redemption; "I in you": strength and courage for service.

I John 4, 12-16: "If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. \* \* \* Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." To dwell,  $\mu\acute{\epsilon}\nu\omega$ , abide, remain. "His gracious indwelling in us manifests itself through the breath of His love, which we inhale through faith and exhale in brotherly love." Besser. These, love of God (from God and to God), and love to the brethren, are marks and indications, evidences by which we are assured of the mystical union.—"Hereby knew we"—a manifestation, an assurance, a testimony of the Holy Spirit to the believer himself, and through the believer to the world, John 17, 21. Emphasis is laid in this passage by repetition, on the importance and necessity of *abiding*. "That is needful, and this St. John

urges with tireless fervor and would have his little children truly hidden and wrapped in the love of God. \* \* \* Accordingly we know *how* we may abide in God, as our sanctuary, and how God will abide in us as in His temple." Besser. We must remain rooted and grounded in the love of God as the soil in which our spiritual life thrives and is nourished.

1 Cor. 3, 16, 17: "Know ye not that ye are the temple (R. V., a temple) of God and that the Spirit of God dwelleth in you? If any man defile (R. V. destroyeth) the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—Temple, ναός, sanctuary. "Dwelleth (*οἰκεῖ*, to reside permanently) in you," not only individually, but collectively. From the context it appears that "the reference here is not to individual believers, each one of whom is regarded as a temple, but to the Church as a whole (Eph. 2, 21; 1 Tim. 3, 15). In each particular congregation there is the type of that which pertains to the collective Church." (Jacobs in Luth. Com.) "The Spirit of God dwelleth in you." Hence Christians are called "a spiritual house," 1 Pet. 2, 5; also a "habitation of God through the Spirit," Eph. 2, 22. The phrase, ἐν ὑμῖν, (*in* you, not merely among you, Cf. Matt. 18, 20; "there am I in the midst of them, ἐν μέσῳ αὐτῶν,) refers to the Church, or to individual believers in their organic connection. For "as Christendom unitedly is a temple of God, so is also every Christian congregation, and every individual Christian."—*Lange*.

1 Cor. 6, 19: Flee fornication, etc. \* \* \* he "sinneth against his own body." "What? Know ye not that your body is the temple (R. V., a temple), of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" — "Your body," cf. Eph. 5, 23: Christ is "the Savior of the body." "The same figure that is applied in 1 Cor. 3, 16, to the Church collectively is here applied to each of its members individually." Luth. Com. "Primarily, the Holy Spirit dwells in the 'inward man,' in the πνεῦμα, or spirit; but the body is its vehicle, or tabernacle, and inseparable organ."—*Lange*.

Eph. 5, 30-32. (In the whole passage, v. 23-32, the union between Christ and His Church is likened unto the marriage relation). "For we are members of His body, of His flesh and of His bones. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church." The Rev. V., following the best textual authority, omits: "Of His flesh and of His bones," The apostle here endeavors to illustrate as well as he may the great mystery of the intimate relation between the Church and Christ's person. For "His body" in this passage does not seem to denote merely the communion and unity of believers, as it does in other places, (e. g., Eph. 1, 22, 23: "And gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all"; Cf. Col. 1, 18: "And He is the head of the body, the Church"; and Rom. 12, 4, 5; but has more direct reference to the person of Christ. "In some sense members of His personal body." Luth. Com.

1 Cor. 6, 15, 17: "Know ye not that your bodies are the members of Christ?" The whole passage warns against sins of the flesh. "But he that is joined unto the Lord is one spirit." Therefore, "flee fornication," etc. Not only the spirit, but the body of the believer, is a "member of Christ," is consecrated by His abiding presence, participates in the spiritual communion and union with Him. The heathen conception of the body is that of an animal, on a level with the brute creation. And to this the Christian conception stands in the same relation as Christianity does to heathenism. "If we be Christians, our bodies are organically united with Christ, they are part of Christ," Luth. Com. The person of the believer becomes "one spirit" with the Lord, a spiritual union which implies more than having the mind of Christ, being like-minded with Him, etc. A spiritual union "so close that Christ and His believing followers are one spirit. A forcible statement of the mystical union." Luth. Com.

John 15, 4-7: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, \* \* \* he that abideth in me, and I in him, the same bringeth forth much fruit. If a man abide not in me, he is cast forth as a branch, and is withered. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (Cf. Rom. 11, 17-21, the natural branches and the wild olive tree.) This passage emphasizes the importance of perseverance and constancy in the faith. "Abide"—(*μένω*, a favorite word with St. John, used by him more frequently than in all the rest of the N. T.) repeated in this passage ten times. "Christ abides in those who abide in Him." Besser. He takes the initiative and begins the gracious union, v. 16, and its maintenance depends upon His grace and the continued operation of the Holy Spirit, but it is possible for the individual to forsake Him, to be cast off as a branch, to wither and die. "And my words abide in you." "If we abide in Him, His words will abide in us; (v. 3: "Clean through the Word which I have spoken unto you"); and if His words abide in us, upon which we feed and live in the obedience of faith, we will bring forth much fruit." Besser. Cf. John 8, 31: "If ye continue (abide) in my Word, then are ye my disciples indeed."

Hosea 2, 19: "I will betroth thee unto me forever,"etc.

2 Cor. 11, 2: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." In these passages the Church is presented under the figure of the espoused bride of Christ. St. Paul is acting as the friend of the Bridegroom, John 3, 29. He applies the term "chaste virgin" to the Corinthians taken collectively. The Church in its unity is the bride of the one Lord. It is this Church which Christ loved and which He cleansed by the washing of water with the Word. Eph. 5, 25, 26.

2 Cor. 1, 21, 22: "Now He which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts."



Eph. 1, 13, 14: "In whom (Christ) also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." According to these passages the Holy Spirit is given as a seal and earnest, or pledge, of God's grace. "The earnest of the Spirit"—Greek phraseology for "the earnest, which is the Spirit." The Holy Spirit is given in pledge of the fulfillment of the divine promises. "The seal is the Holy Spirit, because the possession of the gift of the Holy Spirit is the assurance that we are the adopted sons of God." Luth. Com. "Through the Word the Holy Spirit had been promised. Therefore, when the Holy Spirit was given, those who believed the Word were sealed. And those who have the Holy Spirit know that every promise will be fulfilled to them." Bengel.

2 Pet. 1, 4: "Whereby" (viz., through the knowledge of Christ, and through His glory and divine power) "are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Those promises include among the most needful and precious gifts, that of the Holy Spirit, and the indwelling of the triune God. And thus believers become partakers of the divine nature. (Cf. Heb. 12, 10: "That we might be partakers of His holiness.") From the corruption of our old nature we can escape only by spiritual birth and regeneration, by which we are brought into conformity with the nature (*φύσις*) of God.

After examining these twenty-two leading passages, in which this mystery is revealed, let us endeavor to gather together and to state summarily the truths conveyed. In our brief exposition of the passages we have had in view not only the inquiry into the nature and import of the mystical union, but also the application of the passages, in the fourth and fifth theses, so that these, too, may be treated in a summary manner.

One thing that must strike the careful Bible reader

and student is not only the strong and forcible language, the lucid forms of expression and the suggestive figures and similes, that are employed to convey the mysterious truth, but also the great variety of these forms of expression and figures. They declare that Jesus Christ is in believers, that He lives in them, that the Spirit of God dwells in them, that Christ dwells in the heart through faith, that Christ is formed in them, that they have put on Christ in baptism and by faith, that Christ is in them, and they in Him, that with the Son, the Father, too, will make His abode with them, that they abide in God, and God in them, that they are a temple of God, a temple of the Holy Ghost, that they are members of Christ's body, that they are one spirit with Christ, that they are branches of Christ, the Vine, that they abide in Him, and He in them, that they are the espoused bride of Christ, that they are partakers of the divine nature. Besides the simple declaration that Christ is in believers and lives in their hearts, the mystical union is set forth under the figures of a house, a garment, a temple, a body and its members, a vine and its branches, an espousal, and the marriage relation. This frequency and fulness and variety of expression and exposition is not accidental, but intentional and must serve the divine purpose to set forth the truth and to guard against error. And it seems to me that our Lord has clothed this mysterious and incomprehensible truth in such variety of form in order to express and emphasize the reality of the divine presence in the believer's heart, while at the same time cautioning against a one-sided, fanciful and extravagant development of the thought contained in any one phrase or figure. And in such a matter as this there is certainly danger of going astray in either direction. Some are inclined to make light of the matter, and to treat all the phrases as figurative and metaphorical, as Ritschl, for example, who may be taken as a fair type of modern theologians and religionists, rejects the mystical union as "a sentimental intercourse with Christ as bridegroom"; while others, as certain mystics of medieval and modern times, and especially those tinged with pantheism,

carry the thought and act of God's indwelling to the extreme of teaching the absorption of man by God and virtually the deification of man.

Now, on the one hand, the declarations of Holy Writ are too plain and strong to admit of a superficial interpretation of a profound truth and a divine work, which is to some extent, at least, subject to the confirmation of the Christian's sanctified experience. We agree, therefore, with our best dogmaticians when they assert that the mystical union is not merely a moral harmony and inner agreement between the human will and the divine, what they call a *conjunctio moralis*; nor merely a bond and covenant of love and friendship between God and the believer; nor merely the bestowal and reception of divine gifts and graces. The Formula of Concord, in the article concerning "The Righteousness of Faith Before God," rejects the error "that not God, but only the gifts of God, dwell in the believer." 624, 65. Jacobs p. 581. Nor can we concede, in the light of the revelation given us in the passages reviewed, that the mystical union denotes merely, as some Arminians and Socinians teach, that the Holy Spirit is near the believer, thus accepting only a spiritual influence, while denying the reality of God's presence and indwelling.

Quenstedt writes (3, 623): The mystical union is "a true, real, literal and most intimate union; for Christ, John 17, 21, uses the phrase 'to be in someone,' which implies the real presence of the thing which is said to be in, not figuratively, as a lover in the beloved. The mystical union does not consist alone in the gracious operation of the Holy Spirit in believers. For when Christ says, John 14, 23, 'I and my Father,' and v. 16, the Holy Spirit, these are not names of operations, but of persons. And it is entirely wanton to convert such emphatic words, expressing a reality (*ὁπαρῶντες*) by which this mystical union is described, into mere energetic expressions (*ἐνεργητικὰ*), for example, to come, to be sent into hearts, to dwell, to remain, to live in any one. For these are personal properties, and not attributes of operations."

From the declarations of our Lord and His apostles we conclude that the mystical union is a real communion and fellowship of the regenerate soul with the living God, based not on a metaphorical, but on the real presence and indwelling of God in the heart. Eph. 5, 30, in particular, brings out with great clearness and fulness the fact that the whole Christ, the God-man, and not merely His divine nature, is involved in the act. A similar mystery is connected with the doctrine of the real presence of the glorified body and blood of our Lord Jesus Christ in the Holy Supper, and the reception of these heavenly elements by the communicants. Hollaz (932) describes the nature of the mystical union in these words: It is "the spiritual conjunction of the Triune God with justified man, by which He dwells in him as in a consecrated temple by His special presence, and that, too, substantial, and operates in the same by His gracious influence." And Quenstedt (3,622) offers the following explanation: "The mystical union is the real and most intimate conjunction of the substance of the Holy Trinity, and of Christ, the God-man, with the substance of believers, effected by God himself through the Gospel, the Sacraments and faith, by which through a special approximation of His essence and by a gracious operation, He is in them, just as also believers are in Him; that, by a mutual and reciprocal immanence they may partake of His vivifying power and all His mercies, become assured of the grace of God's eternal salvation, and preserve unity in the faith and love with all the other members of His mystical body."

On the other hand, however, we must as carefully guard against carnal and gross reflections and such amplification of the Scriptural phrases and figures as would be contrary to the character of God and the analogy of faith. A truth so mysterious and inscrutable in character may more readily be defined negatively than positively. False notions and interpretations, that would be contrary to the Word of God, must be pointed out and rejected. The mystical union is not to be so understood as though there resulted a union of substances, as though Christ and the

believer had become one person, and the latter could say, "I am Christ." It does not consist in a personal union such as is the union of the divine and the human nature in Christ. There is the most intimate union, but no coalition or commingling of substance. According to Quenstedt (3, 624): "This union does not consist in *transubstantiation*, or the conversion of our substance into the substance of God and of Christ, or vice versa, as the rod of Moses was converted into a serpent. Not in *consubstantiation*, so that of two united essences there is formed one substance."

In fine, this union is called *mystical*, in order to express and confess its mysterious, inscrutable character. It is termed *special*, the special indwelling of the God of salvation with His people, in contradistinction from the *general union* of the Creator with His creatures, according to Acts 17, 28: "In Him we live, and move, and have our being." And, finally, it is called a *spiritual union*, because, while it may be defined as a union of the substance of God with the substance of man, it is brought about not in a carnal or corporeal, but in a spiritual and supernatural manner, through the operation of the Holy Spirit.

4. *The means by which the mystical union is effected and maintained are:*

*On God's part:* The means of grace,— the Gospel, baptism and the Lord's Supper. John 14, 23, 24; Gal. 4, 19, compared with I Cor. 4, 15; John 6, 56; 2 Pet. 1, 4; Gal. 3, 27; I Cor. 10, 16, 17.

*On man's part:* Faith. Eph. 3, 17; Gal. 2, 20.

Most of these and other passages have been considered in the third part of our study. The mystical union, as also regeneration and justification, and the whole work of salvation from beginning to end, is the work of God, the result of His grace, through the operation of the Holy Ghost. But especially in connection with the subject before us it is necessary to emphasize the truth that the Holy Spirit does not perform this work of grace *immediately*, that is, without means, without and apart from the divinely appointed means of grace. This important office of the Word, the written and

oral Word, and the visible Word in the Sacraments, is pointed out repeatedly in many passages. It is not by withdrawing within itself and feeding upon its own thoughts and following its own fancies that the mystical union is effected in the soul, but by hearing and learning God's Word, by receiving and keeping the words of Christ, by being enriched with all the treasures of wisdom and knowledge which are in Christ Jesus, and which are ministered unto us through the divine Word and Sacraments. As the work of grace is begun, and faith is wrought, so the work is continued, and faith is strengthened, through the Word and Sacraments. The spiritual communion, begun with the new life of the soul, becomes more intimate and constant, as it is tenderly nourished and fostered by spiritual exercises. The mystical union begins with regeneration, but the conscious realization and enjoyment of the union and communion is capable of growth and increase. It progresses with the work of sanctification.

To all this an antithesis is possible. Man may fall from grace. He can make shipwreck of the faith which was wrought in his heart. He can, by indulgence of wilful sin, grieve the Holy Spirit and cause Him to depart, and so destroy the mystical union. As a state, the mystical union, as one of our dogmaticians puts it, "remains unbroken as long as the justified person avoids voluntary sins."

One of the strongest and most lucid passages, emphasizing the indispensable means both on God's part and on man's part, the use of the Word and the exercise of faith, is John 6, 56: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Here the blessed Savior and Teacher Himself declares the personal appropriation by faith not only of the blessings of Christ's atonement, but of Christ Himself,—not only His divine nature, "but the whole, undivided God-man, with His human nature also, including His glorified body." "This mystic union with Him, the glorified God-man, is most beautifully and strikingly represented by this figure of eating His flesh and drinking His blood. It is undoubtedly the strongest, most realistic picture of faith, and its result the complete appro-

priation of Christ, His whole work and His whole person, divine and human, one of the principal characteristic features of the Gospel of John with its wonderful heavenly realism." Dr. Spaeth in Lutheran Commentary.

5. *Some practical considerations and lessons, drawn from the contemplation of the mystical union.*

a. *The Christian should have and seek to maintain a lively consciousness of this truth.*

If it is not mere figurative language and fancies that we have been contemplating, but literal truth and real conditions, if the living God deigns to come in person and make His abode in the hearts of believers, they should not only be aware of it and have a theoretical knowledge of the fact, but they should often call it to mind, make it the subject of devout reflection and the occasion for sweet communion and prayerful intercourse with the heavenly Guest. We adore the greatness and majesty and all the ineffable attributes of the God of our salvation. His judgments are unsearchable and His ways past finding out. With the psalmist we must exclaim: "What is man, that Thou art mindful of him, and the son of man that Thou visitest him?" And lo, His grace and favors exceed all finite comprehension. He is not only mindful of His children, He not only thinks of them, but He condescends to come to them, to be present with them; He comes to be not a mere temporary visitor and passing guest, but a permanent tenant and abiding friend in the sanctuary of the heart. Such unspeakable grace calls for constant thankful recognition and prayerful adoration.

In this connection it is well for us pastors to examine ourselves and to ask whether we are accustomed to give this subject due consideration, not only for the edification and enrichment of our own soul life, but also in our public ministrations, for the edification and spiritual advancement of the souls committed to our pastoral care. Do we give this matter the attention it deserves in our sermons, in catechization, in our pastoral relations and ministrations? May we aspire to be faithful and wise stewards, giving our people, the Lord's household, their portion of meat in due season.

*b. The contemplation of the mystical union should lead the Christian to great watchfulness against sin.*

The condescension of our Lord is all the greater, because He deigns to abide in the hearts of His ransomed people, notwithstanding the remnant of sin and impurity that is still present in their nature. But we must remember that He has no pleasure in sin, that even the least defilement is abominable in His sight. And this should beget and foster a holy dread in us, a burning hatred against sin in whatever form it may appear. We cannot afford to be indifferent and careless with respect to our own faults and shortcomings. Much less dare we consciously foster and pamper vices and sins in our hearts and lives. By so doing we would certainly fall from grace and make it impossible for the heavenly Bridegroom to continue His habitation within us. Let us, therefore, beware of sin, and warn against sin. "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

*c. The indwelling of Christ gives the Christian augmented courage and strength for Christian service.*

"Lo, I am with you alway." Every successful missionary is a witness to the sustaining and quickening power of this great promise. The realization of the abiding presence of the living God sustains the believer amid the personal trials and conflicts in which he is involved. The Lord God is a very present help in trouble. His strength is made perfect in our weakness. The disciples in the storm were mistaken when, owing to the weakness of their faith, they cried: "We perish!" The ship could not be wrecked with Jesus on board, though He was asleep. Just as little can we be overcome by the powers of evil as long as we have Christ abiding in our hearts. And not only is He our protection against temptation and sin, and our help in every trial, but His presence imparts the needful strength to do the Lord's work and to persevere in it unto the end, in spite of all adversaries and discouragements. It is not only a motive for faithful service to the glory of God, but an unfailing source of spiritual



power to perform the tasks assigned and to accomplish God's good and gracious will.

These and other considerations show the practical import and importance of this precious article of faith. May we not only hold fast the truth in Scriptural purity and fullness, but realize it in heart and life and work to the praise of Him who has called us out of darkness into His marvelous light.

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## FUNERAL SERMON.\*

BY REV. S. SCHILLINGER, A. M., WEST ALEXANDRIA, O.

TEXTS — *“Jesus said unto her, I am, the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?”* John 11, 25, 26.

Christian Friends, sorrowing Parents, Brothers and Sisters: It is not necessary to tell you why we are here today. Death, the mighty reaper, has gathered in another sheaf. Another weary pilgrim has reached his journey's end. His was a short race, but we believe, well run; so short that, no doubt, many an one, in profound silence, inquires: Why must it be thus? Why must his life of usefulness so soon be cut off? The Lord answers this question, when He tells us that His thoughts are not our thoughts, and His ways are not our ways. Isa. 55, 8. The Lord would impress all the more upon our hearts the established truth that His work is not dependent upon our thoughts and efforts, though He has seen fit, in His mercy, to use us as instruments. In His own chosen time, He makes no distinction between Jew or Greek, Samaritan or Pharisee, rich or poor, friend or foe, high or low, young or old. He offers the same grace and mercy to all, but He wants no one to dictate to Him when, and when not, to end our journeys here below. There is no comfort in trying to fathom God's mysterious ways.

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\* Preached at the coffin of our dear brother Rev. H. H. Tebelman.

There is comfort, however, in this hour of affliction, in contemplating God's great and unspeakable mercy. He has done everything that all might be brought to a knowledge of the truth, believe in Jesus Christ, and be saved; therefore He says: "He that believeth in Me, though he were dead, yet shall he live." These words are for everybody. They are for you, sorrowing family. They would breathe comfort into your hearts in this hour of affliction. They would remind you that since he whose dispensation causes your hearts to be sad to-day, was a believer in Christ while sojourning here below, therefore he is not dead, but simply asleep, and shall rise again to a new life. "Whosoever liveth and believeth in Me shall never die. Believest thou this?" Do you believe this, sorrowing parents and children? These words contain a sweet comfort. From them you can conclude that your son and brother is not dead, but alive. The words of Jesus are the truth and nothing but the truth. "Whosoever liveth and believeth in Me shall never die." What does this teach us? That he who perseveres in faith in Christ to the end shall never see death; that is, eternal death. Of this death the Savior speaks in our text. May the Lord comfort you in this sad dispensation, while we consider by His grace.

#### THE SURE REMEDY AGAINST DEATH.

##### I. *Its prescription, and*

##### II. *Its application.*

Not only the efficiency, but also your confidence in a prescription depends largely upon him who writes it. If an ignorant, incompetent physician writes a prescription you have no confidence in it, and you decline to apply the remedy he prescribes. In the remedy prescribed against eternal death we can have unreserved confidence, because He who wrote the prescription is none other than the Holy Spirit Himself, the Almighty God, and all-wise Jehovah, in Whom lie hidden all the treasures of wisdom and knowledge. What He has written is infallibly sure. There can be no doubt

about the validity of this prescription, because He who wrote it is an infallible and perfectly holy Being. He can only speak the truth, and what the truth prescribes cannot deceive us.

This truth we find partly in the Old Testament; it is the basis of the divine prescription; and partly in the New Testament; it is the fulfillment of the Old. The two Testaments constitute the entire prescription.

Now, in the Old Testament we have Christ predicted, and in the New we see Him as having come. We can say, therefore, that the prescription against eternal death was written by the Holy Spirit and filled by the Lord Jesus, the only Begotten of the Father from all eternity. He filled this infallible prescription partly through His perfect fulfillment of the divine law. You are aware that, since the first transgression, sin came into the world, and on account of sin we have been rendered so helpless that we cannot fulfill one single precept of the divine law. A perfect fulfillment, however, is required or death, eternal death must follow. The fact that we have been rendered unable to fulfill the law does not abrogate it. It stands against us, and fulfilled it must be. There is One, however, who can, and who has fulfilled it for us, and He is Jesus Christ. We are, therefore, no longer under the condemnation of the law, for Christ became our substitute.

His fulfillment of the divine law is a part of the very nature and essence of this grand remedy against death. That is one of our great comforts and consolations under every relation of life, particularly in time of affliction, and when temporal death stares us in the face. We are sure that just as certain as Moses led the children of Israel out of Egyptian bondage, Jesus Christ has led us from beneath the curse of the law. But this is not the extent of our comfort and consolation. The prescription would be incomplete if it showed us only Christ's fulfillment of the divine law. More is necessary to make the remedy completely and absolutely effectual. The very evil which rendered us unable to fulfill the divine law made of us transgressors. Sin,

that awful sin, which came into the world through the first disobedience, is a transgression of the divine law, and the wages of sin, saith the Scripture, is death, temporal and eternal death. Now, if we would have an absolute remedy against eternal death, it must take away the guilt of our transgressions. In order that this might be accomplished and the prescription completely filled, Christ suffered and died upon the cross. His sufferings and death also belong to the essence of this grand remedy. They are the greater part of it. Without the shedding of the blood of the Lamb of God there can be no forgiveness of sin. The blood of Jesus Christ, the Son of God, cleanses from all sin. If the circumstance of Christ's suffering and death were not added to this remedy we would have little comfort in the hour of sorrow and affliction. There is some comfort in knowing that Christ fulfilled the law for us, but that does not yet pay the debt of our sin. We must not only have a perfect fulfillment of the law, but a perfect cancelling of our insolvent debts.

When we study the prescription in the Old Testament carefully we learn that the very work Christ accomplished upon the cross was there prefigured and foretold. The bite of the fiery serpents in the wilderness indicates the awful bite of sin. The elevation of the brazen serpent upon the pole, which healed all who looked upon it, is a type of the Savior's crucifixion. This what the Savior Himself says: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Jno. 3, 14. The healing power which God put into the brazen serpent upon that pole prefigures the healing of Christ's suffering upon the cross, from all sin. Through this great work Christ overcame the power of death; through this work the head of our enemy was crushed; through this work He rendered temporal death but a sleep; a transition from this vale of tears to a home beyond the dark river of death, a house not made with hands, but eternal in the heavens. Upon this great work the Savior bases His comforting words in our text, to Martha. He knew whereof He was speaking, for

He knew what He came into this world to accomplish. His words impart the same comfort to your weeping hearts to-day, because they mean the same for you. This work is the only basis of all comfort. Outside of the merits of Jesus Christ there is no comfort in the hour of affliction, or of the soul's distress on account of sin. Without the merits of Christ funeral sermons and all other sermons would be meaningless babbling. Without His work we might as well bury our dead as we bury the brute. Thanks be to God, however! We are under different relations. We know whereof we speak, for we know that our Redeemer lives, and according to His promise we shall live also. But there is another truth of particular comfort in the words of our text, and to this the Savior especially directs Martha's attention: "I am the resurrection and the life." His work of redemption would be of little value, and the remedy of no benefit to us if the seal were not put upon it. His resurrection from the dead is the seal. Paul says that if Christ be not risen our faith is vain. 1 Cor. 15, 14. This is the very climax of our great comfort, that Christ came forth victorious from the grave. He entered death for us, passed through death, conquered it, led captivity captive and gave gifts unto men. Eph. 4, 8. Since Christ came forth victorious from death and the grave, they have no terrors for the Christian. He is not afraid of death, nor does he dread the grave. Christ has rendered it but a chamber of sweet sleep. Is this not a sweet comfort? Is it not worth the while to examine carefully this wonderful prescription and its wonderful remedies, when they accomplish such wonderful work? Can we afford, in this short life, to forfeit the wonderful healing the remedies here prescribed produce?

But this prescription possesses a few characteristics we must not forget. It is a sure prescription and its remedies are absolutely certain. "We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." It can never disappoint us in health or in sickness, in prosperity or in adversity, in joy or in sorrow, because it is a sure remedy. This is an

unspeakable comfort in this hour of sadness. A sure word, i. e., it cannot deceive us. Deception is foreign to its very nature; it is absolutely excluded from its very essence. Truth and certainty are written upon the face of this prescription, and every trace of doubt, error and falsehood forever denounced. "The testimony of the Lord is sure, making wise the simple." Ps. 19, 7. "Thy testimonies are very sure." Ps. 93, 5. Again the prophet says to our comfort and encouragement: "Incline your ear, and come unto me; hear, and your souls shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55, 3. I might augment passages proving the absolute certainty of this prescription, but let these suffice. Another characteristic is that it is absolutely infallible. It can make no mistake. If the author be infallible the prescription must be infallible. On account of this characteristic we can put our unreserved trust in it. It will never fail to accomplish its important work. What it says it will do, that it will infallibly accomplish.

It is, furthermore, absolutely curative. If its remedies are applied it will never fail. "Whosoever liveth and believeth in me shall never die." Never to die means forever to be cured. Is it not a great comfort to know that we shall be forever cured from the awful malady of sin, and that we believe our beloved brother is now in that happy relation. Another characteristic of this wonderful prescription is that its intention is universal. Its remedies are intended for everybody. None is excluded. The Lord takes no pleasure in the death of the wicked. He wants all to turn from their evil ways, use the remedy and live. God so loved the world, the whole world, that He gave His only begotten Son to make all people forever blessed. Jno. 3, 16. All people can be healed from their terrible malady if they only apply the remedy. This brings us to the next thought:

## II. *Its application.*

In order to apply this wonderful remedy and its wonderful healing powers we must learn of it. We must know

it and we must believe it beyond the least shadow of a doubt. To learn to know this remedy means to search the Scriptures. The more we search them the more we acquaint ourselves with this wonderful remedy, and the greater and richer will be our personal comfort. Here a thought suggests itself which is a comfort for you, sorrowing family, in this time of affliction. Your departed son and brother searched the Scriptures. This grand remedy for his sick soul, we believe, was his heart's delight. He spent years, his strength and means to equip himself thoroughly to be able to apply this wonderful remedy to his fellow men. The brief time the Lord allotted him was spent in its faithful application. This is a sweet satisfaction in the present sorrow and affliction.

Another way to apply the remedy is to hear the Word, the soul-saving Gospel of Jesus Christ, preached, and to make use of the sacraments. I do not say that one absolutely cannot learn enough of this remedy by searching the Scriptures, to be saved; but if anyone searches the Scriptures rightly he will readily learn that it is necessary also to go to church, hear the Word preached, receive the sacraments and identify himself with the Christian congregation. All this our departed brother realized and did, not only for himself individually, but was engaged in administering the means of grace publicly, that the souls of others might be brought into the Christian congregation and be satisfied with the saving preaching of the Gospel. It is no small comfort for you that your son and brother was engaged in this glorious work.

It is not enough, however, simply to search the Scriptures and to hear the preaching of the Word; in order effectually to apply the remedy we must believe it. Faith is the God-given mouth by which this remedy is received, and it is the faculty also by which it is absorbed. Faith is absolutely necessary to salvation. There is no possibility of applying this remedy salutarily without faith. Much stress must be laid upon faith. Only then do we lay too much stress upon faith when we elevate it above the merits of

Christ, which is the remedy itself. It is just as impossible to be saved without faith as without the merits of Christ. The one is absolutely necessary to merit salvation for us, and the other is absolutely necessary to appropriate the merited salvation. Faith must, therefore, be emphasized. If we would rightly derive the real benefit from this divine remedy we ought to understand the nature of faith as taught in the Word of God. The first characteristic of faith is knowledge. We must know that there is a Christ, and after we have learned this truth, we must give assent to it, i. e., believe that it is an actual fact. We dare not have any doubt about it. But this is not enough yet. This is simply an historical faith, and there is no real comfort in that kind of faith. The Bible says, the devils believe and tremble, but they are irredeemable spirits. In the hour of sorrow, affliction and death we must have something more than an historical faith. There is still another characteristic necessary to make it a complete and saving faith. It is confidence, the sweetest of all its qualities. But what does that mean? It means that the Savior must be made our personal Savior. Each individual must believe for himself, and within himself, that Jesus Christ is his Savior. You! You!! Each one of you must believe that Christ came into the world, fulfilled the law, suffered and died for your sins; and I must believe this all-important truth for myself. That is confidence. Each one must believe that this remedy is intended for him, and that he has no ill it cannot cure.

This is the comfort the Savior applies to Martha in the words of our text, in order to awaken in her that saving faith in Him, as the resurrection and the life. Just as certain as these words speak the truth, so certain shall he who believes them ever live and never die. That we now see our beloved young brother here in the icy grasp of death is no proof against this truth, nor does it destroy these words. The Savior is not speaking here of temporal death which we are now witnessing, but of eternal death. It is true that we must all pass through temporal death. This is the curse which sin brought into the world. God said to Adam when



he transgressed: "Dust thou art, and unto dust thou shalt return." Gen. 3, 19. If we did not have to pass through temporal death the Scriptures would not be fulfilled. But eternal death shall never harm those who fall asleep in Jesus. This is what the true Christian will realize forever. Eternal death is that awful death in which the wicked are constantly suffering and dying and yet never dead; but the Christian has no fear of this death because Christ is his resurrection and his life. If we look to Jesus and His merits we apply the divine remedy, and we shall be comforted in the hour of affliction and temporal death. This is your comfort now, sorrowing family and friends. Don't think that you have raised a son to no purpose, and that your plans and intentions have all been thwarted. It is not the case. You raised a son for the Lord, and no greater work can be performed by man in this world through the help of God. Without God's help and that faith which He has given you, you could not have done for him what you did. God will also reward His faithful servants for what they do for His kingdom in this world, but it is a reward of grace apprehended by faith. What did Jesus do for Martha? He said "thy brother shall rise again." So shall your son and brother rise again; and we all, if we remain faithful unto death, shall rise again unto a new life. When Jesus told them to take away the stone which confined Lazarus in his grave, Martha would have interfered; but Jesus said unto her, "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" She saw it. So shall you see the glory of God, though your hearts are now sad and heavy. Only believe as the Word teaches, and your sadness shall be turned into joy, and that joy shall no man take from you. May God give you strength to continue in faith to the end, and your souls shall be forever blessed! Amen.

## NOTES.

BY G. H. S.

## CONTROVERSY ON JESUIT MORALS.

The Supreme Court at Cologne has decided that it has not been proved that the Jesuits teach the principle of the end justifying the means. This is the outcome of a long polemical and legal battle between the prominent Jesuit convert, Count Paul von Hoensboech, and the Catholic Chaplain Dasbach. The latter in a public address early in 1903 offered to double the standing offer of the Jesuit Roh, who years ago had declared he would pay a thousand florins to anybody who could prove that Jesuit morals accepted this principle. Hoensbroech at once accepted the challenge, and when Dasbach refused to pay the 2000 florins after the publication of documentary evidence from Jesuit sources, the Protestant antagonist petitioned the civil courts to compel this payment. In several of the lower courts the plea was rejected on technical grounds, especially because it involved a wager. Finally the highest court decided in favor of the Catholic defendant, because Hoensbroech has not been able to deduce direct and explicit quotations from Jesuit sources, but had only drawn his claim as a conclusion from certain teachings of the moralists of this school. There was a perfect agreement between the antagonists as to the principle involved. At most it was recognized that certain Jesuit teachers had in certain particular cases admitted this principle, but this does not say that this is the teaching of the order as such. The court accordingly reached the negative conclusion that the proof for Hoensboech's claim has not been brought.

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COLUMBUS  
THEOLOGICAL MAGAZINE.

Vol. XXVI.

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No. 2.

UNIVERSAL AND PERSONAL JUSTIFICATION.

BY REV. R. C. H. LENSKI, A. M., ANNA, O.

III.

We have thus far, after describing the incidents of the recent controversy on justification, set forth our own synodical record on universal justification together with its relation to personal justification; and we have also examined with care the peculiar Missourian version "of objective and subjective justification" and shown where this doctrine deviates seriously from the old scriptural and Lutheran standard. We may briefly summarize our results.

1. We teach that the sins of all the world were laid upon Christ as our Substitute; that by His active and passive obedience He rendered full and complete atonement for them all; that God accepted this atonement for all the world (which may be termed universal justification); that Christ's resurrection is the public declaration of this acceptance; and that all the atoning merits of Christ with all their reconciling and saving power are now freely offered in the Gospel for the acceptance of sinners by faith.

2. We teach that the moment the Spirit of God succeeds in kindling, by the means of grace, the spark of faith in the sinner's heart, God justifies that sinner by a divine forensic act (which is properly termed justification by faith, or, to distinguish it from universal justification, personal justification), imputing to him all the merits and righteousness of Christ, and at the same instant pronouncing him free from guilt and punishment, thereby accepting him as a child of God and heir of heaven.

3. We reject as faulty or false on the part of Missouri every description or definition of what took place at Christ's resurrection which sets aside or denies the forensic act that takes place for the individual sinner the moment he comes to believe, which act is properly called justification by faith.

4. We likewise reject as faulty or false on the part of Missouri every description or definition of what takes place the moment a sinner believes which omits the divine forensic act imputing Christ's righteousness to the believing sinner, and pronouncing him free from guilt.

5. We are thoroughly opposed to all equivocations and ambiguous or doubtful statements when the doctrine of justification is to be presented, and prefer the sound form of words found in our Confessions and reliable Lutheran writers of old.

We have remarked with considerable surprise that the Missourian writers are ready to second and defend the utterances of a man like Huber on justification, whose statements were rejected by all sound Lutherans at the time they were made, and he himself expelled from this theological chair, while these same Missourians fail to quote and emphatically to second

#### THE CLEAREST STATEMENTS OF THE CONFESSIONS ON JUSTIFICATION.

Our Confessions treat extensively of justification by faith, and again and again the very points are emphasized in the Confession to which we have thus far vainly pointed our opponents. You will look in vain in the Confessions for such statements as those quoted in our two previous issues from Stoeckhardt, Zorn, Pieper and Bente. No wonder that these men have found no place in their articles and writings for

I. *Article IV of the Augsburg Confession*: "Also they teach that men cannot be justified before God by their own powers, merits, or works: but are justified freely for Christ's sake through faith, WHEN THEY BELIEVE that they

are received into favor, and their sins forgiven for Christ's sake, who by His death hath satisfied for our sins. THIS FAITH DOTH GOD IMPUTE FOR RIGHTEOUSNESS BEFORE HIM, ROM. 3 and 4. Latin: "*quum credunt*", and "*hanc fidem imputat.*"

Here 1. the atonement of Christ is clearly described: "By his death (Christ) hath satisfied for our sins." That is one act or work, and God has accepted this satisfaction and proclaimed His acceptance of it at Christ's resurrection.

2. Justification proper is described: Men "are justified freely for Christ's sake through faith *when they believe* (*quum credunt*)." Justification by faith takes place when a sinner believes in Christ. This is what he believes, that he is (even now as he believes) received into favor and his sins forgiven for Christ's sake. And this is what God does when He justifies a sinner who believes in Christ, He imputes this faith (which embraces Christ and all His satisfying merit) for righteousness before Him. The biblical proof for the doctrine is added, namely Rom. 3 and 4.

Christ has rendered satisfaction for all men, whether they believe or not; that satisfaction God accepted as sufficient for all men, without inquiring as to their believing or refusing to believe. But the imputation of Christ's satisfaction and merit to the individual believer, this divine act properly called justification, takes place only for believers, and not until the moment faith is kindled. *Men are justified when they believe*, says our Confession.

The fourth article of the A. C. is corroborated by the fifth: "For by the Word and sacraments, as by instruments, the Holy Spirit is given; who worketh faith, where and when it pleaseth God, in those that hear the Gospel, to wit, that God, not for our merit's sake, but for Christ's sake, doth justify those who believe that they for Christ's sake are received into favor." The German has it: "Welches (Evangelium) da lehret, dass wir durch Christus Verdienst, nicht durch unser Verdienst, einen gnädigen Gott haben, *so wir solches glaeuben.*" The Latin: "Quod Deus non propter nostra merita, sed propter Christum justificet hos, qui cre-

dunt se propter Christum in gratiam recipi." — This is the blessed message in which the Holy Ghost comes to men to work faith in them, this the message by which faith is wrought: "God doth justify those who believe that they for Christ's sake are received into favor." Does He justify any others? No. The contents of the Gospel and the contents of faith are here shown to be identical, namely: for Christ's sake God doth justify those who believe. This is what the Gospel teaches (by which the Spirit comes and faith is wrought); this is what faith holds and believes.

All these confessional statements remain untouched by our opponents when they set forth their new and erroneous views.

2. *The Apology* is equally sound and clear on the points to which we have drawn special attention: "As often now as one speaks of mercy, it must be understood that faith is demanded, and this faith makes the difference between those who are saved and those who are damned, the worthy and the unworthy. *For eternal life* is assured to no one except those reconciled in Christ. Faith, however, reconciles and renders us just before God, *when and at what time we grasp the promise by faith.*" German: "Der Glaub aber versühnet und macht uns gerecht für Gott, *wenn und zu welcher Zeit* wir die Zusage durch den Glauben ergreifen." (Mueller, 144.) — When is a man justified before God? Answer: "When and at what time he grasps the promise by faith." Then the divine act, absolving him from all sin and imputing Christ's righteousness to him, takes place. What is the promise that faith must grasp? Answer: "Eternal life is assured to no one except those reconciled in Christ; faith, however, reconciles and renders us just before God when and at what time we grasp the promise by faith." Here again, as in the A. C., we see that the promise of justification is only to faith, and this promise both produces faith and is itself the blessed contents of faith; and let us not forget that the very heart and center of it is Christ and His all-sufficient merit.

Again: "Therefore, for Christ's sake, we are accounted



righteous when we believe that God, for His sake, has been reconciled to us" (Jacobs 100). For Christ's sake, that is the foundation of justification. God counts us righteous, that's the divine forensic act. When we believe, that's the moment, when God's act takes place. And the contents of faith is this, that God, for Christ's sake has been reconciled to us.

Again: "Peter also says in Acts 10, 43: 'To him give all the prophets witness, that through His name, whosoever believeth in Him, shall receive remission of sins.' What he says, 'through His name,' could not be expressed more clearly, and he adds: 'Whosoever believeth in him.' Thus therefore we receive remission of sins only through the name of Christ, i. e., for Christ's sake, and not for the sake of any merit or works of our own. And *this occurs when we believe* that sins are remitted to us for Christ's sake." (M. 178, 65; J. 189.) — We receive forgiveness of sins (i. e., we are justified) when we believe that sins are remitted to us for Christ's sake. The remission in justification is simultaneous with the believing. God acts the moment the sinner believes. This statement also varies greatly from those we have quoted from the above mentioned Misourian writers..

See also Mueller 105, 98 and 100 (J. 100): "Darum wird uns durch Christum Gerechtigkeit zugerechnet, wenn wir gläuben, dass uns Gott durch ihn gnädig ist."

3. *The Formula of Concord* is in fullest harmony with the other confessions on justification.

"Therefore we believe, teach and confess that our righteousness before God is, that *God forgives us our sins* out of pure grace, without any work, merit or worthiness of ours, preceding, attending or following, for *He presents and imputes to us the righteousness of Christ's obedience, on account of which righteousness we are received into grace by God and regarded righteous.*" — Who are the people here spoken of as "we" and "us"? All men? Evidently not, for the paragraph begins with "We believe, teach, etc." True believers, even the Lutheran confessors

are meant. What is predicated of them: "God forgives us our sins"; "He presents and imputes to us the righteousness of Christ's obedience," etc. The act of God thus described is properly called justification by faith.

That believers only are meant is shown by the very next paragraph: "We believe, teach and confess that *faith* alone is the means and instrument whereby we lay hold of Christ, and thus in Christ of that righteousness which avails before God, *for the sake of which this faith is imputed to us for righteousness* (Rom. 4, 5)." To the above phrases describing God's forensic act concerning the believing sinner, "God forgives us our sins," "He presents and imputes to us the righteousness of Christ's obedience," a third is here added, expressing and describing the same divine act, namely "for the sake of Christ's righteousness faith is imputed to us for righteousness." Justification is "*faith imputed to us for righteousness.*" The act of faith? This is what Bente again and again tries to make us say; but never with a single word have we taught anything of the kind. No, not the act of faith, as though that act were such a good work in the eyes of God. Faith is imputed for righteousness *for the sake of Christ and Christ's obedience on which faith lays hold.* Faith standing alone and considered by itself would avail nothing in justification. But true faith always embraces Christ and His righteousness, and this treasure which faith grasps avails everything before God. The moment this treasure is grasped God's justifying act is performed.

The brief elaborations of the *Epitome* are followed by the fuller statements of the *Solida Declaratio*, and these are equally strong and clear for the old Lutheran doctrine as opposed to the new Missourian notions. Very plainly we are told: "The word *justify* here means to declare righteous and free from sins, and, *for the sake of Christ's righteousness, WHICH IS IMPUTED BY GOD TO FAITH, to absolve one from his eternal punishment.* For this use and understanding of this word is common in the Holy Scriptures of the Old and New Testament." (J. 572, 17.) — To our mind

this ought to settle the question as to when a poor sinner is justified and what God does in justifying him. The Confession speaks of *Christ's righteousness*; that was prepared for all the world, as we know, and God so accepted it. This righteousness, however, is "*imputed to faith*," our Confession says; this imputation is a divine act, and it cannot take place where there is no faith. To have Christ's righteousness imputed to me is to be "*absolved from my eternal punishment*." Thus our Confession sets forth personal justification. Why do our opponents fail to quote this clear passage?

"Concerning *the righteousness of faith* before God we unanimously believe, teach and confess . . . that a *poor sinful man* is justified before God, i. e., absolved and declared free and exempt from all his sins and from the sentence of well-deserved condemnation, and adopted into sonship and heirship of eternal life, without any merit or worth of his own, . . . out of pure grace, alone because of the sole merit, complete obedience, bitter suffering, death and resurrection of our Lord Christ, whose obedience is reckoned to us for righteousness." (J. 571, 9.)—1. Here we have the full description—of what? Not of universal justification. But of "*the righteousness of faith*"!<sup>44</sup> Mark well, the paragraph reads: "*Concerning the righteousness of faith before God we unanimously believe, teach and confess*." Don't overlook the word "*faith*"!—2. What about the righteousness of faith? "*A poor sinful man* is justified before God." This then is personal justification, justification in our church properly so-called, pertaining to the individual, "a poor sinful man."—3. What is it that God does in justification? He "*absolves and declares free*

<sup>44</sup>) When a man like Stoekhardt tries to pervert this and the following passage, as he does in *L. u. W.* 1889, 213 cf. p. 84, to mean that all men are already absolved, and that this treasure is now offered in the Gospel, all we need do is to accept it, no forensic act of God taking place the moment we do accept—Lutherans with one accord ought to arise in arms. The C. speaks throughout of *personal* justification, and it describes it as *an act of God*, not an act of man accepting something.

and exempt from sins and condemnation," He "*adopts* into sonship and heirship of eternal life," and all this He does by "*reckoning to us for righteousness Christ's obedience*" (His "sole merit, complete obedience, bitter suffering, death and resurrection"). Let us hold fast to this full, true, biblical exposition of the divine, forensic act of God concerning "a poor sinful man," when now by faith he comes to be justified.

The next paragraph begins: "*These treasures* are offered us by the Holy Ghost in the promise of the holy Gospel; and faith alone is the only means whereby we lay hold upon, accept and apply and appropriate them to ourselves." What "treasures" are meant? The closing words of the foregoing paragraph were "the sole merit, complete obedience, bitter suffering, death and resurrection of our Lord Christ, whose obedience is reckoned to us for righteousness." It would not be amiss to take "these treasures" to mean "Christ's merit and obedience," as thus described. And indeed these are offered us in the Gospel and appropriated by faith.<sup>45</sup> But it would be, in our estimation, correct to take "these treasures" to mean the whole doctrine set forth in § 9; this includes all that is said on Christ's obedience, which is the central treasure; it includes also all that is said about God's grace and gracious justifying act for the believing sinner. In other words, "these treasures" = God's grace, Christ's atoning merits, the doctrine of faith or God's justifying act — all this as set forth in the

<sup>45</sup>) When Stoeckhardt tries to eliminate the forensic act of God in personal justification by making "these treasures" mean "the absolution of the whole world," and adding that this is offered in the Gospel now, and all we need do now is to believe it — he only maltreats the Confession. The C. speaks only of Christ's merits as they exist for all the world and every sinner, and as God has accepted them at Christ's hands, as all-sufficient for all men. Then the C. sets forth "*righteousness by faith*," not merely that man accepts Christ's merit by faith (certainly that also, § 10), not merely what man does by means of faith, but what God does concerning faith or concerning the believing sinner in the court of heaven: He absolves, adopts, because He imputes Christ's righteousness to faith.

paragraph in such masterly manner. All this is in the Gospel and is offered and preached to perishing sinners, all this is to be believed and appropriated for the sinner's salvation. Either interpretation of "these treasures" satisfies us.

How well either agrees with the sense of the C. is shown by the next following words: "This faith is a gift of God, whereby we apprehend aright Christ our Redeemer in the Word of the Gospel, and trust in Him, that for the sake of His *obedience* alone, out of *grace*, we have *the forgiveness of sins*, and *before God the Father are regarded godly and righteous*, and are eternally saved." Then come the important words: "Therefore the expressions of Paul, that we are 'justified by faith' (Rom. 3, 28), or that 'faith is counted' (mark the act of God here) 'for righteousness' (Rom. 4, 5), and that we are 'made righteous by the obedience of one' (Rom. 5, 19), or that 'by the righteousness of one justification of faith came to all men' (Rom. 5, 18), are regarded and received as equivalents.<sup>46</sup> For faith justifies not because it is so good a work and so fair a virtue, but because in the promise of the Gospel, it lays hold of and

<sup>46</sup>) O Missouri, see what the F. C. does with your favorite passage, for your peculiar "objective" justification! "Durch Eines Gerechtfertigkeit die Rechtfertigung des Glaubens (*des Glaubens!*) ueber alle Menschen komme (*komme!* nicht: gekommen ist)." In Rom. 5, 18 the F. C. finds, not as do our Mo. friends, justification *without faith*, but "*justification of faith*." The F. C. surely does not take this passage as saying that *all men* are "*actually justified*," as our Mo. friends have done so emphatically as to deny personal justification at the moment of faith; "*justification of faith*" is a justification only of believers. Therefore the F. C. supplies the verb (absent in the Greek) "komme", i. e. *may come*. Justification of faith is *for all men*, but comes only upon those who believe. The F. C. finds no other doctrine in Rom. 5, 18 than in Rom. 5, 19 and Rom. 4, 5 ("his faith is counted for righteousness"), and Rom. 3, 28 ("a man is justified by faith"); and it takes all these passages "as equivalents." This shows how ill Mo. follows the Confessions when it sets up its own notions. How often have Stoeckhardt, Zorn, Bente, etc., quoted Rom. 5, 19, and yet have never once referred to the F. C. and its interpretation of that passage.

accepts" (this is what faith does in justification "the merit of Christ; for if we are to be justified" (God's act) "thereby, this must be applied and appropriated by faith. Therefore the righteousness which, out of pure grace, is imputed" (God's act) "to faith or the believer" (this is personal justification, "is the obedience, suffering and resurrection of Christ, by which He has made satisfaction for us to the Law, and paid the price of our sins." (J. 571f. 11-14.)

We add from the XIth Article on Predestination the 4th of the well known 8 points. It gives the doctrine of personal justification in a nutshell: "That *all those who, in true repentance, receive Christ by a true faith he would justify and receive into grace, adoption and inheritance of life.*" (J. 652.)—All those—who? Only those who, in true repentance receive Christ *by a true faith*. Any others? Any of those who are without repentance and faith? No.—What about these people who have true faith? God *justifies* them. That's the divine forensic act, here described as following faith.—What does God do when He justifies? He receives into grace, adoption and inheritance of life.—Didn't He do all this, as Stoeckhardt tells us, for all the world at Christ's resurrection? The Confession nowhere states anything of the kind. When it defines justification it always means *personal justification* and it always describes this as taking place *only for the believer*. To deny this is to falsify the Confession.—*I receive Christ by true faith, in that moment God receives me.*

It would lead us too far to quote the many other interesting and forceful passages on justification contained in our Confession; some of the clearest of all we have presented, and these all speak of personal justification—through the grace of God, for the sake of the merits of Christ, and by faith alone. The presentation of the Confessions is exactly the doctrine on justification which we maintain and defend.

It will be well, however, before we pass on to the Scriptures themselves to remark

## A MISLEADING MISSOURIAN USE OF THE CONFESSIONS.

I. Again and again, especially in the Apology, we meet statements like this: "Gnade und Vergebung erlangen," "empfangen," "ergreifen" — "to receive, obtain, grasp forgiveness of sin and grace." (Compare Mueller 101, 81; 100, 75; 178, 65; etc.) We read that "forgiveness is offered promised,' etc. (Cf. 94, 40; 98, 62.) Forgiveness = justification, as the F. C. itself explains. This gives men like Bente a chance to write: "According to Missouri, God calls to the whole world of sinners, before it believes: I am completely reconciled through Christ and have forgiven you all heartily and forgive you now" (remember he is speaking to "the whole world of sinners" before it believes!) "all your sins, believe now and grasp and let not this forgiveness be offered in vain!" (*L. u. W.* 1905, 222.) — Again; "God comes in the Gospel to the sinner" (mark to the sinner!) "with the declaration: 'Thy sins are forgiven thee.' And by faith man grasps this declaration and says: 'My sins are forgiven me.' Thus the objective declaration of God in the Gospel becomes subjective; thus the objective forgiveness becomes subjective." (*L. u. W.*, 1905, 348.)<sup>47</sup> — To be sure God offers in the Gospel His grace, Christ's righteousness *and thus* forgiveness and justification to all men when the Gospel is preached to them. All these treasures are in the Gospel, and the believer grasps, obtains, secures them by faith. But there is a difference which Bente overlooks. God's forgiving and justifying act on the strength of His grace and Christ's merits does not take place for the individual until the moment of faith arrives. To make the Confessions say or mean that God's forensic justifying act is *prior* to faith, is all complete already at the resurrection of Christ, is to alter the Confessions and to deny personal justification in the moment of faith; and this is exactly what Bente and his allies attempt to do. But we have already shown what the Confessions teach, namely God's forensic act of justification "*when*", "*quum*" the sinner believes.

<sup>47</sup>) Compare *Theol. Mag.* 1906, p. 23 f.

God's grace and Christ's merits are *facta* or complete; these God offers in the Gospel as such. His forgiving act for the individual sinner is not an act already performed, so that when now faith is kindled there is no need of this act on God's part and only need of the grasping and appropriating act of man. No; the forgiving or justifying forensic act is offered on the strength of God's grace and Christ's merits to take place the moment faith is wrought. Thus it is truly offered indeed. And for any man like Bente to cast slurs at this offer as though it were not really offering forgiveness and justification itself, but only the possibility of it, is to slur the Gospel and the whole Gospel and confessional doctrine of justification by faith. For it will ever be a God's fact, that the unbeliever is not yet personally justified before God, but still under God's sentence of condemnation. Only the believer is personally justified before God; and the justifying act took place the moment God wrought faith by the Gospel in the sinner's heart.

2. The Confessions repeatedly use the phrase that we must believe that our sins "are forgiven" before God. (Cf. M. 96, 51 and 52 and 60; J. 92.) These expressions the Mo. writers likewise twist to mean what they mean and what the Confession never means. They would have us think that all men, also they who do not believe, are to hear and understand that God has already forgiven, justified, imputed Christ's righteousness to them, adopted and made them heirs of heaven. Manifestly, this is false, for the Bible and the Confessions say the very opposite.

To be sure, "*we*" are to believe that our sins "are forgiven", "have been forgiven," etc., — "*we*" — who? Believers! Amid all our trials, doubts, discouragements, temptations and the like this is the blessed truth the Gospel brings us for our comfort again and again. Wherever and whenever the devil and our sins would rise up to accuse and overwhelm us, we must believe that not by our works, but for the sake of Christ, not for the sake of our believing, but for the sake of Christ's merits which are ours by faith, "our sins *are* forgiven, *have been* forgiven, and *are even now being* forgiven us."



There is a difference between the sinner who does not believe as yet and him who does. To overlook this is to make the Confessions say what they do not say. The believer is personally justified, and he must believe that and hold that fast just as he holds fast the Gospel, God's grace, Christ's merits. He who is without faith is not to be told that he is already personally justified, for he is not. Christ and God's grace are to be held up to him by the Gospel, and the whole blessed doctrine, that whoever believes shall be justified from all his sins; this in order that he may believe, and that God's forensic justifying act in that instant may take place. After that he is to do what the Confession calls upon all believers to do, believe that he is justified, and to get all the sweet consolation there is out of this blessed fact.

It is Quenstedt who might here help the puzzled Missourians, and to whom Dr. M. Loy has referred them years ago (*Theol. Mag.* II, p. 77, 1882): "We distinguish between *the faith by which we believe the effected justification*—i. e., by which we have the certain assurance that we are truly justified and absolved from our sins before the tribunal of God, the Supreme Judge, which, in the order of time, is subsequent to justifying faith, and does not appropriate as its object Christ with all His benefits, or the justification and remission of sins itself—and *the faith by which, as apprehending the merits of Christ, we are justified*. The latter precedes in the order of time. For if we assuredly believe that we are justified, it is necessary that we should previously have apprehended and appropriated to ourselves the merits of Christ." *Theol.* III, 548.<sup>48</sup>—Quenstedt's distinction is clear: 1. "The faith by which, as

<sup>48</sup>) "*Disting. inter fidem, qua justificationem nostram factam credimus, h. e. qua certo persuasi sumus, nos vere justificatos esse et a peccatis nostris absolutos coram tribunali judicis supremi, Dei, quae ordine posterior est fide justificante, nec objectum sibi vindicat Christum cum omnibus suis beneficiis, vel ipsam justificationem et remissionem peccatorum, et inter fidem, qua justificamur, scil. apprehendentem meritum Christi. Haecque ordine illam antecedit. Nam si certo nos justificatos esse credimus, necesse est, nos antea apprehendisse, nobisque applicasse Christi meritum.*"

apprehending the merits of Christ, we are justified." That's first; the moment it is kindled God acts, he justifies. 2. "The faith by which we believe the effected justification." That's subsequent to the former and must be. It is a monstrous perversion to strike out the former and to urge all men only unto the latter. But such a monstrous perversion Bente has offered to the Lutheran Church under color of confessional statements. And he expects us to let them pass. We prefer to follow the safer lead of Quenstedt and other sound old dogmaticians, leaving Bente to the congenial company of Dr. Samuel Huber of unsavory theological fame.

(To be concluded.)

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### ROM. 8, 28-30.

BY REV. R. V. SCHMITT, A. B., MARION, IND.

The revealed Word of God, the source of all doctrine, is also constituted the court of last resort for the decision of all questions of religious teaching. When, however, a controversy arises between Lutherans, there is a preliminary tribunal to which recourse may be had. When both contending bodies accept the Lutheran confessions, and when both consider it an established fact that these confessions present the very truth of God, that whatever accords with them, accords with God's Word, and whatever contradicts their statements contradicts the statements of the Bible, then the first question to be decided is not one of scriptural, but of confessional correctness.

The first concern of the Inter-synodical Conferences should have been to attempt to determine on the basis of the Confessions which teaching is Lutheran and which is not. The wish to do this has been repeatedly expressed by speakers of our side, but those of the other side have persistently declined such a discussion. They have insisted that the Scripture proof for the doctrine be taken up at once, and that the question be discussed, not as a difference between

Lutherans, but as one between Lutherans and another denomination. But we have not been convinced, nor have we ever admitted that we are a sect. Is their persistence to be construed as an admission that their teaching could not stand the test of the Confessions, or do they wish to say that the Confessions themselves may possibly be at fault, and that they accept them, not because, but only in so far as they agree with God's Word?

With all their insistence upon the Scripture proof they do not seem to relish its discussion very much more than the discussion of the Confessions. Twice already in the brief history of the free conferences have they turned aside to a discussion of other matters. Their magazines also, where it was to have been expected that they would hasten to present and defend their views, have been strangely silent. Thus in regard to the vital passage, Rom. 8, 29, not a line of exegesis as such has appeared in the last several years. They may say that their exegetical work was done during the first stage of the controversy, and that they still hold what was written at that time. Eph. 1, 4. 5 is not explained by all members of the Synodical Conference to-day just as it was twenty-five years ago. The same may be true of the passage in Romans. We have no means of knowing. If, after a period of expectant waiting, we finally present a controversial exegesis, we shall be compelled to refer to what was written in the earlier days. We shall again conform to their standards by making no use of the analogy of faith, and by referring to the Confessions only where they have also done so.

The verses 28-30 of Rom. 8 are a part of the consolatory discourse of the Apostle in which he presents in the verses 28-39 the last and highest consolation in affliction. "Since we are certain of the love of God and of our salvation, nothing can any more harm us, but all things must work together for our good; just as we, having this inalienable, heavenly possession, are superior to the world and all its afflictions." (Philippi, Epist. to the Rom., p. 382.) The verses 28-30 present the fourth reason for stead-

fastness in tribulation. (The first is given in v. 18; the second, vv. 19-25; the third, vv. 26, 27.) "It is also a mitigation of present suffering to know that all things, even including afflictions, work together for good to the believer. (28) For God will also justify and glorify them whom He has called according to His purpose. (29, 30.) How could His love, therefore, do anything but good to them, or how could He fail to give the less with the greater?" (Philippi.)

The apostle, speaking for himself and the Christians whom he addresses, says that we know that to them that love God, *οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεόν*, all things work together for good. To them that love God, to them loving God is a designation for the true believers. Cf. 1 Cor. 2, 6; 8, 3; Eph. 6, 24; James 1, 12; 2, 5. The expression refers to the same persons described as saints *ἄγιοι*, in v. 27 and as "them who are called according to his purpose" in v. 28. We may give a twofold reason for this appellation. According to Weiss, Meyer's Commentary, "The reason can only lie in the relation in which just this quality of the Christians, as its full realization, stands to that one which God considers in them who are predestined to salvation, cf. v. 29." Or in our words, because the love of God is the apparent manifestation of faith. Or, secondly, according to Bengel: "Here the subject is described with reference to the fruit of those things which have been mentioned thus far, the love toward God, which love causes the believer to accept all things, which God sends, as good, and constantly to triumph over all."

For these persons all [things] work together for [to] good, *πάντα συνεργεῖ εἰς ἀγαθόν. Πάντα*, "All things, a general statement. From the connection the deduction is easily made: so also, or even also the afflictions. (Philippi.) *Συνεργεῖ* means to be of assistance, to help, *βοηθεῖ*, James 2, 22. The *σύν* does not necessarily signify the working together of all the units of the *πάντα*. *Εἰς ἀγαθόν*, for good, to good, is indeterminate, i. e., in a beneficial, advantageous manner, therefore, not specifically to eternal salvation. In

that case the article, at least, would be necessary. Nevertheless Bengel explains correctly when he says, "*in bonum, ad glorificationem usque.*"

In apposition to the expression, to them loving God, we have the phrase, to them who are called according to [His] purpose, *τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν*. Both expressions designate the same objects, but from different sides. The first gives the condition, the second the reason why all things work together for their good. *Τοῖς κλητοῖς οὖσιν*, the called, they being called. *Καλεῖν*, to call, invite, is used to indicate the calling to the kingdom of God without regard to the result. Matt. 26, 16. However, in the Epistles it always means effective calling. Rom. 1, 6. 7; 1 Cor. 1, 2, 24; etc. So also here only such are meant who have heeded the call, and have come to faith. The connection as well as the usage give us this definition. The *κλητοί* are the *ἄγιοι* and the *ἀγαπῶντες τὸν θεόν*. Thus throughout this whole passage the objects spoken of are the same. The use of the participle is also significant; *οὖσιν*, the present participle, denotes continuance of action or being in the present. Not only have they been called once in the past, but they are in such a state that they can still be designated as the called.

It is a source of consolation to the Christians to know that they have been called by God, that through His work they have come to faith, especially since this calling is the result of a definite purpose of God. It is done *κατὰ πρόθεσιν*. *Πρόθεσιν* = purpose, will, intention. It is derived from *πρό* and *τίθημι*, to determine. It may even denote an opinion or conviction. 2 Tim. 3, 10. No temporal signification is to be attached to the preposition *πρό*. (Acts 11, 23; 27, 13.) Its use is analogous to that of the syllable *vor* in the German word *Vorsatz*. The word is used here without being qualified and might, therefore, only say that God in calling has done so purposely, in accordance with a definite intention, yet without stating what this purpose is. But when this word is used in the N. T. to indicate the

purpose of God, it has a technical meaning. It denotes *the eternal counsel of God for our salvation formed in Jesus Christ of His own free will.* 2 Tim. I, 9; Rom. 8, 28; Eph. I, 11; 3, 11.

The attempt has been made to show that this *πρόθεσις* does not include the whole gracious counsel of God for our salvation, but that it is equivalent to election or predestination in the narrower sense. Years ago Dr. Walther published quotations from the writings of Johann Brenz, L. Osiander, Sr., Dr. Chr. Koerner and N. Selnecker, and from the Formula of Concord (§§ 45-49) in *Lehre und Wehre* Vol. 26, pp. 130ff. and 161ff. and drew the following conclusion: "From this it is clear beyond contradiction that our Confession does not understand this purpose to mean the order of salvation for all men in general, but considers it to be synonymous with election and foreordination. That Brenz, L. Osiander Sr. and Selnecker understand the word *πρόθεσις* in this sense we have already shown in the preceding number from their explanation of Rom. 8, 29f."

If we take the words election and predestination in the wider sense as including the whole counsel of salvation, then, of course, the statement that the purpose of God and election are the same is correct. But Dr. Walther does not understand these words so, but takes them in the narrower sense — the absolute decree of God determining only a limited number of persons to eternal life. Then these citations, which he quotes, fail altogether to prove his point. They contain nothing at all to show that these men understand this passage any otherwise than the older expositors of the Lutheran Church have always done. On the contrary, they show quite plainly that the new Missourian doctrine of an unqualified election and a special way of salvation for the elect is wholly unknown to them. All that they wish to say is this, that "Those who have thus" (by the universal way of salvation) "been called and justified should have the confidence that they belong to the number of those whom God has predestinated." "That the elect are not to be

sought outside of the number of the believers." (p. 132.) That is, that the believers are the elect and can have the consolation that God will perform the good work which He has begun in them. Brenz considers the *πρόθεσις* as merely opposed to blind chance, that all these things which happen to the Christians happen according to the definite purpose of God. "And what is the purpose? Here we should know that God's and not man's purpose is spoken of. It is set in opposition to accident and blind chance, etc." (Brenz, Com. p. 649, *L. u. W.*, 26, 163.)

In this connection we must also call attention to the questionable method of quoting. The very words which authorities write in explanation of a term are not quoted; statements are moved out of their connection, and what is written in regard to one thing is given as if it applied to another; or something that does not apply at all is quoted, and a conclusion is drawn so as to make it appear that the authority quoted himself advocated the sentiment of the conclusion. This does not merely happen once as by chance, but it occurs repeatedly. In the short reference to the article by Dr. Walther we have two instances of it. In order to buttress their explanation of *πρόθεσις*, a word of the twenty-eighth verse, the explanations of the *twenty-ninth and thirtieth* verses as given by some authorities are quoted, and an unfair conclusion is drawn from them. (See citation above.)

Then the paragraphs 45-49 of the F. C. are cited to show what this document considers the meaning of the word *πρόθεσις* to be. But these paragraphs do not treat of the purpose of God itself; they show the consolation which flows from the doctrine of election. If any one wishes to know the meaning which the F. C. ascribes to this expression, he should not seek it in an application of the doctrine, where there is merely a reference to the thing itself, but there where it is expressly given. The Confession does this in clear and unmistakable language in the paragraphs 13-24. The twenty-third paragraph deserves special notice. "And God has in this His counsel, *purpose*

and ordination not only *procured salvation in general, etc.*" (*Et quidem Deus illo suo consilio, propositio et ordinatione non tantum in genere salutem suorum procuravit, etc.*) A most peculiar thing that the venerable Dr. Walther did not think of this passage. Or perhaps only his pupils have discovered the correct principle, which they are continually casting into our teeth, but which we have always observed, that a doctrine is only to be drawn from those passages which expressly treat of it; for the rule for the explanation of the Scriptures also applies to the explanation of the Confessions. Men must be in desperate straits when they stoop to such tactics.

If the F. C. is taken at its own word it also understands the purpose of God to be what we have before given as the definition of *πρόθεσις*. The same definition is also given by most of the modern exegetes. Beck (Ep. to the Rom. II, p. 82) writes, "The divine *πρόθεσις* belongs to the divine world plan as the universal counsel of salvation and does not merely contain a pre-determination of single persons to salvation." And Philippi (383) "This eternal counsel founded not on our works but in the free will of God and formed in Jesus Christ, has, as appears from the passages quoted, for its content and aim our *σωτηρία* and has not only been accomplished objectively in general for humanity as a whole in the person and work of Jesus Christ, but it is carried out subjectively and specifically in all separate individuals who actually attain the *σωτηρία*." Similarly also Cremer, Meyer, Luthardt. Calov had already written that the *πρόθεσις*, is, "*non quidem absoluto decreto, ser certo mediorem τάξει definito.*"

V. 29. The *ὅτι* introduces the confirmation of the preceding. After the reference in v. 28 to the universal counsel of salvation, by which we are saved, the vv. 29 and 30 depict the things that God has done, or will yet do in order that His plan may be fully carried out. The acts are described according to steps or degrees in such a way that one proceeds from and is dependent on the other. The first act of God which is mentioned is His foreknowledge,



οὗς προέγνω, whom He foreknew. There is a marked difference of opinion in regard to the meaning of these words. The dogmaticians of our Church translated these words with "*quos praescivi*" and supplied "*credituros esse*," and found in them a direct proof for the doctrine of an election in foresight of faith. On the other hand, the predestinarian commentators translate with "to acknowledge before, to accept, to make one's own," and consider it an act of God's will and not of His knowledge. The latter explanation is accepted and strongly advocated by our opponents. Vol. 26 (1880) of *Lehre und Wehre* contains no less than three articles in defense of this view. As it is scarcely probable that their opinion has undergone any very decided change, it may be profitable to examine their arguments. They attempt to prove their definition (1) from Luther, (2) the Formula of Concord, (3) the oldest dogmaticians, (4) Hofmann and Cremer, and (5) from other passages of Scripture where these words occur.

1. Luther indeed translates προγινώσκειν and πρόγνωσις with the words "*versehen*" and "*Vorsehung*"; but that he has so translated them is far from proving that he finds an unqualified election and adoption taught in them. With impressive assurance Dr. Walther writes, *L. u. W.* 26, 136, "To undertake to prove that Luther does not understand the προέγνω and πρόγνώσις to mean the *foreknowledge* of God that certain persons will persevere in the faith to the end, but *election* itself" (in the Missourian sense) "would indeed be carrying water into the sea." And then straightway he begins to carry water to the sea—in a sieve. He quotes from Luther, but he does it in the same old way, to which we have called attention before. Luther did not explain the word προέγνω of this passage, but in regard to 1 Peter 1, 2 where the word πρόγνωσις occurs he writes at some length. Of this Dr. Walther quotes the following: "To explain the words of Peter: 'To the elect strangers according to the foreknowledge of God the Father' (1 Peter 1, 1. 2) Luther adds: 'They are elect (says he). How? Not of themselves but according to God's

order. For we can not bring *ourselves* into heaven nor create faith in us. God will not permit all men to enter heaven; He will count His own very exactly. Here no human teaching of free will nor of our powers avails; it is not dependent on our will but on God's will and election.' (Erl. Ed. Vol. 51, p. 329.)" In the first place, who can find the least bit of proof for his assertion in this citation? In the second place, while pretending to prove his statement in regard to the word *πρόγνωσις* he quotes these words *which are not written to explain πρόγνωσις, but the word ἐκοίλευτ!*

That every one may see and judge for himself, we shall add the words of Luther which Dr. Walther did not quote.

*"According to the foreknowledge of God the Father."*

"Wishes therefore to say: That you are elect you have not attained through your strength, work, or merit; for the treasure is too great that the holiness and righteousness of all men should attain it; moreover, you were heathen, knew nothing of God, had no hope, and served the dumb idols, therefore you attain such inexpressible glory without any effort on your part out of pure grace, namely, thereby that God has predestined you thereto from all eternity; it makes the predestination of God altogether pleasant and consoling, as if He would say: you are elect and will remain so, for God, who has predestined you, is strong and faithful enough that His predestination should not fail, *yet in so far as you also believe His promises, and hold Him to be a faithful God.*

"Out of this we are briefly to take this doctrine, that the predestination is not based on our worthiness or merit, as the Sophists claim, as then the devil could at any moment make it uncertain and destroy it; but that it is in God's hands and that it is based on God's mercy, which is unchangeable and eternal; hence it is also called God's predestination, and is therefore certain and cannot fail. Therefore, if your sins and unworthiness assail you, and you might think that you are not predestined of God, furthermore that

the number of elect is small but the number of the ungodly is great, and you are frightened by the terrible examples of God's wrath and judgment, etc.: do not question at length why God does so or so and not otherwise, as He very well could do. Do not also dare to explore the depths of divine predestination with your own reason, else you will surely become confused, despair, or even utterly go astray; but keep to the promises of the Gospel; this will teach you that Christ, the Son of God, came into the world to bless all the nations of the earth, that is, to redeem them from sin and death and make them righteous and blessed, and that He has done this at the command and gracious will of God, the heavenly Father, who so loved the world, etc. John 3, 16.

"If you follow this plan (*Rat*), namely, acknowledge that you are a child of wrath by nature, worthy of eternal death and damnation, that no creature, neither human nor angelic, can save you, *and then lay hold on God's promises, believe* that He is a merciful and truthful God, who faithfully fulfills what He has spoken (out of pure grace, without our effort and merit), and has therefore sent Christ, His only Son, that He should make satisfaction for your sins and give you His innocence and righteousness and finally save you from all evil and death: do not doubt that you belong to the little flock of the elect. If one treats of predestination in this manner (as St. Paul is accustomed to do), it is beyond measure rich in consolation; whoever undertakes to treat of it otherwise, for him it is terrible, etc." Erl. Ed., Vol. 52, p. 5.

From this we see indeed that Luther translates *πρόγνωσις* with "*Vorsehung*," predestination or election, and finds more in the term than the later dogmaticians. But we also see that there is a world of difference between his doctrine of election and the unqualified and unconditional election which Missouri imputes to him. It shows as plainly as words can show that he considers our election as in no wise conditioned by our merit or works, but yet as conditioned by our faith. For him *πρόγνωσις* means election, but in election he includes the whole counsel of salvation as

well as the choice of persons. At first glance it would appear as if Luther agreed with Missouri, because they both use the same word, but as soon as we consider what each one means by the term, then we see that there is not a vestige of agreement between them.

2. The same thing applies when we consider their appeal to the Formula of Concord. When the F. C. uses the word *Vorsehung* and Missouri says predestination, they do not mean the same thing. The F. C. takes the term in the wider sense. Cf. especially §§ 13-24. A direct proof for their explanation of the word *πρόγνωσις* the Missourians can not get from the F. C. because the confession does not define the term. The line of argument followed in *L. u. W.*, 26, 135 seems to be about as follows: Luther translates *προγινώσκειν* and *πρόγνωσις* with *versehen*, *Vorsehung*. The F. C. has for these words in the Latin text *prædestinatio*, *electio*, *prædestinare*, *eligere*. Therefore the F. C. gives the signification of *πρόγ.* and *προγιν.* by means of the words *prædestinatio*, *prædestinare*, *electio*, *eligere* and our point is made. Rather tenuous. Its incorrectness becomes quite apparent if we use this translation in this passage. The passage would then read, "For whom he did predestinate, he also did predestinate," and we should have here an instance of tautology, something which is entirely inadmissible. It is possible to avoid this difficulty by substituting *eligere* for the first *prædestinare*, but not when referring to the F. C., for that document uses the two terms interchangeably without ever discriminating between them. The footnote *L. u. W.*, 26, 137 does not, therefore, as it attempts to do, justify such a construction.

3. The proof for the Missourian position from the dogmaticians is equally inconclusive. The citations are not happily chosen, and it is to be assumed that they are the best for the purpose that could be found. They not only fail to prove what they are supposed to prove, but — a very gratifying thing to us — they even contain statements which confirm the very opposite! For instance, in the long quotation from L. Osiander, Sr. we wish to call attention to the

following: "For whom he did foreknow' (whom He, already before they were born, in the power of His unlimited and eternal wisdom *saw before*, who were pleasing to Him in grace, that they would be heirs of the eternal Kingdom, 'whom he foreknew'), them He also did predestinate, etc." *L. u. W.*, 26, 131. From the quotation from Dr. Chr. Koerner the words: "The first step is the *πρόγνωσις θεοῦ*, the *foreknowledge* (praescientia) of God, for He *knew before* and perceived from eternity who should be saved (*essent salvandi*)." p. 133. From the quotation from N. Selnecker. "Whom he did foreknow,' *πρόγνω*, in His infinite wisdom *saw before* and cared for from eternity (*prospexit*) and has acknowledged them (*approbavit*)." p. 133. "This action has for its causes in God: first, the *πρόθεσις* . . . ; secondly the *πρόγνωσις*, the *perceiving beforehand* or the *foreknowledge*, according to which God knows them, whom He counts worthy of salvation (*salute dignatur*) and has them before His countenance. Then, the *προουρισμός* etc." p. 135. Just see! One of the authors of the F. C. presents the act of predestination in God according to the parts and form of the *sylogismus praedestinatorius*, which is so cordially hated and incontinently rejected by the Missourians. Even the arch-fathers, to whom Missouri appeals, refuse to speak for them, but are also against them. And then to think that these things appeared in *Lehre und Wehre!* The blindness of them that read and accepted must have been fully commensurate with the temerity of them that wrote.

4. Two authorities from the ranks of the modern philologists are also led upon the field, Hofmann and Cremer. Vol. 26, p. 198 we read: "Hofmann in his commentary on the Epistle to the Romans writes (pp. 347, 348): 'If there is a perception on the part of God which is something different from a mere knowledge of the object of perception or a noticing of its constitution, consisting in this that true perception is an *appropriating [act]*, an *acquaintance united with cognate and attaining action*, then also the divine perception which is called *προγνωσκειν* must, in every instance

where this word is used in its full force and without having the object predicated to indicate an act of God, be understood in this sense, and must, therefore, be *an action which in an adoptive manner is directed upon the object of perception before it existed and has made it an object of perception as one knows related and homogeneous things.*' Likewise Cremer in his *'Biblisches theologisches Woerterbuch der Neutestamentlichen Graecitat.'* p. 161: *'προγενώσκειν* characterizes the divine *γινώσκειν* as already existing before its historical appearance in the divine counsel of salvation (we say: predestination resolution), *the union of God with the objects of the counsel of salvation, determined with its conception and, consequently, already existing before its fulfillment,* so that the *προγενώσκειν* corresponds to the *ἐκλέγεσθαι πρὸ καταβολῆς κόσμου,* which precedes the *προορίζειν* in Eph. 1, 4 just as the *προγενώσκειν* does in Rom. 8, 29. . . . Like *γινώσκειν προγενώσκειν* is a complete conception, whose content does not need to be especially indicated.' " It is rather surprising that Frank and Luthardt are not quoted, too, for they say practically the same thing.

It is a current saying that politics make strange bedfellows. In this connection we may say: polemics too. Missouri and the Moderns! The Pharisees do not despise the aid of the Sadducees and Herodians in opposing Ohio. They seem to feel that they are unequally yoked together and have appended a note to these quotations to safeguard themselves from the suspicion of having adopted even the least part of the theological principles of their allies. We should, therefore, in the first place deny Missouri the right to refer to these men as authorities to prove their point. They use their explanation as they did that of Luther: While they accept the explanation of a single word as these men give it, they are far from accepting the thought which these men find in these passages. When the Modern place the *ἐκλογή* in the *πρόγνωσις,* they always understand it to mean that God has found something in man why He should adopt him. They are synergists. In truth, extremes meet.

Furthermore, although Cremer is "acknowledged as a

thoroughly skilled philologist," we cannot accept his explanation of this passage. It is universally admitted, then also by us, that the verb *γινώσκειν* in certain passages, Matt. 7, 23; John 10, 14; Gal. 4, 9; 1 Cor. 3, 8; 2 Tim. 2, 19, means more than a mere knowing, as the fathers put it, *nosse cum affectu et effectu*, or as Grimm says, "*cognosco aliquem consortio meo et amore dignum*"; or even Cremer, "to pay attention to some one . . . to be connected with him." This meaning has also passed over into the compound verb *προγινώσκειν* and we can readily admit the correctness of the translation, *praecognoscere cum affectu et effectu* also for this passage. But the indisputable fact remains that the main conception, the actual sense of the word is always to know or to perceive, and that the idea of affection or intimate connection is an added and subordinate conception. *L. u. W.* (26, 263) itself concedes that the conception "'to elect, to choose from a mass' is in itself foreign to the root of *προγινώσκειν*." The course of these expositors has been high-handed and contrary to the rights of the language, inasmuch as they have raised the subsidiary signification to the primary position and have wholly disregarded the actual meaning of the word.

Again, *γινώσκειν* can never mean "to accept, to make one's own, to adopt, to effect a union with some one, to place in communion." *L. u. W.*, 26, 199 "to choose, *eligere*." This becomes apparent if we study the passages in which the word is supposed to have such a meaning. In every one of them the knowing of God is directed to such persons *as are already united with Him, stand in communion with Him, are already His own*. How can God accept, adopt, make those His own who are already His? The knowing of God concerning them does not make them His. They must have already become His, or be foreknown as such as will have become His, or else the knowing of God (in the sense *cum affectu et effectu*) could not be applied to them. Or as Frank in incorrect connection correctly says: "Them that are not God's own He does not know, and whom He does not know are not His own." This applies

fully in this passage, for the objects of the *προέγνω* are the believing Christians, who are already united with God.

5. Lastly, Missouri appeals to the other passages in which these words occur. The passages, Rom. 11, 2; 1 Peter 1, 20, and Acts 2, 23 are explained and the attempt is made to show that their explanation can be the only correct one. Then the signification of the word, which is demanded by their supposedly correct explanation, is used in this passage. It is a course that seems to be beyond cavil. But what have they really done? They have simply introduced their preconceived notions into those passages also, resorted to eisegesis, and then on the basis of those false explanations also explained this passage falsely. They might have spared themselves the effort and let the explanation of this one passage suffice; but it would not have been nearly so impressive. It is an instance where the analogy of faith, according to the correct Lutheran conception, would have done good service. The Missourian expositors, and not the Bible, need such a guardian badly. Their emasculated analogy can not help them, for it consists simply of all the passages which treat of the same subject. If they explain one incorrectly, they will explain them all the same way. If Missouri once starts on a false course, there is no help for her, even though it should lead to the grossest heresy. Philippi writes (Ep. to the Rom. 385): "Wherever *προγινώσκειν* occurs in the N. T. it *must* have the meaning, *to know before*, as in Acts 26, 5; 2 Peter 3, 17; cf. Wisd. 6, 13; 8, 8; 18, 6, or it *can* mean it, as in Rom. 11, 2; 1 Peter 1, 20. The latter is also true of the noun, *πρόγνωσις*, Acts 2, 23; 1 Peter 1, 2; cf. Judith 9, 6." For the passage Acts 2, 23 even Cremer prefers the definition, "preperception, foreknowledge." Meyer (Com. to Rom. p. 416) writes: "According to the usage of the language *προγινώσκειν* never means anything else in the N. T. but to foreknow."

The explanation of one more able exegete might have been cited by Missouri. He writes: "The foreknowledge of God, to which St. Paul here refers, is not a mere know-



ing beforehand, as certain inexperienced people foolishly imagine, but it is an adoption to the estate of children whereby He has separated us forever from the rejected. In this sense Peter writes that the believers are elect according to the foreknowledge of God the Father, through sanctification of the Spirit. It is an absurd ratiocination that God has only elected them of whom He knew before that they would be worthy of His grace." Perhaps the name of the man deterred them. It is Calvin.

We prefer to go with the fathers of *our* Church. They translate *προγινώσκειν* with to know or perceive before, *praecognoscere, praescire*. The *οὗς πρόέγνω* does not refer to some indefinite persons whom God has arbitrarily chosen from the mass of mankind, but they are the definite subjects of the twenty-eighth verse. They are they who have so responded to the call of divine love (certainly not in their own strength) that they are they who love God. (Beck, II, 34.) God knows them as His own, as we have shown. How they have become His own is not told us here. It could, however, only have been through faith. "This qualification, however, according to the Pauline conception of doctrine dare not be sought in their moral excellency nor in their *ἔργον*, or else the content of the *πρόγνωσις* would contradict the freedom of the divine *πρόθεσις*, and *ἐκλογή*, but only in the *πίστις*, in the persevering *πίστις*. The believers are therefore *κατὰ πρόθεσιν κλητοί* and yet *κατὰ πρόγνωσιν προορισμένοι*, a combination which is only possible when the faith is God's Work and not their own. For only when God in the foreseeing of their faith beheld them as His own creation in Christ Jesus, the free election on the part of God and the divine foreseeing of the acceptance of salvation by faith on the part of man do not mutually exclude each other. This passage then by all means contains, as the exegetical tradition of the Lutheran Church in harmony with the non-predestinarian Church fathers has always maintained, a *dictum probans* for the doctrine not of an absolute, but of a *praedestinatio* dependent on the *praevisio*. For by the conception *πρόθεσις*

the synergistic and by the *πρόγνωσις* the predestinarian extreme is rejected." (Philippi, 386.) This is the clear Scripture that *οὐδὲς πρόεγνω* signifies, whom He did perceive before, foreknew. The quality of the persons foreknown is a proper and imminent conclusion, which by no means contains the germs of synergistic error. Thus this passage gives us the *intuitu fidei* in so many words.

The *πρόγνωσις* takes place in eternity and forms the basis for the next act in the series. *Καὶ προώρισε = τούτους καὶ προώρισε*, them "he also did predestinate." cf. v. 30. *Προορίζεν*, to foreordain, with reference to the end or purpose, *praedestinare*. Acts 4, 28; 1 Cor. 2, 7; Eph. 1, 5. 11. The purpose of this foreordination is indicated by the words following, *συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ*, "to be conformed to the image of his Son." cf. 1 Cor. 15, 49; 2 Cor. 3, 18; Phil. 3, 21. We shall not be conformed to the image of His Son until we attain our glorification. Vv. 23. 19. Not the *conformitas crucis* (Calov and others) is meant here, but the *conformitas gloriae*. This is apparent from the thirtieth verse, which presents the glorification as the last step in the fulfillment of His purpose. In contrast to the afflictions of this time and as a consolation in them, the prospect of an eternal glorification is presented to the believers. Purpose and end of our election is our glorification and eternal salvation. *L. u. W.* (26 226f.) agrees fully with this explanation. They must have found it impossible to read their doctrine of an election to faith into this passage.

*Εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς*, "that he might be the firstborn among many brethren." The ultimate purpose of election is not so much our salvation as the glorification of the Son of God and of God Himself. For all the deeds of God in creation as well as in redemption tend to this one purpose, that His name may be glorified. In the host of the many brethren who attain glorification He, as the Firstborn, the Most Excellent amongst them, their Captain, also attains His greatest glory.

V. 30. "The eternal purpose of God necessarily finds its fulfillment in time. The *πρόθεσις*, *πρόγνωσις* and *προορισμός* are to be considered as acts of God happening before time, the *καλεῖν*, *δικαιοῦν* and *δοξάζειν* as happening in time. *Quem Deus praeordinavit ante mundum, vocavit de mundo, justificavit in mundo, eum certe magnificabit post mundum.* Augustin." "Moreover whom he did predestinate, them he also called," *οὓς . . . ἐκάλεσεν. Καλεῖν* from the connection necessarily denotes here, as also elsewhere when used by the Apostle, to call effectively, so that *καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν*, "and whom he called, them he also justified," follows from necessity. This is only true as being based on the *πρόγνωσις* and *προορισμός*. "And whom he justified, them he also glorified, *οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξαζεν.* The use of the aorist present this future act as so certain as if it had already taken place. Thus the Lord leads them that are His, who have heeded His call through His grace, and who abide by His truth through His strength, from step to step to their final glorification to the praise of His glorious grace and to the honor of His holy name.

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## THE "SAYINGS OF JESUS" RECENTLY DISCOVERED IN EGYPT.

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Within the last decade it has repeatedly been reported in the public prints that new sayings of Jesus had been discovered in Egypt. And it is a fact that the sheets of papyrus, on which these are written, are, according to all palæographic indications, to be referred to the first centuries of Christianity. The expectation is easily aroused that these sayings will furnish new information concerning the original Gospel of Jesus of Nazareth and also an authentic source

for the criticism of our New Testament Gospels. Without doubt these records are important documents to the student of Church History also, since they are proofs of a wide dissemination of the Gospel and of Christianity at an early period. There is, therefore, every occasion to investigate these discoveries of the earliest Christian thought and sentiment and to determine for ourselves the value or lack of value of these extra-canonical traditions . . .

Among the finds of papyrus that are made in our times containing parallels to the literature of the Gospels, two kinds must be distinguished, namely: fragments of old apocryphal gospels, and records of separate sayings of Jesus. These latter are indeed also to be found in the apocryphal gospels. But here they invariably appear in worked-over form; and since the history of the origin of these gospels is very far from being clear, the words of Jesus which occur in them cannot at once be placed in the same rank with the sayings of Jesus which have been handed down to us in separate form. In the present investigation therefore we shall not consider the gospel-fragment published in 1886 by Fajum, consisting of a few lines out of the history of Jesus' capture, nor the extensive section of an apocryphal and quite romance-like history of the passion and resurrection, announced in 1893 by Bourient, nor finally a fragment of an old collection of discourses that was published in 1904 by the English explorers, Grenfell and Hunt, together with a series of sayings. We shall confine our attention to two papyri, in which private persons evidently have noted down sayings rehearsed to them as words of Jesus. Such sayings of Christ, which are to be found in the New Testament either not at all, or else not in the same wording, have been known to exist in large numbers since the days of the Church fathers. On the basis of an expression used by Clement of Alexandria (*Strom.* I, 1, 7 and 10; V, 7, 62) they were for the first time in 1776 designated as "Agrapha" by a Leipzig theologian, and have since that time been comprehended under this name. To the English explorers, Grenfell and Hunt, we owe the present increase

of our knowledge of such putative utterances of Jesus, not occurring in the canon of the New Testament. These men were fortunate enough in the year 1897 and again in 1904, to find in the old Oxyrynchus district of Egypt a mass of papyrus remains, which contained the page of a book, and a section of a roll, originally used for noting down business data, on both of which are written sayings of Jesus, expressly designated as such.

In order to judge these words of Jesus transmitted to us outside of the New Testament altogether objectively, it is advisable, before proceeding to their special consideration, to make some general observations concerning the possibility of the transmission of literal words of Jesus outside the New Testament, as also concerning their number and their scientific estimation.

None of the Gospels makes the claim (compare John 21, 24) of being a complete chronicle of all that Jesus did and spoke. Throughout they only aim to be testimonies concerning Christ Jesus, which through the historical events they report are to establish the knowledge of that which Jesus was and claimed to be. Even if one comes to the conclusion from that which they give, that Jesus' activity in Israel lasted but a year or somewhat longer, it is nevertheless still evident that that which is reported in the four Gospels can be but a selection of the most important things that occurred during our Lord's public ministry. It at once follows from this, that many of the sayings of Jesus, which He uttered in many different places in Palestine, are not to be read in the Gospels and still may have been transmitted by tradition. The New Testament itself confirms this. According to the Acts of the Apostles (Acts 20, 18-38, compare especially verse 35) St. Paul in his speech at Miletus quoted a word of Jesus: "It is more blessed to give than to receive," which does not occur in our Gospels. At the same time there is no indication, that St. Paul cited that saying from a written collection then in existence. Wherever he refers in his epistles to examples or com-

mands of Jesus, he always emphasizes his exact reproduction of that which was told him by the original apostles, and this alone. And if already in the time of Paul there existed a collection of Jesus' sayings in Aramaic, written by St. Matthew, which according to a statement of Papias of Hieropolis seems possible, still the above mentioned word was not contained in it. This we see from Matthew's Gospel, into which he afterwards worked over that collection. Therefore St. Paul's citation serves to prove, that it is possible that many an utterance of the Lord may have passed from mouth to mouth in the earliest days of Christianity, without having been written down.

As will appear below, there is a large number of utterances presented outside the canon of the New Testament as sayings of Jesus. We can assure ourselves an unprejudiced criticism of their value only by a short review of the process of transmission, through which such words of Jesus, as had been retained in the minds and hearts of certain individuals, have gone.

Here three points are to be noticed: The evident possibility of the transmission of words of Jesus beside the Bible; secondly, the accord in which such words stand to those recorded in the gospels, as is to be expected; and thirdly, in some case, the divergence between the two and the inevitability of hybrid forms in the course of oral transmission.

It was Jesus' concern to become a Helper and a Savior to His whole people, and to relieve their spiritual drought. Therefore He not only engaged in conversation with individuals, but spoke especially every place He went to crowds of the people that surrounded Him often for hours at a time. Both ways gave opportunity for the transmission of His sayings outside of the band of His disciples. This was especially the case when He taught a large mass of people. For while the number of those who joined themselves to Him and heard Him gladly remained very small, it is at the same time admissible to assume that in the case of those who did not come into close relation to Him, all of His

words suffered the fate of the seed that fell by the wayside and was trodden down in the rush of daily life. That some would escape such a fate is most probable. His manner of teaching conduced very much toward this. For the designation in the gospels of the most prominent example of His great discourses as the Sermon on the Mount, should not mislead us into assuming for Him a method of preaching, that like ours is founded on Occidental rhetoric. To the present day the Oriental teacher pursues a quite different method. Already the circumstance that, according to the Gospel account, the people remained with Jesus listening until evening or even for days, shows us that Jesus' discourses were no compactly constructed lectures. They were rather like a chain or sequence of sententious sayings, each of which expressed a truth in complete form. At the same time a number of these had reference to one and the same truth, and illuminated it from different sides. It was only after such a complete illumination of the same truth of salvation that Jesus' discourse turned to a new subject in His proclamation of salvation. This kind of a discourse does not continuously demand of the listeners uniform attention. Whoever at its close had retained only one series of the gnomons or dictums which Jesus had uttered still acquired a perception of its whole contents. The larger the number of individual utterances of Jesus that were grasped by a listener, the more completely were the different factors in the message of salvation proclaimed by Jesus comprehended by him. Therefore a longer and a shorter report of a certain discourse of Jesus could as a whole agree with each other very well, although each would produce much therefrom, which the other would not have. But it is evident also, how easily many an individual saying of Jesus could be noticed and transmitted by listeners of less receptiveness, which had to the nearer disciples not appeared so weighty as other sayings.

From the prophetic mission of Jesus to all Israel there follows the possibility, not to say the natural necessity, that one and the same truth can have been given to us both in

the gospels and in the broader folk tradition in accordant and yet divergent form. Jesus could not conduct a school at one fixed place, as those highly esteemed rabbinical teachers of His time did, who were known as Tannaim. In all parts of the Jewish country, from the heights of Jerusalem to the southern slopes of Lebanon, and from fruitful fields of the territory east of the Jordan to the borders of Tyre and Sidon, Jesus must deliver His discourses, in order, if possible, to lead Israel back from its legalistic religiosity to a vital seeking after communion with God. As He had to impress the one thing needful on all in the same way, He had to follow the pædagogical first principle of all great teachers of nations: *non multa sed multum*; and not proclaim many truths but the same truth many times. True, He never entirely reproduced a previous saying; on the contrary, His words proved themselves to be spirit and to be life just because He almost always expressed the same truth in new forms. Therefore a statement of the truth, in its contents one and the same, could have been impressed upon His hearers in manifold shapes. Therefore criticism has manifested an incredible lack of historical judgment, when it has taken offense at the occurrence in one or more Gospels of utterances that are identical in meaning in connection with differing occasions, and has made this the basis for literary-critical assumptions. It would be in view of such a state of affairs altogether intelligible, if a particularly piquant cast of this or that saving truth announced by Jesus should have been transmitted and were to be found outside the New Testament. It is not, however, probable that this would occur, for those who did not join in more closely with Jesus had an open ear only for more general truths and not for those of a specifically Christian character. But in case such transmission had taken place, the Gospel account would have lost none of its preeminence. A detail may not be as well executed in the master-piece of a great artist, as in a similar picture of a much less skillful painter, which can stand no comparison with that of the other. Thus it would also be with our Gospels, if a tradi-



tional word of Jesus outside the New Testament would be found to be indisputably superior because of a more pointed form.

But notice well that there is only such a possibility. Whether this has become a reality, even in a single instance, is an altogether different question, and one, too, which cannot at all be answered a priori. For even in those cases where it could seem as if a word of that kind had been handed down, it must be considered how easily different sayings of Jesus could combine themselves in the mouths of the Christians of the earliest times and thus hybrid texts arise, which would then for a time be transmitted through oral tradition as independent sayings of the Lord, and would also be used as such in good faith by writers in the Church. Like all New Testament and primitive Christian writings the Gospels were not handed down in the first centuries after the usual manner of the ancient production of books. Only at the wish of definite individual bespeakers, especially Christian congregations, were the Gospels copied. Copies were therefore usually only found in the archives of the congregations or in libraries. The acquaintance of the congregation with the contents of the New Testament was founded almost altogether on its being read in the daily divine services. Even in the fourth century it is to be regarded as a remarkable exception that Bishop Eusebius of Cæsarea at the order of Constantine the Great had prepared at one time fifty copies of the New Testament for the Byzantine churches. Even although the memory was better drilled then than now, the inevitable result of that state of affairs must have been, that ordinary Christians in their recollection of similar sayings of Jesus and the apostles mixed these with each other, re-composed their different parts, and that in this way altogether new combinations arose, which thus gave the semblance that they rested on independent tradition. When therefore ordinary Christians wrote down sayings of this kind, which had impressed themselves upon their minds, as the Egyptian papyri instance for us, such records could only have the semblance of origin-

ality because of their mixed text. So, in the criticising and estimating of such Agrapha, we must apply with special emphasis that admonition of St. Paul: "Prove all things; hold fast that which is good."

How necessary this is, experience shows, to begin with. A very diligent collector of literary remains of this kind, the Kirchenrat A. Resch has compiled out of the writings of the early Church, 303 dictums called sayings of Jesus. An American theologian, Prof. Ropes of Harvard University, has, after close examination, found only 14, which have indeed some historical value. Simply as types of the varying character of such Agrapha, I shall make mention of some of them which are already known.

The one that is best known of all, was quoted already by Clement of Alexandria, (flor. ca. 200 Strom I, 28, 177.) It reads: "*Become experienced money-changers, who reject the one part, but offer the other.*" The last part of this sounds very much like the admonition of Paul just referred to, which is followed in 1 Thessalonians according to the original by the words: "*Abstain from every form of evil*" (Authorized Version: *Abstain from all appearance of evil.*) The resemblance to the word of the Apostle in these Agrapha that were first mentioned by Clement is so great, that other church fathers, like Cyril of Jerusalem and Dionysius of Alexandria trace the whole passage back to St. Paul. But there is not the slightest occasion in the connection in which it is found in 1 Thessalonians to think at all of the quotation of a saying of Christ. The circumstance, however, that the necessity was felt at so early a date, to complete that traditional saying of the Lord. "*Become experienced money-changers*" so as to correspond to the apostolic admonition, proves that the saying is suspiciously lacking in completeness. When we remember the words of Christ: "*Ye are the salt of the earth! Ye are the light of the world! Be ye wise as serpents, and harmless as doves!*" (Matt. 5, 13. 14; 10, 16), we find that they are all well rounded off and suggest no supplementing. As often as the money changers in those days encountered Jesus in the

markets and even in the temple (John 2, 15; Matt. 21, 12) still He refers to them in but one place, and that only casually in the parable of the talents (Matt. 25, 14; comp. Luke 19, 23). On the other hand, since their very beginnings, Exchange and Academy had made themselves very prominent, and that in equal measure, in the city of Alexandria. They had very soon come in touch, too, with philosophical Judaism, and hellenistic Christianity. It is easy to understand how in such surroundings Jesus' advice, to put the entrusted talent of the knowledge of salvation to the exchangers, might have been worked over into the advice, that Christians should deal with those treasures of wisdom which they meet in the world like experienced money-changers and reject the spurious and put the genuine into circulation. When now a word of this kind, current in the tradition of the second century, was ascribed to Jesus, it must have recommended itself very strongly to men like Pontaeus and Clement, philosophical leaders of the school of catechists in Alexandria, since it was the expression of a maxim practiced by themselves. They would therefore gladly take it up and pass it on to others. Therefore the genuineness of the saying remains very controvertible, although rightly understood, it is not foreign to the tenor of Christ's teachings.

Jerome mentions in his expositions of the Scriptures two counsels which were said to be found in the so-called Gospel of the Hebrews, the favorite book of the heretical Jewish Christians, and to be much esteemed by these. In view of the first of these sayings the Jewish Christians are said to have considered it one of the greatest crimes if *any one grieved his brother's spirit* (Ezek. 18, 7), and the other one is said to have read as follows: "*Be joyful only, if you are all to look on your brother in love.*" The first counsel is soon seen to be but a variant of the pauline admonition: "*Grieve not the Holy Spirit of God*" (Eph. 4, 30). St. Paul warns against grieving the Holy Spirit, who was not held in high regard by these Jewish Christians; they transfer this then in their tradition to the spirit of the brother. Al-

though at the same time it cannot be overlooked that the counsel stands in analogy to the judgment of Christ: *Who-soever is angry with his brother without a cause is a murderer*, (Matt. 5, 22) and to those words which are almost yet more severe: *But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea.* (Matt. 18, 6.) The utterance ascribed to Jesus in the Gospel of the Hebrews is an exaggeration of His well-known demand: *Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought 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.* Then, too, the wording of Christ's exhortation; "*Continue ye in my love*" (John 15, 9. 10) is mixed with the command for His disciples, "*that ye love one another,*" (John 13, 34) and passages in St. Paul's writings, like Eph. 4, 2. 10. 16; 3, 1. 2. Even if one does not agree with A. Resch, who finds in the precept. "*Be joyful only, etc.,*" a strong tinge of legality, it still remains impossible to get at the genuine nucleus that may exist in such mixed passages.

We shall now give an example of a saying of the Lord that has passed into tradition through a purely Jewish medium. After noting what has just been said, it is not surprising that such examples are to be found. The American scholar Ropes, already referred to, declares in an encyclopaedia which recently appeared in England that he can cite 51 parallels to New Testament sayings in the Koran. One of the Jewish Tanarites, Eliezer ben Hyrkanus, who lived almost contemporaneously with Jesus, says that he heard from a certain Jacob Keysar of Sakhanja, who was suspected of being a Nazarene, the following precept which reminds one of Micah 1, 7 and was called a saying of Jesus "*It has come from filth, it shall go again to the place of filth.*" This plainly characterizes the measure of spirituality possessed by this Tanarite, since he had had, after his intercourse with Jewish Christians, an ear and a remem-

brance only for this roughly drastic dictum of Jesus. And yet to the present day Jewish rabbis have much the same disposition. In itself the dictum reminds one of the question that Jesus put to His disciples: "*Do not ye yet understand that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?*" (Matt. 15, 17). And the cast of the dictum quoted is that of many genuine sayings of Jesus.

It was also perfectly becoming, if occasion were given, that He should remind hearers, that everything base should be left to and referred to its own sphere. But still there is something else which robs that Agraphon of the stamp of true tradition. That is the lack of corresponding positive direction, which we never miss from the chaste lips of the Savior, and by which the reference to dealings with ignoble things is brought into its true light. To the parallel statement from the Gospels, there is added: "*But those things which proceed out of the mouth come forth from the heart and they defile the man.*" Christ proves His sinless perfection just because, when He happens to speak of such ignoble things, His words immediately receive a harmonious after-tone from their ethical application.

By passing through a Jewish medium this Agraphon has undergone an isolation, which has, to say the least, impaired its force.

The oldest saying of the Lord that occurs in post apostolic literature affords still another type. Justin Martyr, in his dialogue with the Jew Tryphon (Chap. 47) held in the middle of the second century, mentions the following declaration of Christ. "*Wherever I shall encounter you (that is in judgment), there (in that condition) I shall pronounce sentence upon you.*" Now it is a fact that Jesus declared, that He would judge everyone according to his conduct and deeds, (Matt. 7, 21. 22) and would judge the wicked servant out of his own mouth (Luke 19, 22). But although Justin very definitely calls it a saying of Christ, it yet shows itself to be composed entirely of words from the prophet Ezekiel, (33, 20), while Jesus otherwise refers to this

prophet the least of any. This prophet of the exile had reason indeed, to impress upon the people, proud of their past, that not their former, but their present spiritual condition would decide the verdict of God. Jesus stood in the same relation to Ezekiel as to John the Baptist, and His mission was the proclaiming of salvation, and His woe was spoken only over such, who would not consider the things that belonged unto their peace. Accordingly it does not seem congruous that He should have adopted such words from the ancient prophecy.

Are different results to be expected from the addition which the sayings of Jesus have received through the finds in Egypt, or will they show us a type similar to these others, with which they have long been acquainted? — Although, after our examination of the older material our expectations cannot be very eager, still we can render a verdict only after an independent testing of the contents of the two leaves of papyrus, which were discovered in the years 1897 and 1903. The papyrus discovered in 1897 at Oxyrynchus was evidently originally part of a book; the other, discovered in 1903, was at first used for business notes, and only the blank side was filled by its owner with five or rather six sentences said to be the words of the Lord. As according to all palæographical indications, both were written in the first half of the third century, the sayings appear to be such as can already have had currence among Christians in Egypt in the second century up to the year 150 A. D. According to this these sayings, in point of antiquity, yield to none of those already known to us, not even the oldest, but rather take precedence over them. But there is a difference between the two series of sayings, which can be pointed out only at a further stage of the discussion, that makes it advisable to consider each by itself.

The lucky seekers of Behensa, which now occupies the place of the old Oxyrynchus in Middle Egypt, count 8 sayings on the papyrus that was discovered in 1897. But in the first line of what is here the reverse side but was originally the right side there are to be read only the word “pov-

erty," which can hardly be regarded as the remnant of a separate saying. It is, therefore, best, with A. Harnack, to consider it as a fragment of the third saying on the other side, whose last lines are mutilated and illegible. We can only count 7 sayings then really, which are not entirely decipherable, but for the greater part are.

As soon as we hear the *first, fifth and sixth*, we immediately recognize them as only variations of words of Jesus, that are recorded in the Gospels. They read: 1. *And you will see to it, that you pull out the mote that is in thy brother's eye* (Luke 6, 42.) 5. *A prophet is not acceptable in his native country, nor does a physician perform cures on his own kinsmen.* (Luke 4, 23, 24; John 4, 44.) *A city built and secured upon the summit of a hill can neither fall nor remain hidden* (Mark 3, 14)—That which this rendition of Jesus' words gives beyond the record of the Gospels, may indeed be founded on changes in the mode of expressing the same truth that were used by Jesus Himself. But even if this is the case, it affords in no way an increase of our knowledge of Jesus' preaching. The same must be said with regard to the *seventh* saying. The first half only is decipherable, and, with the not unskillful or impossible supplement of an English editor of the sayings, reads: You hear with one ear, (Matt. 10, 17?) but close the other. This is a very banal observation.

Although the remaining four sayings are also of the same, uniform character, and exhibit the impress of Jesus' manner of speaking as shown forth in the Gospels, they still show in addition theosophizing accretions, which seem to have had their origin in current Egyptian thought. This people has from most ancient times been inclined to such kind of thinking.

The second saying is as follows: *If you do not conduct yourselves over against the world as fasting, you will not find the kingdom of God, and if you do not keep the Sabbath as the Sabbath, (sabbatizate) you will not see the Father.* Even if the second half of the saying is not to be taken exactly in the sense of the Jewish law, still it is hard

to think of it as issuing from the mouth of Jesus after His declaration: *The Son of man is lord even of the Sabbath day* (Matt. 12, 8; Mark 2, 28). Just as little is the use made in this saying of the words: "world," "see the Father" and especially of the word "fast," in accord with Jesus' usual manner of speaking. St. Paul once calls attention to the fact that those who use this world should not abuse it (1 Cor. 7, 31). But he is just as little inclined to advise an attitude toward the world that could be called "fasting." His motto is altogether different: "All things are yours, and ye are Christ's!" (1 Cor. 3, 22). It can not even be inferred from the epistle to the Hebrews that at the time of its composition there were Jewish Christians, who were inclined to desire monastic abstinence from the world, after the manner of this saying.

The second half of the *third* saying is mutilated. In the part that has been preserved, Jesus is made to complain: *I am in this world* (John 1, 10; Mark 10, 16), *and I have become manifest in the flesh* (1 Tim. 3, 16; Heb. 2, 14; 5, 1; 2 John 4), *and I find all drunken, and none among you do I find athirst, and my soul suffers among* (on account of) *the children of men because they are blind in their hearts and do not see*. We indeed hear from the Gospels that *Jesus' soul was exceeding sorrowful even unto death* (Matt. 26, 38); that *He groaned in the spirit and was troubled* (John 11, 33. 38; 12, 27). And with His prophetic view of the spiritual condition of the world at His second coming, He breaks forth in the anxious question: *Nevertheless when the Son of man cometh, shall He find faith on the earth?* But the complaint of the Agraphon here far exceeds all this. For he who speaks in it sees only darkness and no dawning of light in the midst of the darkness. He thereby differentiates his complaints from all the groanings of the Lord over the blindness of His people (cf. Luke 13, 34; 19, 43. 44). In these latter there is always in addition to the complaint the expression of Jesus' compassion for His blinded contemporaries, to complete the sentiment. It is not until we meet the Jewish Christians who lived at



the time of the writing of St. James' epistle, with their faint-hearted faith, that we find an inclination toward such despair and reprobation, as are expressed in this Agraphon.

The last saying of the first papyrus, which is yet to be considered, can be deciphered with certainty only in its second half. This reads: *Lift up the stone, and you will find me; cleave the wood, and I will be there.* The series of sayings on this page is throughout too simple and sober, to justify one's finding traces of pantheism in this sentence. It seems therefore to be only a specific application of a general assertion of the presence of God which had been made in the first half, and may have read about as follows: *Wherever you may be, you are not without God (atheoi), and where one is alone, there, say I, am I with him.* After assurance had been given with these words, that Christ would be with His people alway (Matt. 28, 20), the second half was to give the further assurance that the Christian in all his work, even the most unimposing, as the lifting of stones or the splitting of wood, was not to think of himself as being without the presence of God. Like many Jewish Christians in the Diaspora, who groaned under the yoke of rich Jewish masters (cf. James 4), the poor Fellahs of the Nile valley may indeed have needed this kind of comforting. But although we can thus find a Christian thought in the saying, still the manner of expressing it remains strange and unnatural. The turn: "Ye are not without God," literally, "godless" (atheoi) is altogether unbiblical, and the presence of God which is here asserted, is after all not the same as the gracious presence promised in Matt. 28, 20. In the saying here a universal omnipresence is ascribed to Christ and we have cause to detect in that a view of the Son of God, which it sees in Him only a modality of the general manifestation of God. According to this, the saying has been formed from a view very prevalent in the ancient Church, called in Church History, Modalistic Monarchism.

We cannot therefore promise any gain for our knowledge of the preaching of Jesus Christ or of the person of

our Redeemer from this discovery of the year 1897, much less from that of the year 1903, which shows a still much more peculiar type.

The English scholars do not distinguish more than *five* sayings on the reverse side of this second papyrus. But in the introduction to these, composed of several lines, there is contained an answer of Jesus to a question of two of His disciples. Therefore the leaf contains strictly *six* words of Jesus. Whether these were only the beginning of a longer series, or not, cannot be determined. The assumption to that effect on the part of the English editors does not seem necessary to me. But this series is indeed compiled from a definite point of view. It seems to have the purpose to encourage the striving after a mystical elevation into the Kingdom of God and after the contemplation of God.

This purpose seems to be indicated, by inference, already in the introduction of the second series of sayings, which we now consider. For *Jesus* is designedly referred to as the "Living One," therefore the Resurrected One. Whether in the conclusion of the lines which has been lost, he is further named "The Lord," as some would supply, or as others give it "He who had died," it is still always the purpose to point to an intercourse with the Risen Christ. It is also in harmony that the disciple who is said to hold conversation with Jesus is Thomas, who in the fourth Gospel alone is mentioned as taking such part in colloquy with Jesus and for whom His referring to that which is invisible and only to be grasped through faith is typical (John 20, 24ff; cf. 11, 16; 14, 5). Still the juxtaposition seems to have been first made by the user of the papyrus, for on it each saying is expressly designated as a word of Jesus for itself, by the prefixed formula: "Jesus said."

The saying of Jesus taken up already in the introduction: *Every one who hears these words, will never taste death at all,*" shows that mixture of synoptic and Johannian terms of expression so characteristic of this series. "Not to taste of death," is an expression much found in

the first three Gospels; on the other hand, "to hear the Word" — or, as it really would have to be translated, owing to the extraordinarily emphatic use of the word "hear", "to keep the Word," is an expression much used by John.

If this word already thus points to the metaphysical, from a distance, so to say, the *first* saying leads us at once and with greater force into the mystical sphere. For it reads — as much of it as can be made out —: "*He that seeks shall not . . . rest, until he has found, and as soon as he has found, will he be amazed, and amazed will he reign as a king, and, having attained to dominion, will find rest.*" It is a kind of sorites, made up of Biblical expressions (Acts 20, 31; Luke 11, 10; 15, 5; Rom. 5, 17; Mark 10, 20. 37), that we do not find at all in the discourses of Jesus. Nor does He include amazement among the experiences of the spiritual life of His followers.

The Greek word for this idea here (*thambein*) is only used once, namely, in Mark 10, 24. 32, by some who had listened to Jesus' words in V. 2. Jesus even explicitly warns in several places against that wandering (*thaumazein*) which is by Clement of Alexandria (*Strom* II, 9, 45) substituted for the word *thambein* in his citation of the closing words of this passage. By such wondering the spiritual life in man is not promoted. Now this ostensible word of the Lord, which we are discussing, wants evidently to give successive steps upon which man shall, in the elevation of his soul, climb to complete rest of soul, after the manner of participators in the heathen mysteries. The importance of such inner elevation in the opinion of the compiler of these sayings, is clear from the *third* saying of the compilation: "*Do not hesitate (or: have scruples, oknesei) to question a man concerning the place (which he occupies), for you will perceive that many that are first shall be last and . . .*" We are at once struck with the contradiction between this sentence and Jesus' warning against striving to attain the highest places (Luke 14, 7-11). Besides it uses Jesus' well-known explanation of the fact, that the order of one's call into the Kingdom of Heaven does

not cause any pre-eminence therein, as an encouragement toward striving to attain a high place among those who have gained an entrance into the Kingdom through their faith and knowledge. We are certainly justified in seeing in this saying a reminiscence of the request of Salome for the sons of Zebedee. (Heinrici.)

The *fifth* saying on this second papyrus is very much mutilated, and what is left is hard to interpret. But it still shows unmistakably a mystical tendency. In it occur the words: "Blessed are they which, etc.," which as used by Christ always form the beginning of an utterance. It therefore appears arbitrary, to have them begin what is only an apodosis in this saying ascribed to Jesus, in order to reach a conjecture about the sense of the whole. This is done by A. Hilgenfeld.

The word: "*His disciples asked him and said; how shall we fast, and how (pray) . . . and what shall we observe?*" begins a question, and it probably sought for an answer information concerning the way to behold the Father.

The answer given seems to have rejected much which would be inconducive toward that end, in order to pronounce those blessed, "*Who strive to know, what is yet hidden.*" The whole does not in the least leave the impression that a variation of the already known Beatitudes of the Lord is contained in this logion. It is much more natural to judge the trend of its contents by the fourth logion which precedes it, and reads as follows: "*All, that does not (come) before thy countenance, and that is hidden for thee, shall become manifest for thee. For nothing is hidden, that shall not become manifest, and nothing buried, which shall not be raised up.*" With the exception of this last clause which is connected with the rest in an incorrect way (kai is used, where one would expect oude) this saying agrees in its wording with many utterances of Jesus (cf. Matt. 10, 26; Luke 12, 11; 8, 17; Mark 4, 21). In different applications Jesus refers to the revealing of that which is hidden, partly, in order to announce to hypocrites, their eventual

unmasking, partly, in order to assure His disciples that that which they have to preach in that small corner of the world, should afterwards be proclaimed to the uttermost parts of the earth. But in the passage of the papyrus, the same words are made to form a promise to the individual that it would be vouchsafed him to penetrate through to a knowledge of all things, even of that which was already hidden and transpired. So Jesus' words are used in order to incite to the pursuit of a mystical path of knowledge, — but hardly in the spirit of our Lord Jesus Christ.

The full measure of this aberration from the simple way of salvation to which the certainly known words of Jesus point us, is to be found in the *second saying*. This is very much mutilated and also affords an abundance of riddles on account of its abstruseness and has therefore been reserved for the last. In this passage the well-known inscription of the temple of Delphi: "Know thyself" is connected with the words of Jesus, and then besides, *Matthew's* designation of the kingdom of God as the kingdom of heaven, the sentence, peculiar to *Luke*: "The kingdom of God is within you" (Luke 17, 21) and the just as specifically *Johanman* language concerning the being drawn of the Father are all thrown together in motley fashion. Moreover the passage gives for the question: "*And who are they, who draw us into the kingdom, if the kingdom is a kingdom of heaven?*" the correct answer: *The birds of heaven and whatever is under the earth and upon the earth and the fish in the sea, these are they, that draw you, and the kingdom of God is within you, and he that knows himself, will find it, etc.*"

Many will sympathize with the present writer, who gladly relinquishes to anyone who would enjoy ruminating over such a mixture of biblical expressions and parallels in meaning to New Testament sentences, all the glory that will be forthcoming from finding sense in such nonsense. He takes no interest in hunting out treasures of wisdom from a spiritual rubbish heap.

The examination of the finds on the site of ancient Oxyrinchus will no doubt lead also all other friends of the true words of Jesus to agree with the verdict of the philologist Von Willamowitz, who asserted in his discussion of the fourth volume of the English Oxyrinchus Publication, that in them all we find no source for new utterances of Jesus at all. Although it is not necessary to detect in the sentences of the papyrus last discussed genuine Gnosticism nor to find evidenced in them an antithesis between physic and pneumatic tendencies, they still appear only as documental proofs of the syncretism prevailing at the time of the advance of Christianity in the Roman world, which for many disturbed, perverted, and deformed the plain evangelical message of salvation. Because the people slept and did not in every respect have ears to hear, many a tare was from the beginning, sown among the wheat. Although it is perhaps true, that several of these sayings that were found in Egypt may have been based on an utterance of Christ not otherwise known to us, containing a formulation peculiar to itself of a Gospel truth that has been announced to us in other forms, still they can in no way lead to an augmentation of our knowledge of His preaching.

And yet these have a significance also for those who are disposed to hold to God's Word alone. For it is from just such corruptions of the words of our Lord occurring already in the course of the first two centuries after His departure to the Father that we are led to understand what a treasure God has provided us in the writings of the New Testament. How great is the contrast between what they contain and these traditional logia which we are considering — throughout incomplete, unclear, arbitrarily altered, and in part corrupted outright! — And even if A. Harnack in his discussions of the Logia were correct in his ill-founded conjecture, that the small collection found in 1897 is made up of excerpts from the so-called Gospel of the Egyptians, which he dates back to the first-third of the second century already (which is very improbable), still this collection would only afford a striking proof that said gospel is in no

way of equal value with St. John's Gospel, as Harnack assumes. And even if the Fellahs of the Nile, in their withdrawal from Jewish Christians as well as from the Hellenic Christians of Alexandria, may have made use of it for a time, that would not change the verdict any. Of the Logia in the second collection the *first* is in touch with a passage in the Acts of Thomas (cf. Bonnet on Acts of Thomas, page 243), and the *second* has a certain resemblance to a citation made by Clement of Alexandria from the Gospel of the Hebrews of which but little is known. Both works seem to have had wide circulation. But these points of contact only point to the conjecture, that these "Gospels" are only artificial formation of a later date, which, both as to their antiquity and as to their contents, can in no way be given a place beside the canonical Gospels.

But these latest discovered series of sayings have indeed in other ways great value, especially on account of their early date. As already mentioned, they can have been produced in the first half of the third century. They show therefore, on the one hand, that very soon after the passing of the post-apostolic generation of believers and even in places like Oxyrynchus which had but little contact with the centers of culture, there was an active effort made to have some part of Jesus' own words for personal use, and not to be confined to hearing the Gospel in the public service. On the other hand, however, these series give striking testimony to the spiritual under-currents which were to be found in the Christian congregation of a rather remote provincial city. What little right have we to paint any kind of an ideal picture of the unanimity of the oldest Christian communities! On the contrary it was very gradually that the leaven of the Gospel was able to penetrate the whole mind and thought of the children of those first ages who had been won for Christianity.

But even from a literary and critical point of view, these copies made by private persons of sayings of Jesus are not without significance. According to the judgment of the English explorers, Grenfell and Hunt, these records, made

in the beginning of the third century, direct us to a tradition dating back almost to the middle of the second. But their mixed form proves that their original composers were acquainted with more than the words of the first three Gospels. Acquaintance with words of St. John's Gospel, with the epistles of St. Paul written during his captivity, and also with passages of the epistle to the Hebrews is manifested in these logia. But if these persons, who gave these logia the form they have in the papyri, lived in the second half of the second Christian century, we have in these records an authentic proof of the use of most of the New Testament writings at so early a date even in more remote regions. How generally and how frequently must those sections of Scripture have been read in the congregations, from which these expressions were so impressed upon the memories of the listeners, that they were certain of them as words of Scripture, and therefore ascribed them to the Lord Himself! This is a most valuable proof; these papyri are documentary witnesses to the essential permanence obtained by our New Testament canon even in the Nile countries, and they serve to refute many critical attempts to relegate the origin of certain New Testament writings to as late a time as the middle of the second century. Jesus answered the criticism of those Pharisees who had taken exception to the Hosannas of His disciples with the words: "I tell you that, if these should hold their peace the stones would immediately cry out!" (Luke 19, 40). And if we to-day should weary in opposing the critical attacks made upon the New Testament, the heap of papyri of Behensa in the valley of the Nile would emulate the stones of Jerusalem in such work!

(From *Der Beweis des Glaubens.*)



## WHERE CAN AN ABSOLUTELY RELIABLE KNOWLEDGE OF GOD BE OBTAINED?

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### I.

Our age boasts of marvelous progress. Each generation believes itself superior to those before it, and congratulates itself for existing under such propitious circumstances. Sympathy is frequently expressed for our forefathers, who were not privileged to enjoy our present day advantages. Our age is prone to claim that we are wiser, happier, and better than the people of any age that preceded us. Is the claim true? That progress has been made in certain spheres is apparent; and advancement in the right direction should be hailed with delight and assiduously encouraged. Our generation would indeed be ungrateful should it fail to appreciate the many advantages it is permitted to enjoy, or look disparagingly upon the progress that is being made in various legitimate provinces. Only the decrepit pessimist can see no advantage, experience no convenience, and feel no joy, in the invention of the steam engine, telegraph, telephone, printing press, and the thousand other labor saving devices, which have greatly added to the pleasure and material comfort of mankind. Only the retarder of progress bemoans the passing away of the tallow candle, and the discovery of petroleum, gas, electricity, and radium. It is the enemy of advancement that laments the energetic efforts in behalf of universal education, and looks askance toward the earnest striving for proficiency in statecraft, jurisprudence, theological, medical and educational science. Whether the inventions wrought, the discoveries made, and the scientific results promulgated, have contributed to man's temporal and eternal happiness is another question. Progress should not be blamed for the misappropriation of these gifts which are good in and of themselves. The fault is with man, who by nature is covetous, licentious, yea totally malicious, and thus mars, pollutes, misuses and abuses everything with which he

comes into contact. But when it is admitted that progress has been made in various spheres, it by no means follows that our generation is the greatest, most highly civilized and enlightened that has ever existed on the globe. It is manifestation of ignorance and superficiality to allude to our forefathers as intellectual pygmies, and thus fail to recognize their greatness, and give them due honor for their wonderful achievements. It may be that education of a certain kind is more general than it has ever been. Probably the past century has surpassed every other in number of inventions. Possibly science has made some advancement during the last decades. We have had the learning and experience of past centuries to build upon; yet, notwithstanding these advantages, in many respects, we are obliged to take off our caps to the ancients.

Where are our statesmen to compare with Moses, David, Solomon, or the old Roman lawmakers like Justinian, and a whole host of minor lights that have established the fundamental principles of jurisprudence? What modern writing surpasses, or even equals, in beauty, loftiness of expression, and sublimity, the Psalms of David, or the book of Job? Who could name a poet of the twentieth century deserving to be placed in the same category with Homer, Shakespeare, or a Milton? Where are our Michael Angelos and Verachios? Why is it that we go back to the ancients for solemnity, impression, and artistic merit in music? Where is that nation of our time that surpasses the Israelites, Greeks, Romans, Egyptians, in architecture and building? What is the reason that we for profundity and accuracy in theology go back and consult the Hebrews, the Apostles, and early Church fathers? Who would have the audacity to claim that the Egyptians, Israelites, Assyrians, Persians, Phœnicians, Carthaginians, Greeks and Romans, had little or no civilization? Can our age produce greater leaders than Moses, Joshua, Alexander, Cæsar or Adolphus? Have we intellectual giants that surpass Solomon, Paul, Luther, or Plato, Aristotle, Demosthenes? The marvelous achievements of these ancients should be duly recognized; this will

guard against conceit, and be an incentive to further advancement.

Especially is there a great deal of braggadocio concerning the culture of the present age. If true culture consists in a superficial refinement of manners, a fashionable style of dress, a little stock of ordinary phrases, a knowledge of the latest sensational novel, a smattering of science, and an assumed appreciation of music and art; why then, our generation may be called cultured. But if true culture consists (as we believe it does) not only in the development of the mental, but also the moral faculties, then our generation has no reason to boast. It ought to be perfectly evident to every thoughtful person, that mere outward embellishments and intellectual acquirements do not constitute real culture. One may have such qualities and yet be sunk in the lowest depths of immorality. The moral faculties must be properly developed if an individual is to be enabled to fulfill the purpose of his mission here on earth. A knowledge of the moral law and the perfect Law Giver is imperative for real refinement. "True culture" says Christlieb: "in the highest sense of the word is nothing more than reversion to the Divine image." A knowledge of God is therefore essential to true culture.

WHERE CAN AN ABSOLUTELY RELIABLE KNOWLEDGE OF GOD  
BE OBTAINED?

Various sources are mentioned from which it is claimed a person may obtain a perfectly reliable knowledge of God. Among these various sources, *reason* is one of the most prominent. Great thinkers have maintained, that in order to obtain an accurate, rational and trustworthy knowledge of the Deity, one must draw from the fountain of reason. This of course is rationalism. But it would be unfair to place all rationalists in the same class. Some emphasize and exalt reason much more than others, as we shall attempt to show in this article. Rationalism, as Buchanan says, may be classified under two heads: "Theological and Philosophical."

Theological rationalism is found within the pale of the Christian Church. In its best aspect it acknowledges supernatural revelation, lays much stress upon the utility of the Scriptures, and urges the need of constant study of the sacred text; yet in the exposition of the Word it gives reason entirely too much authority, and acquiesces in reason's supremacy. It was this rationalistic spirit that would not permit Calvin, Zwingli, and others, to accept some of the fundamental scriptural doctrines as they were stated in the Bible and constantly taught by Luther, and the result has been a divided Protestantism, and a principle that has been a breeder of sects and schisms. It is the rationalistic tendency that prevents persons from accepting the plain teaching of the Holy Scriptures thus perverting their views concerning the doctrine: of original sin, justification by faith, atonement, sanctification, heaven and hell, and empties the sacraments of their true value by making of them mere signs and symbols. This spirit has destroyed the unity of the Church, caused the multiplicity of sects, and has done an incalculable amount of harm in Christendom. What makes this kind of rationalism so dangerous, is the fact that it parades about in the garb of Christianity and claims to be established on God's infallible Word. As long as certain branches of the Christian Church give credence to this rationalistic tendency, they cannot and will not appreciate Christ, through whom alone a reliable and satisfactory knowledge of God can be obtained. "If ye had known me, ye should have known my Father also."

Another form of theological rationalism goes much farther than the above mentioned. It questions or denies plenary inspiration of the Scriptures. Sections and even whole books of the Bible are rejected by some of our modern theologians, because these parts can not be made to fit into their Darwinistic theory of historical development. The utility of the Scriptures in the realm of religion is acknowledged by these critics; but absolute inerrancy and reliability of the Bible as the infallible word of God, given through the inspiration of the Prophets and the Apostles, is

bitterly antagonized as unscientific and unhistorical. These rationalists place more importance on archæological finds, dug from the valley of the Euphrates and the Nile, than on the statements of "Holy men of God who spake as they were moved by the Holy Ghost." An old mummy found in the tombs, seems to convey more reliable and trustworthy information to these theologians, than the five books of Moses. Thus for them the Bible has practically lost its uniqueness, sacredness, and trustworthiness, and has simply become a religious book, among other religious books, probably one of the most important, but by no means infallible. The groundlessness of the stand taken by these higher critics; their continual shifting from one untenable position to another; the losing fight they have been waging; has been ably described, from time to time, by the editor of this magazine. These theological rationalists have certainly not succeeded in clearing the religious atmosphere, but have made it more dense by their speculation. The mental gloom regarding the Deity has been thickened by pursuing Darwinian philosophy instead of studying Christian theology. As long as individuals persist in this course, an accurate and trustworthy knowledge of God can not possibly be obtained by them. And what is especially deplorable, is the fact that these men of learning, not only mistify their own views concerning God and thus jeopardize their soul's salvation, but they mislead thousands of others. Many poor souls, that at one time had implicit faith in God and His Word, have through the influence of higher criticism lost their moorings, and have drifted from certainty to uncertainty, and from doubt to unbelief. Thus the knowledge of God instead of becoming more distinct is darkened.

Still another form of theological rationalism, even more radical than the above has been promulgated by men like Eichhorn, Paulus, Wegscheider, Strauss, Renan, Schwegler, R. Koestlin, Zeller, Hilgenfeld, Holsten, etc. They not only deny verbal inspiration, but assume that whatever is supernatural must necessarily be unhistorical. Christian doctrines, in their estimation, are nothing more than a nat-

ural development of human thoughts. They vigorously attack the fundamental doctrines of the Scriptures, accuse the holy writers of ignorance, willful fraud and deception, and unscrupulously besmirch the character of Jesus. In their endeavor to divest the phenomenon of Christianity of its miraculous character they class miracles under the head of legends and fabrications. How this school reduces all miraculous occurrences to merely natural events, can be best seen by giving gleaning from their rationalistic exegesis which we quote from Christlieb's "Modern Doubt and Christian Belief." "The bright light shining around the shepherds in the night of the Lord's birth was probably a meteor or perhaps the rays of a lantern that happened to pass by. The changing of the water into wine at Cana was a harmless wedding joke; the disciples had gotten the wine beforehand, and the twilight helped to deceive the guests. That Christ walked on the lake is simply a misapprehension on the part of the reader or expositor; He really walked on the shores of the lake, or above it, on one of its high banks. The stilling of the storm on the lake is resolved into the fact that Jesus through His calm and dignified bearing, quieted the frightened disciples, and that by a happy coincidence the raging elements ceased their fury just at the same time. The healing of the blind was accomplished by means of an efficacious eye salve, which little circumstance was overlooked by the wonder seeking narrator. The direction of Christ to the blind man, Go to the pool of Siloam and wash, refers only to taking the waters at some neighboring medicinal springs. St. John did not intend this for a miracle at all. The great miracle of the loaves and fishes, which made such an impression upon the people that they said, surely this is the Prophet which should come into the world, was accomplished by means of secret stores which were in the neighborhood, and through the provisions which the people had brought with them; Christ, by His words, produced so great an effect on the more wealthy among the multitude, who were well supplied with food, that they forthwith shared their stores with the poorer. The daughter of Jairus, the

young man of Nain, and Lazarus, were raised — from a deathlike trance. The transfiguration of our Savior on the mountain, and His converse with Moses and Elias, are equally easy to explain. The disciples saw Jesus in a morning mist on the mountain speaking with two men, and as the sun broke forth at the moment, they thought that Moses and Elias were standing with their Master, and that He was shining with celestial light. The struggle in Gethsemane is an unexpected indisposition caused by the damp night air of the valley; in fact a sudden cold. The resurrection of Christ is the return to life, not of a dead man, but of one who was apparently dead, having been laid in the grave swooning from the effects of the crucifixion. The angels in the grave were the white linen cloths, which were taken by the women for celestial beings. Other angelic appearances are reduced to lightnings or storms. The ascension of our Lord, finally was merely His disappearance in a mountain cloud which happened to come between Him and His disciples; or according to Bahrdt account, Christ disappeared behind a hill, and withdrew into the circle of His more intimate disciples, until later on, according to a prearranged plan, He suddenly appeared from behind a bush to St. Paul on his way to Damascus." Truly these rationalists accomplish marvelous feats by their exegetical devices. They will not even acknowledge with Tyndall, who was not a believer in the Bible, yet admitted, "If there is a God He is almighty, and can therefore work miracles, and that miracles, if there is such a thing have nothing to do with science, but lie outside her province." Much less would they coincide with the scientist Bettex when he says: "A miracle can not be grasped by the intellect any more than a sunbeam can be grasped with the hand." The result of such theological speculation will never produce a satisfactory and trustworthy knowledge of God, but tends to complicate the subject, and drives men to infidelity.

Philosophical rationalism is distinguished from theological principally in this: the former is developed primarily in the schools, the latter in the Church; the first named is

cultivated by philosophical speculators, the second by rationalistic divines. The one presumes to solve the great problems of God and man on purely natural principles, without reference to supernatural revelation; the other acknowledges, to a greater or less extent, the authority and utility of the Scriptures in solving these difficult problems. Philosophical rationalism claims that there is no supernatural revelation, nor does man need any. According to their view a perfectly reliable and trustworthy knowledge of the Deity may be obtained without resource to the supernatural. The adherents of this system of speculation boast of their great freedom in the realms of thought. They claim to be bound by no authority, influenced by no religion, or fettered by any articles of faith; but are unbiased, unhampered, and free in their thinking; a claim which is certainly more easily made than proven.

Some philosophical rationalists make much greater claims than others. They affirm, that a satisfactory knowledge of God may be obtained by the mere exertion of the innate powers of reason with one employing supernatural or natural revelation. According to their view, even a contemplation of the external world is not necessary to solve this great problem; we need but employ the faculties of reason and a proper solution will be forthcoming. The followers of Kant maintained this position, although Kant himself frankly denied the existence in reason, of any power to arrive at certain knowledge in divine things. They asserted, "Reason was able of herself, even without appeal to the testimony of the external universe and the witness of history, and a fortiori without the aid of revelation or scripture, to solve by her own unaided faculties the world's enigma; to penetrate to the ground of all being, i. e., God Himself; and so to answer all moral and religious questions in respect to man's ultimate destiny and purpose." In this way all limitations being removed, the power of reason to attain to a knowledge of God was asserted in the most absolute terms! Most of the philosophical speculators do not go to the extent of the above mentioned, but acknowledge



the need of natural revelation. They maintain that reason alone is not capable of producing a satisfactory knowledge of God, the external universe must also be employed. According to their view the problem before us can be solved, by the exertion of reason combined with the contemplation of the natural world.

But what has been the result of this severe thinking? Has philosophical speculation given us any definite results? Has the strenuous exertion of the natural powers of reason alone, or even combined with the contemplation of the external world produced a permanent and reliable knowledge of the Divine Being? Certainly sufficient time and ample opportunity has been given to show tangible results; reason's efforts have extended over thousands of years, but has little to show, and the little is not absolutely reliable. The most cultivated heathen among the Greeks, Romans, and Hindoos never advanced farther than polytheism. The gods they extracted from nature, and evolved from reason were far from perfect; moral infirmities and gross vices were ascribed to them by their originators and worshippers. Even Plato, one of the greatest philosophers of antiquity, had no idea of a divine, conscious, personal God. He complained and said: "How hard it is to discover the Father of the Universe." Nor did he ever find Him. The confused view of Socrates can be seen from the following: "It is the greatest happiness to know the will of the gods, but did not believe this could be discovered by the conclusions of reason, and therefore recommended an appeal to the science of divination." Fichte, who at one time vehemently contended against supernatural revelation, later confessed that reason alone could not solve the moral and religious problems. He said: "A higher Being undertook the charge of the first members of our race, just as an old and venerable document contained the deepest and sublimest truths, represents Him to have done; and to this testimony all philosophy must revert in the end."

Philosophical rationalism has led to much speculation but not to any definite results in theology. The system built

up by one school of speculators, has been assailed and upset by another, so that one system in due time has taken the place of another "from Thales and Pythagoras onward to Hegel and Herbert." Rationalistic thinking has driven men like Bruno, Spinoza, Fichte, Shelling and Hegel to Pantheism. M. Comte, D'Holbach, Atkinson, Priestley, Martineau to materialism. Thus these speculative philosophers instead of giving us an accurate, consistent and trustworthy knowledge of God, gave us Atheism, Pantheism, Materialism, Fatalism, Spiritualism, etc.

Theists have never questioned, much less denied the proper use of reason in the sphere of religion. The utility and relative necessity of her faculties have always been maintained by conservative theologians. Hollaz writes: "Without the use of reason we cannot understand or prove theological doctrines, or defend them against the artful objections of opponents." Quenstedt writes of the principles of reason: "These are to be employed in theology, since without them neither the sense nor significance of the words can be derived, nor the figures and modes of speech properly weighed, nor the connection and consequences be perceived nor discussion be instituted." Luther says: "It is a settled point that reason is among all things in the life of man the chief and the best, nay, something divine—a sun and as it were a god placed over the government of the things of this life. And this glory God has not withdrawn from reason since the fall, but rather confirmed her in it." Thus it can be seen that our theologians of the past, nor do our conservative theologians of to-day, think lightly of reason. Nevertheless the wonderful faculties have their province and limitation. Human reason is not a fountain, from which a perfect knowledge of God may be obtained. We need supernatural revelation for this as we hope to show later.

(To be continued.)

## NOTES.

G. H. S.

## PROTESTANT CO-OPERATION IN FRANCE.

It has been one of the weaknesses of French Protestantism that it has been divided into various schools, along the line of liberal and conservative tendencies. These divisions have been more fatal to co-operation than the historic division between Lutheran and Reformed Churches. For years efforts at a reconciliation have been put forth, the organ of this agitation being the *Commission d'Action Protestante*. This commission has all along aimed to unite the Protestant forces against her common foe, the Roman Catholic Church, and has especially been engaged in a literary propaganda, both against the evils of the day as also against ultramontanism. At its recent meeting it decided to enlist the Protestant Churches, irrespective of theological trend or tendency, in the struggle against bad literature; it decided to publish for general distribution Professor Donmiersni's excellent work on "The Death of Calvin and the Jesuits," in reply to the attack of Catholic works, which, as has been done all along in the case of Luther, claimed that Calvin had died a drunkard's death. The *Commission* also publishes a great number of Protestant pamphlets and Protestant papers. Still more productive of good for the union of the Protestant forces have been the deliberations of the *Conferences Pastorales Generales*. This is an old organization, that formerly included pastors of all schools, but about a generation ago, by the adoption of the rule that the unrestricted acceptance of the Scriptures as the last court of appeal, practically excluded the liberal elements. Now a decided step has been taken to reunite the divided forces, the leader in the compromise movement being the ultra Pasteur Theodore Monod. All along, theologians representing advanced theology, such as the Professor Sabatier and Menegoz have been participating in the deliberation of these conferences, but not the rank and file of the liberal

ministry. As a result of Monod's unionistic agitation, the statute of the conference has been modified in such a way that the more liberal element can be recognized and can participate, although strangely the *Protestant*, the organ of the liberal party, is not quite satisfied with the conditions agreed upon. However, the desire for union and co-operation seems to be so strong on both sides that it is more than probable that the divided brethren will be able to reach a *modus vivendi*. One thing that makes this possible is the fact that the conservative element is no longer insisting throughout on its peculiar position, and is inclined to make concessions. The doctrinal discussions at the last meeting of the conference showed this clearly. In an eschatological discussion a number of the most conservative men spoke antagonistic to the doctrine of endless punishment, and especially did Pasteur Jean Monnier arouse great surprise by maintaining that Christ's ideas about the last times were influenced by Jewish notions. However the conference of the pronounced Lutheran pastors shows little signs of joining in this movement for a union of hands. They still correctly insist upon an agreement in doctrine as a basis for such a union. The conference of Protestant pastors that recently met was the "Independent Pastoral Conference," which discussed chiefly sociological problems from a Christian standpoint. One of its conclusions states that Christ's tendencies were toward a communion, but that modern social democracy cannot appeal to Christ as its protagonist. The recent Church elections show to what extent this spirit of union has found its way into the congregation. These elections take place every four years, in both the Lutheran and in the Reformed Churches, the purpose being the selection of officials for the congregations. At the recent elections the old traditional struggle between the radicals and the conservatives had practically disappeared. In Paris, *e. g.*, in five Reformed congregations the liberals had set up no antagonizing candidate, and in three others a compromise had been reached before the election. The same spirit was shown elsewhere, especially in Bordeaux.

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DEVOTED TO THE INTER-  
ESTS OF THE EVANGELI-  
CAL LUTHERAN CHURCH

*Edited by Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.*

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# COLUMBUS THEOLOGICAL MAGAZINE.

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Nos. 3 and 4.

## UNIVERSAL AND PERSONAL JUSTIFICATION.

BY REV. R. C. H. LENSKI, A. M., ANNA, O.

### IV.

In our discussion hitherto we have repeatedly referred to Dr. Samuel Huber and the doctrine which he held. The particulars about this strange man and his heretical vagaries are found in this MAGAZINE, Vol. II., No. 4, p. 217ff. When we pointed out that Missouri was trying to reintroduce the discarded doctrine of Huber, *Lehre u. Wehre*, 1905, 466, pleaded guilty in the following words: "Huber's error did not consist in teaching: all men are justified, but in teaching: all men are elected." So Huber's teaching: all men are justified, according to Missouri was altogether correct; on this point Missouri accepts Huber as orthodox and scriptural. Well, controversy makes strange bed-fellows. Who would have imagined that Huber, the man deposed by the sound Lutherans of his day from his chair as theological professor for his heresies on election, justification and other doctrines, would find an ally and a follower in Prof. Bente, of St. Louis, and in the faculty and synod which this professor represents? Who would have supposed for a moment that Missouri would choose Huber and thereby reject men like Polycarp Leyser, M. Balth. Meisner, George Mylius, Solomon Gesner, Leonhard Hutter and A. Hunnius, and that in the vital doctrine of justification?<sup>50</sup> Cer-

<sup>50</sup> It is interesting to notice how these men were pillars of the Church for Missouri in 1868 and 1871 when Dr. Preuss wrote his excellent work on *Rechtfertigung*, which Dr. Walther praised as the finest thing written on the subject during the entire century.

tainly we do not begrudge St. Louis this man Huber. A few more allies of this character, acknowledged and adopted by Missouri, will make it clear to all men just where our opponents stand.

Dr. Polycarp Leyser, of the faculty from which Dr. Huber was expelled, in his "*Abgenoetigter Bericht*," enumerates nine different heretical propositions put forth and held fast by Huber. We add a translation of the following:

"2. He contended that God for the sake of the sufferings and death of Jesus Christ has pardoned and forgiven the sins of all men, Christians and non-Christians, whether they believe or not. And whoever does not believe this *universaliter* can have no certainty of the forgiveness of his sins."

"3. No less did he contend that, if to-day an evangelical preacher were to come among heathen and non-Christians, he ought not and dare not preach to them, that hitherto they have lived in the world without God, without His grace and hope for eternal life, but that he by the preaching of the holy Gospel and the use of the worthy sacraments now brings all this to them; on the contrary, he would have to proclaim, that they as well as other people are in the grace of God for the sake of Christ's suffering, that they have the merit of Jesus Christ, that they are children and heirs of eternal salvation."

"4. Likewise he taught and contended, that all men are justified before God for Christ's sake, in all respects as they were put into sin and fell for Adam's sake. And whoever is not of the same opinion with him is not able to maintain the *universale meritum* of Christ, that is, cannot believe that Christ the Lord atoned for the sins of all men."

"5. Moreover, he claimed, maintained and wrote, and strenuously defended, that all men, whether they believe or not are glorified by God through Christ, although after-

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Hutter, Hunnius, Leyser, etc., are quoted by Preuss again and again as sound authorities on justification. We are sure that Huber is not once so quoted by the man who wrote the finest thing on justification in the last century.



wards a difference results among men, the believers retaining the glorification which they received, the unbelievers, however, losing it again by unbelief."

"6. Furthermore, in the presence of Dr. Solomon Gesner he contended to the utmost against the sainted Dr. Hunnius, that the passage 1 Peter 2: Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, etc., is properly used of Judas Iscariot, the traitor. In spite of the fact, that Christ the Lord plainly stated concerning Judas, John 6: Have not I chosen you twelve, and one of you is a devil?"

These are some of Dr. Huber's *propositiones* referring to justification. This is the heretical mess one finds when he lifts the lid of Huber's doctrine and looks beneath the statement: "All men are justified." Very attractive, indeed! But strange to say Missouri knows its own when it sees it; Huber is flesh of its flesh and bone of its bone. Put them side by side and see their perfect agreement.

*Huber*: "God, for the sake of the sufferings and death of Jesus Christ, has pardoned and forgiven the sins of all men. . . . whether they believe or not."

*Stoekhardt*: "God has reconciled the world in Christ and forgiven the sins of all sinners in common."

*Huber*: The evangelical preacher must proclaim to the heathen and non-Christians, "that they as well as other people are in the grace of God for the sake of Christ's sufferings, that they have the merit of Jesus Christ, that they are children and heirs of eternal salvation."

*Stoekhardt*: "The Gospel declares to every man who hears it that his sins are forgiven, no matter whether he believes or not."

*Huber*: Judas Iscariot, the traitor, is included in 1 Peter 2; Ye are a chosen generation, etc.

*Zorn*: In *Lutheraner* 1905, p. 148: "The whole world has in Christ not only forgiveness of sin, not only life and salvation, but also and at the same time a new spiritual life, the power to resist sin, the power to serve God in works of righteousness, namely, sanctification." — The old Missou-

rian Norwegians, with whom Missouri to-day agrees, taught: "The whole world, even Judas, is justified and has received forgiveness of sin — has therefore, according to Luther's clear statement (where there is forgiveness of sins, there also is life and salvation) become a child and heir of heaven."

*Huber:* Whoever does not believe the universal justification of Huber "is not able to maintain the *universale meritum* of Christ, that is, cannot believe that Christ the Lord atoned for the sins of all men."

*Bente:* "Indeed, we Missourians teach a really full grace and also a really universal grace, which cannot be credited to our opponents, who boast of universal grace over against us. Our opponents teach neither a real grace, nor a really universal grace. Missouri, however, teaches both, real and universal grace." . . . *L. u. W.* 1905, 345.

Considering this extensive agreement in doctrine between Huber and Missouri we are ready to yield this "Erz-vater" to our opponents. They are welcome to his leadership. But let them not forget that Huber's universal justification is only a corollary to his chief doctrine of universal election. Because he deemed all men elected, therefore he considered all men justified. In the mind of this "Erz-vater" these two belong together. And why not? Universal election would look strange without universal justification. But this is the joint in his armor for which the Lutheran opponents of Huber constantly reached when they assailed him. They showed how false and contrary to the whole Lutheran position Huber's doctrine, "all men are justified," is, and how false therefore the claim which demands this doctrine must be, namely, "all men are elected." But of this more in a moment. Holding fast to their Formula of Concord (J. 572, 17): "The word *justify* here means to declare righteous and free from sins, and *for the sake of Christ's righteousness, which is imputed by God to FAITH, to absolve one from his eternal punishment.* For this use and understanding of this word is common in Holy Scriptures of the Old and New Testament," they drew up

the following thesis against Huber's doctrine of justification: "*Concerning Justification.* We believe, teach and confess, that no man is rendered or considered just before God who does not appropriate Jesus Christ in true faith and rely upon his perfect obedience. The contrary doctrine is rejected, that a universal justification of all men, even of those who do not believe in Christ, has ever taken place with the Lord our God."

#### HUBER AND THE SCRIPTURES.

The Bible passages which Missouri constantly puts forward in defense of its error were used also by Huber, and much in the same way, only that he drew from them a false conclusion not only in regard to justification proper, but also in regard to election.

Here is his argument on *Rom. 5, 18-19*: "Where sin abounded through the first Adam, there much more grace has flowed forth through the second Adam; and as through the former came sin upon all men to condemnation, so through the latter came the blessing unto justification of life upon all. Whence it clearly follows, that all those who perished in the first Adam are in the second again predestinated unto life."

How does Hunnius, for instance, meet this argument? "More is inferred in the conclusion than is found in the premise. Paul's thesis does not extend as far as Huber would stretch it. This is all that Paul means to say, such is the merit of Christ and so abounding his grace that, if all the world would believe, all the world would be justified; inasmuch as this merit is intended, obtained and acquired for the whole world, but must be accepted by faith. But when Dr. Huber thinks that Paul's words must be understood without the condition<sup>51</sup> of faith, there results not only an election of all men, even of the unbelieving, but also a

<sup>51</sup> Notice the word *condition* ("sine fidei conditione"). Again and again Missouri calls it heresy to speak of faith as a "condition" of justification or election. Thus it differs, not from Huber indeed, but from the Lutheran "fathers."

universal justification of the believing as well as of the unbelieving. *But the entire Scriptures show that there is no justification of man before God without the imputation of faith.*<sup>52</sup> Thus it necessarily follows that the limitation of faith must be understood; namely, that Christ by His passion and death provided such overflowing grace for all men, that whosoever of them believes is justified and brought to spiritual life.”

Thus Hunnius unravels the web which Huber would spin from Rom. 5; but he has thereby unravelled the web of these later disciples of Huber, the Missouriians, who look at Rom. 5 with Huber's eyes. The rest, pertaining to election, is easy: “Applying this to the article of predestination, it only proves that never was there such a counsel or decree made by God, rejecting anyone absolutely from predestination save on account of unbelief.”

The other proof passage of Missouri Huber handles in the same way. His argument on *2 Cor. 5, 19* reads: “Whoever is reconciled to God is already a partaker of Christ's righteousness and an heir of eternal life.” — Hunnius, however, replies: “There is a fallacy or ambiguity of expression in the argument. Christ reconciled the world to God, *2 Cor. 5*, and is indeed the propitiation for the sins of the whole world, in so far as he rendered satisfaction to the eternal Father for the sins of the whole world, by offering to Him that most precious ransom, the sacrifice of the cross and of His death, whereby He truly and really satisfied the eternal justice of God the Father for the whole human race to such an extent, so atoned on the altar of the cross for each and every sin of each and every man, that, if now all men believed in this crucified Jesus of Nazareth, all men would thereby be efficaciously saved; because in God's own counsel this most fragrant sacrifice was not intended by a fatal decree for a certain few select persons, but for all men without any exception, discrimination or respect to persons. Therefore the wicked will be damned in the last day because they refused to embrace the precious

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<sup>52</sup> Hunnius is speaking of justification properly so called.

satisfaction of Christ; which, if it had never been offered them, they never could be damned for not apprehending what was never intended for them. Thus, however, salvation is accomplished: not only the acquirement of this reconciliation or propitiation is required, but in addition its application by faith." And Hunnius concludes his argument on the passage with the statement: "When these two enter into conjunction: the acquisition of the blessing obtained by Christ and the apprehension or application of the acquired blessing, *then only the justification and eternal salvation of men blooms forth.*"

So Hunnius would not for a moment tolerate all the brood of error hidden under Huber's statement: "All men are justified;" in the strongest terms he repudiates them, the "regeneratio hypocritarum," the notion "de Turcis habentibus gratiam Dei, habentibus justitiam Christi, habentibus salutem," the idea of Judas belonging to the royal priesthood, and all the other vagaries. He takes up one by one every twist and turn of his opponent, the Scriptures, statements misapplied from Luther, arguments of reason, etc., and in each instance comes back to the plain doctrine of Scripture: "Quando hæc duo in unum complexum veniunt: acquisitio beneficii per Christum parti, et acquisiti beneficii apprehensio seu applicatio: *tum demum efflorescit hominum justificatio et aeterna salus.*"

## MISSOURI ON ROM. 5.

This passage, together with 2 Cor. 5, constitutes the center of the Missourian Scripture proof. A few others are woven in now and then, but only woven in, the real foundation is always Rom. 5, 18-19 and 2 Cor. 5, 19. Starting with these passages all others are made to conform to what these two are supposed to contain. Their importance at once appears from this pivotal position in the Missourian line of proof. Zorn in the *Lutheraner* 1905, 99, begins with these two, and he might have ended with them, for he merely makes the others say what he thinks those two say. Stoeckhardt, when he took up the doctrine in 1888, *L. u. W.*

163, began with Rom. 5, 18-19, to which he added brief mention of a few others, among them especially 2 Cor. 5, 19. Of late invariably whenever a reference is made to Scripture these two passages are cited.

What does Missouri find in them? Let Dr. St. answer as regards Rom. 5. "The article of justification remains pure, firm and unmoved when we keep in mind . . . that the whole world of sinners has already been justified by what Christ has done and suffered. This is a clear and certain doctrine of Holy Writ. The *locus classicus* for it is the second half of the fifth chapter of Romans. What St. Paul taught on justification, beginning with Rom. 1, 16, he sums up in 5, 12-21. And the sum of this section is again given in the two verses 18-19." According to our Missourian exegete Rom. 5, 18-19 is the quintessence or summary of all that Paul taught in Romans on justification, and this is, "that the whole world of sinners has already been justified by what Christ has done and suffered." Now for people who remember their catechism this is somewhat new; they always supposed that the main Scripture passages for justification were stated in the Catechism, and that they were the following ones: Rom. 3, 23-24; 3, 28; Eph. 2, 8-9; 2 Tim. 1, 9; Rom. 4, 5; 10, 4; Ps. 32, 1-2; Rom. 4, 6-8; Gen. 15, 6; Rom. 4, 3; Is. 53, 11 and Rom. 11, 6. (See Ohio Catechism, passages under Question 329, to which are added Ps. 130, 3-4; 143, 2; Is. 64, 6; Job 25, 4-6). But Dr. St. has found a more important passage—no doubt we ought to put that into our Catechism, at the head of all other passages.

We have already stated what Dr. St. finds in Rom. 5, but he restates his finding in the following sentences: "Thus Christ, this One, has fulfilled all righteousness, has rendered all obedience. His whole life, passion and death was the fulfillment of righteousness, was one great deed of obedience. And through this and by this the many, the very ones who by Adam's sin became sinners, damned sinners, *all men are placed before God as righteous persons.* The righteousness, the obedience of the One *is imputed to*

the many, to all. Now all men are accounted before God as righteous, obedient persons. Righteousness has been imparted to all. And this righteousness of life, by virtue of which instead of death, life, eternal life is acknowledged theirs. This passage belongs to the clear passages as bright as the sun. Paul here testifies clearly and distinctly that all men who were damned through Adam's sin are justified through Christ, and that, by this very thing that Christ fulfilled all righteousness and rendered all obedience, they are actually (tatsächlich) justified, not merely according to possibility (nicht nur der Moeglichkeit — potentially, as one might say — nach)." L. u. W. '88, 163 f.<sup>53</sup>

When Dr. S. was taken to task for his doctrine and exegesis by the *Kirchenzeitung* 1889, p. 79, which pointed him to the old explanation of the passage in question given above by Hunnius against Huber: "Gott hat unserm Mittler für sein vollgültiges Lösegeld alle Menschen freigegeben und zugesprochen, dass er, Christus, sie nun in das ewige Leben einführen kann; doch freilich nicht ohne Glauben," he rejects this as "Glosse" and emphasizes his own interpretation, "dass sie alle gerechtfertigt sind und damit das ewige Leben ihnen zugesprochen ist." In this manner Dr. St. cuts the ties that would bind him to Leyser, Hunnius, Hutter, Gesner and the fathers at Wittenberg, Luther's old university, and ranges himself alongside of Huber, the expelled member of that faculty.

<sup>53</sup> We have underscored the words in which Dr. Stoekhardt says too much. The passage does not say that Christ's righteousness is "imputed to all men"; that "all men" are accounted before God as righteous, obedient persons; that righteousness is "imparted to all"; that "eternal life is acknowledged theirs"; that all men "are actually justified." Here we have a plain example of how Missouri, like Huber, "stretches" the Scriptures in the interest of her self-made doctrine. Other instances are found abundantly in the doctrine of predestination, where for example προγινώσκειν is "stretched" to man: "God loves his own; He has selected them, elected them, accepted and acknowledged them as his loved ones." And the sentence of Quenstedt is explicitly rejected: "πρόγνωσις non est ipso electio, quod contra Calvinistas observandum est." (L. u. W. 1880, 74.)

Finally comes Zorn in the *Lutheraner* 1905, 211, "limping on behind," and on the strength of Dr. Stoeckhardt's exegesis tries to make us believe "that all men, and you and I, *have received* from God ("empfangen haben") through Christ's death and resurrection *forgiveness of sins and justification.*" As far as our reading of the Missourian controversial literature on this subject goes, this summing up of what Rom. 5, 18 contains is the accepted Missourian doctrine.

Let us state the result of their exegetical endeavors once more: 18. Ἔνα ὄν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἄνθρωπους εἰς κατάκριμα οὕτως καὶ δι' ἑνὸς δικαιώματος εἰς πάντας ἄνθρωπους εἰς δικαίωσιν ζωῆς. 19. Ὡσπερ γὰρ διὰ παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ καταστάθησαν, οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι πατασθήσονται οἱ πολλοί.

Verbal translation: So then as by one offense towards all men to condemnation, so also by one accomplished righteousness towards all men to justification of life. For as by the disobedience of the one sinners were constituted the many, so also by the obedience of the one righteous shall be constituted the many. These Pauline words Missouri takes as stating explicitly and in so many words: All men are actually justified; all men have Christ's righteousness actually imputed to them; all men are accounted just and obedient persons before God; righteousness is imparted to them all; eternal life is acknowledged theirs. All this, of course, is understood as without faith, merely by the act of God at Christ's resurrection, wherefore also it applies to all. Let the reader note, before we proceed, that the strong verbs which Missouri uses in its exegesis are not in the text, but are supplied by the Missourian exegesis. The text does not say: All men *are justified* or *were justified*; does not say: have *imputed* to them; does not say: life *is acknowledged* theirs. These mighty verbs, in which the whole Missourian doctrine centers, are nowhere in the text. Missouri has drawn them from its own mysterious store of wisdom.<sup>54</sup>

<sup>54</sup> A negro preacher once proudly stated that he had been



## ROM. 5 EXAMINED.

1. *The preceding chapters.*

In chapter 1, 16-17 Paul announces his theme or subject: *The Gospel of Christ, the power of God unto salvation to every one that believeth, Jew and Gentile alike;* for therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith. Notice the prominence of faith in this formulation of Paul's great theme. It does not come "limping on behind," as Missouri would have it, but marches here in the forefront, in the theme itself, as inspiration formulated it. Four times we here find faith (believe and 3 times faith). What is the matter with Paul? He is writing like these heretics from Ohio! Paul's great subject is then, in simple words: JUSTIFICATION BY FAITH.

In elaborating this subject Paul proves first of all that all men are alike under *condemnation*, the heathen as well as the Jew (1, 18-3, 20). Then he sets forth the real theme and central part of his letter: *Righteousness by faith:* "Even the *righteousness of God* which is *by faith* of Jesus Christ *unto all and upon all them that believe.*" (Rom. 3, 22).—In this restatement of his theme notice again the prominent position of faith, maintained in the forefront, and that twice. If you take the following verses along, you see that Paul keeps up this emphasis: "For there is no difference, for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation *through faith in his blood*, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which *believeth* in Jesus. Where is boasting

preaching on the *italicized* words in the Bible, not knowing that he had thus preached on words that were not really inspired by the Spirit. Missouri now bases the most important point in its doctrine of justification on such *italicized* words, and even supplies the italics itself.

then? It is excluded. By what law? of works? Nay; but by the law *of faith*. Therefore we conclude that a man is justified *by faith* without the deeds of the law. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision *by faith*, and uncircumcision *through faith*. Do we then make void the law *through faith*? God forbid; yea, we establish the law." (3, 22-31.) These words embody the real substance of Romans; here Paul launches fully into his theme: Justification by faith; and you meet faith, faith, faith at every turn of his argument. There stands the grace of God, the redemption of Christ; and on the basis of these two *justification through faith — through faith in Christ's blood* — and the gracious God a *justifier of him which believeth* — and over against the law of works a new law, the *law of faith* — therefore *a man is justified by faith alone, the Jew by faith, the heathen by faith* — and in short there is only this one thing in the whole section: Justification by faith, and none without it.

Then comes the glorious story of Abraham and his faith which was imputed to him for righteousness, the whole 4th chapter. Here we find all those strong expressions: believing (3) and faith (5) counted for righteousness; reckoned (9) for righteousness; righteousness imputed to all them that believe (11); of faith that it may be by grace (16); and after the picturing of Abraham's strong faith, the reference again to us all "to whom it shall be imputed (Note: shall be; and note: imputed), IF WE BELIEVE on him that raised up Jesus our Lord from the dead, who was delivered for our offenses, and was raised again for our justification." — It might all be called the story of faith.

## 2. Chapter 5.

Then comes the 5th chapter, in which Missouri's passage occurs. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." The argu-

ment advances, it does not recede or take up something forgotten or omitted before. Justification by faith has been described and established by Abraham's story, now the immediate fruit of this justification must be set before Paul's readers: Peace with God, free access to grace, joy in hope of glory — but it's the peace that flows *from faith*, the access *by faith* to grace, the joy and hope that grows *from faith*. Tribulation does not prevent this fruit, but must serve in bringing it out (3-5). And the blessed truth that the fullest peace is without a shadow of doubt the possession of every justified believer is proved by what God did even before we believed and were justified. While we were yet sinners (i. e., without faith and justification) God commended his love to us and Christ died for us — how much more then, being now justified (i. e., through faith) by his blood — shall we be saved from wrath through him? (8-9). So peace, sweetest peace, access to grace, and hope, etc., is all assuredly ours who are justified by faith. Reconciled through Christ's death salvation is sure to us, for our Reconciler lives, rules and intercedes for us, and His reconciliation is ours, yea, ours — we have now received "the atonement," now, by faith; and our joy is great and everlastingly assured (10-11). — In the whole story so far Paul has not for a moment lost sight of faith; the whole section 5, 1-11 stands under the caption: "Therefore, being justified by faith."

When now Paul proceeds in chapter 5, 12-19 does he all at once drop faith? Or does he change its position, letting it "limp on behind" as Zorn and Bente would have it after the example of Stoeckhardt?<sup>55</sup> By no means. In verse 17 he explicitly refers to those "which receive abundance of grace and of the gift of righteousness," and who "shall reign in life by one, Jesus Christ." Who are these people? There can be only one answer for those who have read the Apostle's words thus far: these are believers, believers alone. *By faith* they receive the abundance of grace and of the gift of righteousness; none but they who have

<sup>55</sup> "Hier ist der Glaube das Schlusslied im Handel."

*faith* "shall reign in life by one, Jesus Christ." As one good commentator has it: "Here from the totality of all men, for whom altogether God's gift of grace in Christ is extant and prepared, the believers step out, the receivers of the precious treasure, the accepters of the gift of grace." Paul then has by no means forgotten what he has written in chapters 3 and 4, nor does he now in chapter 5 suddenly change all this and now teach a personal justification of all men at Christ's death and resurrection, which by a "faith limping on behind" we are merely to believe. The whole foregoing doctrine of justification by faith stands unaltered in all its glory and lies embodied also in this second half of the fifth chapter.

Stoekhardt calls this half of chapter 5 the summary of the whole preceding section of Romans and the verses 18-19 the quintessence of this summary. In other words he would make Rom. 5, 18-19 (especially 18) the real theme and subject of the Apostle. But that evidently is a mistake. If you want Paul's quintessence you have it to start with, Rom. 1, 16-17; if you want his summary you have it Rom. 3, 22-26. Any summary or quintessence offered us by Missouri, in which the Pauline reference to faith as contained in chapter 1, 16-17 and chapter 3, 22-26 does not occur, is not a true summary, is as the Germans say *tendenziös*, has an ulterior purpose attached to it, is offered, in other words, not in singleness of heart, but with a view to help bolster up some theory. So Missouri interprets the passages on election, and so these on justification. It accuses Ohio of setting up a theory and then fitting the Bible passages and trimming them to suit that theory. But behold, Missouri is merely accusing us of its own guilt. Five chapters of Romans must needs change their entire theme if Missouri's doctrine requires it. Where Paul writes faith and repeats faith twice, thrice, and still oftener, there a little Missourian exegesis eliminates faith altogether or merely leaves faith

"limping on behind," and Zorn actually describes faith as nothing but a wretched cripple after all.<sup>56</sup>

Rom. 5, 12-19 is a continuation of Paul's argument, it is a sub-division under the general theme: Justification by faith, which extends through the first eight chapters of his letter. It is a special elaboration of the thought already touched upon and put forward in verses 8 and 10. The basis of justification by faith is always Christ and His atoning merit. Paul did not wait until Rom. 5 to bring this out. He preached "the righteousness of God" in 1, 17; he brings it out more fully in 3, 22-27. Here he proclaims "the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." This is the subject taken up once more in 5, 12-19. If we were to state the substance of this section it would be: Christ's merit as ample for the justification of all men. Or in the words of Hunnius: "Paul means to say, such is the merit of Christ and so abounding His grace, that if all the world would believe, all the world would be justified."

Not only is the thought of Christ's merit carried forward from the preceding section (5, 1-11) as expressed in verses 8 and 10, but also Paul's reason for here touching upon Christ's merit. He began by showing how they who are justified by faith have "peace with God," "access by

<sup>56</sup> "Our faith is a poor crippled thing, which in itself has no value before God. It is weak, afflicted, wretched, limping." *Lutheran*, 1905, 196.—To be sure, as a work faith has no justifying value. No man in Ohio ever taught so. But in the divine act of justification faith is not a work, but something else of the highest importance, for we are justified by faith alone. Without faith it is impossible to please God. So necessary is faith that Christ will not avail for my salvation without faith. The just shall live by faith. And this supreme value of faith lies in the fact that in no other way can we appropriate Christ and His merits. Let Missouri beware how it casts stones at faith. These exegetes who make a wretched "cripple" out of justifying faith are not using the language of St. Paul; their trick has not been learned from Romans where faith is again and again exalted.

faith into this grace wherein we stand," "joy in hope of glory;" he comes back to this, after showing how Christ died for us before we believed or were justified, by saying that, now being justified by faith, we certainly "shall be saved from wrath" (9), "saved by his (Christ's) life" (10), and that we "also joy in God through our Lord Jesus Christ" (11). He thus dwells on the blessed fruits of justification by faith. And this does not stop with verse 11, but is carried to its glorious completion in verse 17: we shall "reign in life by one, Jesus Christ" — who? "they which receive the abundance of grace and of the gift of righteousness" — i. e., believers, they who are mentioned in verse 1, who are "justified by faith."

It is wrong to cut loose from these words: "justified by faith," for the contents of these words is carried as through previous chapters, so also through the entire fifth chapter.

### 3. *The controverted verses, 18-19.*

To set forth Christ's glorious redemption Paul puts it alongside of Adam and Adam's sin which brought condemnation and death upon all men without exception. Even greater than Adam's fault was Christ's redemptive work. We are all condemned in Adam's sin; but the "free gift is of many offenses" (not Adam's one offense alone) "unto justification" (16). Lost already in Adam's sin, shall we who are justified by faith now escape all sins and reign in eternal life by one, Jesus Christ (17).

"Therefore" (18), and this brings the argument to its conclusion:

ὡς δι' ἑνὸς παραπτώματος	}	εἰς πάντας ἀνθρώπους	{	εἰς κατάκριμα
οὕτως καὶ δι' ἑνὸς δικαιώματος		εἰς δικαίωσιν ζωῆς		
Through one trespass	{	Unto all men	}	To condemnation.
Through one act of righteousness				To justification of life.

There is no verb. The Missourian exegetes somehow fail to mention the fact. If verbs are to be supplied in the two clauses, the following corresponding verse (19) which has verbs, makes it necessary to supply verbs in different tenses. Missouri has never done this, it has always used the same tense. Dr. Stoeckhardt (*L. u. W.* 1888, 163) ventured to translate verse 19 literally, but he somehow failed to do so with verse 18; this he simply gives: "Wie nun durch Eines Sünde die Verdammnis über alle Menschen *gekommen ist*, also *ist* durch Eines Gerechtigkeit die Rechtfertigung des Lebens über alle Menschen *gekommen.*" And all the other Missourians have simply put these verbs in without saying anything about the why and the wherefore. It makes it ever so much easier for their doctrine to use these verbs, than to follow Paul who uses different tenses in the parallel 19th verse. But Dr. St. would spoil even that future tense for us in the 19th verse: "For as by one man's disobedience many *were made* (*κατεστάθησαν*) sinners, so by the obedience of one *shall many be made* (*κατασταθήσονται*) righteous." He calls it a "logical feature," and declares that what it expresses is like what the first clause expresses "*in the past.*" We suppose that he would abolish any future tense which might be supplied in verse 18, in the same high-handed way. But the effort is in vain.

And for this reason. The Apostle makes a comparison: "as — even so;" *ὡς — οὕτως καί* Now he uses no verbs; evidently, then the comparison is not in the verbs and cannot be. Emphatic words are not left out. We dare not read: As condemnation *came*, so justification *came*. This shatters the Missourian claim. The coming may be altogether different and yet the comparison stand. For it hinges on something else, namely on the "one" and on the "all" and then also on the corresponding results: As by *one* offense, so by *one* act of righteousness; as towards *all* men — so toward *all* men; as by offense *to condemnation*, so by act of righteousness *to justification of life*. How? came? comes? will come? Verse 18 does not say, we can only infer an

answer from verse 19 and there we find suggested for the first clause ἀπέβη, for the second ἀποβήσεται.

But while the way Missouri has dealt with the verb shows its false doctrine, the real seat of the trouble is in the words: εἰς πάντα ἀνθρώπους εἰς δικαίωσιν ζωῆς — to (towards) all to (towards) justification of life. These words are simply read as saying: all men *are actually* justified, not merely potentially; and the strongest terms are employed, such as the Bible and Lutherans use only concerning personal justification by faith. The ζωῆς ought to have prevented this blunder, for it is not in the possession of all men as is the κατάκριμα. Yet Paul's repeated, emphatic statements (ch. 5, 1. 8. 10. 17) must make it plain that whoever is "actually justified" (as Zorn puts it: Die Vergabung oder Rechtfertigung "*empfangen hat*" — which he ascribes to all men on the strength of Rom. 5) has life and has all the other treasures which are the fruits of justification. Moreover, at every turn in the previous chapters and up to the verse 17 itself in chapter 5, Paul has limited justification to faith alone, and it takes a Missourian or a Huber to make the Apostle turn a sudden somersault, cancel all his previous statements — no matter how many or strong they were — and here suddenly declare: all men are justified (actually), "whether they believe or not."

Εἰς κατάκριμα — we know (12) that the condemnation has come; εἰς towards, to, has actually reached πάντα ἀνθρώπους but the same cannot be said concerning the δικαίωσις ζωῆς; it too, like the κατάκριμα was pointed, directed εἰς, towards, to all men, but it has reached and actually realized itself, as all the foregoing (and subsequent teaching of Paul shows only in "many," not in "all." So the justification of life according to God's *voluntas antecedens* is universal, but the *voluntas consequens* is able to bestow it "tatsaechlich," actually only on a limited number namely on those who believe.<sup>57</sup>

This we find indicated in verse 19 where the word "all men" is dropped and οἱ πολλοί appear, as the same "many

<sup>57</sup> Compare John 12, 32.



appeared already in verse 15. By the disobedience of the one man sinners were the many constituted (and we have already learned from Paul's explicit statements that no less than all are comprehended here in the "many"); by the obedience of the One righteous shall be constituted the many (*δίκαιοι κατασταθήσονται οἱ πολλοί* — and equally Paul has already shown us explicitly and fully that not all are constituted righteous, for all do not believe). The Apostle does not say that "all have been or will be constituted righteous." The very doctrine Missouri wants is nowhere to be found, that the world is actually justified (not merely potentially). When Missouri eliminates faith in its interpretation of Rom. 5, 18-19 it errs.

## MISSOURI ON 2 COR. 5.

"In 2 Cor. 5, 19, St. Paul testifies 'that God was in Christ reconciling the world unto himself,' and explains this statement by the addition: 'not reckoning to them their offenses.' In reconciling the world to himself through Christ, Christ's death, God has forgiven them, the world, all who belong to the world, hence all men, their sins, has not reckoned their sins unto them. Actually (*tatsächlich*) all sins have been forgiven the world when Christ died for sinners. It is a miserable gloss of the interpreters when the forgiveness of sins which then took place is converted into the possibility of subsequent forgiveness." (*L. u. W.* 1888, 164).<sup>58</sup> "So then when God in Christ reconciled the world to himself he did not impute their trespasses unto them (the world), on the contrary he *forgave* them." (*Luth.* 1905, 60).

These specimens may suffice, there is no need of repeating the same thing at any length. We need only add that the most emphatic language is used by Missouri in setting forth this "forgiveness" as real, actual, or in the sense in which Ps. 32 and Rom. 4, 6 speaks of the forgiveness of the believing sinner. In fact, Rom. 4, 6 is quoted in explaining

<sup>58</sup> Observe how the "actual" forgiveness is here ascribed to the world without faith, and how Dr. St. rejects an "actual" subsequent forgiveness for men when they come to faith.

the *μη λοριζόμενος* of 2 Cor. 5, 19, showing that Missouri places the personal imputation into the atonement. If it took place there for all the world ("you and I" as the *Luth.* puts it, therefore personally, individually), it naturally does not take place, as Luther and the whole Lutheran Church have ever taught, in the moment when faith is kindled in the heart. And here is where the Missourian error lies, it puts more into 2 Cor. 5, 19 than does the Apostle Paul, it leaves Rom. 4, 6 and all the many similar statements of Scripture emptied of their specific contents.

#### 2 COR. 5 EXAMINED.

God "hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5, 18-21.)

The phrase: "not imputing their trespasses unto them, namely the world, is an explanation of what God did in the work or act of reconciliation. A further explanation is in verse 21: God hath made Him to be sin for us who knew no sin. The Scriptures speak of this transfer of our sin and guilt elsewhere: "The Lord hath laid on Him the iniquity of us all," Is. 53, 6, cf. verses 4-5, and 10; Matt 8 17; Heb. 9, 28; 1 Peter 2, 24. Hunnius writes on the *Cor.* passage: *Non imputans eis peccata, id est, peccata illorum rejiciens super Christum, et Christo imputans et imponens.* There need be no difficulty at all, and is none, in the interpretation of the words. They describe the atonement, Christ's substitution for the whole world of sinners: the could not take place without His bearing our sin and guilt, and it was God himself who made the transfer. But :

stretch words which by all the laws of language and context mean one thing, to extend far beyond that meaning and to include something else, simply because there is a similarity in the phrases which are used to describe these two different things, is in Luther's phrase to turn the Scripture into a nose of wax to be twisted hither and thither as the interpreter's theory may demand.

There was an imputation in reconciliation, and there is an imputation in the personal justification of the believer. Missouri sees no difference and takes the two as one. But the difference remains nevertheless. If God had not laid our sins on our great Substitute there would be nothing but eternal damnation for the whole world. When God laid our sins on Christ and when Christ bore our sins on the cross reconciliation was effected; the justice of God was satisfied, and the word of reconciliation could now go forth, the ministry of reconciliation could be established, and they who accepted the word of these ministers were by faith made the righteousness of God in Him. So Christ reconciled the world, and yet as the Apology says: "faith reconciles." The two statements agree, whether Missouri sees it or not; the first is the reconciliation of atonement, purchase<sup>1</sup> and won for us and all the world by our great High Priest; the second is the reconciliation of the individual sinner unto God by faith in this High Priest and His atoning work. The passage itself, of which we are speaking mentions the two reconciliations: 1) God "hath reconciled us unto himself;" 2) We pray you: "Be ye reconciled to God." And how these two are combined is beautifully shown: "God made him to be sin for us who knew no sin" ("reconciled us — the world — unto himself"), "that, *ἵνα*<sup>59</sup> in order that we might be made, become, *γινώμεθα*, the righteousness of God in him" — and this implies faith. So the Apostle teaches the Lutheran justification by faith on the basis of Christ's atonement and reconciliation; and all the castles of Dr. St. vanish in vapor.

<sup>59</sup> Finalkonjunktion: damit, auf dass, um zu.

## CONCLUSION.

Our last word has by no means been said. The subject is too great for that, and the error of Missouri on justification too dangerous. Nor is the least part of this dangerousness the covert way in which the error is often put forth. Dr. Stoeckhardt deserves the credit of having spoken out very plainly, as he has also used great plainness in setting forth the Calvinism in his doctrine of predestination. But all the Missourians are not like Stoeckhardt in this respect, and the way in which they often cunningly put their words frequently deceives the unwary. The old terms and phrases are freely used, but, as in the predestination controversy, with an altered meaning. Those alterations must be held up clearly to light, and this again and again, until the false features of it are plainly recognized and fully repudiated.

In the foregoing articles we have constantly kept to our line of attack. We have taken for granted a knowledge of the true doctrine of the atonement and justification by faith. This does not say, however, that it would not be timely and well to present both of these doctrines thetically, and especially also exegetically, over against the aberrations of Missouri. We hope this will be done thoroughly. Dr. M. Loy has performed the task years ago in his excellent treatise: *The Doctrine of Justification*. Any heretical leaven that threatens to invade Lutheran teaching can best be eliminated by going back to the everlasting fountain of truth. The people who are afraid of work and fight will not care to trouble themselves in this direction, but the blessed truth of everlasting life has never lacked seekers and defenders. And thank God, in spite of numbers, noise, arrogance, false claims of certainty and inerrancy, the truth always will prevail.

## THE AUGSBURG CONFESSION THE BANNER OF THE CHURCH.

BY PROF. M. LOY, D. D.

Denying that the Roman organization under the pope was the Church of Christ on earth, so that all who were not within its pale were outside of the Church wherein alone there is salvation, and that union with the Church meant submission to papal authority, the evangelical Christians, having by the goodness of God through the study of the Scriptures attained in this respect also a better knowledge of divine truth, organized their congregations on the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone. They knew from the Word of God and confessed in the Apostles' Creed that the Church is the congregation of believers, the communion of saints. Instead of making allegiance to the pope and subjection to the human ordinances which he imposed, the condition of membership in the Church, they gathered believers who would live under Christ and His Word into their congregations. These would be known, so far as it was possible to know them at all, by their confession of the Gospel. They accepted the confession adopted by the Christians of old, and in due time they published a more complete summary of their faith in the Augsburg Confession. It was the banner around which the evangelical believers, the Church of the Reformation, rallied.

Two purposes were subserved by such confession. They fulfilled a duty enjoined upon all Christians, and they marked the unity of the body of believers adopting them.

Our Lord desired that His followers, to the praise of God's boundless love in sending a Saviour to our lost race, and to the salvation of all who by the grace of the Holy Spirit should be brought to believe, should acknowledge Him to be the Redeemer of the world and to declare His good tidings of salvation to all people. "Whosoever therefore shall confess me before men, 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. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels." Mark 8, 38. These are solemn and weighty words of our Lord, which can not be disregarded with impunity. For "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 thine 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. For the Scripture saith, Whosoever believeth on Him shall not be ashamed." Rom. 10, 8-11. The ground of the requirement is evident. It is not that any merit attaches or can attach to our confession as a human deed; for we are saved alone through the redemption which is in Christ Jesus, by faith in His name, without the deeds of the law. But when the Holy Spirit works such faith, this carries with it the impulse to declare the mercy of the Lord for the praise of His name and for a testimony to others, that they too may come and find rest unto their souls. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Pet. 2, 9. When true faith exists in the soul the believer is constrained, not simply by a commandment of his Lord urging him from without, but by a motion of the Spirit within his breast, to confess Christ and the precious truth of which He came to bear witness. "We, having the same spirit of faith, according as it is written, I believed and therefore have I spoken, we also believe and therefore speak." 2 cor. 4, 13. Sincere Christians can not otherwise than be witnesses of the truth which makes them free and gives them peace.

As there is an inward necessity in the nature of faith

to declare it to the world; so there is an outward necessity for confession in the nature of the Church as a congregation of believers. Otherwise Christians could not know each other as such, and therefore would not unite to perform the duties which are laid upon them jointly and to exercise the privileges which are involved in the assembly of Christians. A visible church organization of any permanence and efficiency is impossible without a confession that unites the members and separates them from others not in harmony with its purposes and aims. To His disciples the Lord has committed the means of grace and entrusted their administration for the edification of His body. The execution of this commission is necessary for the preservation of their own spiritual life as well as for the extension of the Redeemer's kingdom. Their hearts' desire and delight is to come together and do His gracious will and worship Him in the beauty of holiness, assured that where two or three are gathered together in His name there He will be in the midst of them. Hence we read that the early Christians "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers," and that "they, continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the Church daily such as should be saved." Acts 2, 42. 46. 47. Hence too the injunction is given: "Let us hold fast the profession of our faith without wavering; for He is faithful that promised; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." Heb. 10, 23-24.

Manifestly the organization of Christians for work and worship according to the Master's will, everywhere and always presupposes the profession of their faith as the condition of mutual recognition as fellow believers. They can not work together and worship together with those who

will not acknowledge Christ to be their Lord and will not submit themselves to His word, who alone is King and has authority in His kingdom. To determine both who shall be received and who shall not be received as brethren in Christ, the Church must have a confession of faith.

Some maintain that the Bible is their creed and that is enough for any and all Christians. No intelligent believer doubts that the acceptance of the truth given by inspiration and written in the Holy Scriptures is amply sufficient for the unity of the Church. The Lord Himself forbids any attempts to add anything to His Word or take anything from it. Only sinful human arrogance and presumption could think of such a thing. The thought grates harshly on the devout soul which stands in awe of God's Word. And it is as stupid as it is profane; for how could man, with the limitations necessarily imposed upon him by his finite nature, and blinded besides by the sin that is in him, by any possibility improve the revelation of God's wisdom and love given us in the Bible? Only the extreme of human folly could indulge such a notion. The Holy Scriptures are perfect; they lack nothing and contain nothing superfluous. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3, 16, 17. Unquestionably they are right who maintain that the truth recorded in the Bible is sufficient for life and death, for time and eternity. That is exactly our position. But to the question respecting the necessity of a creed to guarantee the purity and unity of the Church all this is irrelevant. When the perfection and sufficiency of the Bible is urged to sustain the outcry against creeds, the supposed reasoning borders on the ridiculous. The Bible is not a confession of faith. It is the source whence our faith is derived and the rule by which the purity of our faith is judged. Without it we could have no faith and all questions about faith would be futile. It furnishes the truth, and the power to believe it. But do you believe it?



That is a different matter, and that is the question about your creed. When a church is organized we want to know with whom we are agreed, so that we can walk together and worship together and work together. Not whether the Bible is true or whether it contains everything for Christian faith and fellowship is then the question; that is unquestionable and long ago settled. But do you believe it, and what is your faith? That remains to be determined before people can unite in a Christian congregation and continue steadfastly in the apostles' doctrine and fellowship. That is what makes a confession necessary. Not every gathering of people, nor every organization of people into a society is a church. This is a congregation of believers and therefore requires a confession of the Christian faith to identify it.

If the opponent of all creeds should maintain that we misrepresent his contention, alleging that he does not mean to confound the truth of the Bible with the faith which believes it and the confession setting forth the content of that faith, but that his idea is to regard the declaration of belief in the Bible to be a sufficient basis of church unity, there are several important matters to be considered in reply.

The first of these is that, like all other opponents of church confessions, he abandons his ground as soon as he is required to give an intelligent account of his opposition and his reason for it. His objection is not to a creed, but to any definite statement of what he believes. This makes his case worse, if possible, but has the advantage of making him understood. What he means is that the brief statement, "I believe the Bible," is a sufficient creed, because it pledges him to everything contained in Holy Scriptures. He thus stands in agreement with professed opponents of creeds generally, none of whom really renounce all professions of faith, but all of whom confine that profession to one article, such as I believe the Bible, I believe the Protestant religion, I believe in baptism by immersion, I believe in private judgment, I believe in Christian liberty, or I believe what the Church teaches. In every case it is

a creed, showing, in the first place, that no sect could hold together without some sort of bond of union, and that none could have its claim to be regarded as a Christian sect admitted without some kind of confession indicating its general purpose of adhering to Christianity in what to its members may seem essential; and showing, in the second place, that the expression of any definite faith in the precious truth revealed in Holy Scripture as a basis of church union is scrupulously shunned, as though that would render their cohesion impossible.

The second consideration in respect to such opponents is, that their creed is of such a character as to be useless for any legitimate purpose of a confession. Perhaps it is the instinctive feeling of this that renders them inclined to wage war against all creeds, notwithstanding the necessity of adopting some flag around which their party may rally. This may for a time subserve their purpose of gathering a sect and keeping it together, but for the purposes of the Church of Christ, which is the congregation of believers, it is impotent and vain. For when a person declares that he believes the Bible, a true Christian believer who desires fellowship with other Christian believers in a Christian congregation can not refrain from asking, "Well, what do you believe?" The question might seem needless, seeing that the Bible contains the whole truth of God unto salvation. But the grossest heretics will say that; some who do not believe in the Triune God of the Bible or the plan of salvation which it reveals, say that; and some who do not care what it reveals and are as indifferent to one form of doctrine as the other, say that. Virtually it means nothing, all-inclusive as the creed seems to be. The number of unbelievers who declare their belief in the Bible is legion; they believe many things, but that which is the essential thing they do not believe. At any rate as long as Romanists and Rationalists, Socinians and Anabaptists, Mormons and Spiritists, alike declare agreement in the little creed which formally embraces everything and explicitly confesses nothing, no one can know what the profession really means.

It is a creed that in form accepts the whole Christian faith, but in fact evades every article, and leaves as much in doubt what a person does believe as if he simply declared himself a Christian, which should say much, but often says nothing of any value in establishing a Christian congregation. And when creeds are so narrow as that of renouncing all of them, but reserving the one article of immersion or the Sabbath, one can not refrain from asking if that is all that he believes. A banner such as that is assuredly too beggarly to be set up in the name of the Lord.

The Augsburg Confession gave explicit and distinct expression to the faith which lived in the hearts of evangelical Christians in the days of the Reformation. The ecumenical creeds were cordially accepted, as they had been by generations of Christians before. But the truth which they set forth had been obscured by papal ordinances and manifold corruptions, and these brief declarations of the Christian faith were insufficient to serve as a banner around which the evangelical Christians, in their distinction from the adherents of Rome who resisted the reformatory work, could rally and present a united front as the Church of the Reformation. This was accomplished by the Augsburg Confession. It united the Lutherans and separated them from the Romanists. Not as thoughtful as they should be, some look with an air of triumph on this latter statement as an admission which confirms their judgment against creeds, and presume that it is made in an unguarded moment. But it is the truth considerably spoken, and all that we ask is that they should weigh it well. A little serious reflection will lead to a better understanding of the import and purpose of the Christians' confession of their faith. It is this faith, not primarily its manifestation to the world in the confession, that unites and divides — unites those who believe and separates them from those who do not believe. The faith which embraces the Gospel unites to Him who is presented in that Gospel as the Savior of sinners, and in Him binds together in one body all those who by the same faith flee for refuge

to the same Savior, who alone is their hope and their strength. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit." Eph. 2, 19-22. "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another." Rom. 12, 4. 5. Hence Christians are not required to create the unity of the communion of saints, which is the work of the Holy Spirit through the Gospel, but are exhorted not to permit sin to break or disturb that unity in their congregational life and work, "endeavoring to keep the unity of the Spirit in the bond of peace: there is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all." Eph. 4, 3-6. When a visible church is organized due account must be made of this unity in Christ by one faith. God requires it and His Spirit moves the believing heart to desire it. The faith is confessed, and those who are agreed in the confession join together outwardly as the Holy Spirit has joined them together inwardly. Only those who are one in their allegiance to the one Lord as He has made known His will by His Word in Holy Scripture, and who embraces Him and the truth to which He bears witness by the one faith which inspires them with one hope of their calling, can recognize each other as persons with whom they can walk and work in harmony as loyal subjects of the one Lord; and as they were made one by the Holy Spirit through faith, so now they manifest that oneness by their confession of that faith and their agreement in the articles which it embraces and which are confessed.

Their confession is the standard which they set up and around which they gather as one body.

The other side of the matter, which is inevitable when the unity of faith is once accepted as a condition of fellowship in the church organization, is what causes so many to stumble. But as not all men have faith, the alternative is presented of excluding from the organization those who will not accept the confession on the basis of which the congregation of believers is formed, or of abandoning the one faith as the condition of fellowship and thus forfeiting all claim of constituting one body in Christ, and thus confessedly establishing a merely human society, or at best a new religious sect, which makes no account of the one faith and endangers allegiance to the one Lord. Gathering believers into one fold implies their separation from the unbelievers, who are not wanted as unbelievers in the congregation, because they refuse to be subject to the one Lord and His holy Word, and therefore would only be a disturbing element in the church and serve to defeat the purposes of its organization. Such unbelievers would be as welcome as any other sinners, if they would repent and believe the Gospel; for Christ died also for them and calls them also to come to Him and find peace in believing; but as long as they resist the Spirit and refuse to have Christ reign over them they can have no place in His kingdom. We can hardly conceive that any Christian of sufficient intelligence to be a communicant member of the Church can fail to see, that if a visible Church is to exist at all, the membership must be recognized by the confession of their faith, and that if such a congregation of believers is formed, those who are not believers will of necessity have no part in it. And what is so evident in the nature of the case is expressly commanded in Holy Scripture. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? 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 with 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." 2 Cor. 6, 14-17. Christians form churches by gathering together in the name of their Savior, uniting as Christians and separating from those who are not Christians, and identifying and testifying their unity as Christians by their confession of the Christian faith. The Church of the Reformation restored the old evangelical faith, which had been largely set aside, to the old Christian Church, which had been greatly corrupted under the papal dominion, and presented itself to the world as the purified Christian Church under the baner of the Augsburg Confession, on which was inscribed the everlasting Gospel.

The maintenance of such a Church with its confession of the pure Christian faith should never have been thought an offence by any soul claiming to have faith in the Redeemer. It is as remarkable as it is deplorable that such offence has been taken. That the enemies of the truth in Jesus make war upon the Christian Church is not strange. The carnal mind is enmity against God, and the Gospel cannot be otherwise than a stumbling block to men whose pride is the wisdom of this world and whose reliance is on their own righteousness. The proclamation of salvation only through Jesus' blood, shed for the remission of our sins, is intolerable to the vain conceit of blinded humanity, and no one need wonder that it takes up arms to resent the supposed insult. But it is surprising that professed Christians should contend against Christians for earnestly contending for the faith once delivered to the saints, setting forth anew that faith in the Augsburg Confession and organizing its congregations under that gospel banner. It should never have been so and should not be so now. The Christian faith which all professed followers of Christ are presumed to profess, bears no such fruit. It is true.

a fact that appears on the surface offers some explanation of the strange attitude which some assume to the great Church of the Reformation and her persistence in building the Church on the foundation presented in Holy Scripture and declared in the Augsburg Confession. The organization of the Church with that confession as its symbol not only separates Christians from all people who are unwilling to declare themselves as such, but gathers into its fold only those who believe the pure Gospel which God restored to His people through the Reformation and thus separates them from many who, though they still claim to be Christians, are not ready to put away the errors and reform the abuses which the Church of the Reformation condemns, and to adopt the one pure faith of the Gospel. That which arouses their hostility is the alleged narrowness of the Augsburg Confession, which not only excludes Jews and Gentiles from the renewed Christian Church, but even puts up barriers against some who are willing to declare themselves Christians, but are not willing to profess the pure Gospel which our confession sets forth, nor to reject the errors which our confession condemns. While this makes plain what is regarded as the head and front of the Lutheran Church's offending, and thus accounts to some extent for the opposition to her scriptural contention and her faithful work in the past and present, it also shows how void of thorough examination of the subject in the light both of Scripture and history such opposition has been and to this day still remains.

Moved by that charity which all Christians owe to each other and of which all have great need, we cannot accept as correct, what a cursory view of such opposition would on the face of it suggest, that it is consciously designed as a crusade not only against the Augsburg Confession and the Ev. Lutheran Church, whose banner that confession is acknowledged to be, but against the whole work of the Reformation. Our opponents are not all of the Romanizing kind, especially in the Episcopal Church

of England and America, who, not appreciating the central doctrine of the Gospel for which our fathers so earnestly contended, and overestimating the value of forms and ceremonies, could have little love for the Lutheran Church and see little need for the Reformation. There are some who mean to favor it and profess to prize its great blessings to the Church and to the world. They want to be reckoned among evangelical believers and their societies to be reckoned among the Evangelical Churches. It is imperative if these people would have a conscience void of offence, that they give the subject more earnest attention and devote to it more thought in the light which God offers them, lest they be found fighting against what they themselves must recognize as the cause of God. Those who are opposed to the evangelical truth for which the reformers contended are not expected to be our friends; but those who profess to embrace the Gospel for which the Church of the Reformation stands, cannot righteously and reasonably be our enemies.

Can men who profess to believe the Christian truth as it was proclaimed by Luther and his associates, and was formulated in the Augsburg Confession as the faith of the Protestants, really mean that the Evangelical Church should have uttered nothing in the declaration of its faith that could distinguish it from Romanism and popery? We are loth to believe it. The battle of the Reformation was not directly against Jews and Mahometans and heathens of the various then existing types. It was a contest for the truth of the Gospel within the organized Church, and its primary meaning and purpose was the reformation of the Church, which had become sadly corrupted. The victory which the Reformation won was the victory of the pure Word of God over every form of error and abuse that had found its way into the Church. The Augsburg Confession declares the faith by which that victory was won, and the Church of the Augsburg Confession reaps the fruits of that victory and carries that confession as the banner of the purified Church. Could that Church



avoid declaring what inwardly separated the evangelical Christians from the Papists, and must therefore be a bar to their external fellowship in the purified Church? It would be preposterous to suppose that any Christian sincerely professing to be an evangelical Protestant, whatever may be the denomination to which he belongs, would seriously maintain a proposition so inconsistent and so absurd. What could our fathers have meant by their labors and sufferings in the glorious cause of the Reformation if, when the victory had been won, they had established a pretended Church of the Reformation with all doors thrown open for the admission of popery and all its abominations and of fanaticism with all its horrors? Think of their setting up a banner with such a device, which would blazon to the world their insincerity and treachery! By such conduct the Reformation would be branded as a scheme of base hypocrisy and the reformers as very fools who had not even the cunning to secure earthly rewards for their knavery. To us it seems impossible that sincere Protestants of any Church could think the evangelical Christians of the stormy Reformation days to be capable of perpetrating such a monstrosity as that of drawing up a confession "broad and liberal" enough to include all the errors and abuses and wrongs of the corrupt parties against whom they had been waging a victorious warfare in the name of the Lord for years. That these corrupt papistic parties claimed to be Christians also, could no more deter the Lutherans from declaring the pure faith of the Gospel in the Augsburg Confession, to the exclusion of all unscriptural tenets and ordinances and all who claimed for them divine authority, than could the plea that there are many "good people" among Jews and Mahometans induce them to make the Lutheran platform wide enough for them all to stand upon. The Lutherans believed the Gospel, and what they confessed was their Gospel faith. On that foundation the Church of the Reformation was gathered and the Augsburg Confession was lifted up as its banner. Whoever accepted this faith was included; whoever rejected

this' faith was excluded: there was no respect of persons, and no consideration of conditions or consequences to divert attention from the one aim of organizing a congregation of believers on the basis of the pure Gospel.

The Reformation originated in the effort of Dr. Luther to displace some errors that had found their way into the Roman Church and that were working harm to the souls of men. When he began his work he did not know what a mass of corruption that Church, of which he was a loyal member, had become. It deserves to be repeated again and again, that he was no self-constituted reformer, who had drawn up a plan for the betterment of the Church and the world. Least of all had he a thought of achieving greatness by doing wonderful things for the amelioration of human conditions. He was a modest preacher and professor who was sincere in his devotion to duty, and who therefore was determined to perform it under all circumstances and at whatever cost. He was meek and humble, and not at all quarrelsome or disposed to create disturbances, but of great courage in the performance of every obligation laid upon him by his calling. He could not be driven from his post of duty by fear, as he could not be enticed from it by favor. It was in the discharge of his duties that Tetzel crossed his path. This man of luxurious living offered indulgences to some whom Luther had admonished to penitence. Luther did not immediately storm against Tetzel, who was commissioned by the proper authorities to carry on his trade, indignant as he was with the interference with his office, but quietly nailed up his theses, inviting thoughtful Christians to discuss the subject, ascertain the truth and right, and thus in an orderly way abate the evil. It was not his fault that proud and haughty dignitaries of the Church made the challenge to a peaceful discussion of the points involved the occasion of a violent public controversy. He was not the man to flee when an enemy obstructed his path, as he was not the man to raise a needless quarrel. He stood his ground when attacks came. Having in the providence of God had the oppor-

tunity to study the Scriptures and having progressed far enough in these studies to see the error of his assailants, he resisted their attacks. Thus the Reformation began, others by the grace of God saw the Gospel light which began to shine throughout Germany, and Luther and his coadjutors were driven still farther into the Scriptures as the assaults increased, until the central truth of the Gospel, with all that belonged to it, became plain as the sunlight. So the truth continued to spread until the days of Augsburg came, when the evangelical Christians had long ceased to be recognized as true Christians and Christian fellowship between them had become impossible. The Lutherans were condemned as heretics who could not be admitted to communion, and they could not abandon their evangelical faith and thus make possible their relief from the papal ban. They desired peace, but they could not recant, and thus prove unfaithful to their Lord and Savior and sacrifice their joyful hope of salvation. Instead of such cowardly weakness they boldly, in the name of the Lord, declared their pure Christian faith in the Augsburg Confession and set up their evangelical banner.

To this the Romanists did not agree. It was not expected that they should. What they desired was that the Protestants should relinquish their protest, that the Evangelical Christians should abandon their insistence on the Gospel and return to popery. This was well enough understood. So far as history shows and the character of the controversy indicates, there was not a thought entertained that the Lutherans would establish a Church with a confession latitudinarian enough to embrace all parties professing to be Christians, and thus cause a needless division in the Church and render themselves guilty of the sin of schism. It was their Christian faith and their conscience bound by the Word of God that rendered it necessary to put forth their evangelical confession and establish congregations with the pure Word and Sacrament, which all Christians might join, but only on condition that they accepted the pure faith and subscribed the Augsburg Con-

this faith was excluded: there was no respect of persons, and no consideration of conditions or consequences to divert attention from the one aim of organizing a congregation of believers on the basis of the pure Gospel.

The Reformation originated in the effort of Dr. Luther to displace some errors that had found their way into the Roman Church and that were working harm to the souls of men. When he began his work he did not know what a mass of corruption that Church, of which he was a loyal member, had become. It deserves to be repeated again and again, that he was no self-constituted reformer, who had drawn up a plan for the betterment of the Church and the world. Least of all had he a thought of achieving greatness by doing wonderful things for the amelioration of human conditions. He was a modest preacher and professor who was sincere in his devotion to duty, and who therefore was determined to perform it under all circumstances and at whatever cost. He was meek and humble, and not at all quarrelsome or disposed to create disturbances, but of great courage in the performance of every obligation laid upon him by his calling. He could not be driven from his post of duty by fear, as he could not be enticed from it by favor. It was in the discharge of his duties that Tetzel crossed his path. This man of luxurious living offered indulgences to some whom Luther had admonished to penitence. Luther did not immediately storm against Tetzel, who was commissioned by the proper authorities to carry on his trade, indignant as he was with the interference with his office, but quietly nailed up his theses, inviting thoughtful Christians to discuss the subject, ascertain the truth and right, and thus in an orderly way abate the evil. It was not his fault that proud and haughty dignitaries of the Church made the challenge to a peaceful discussion of the points involved the occasion of a violent public controversy. He was not the man to flee when an enemy obstructed his path, as he was not the man to raise a needless quarrel. He stood his ground when attacks came. Having in the providence of God had the oppor-

tunity to study the Scriptures and having progressed far enough in these studies to see the error of his assailants, he resisted their attacks. Thus the Reformation began, others by the grace of God saw the Gospel light which began to shine throughout Germany, and Luther and his coadjutors were driven still farther into the Scriptures as the assaults increased, until the central truth of the Gospel, with all that belonged to it, became plain as the sunlight. So the truth continued to spread until the days of Augsburg came, when the evangelical Christians had long ceased to be recognized as true Christians and Christian fellowship between them had become impossible. The Lutherans were condemned as heretics who could not be admitted to communion, and they could not abandon their evangelical faith and thus make possible their relief from the papal ban. They desired peace, but they could not recant, and thus prove unfaithful to their Lord and Savior and sacrifice their joyful hope of salvation. Instead of such cowardly weakness they boldly, in the name of the Lord, declared their pure Christian faith in the Augsburg Confession and set up their evangelical banner.

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fession. Christians under the papacy were welcome; they all were such before Luther preached the Gospel and restored the light of grace and salvation in Christ; but of course they were welcome to the fellowship of the Evangelical Church only on the condition of accepting the evangelical faith and joining them in its confession. There were some who called themselves Protestants and Evangelical Christians, but who objected to some articles of the Augsburg Confession. They could not be accommodated in the Ev. Lutheran Church, which could as little surrender any portion of its faith to favor them as it could do this to favor the Romanists. They accordingly drew up confessions of their own, two such, the Reckoning of Zwingli and the Tetrapolitan Confession even having been presented at the Diet where our glorious Augsburg Confession was read.

It is deplorable that thus even in the days of the Reformation divisions occurred among the Protestants. But the same fidelity to the truth revealed in Holy Scripture which necessitated the separation from Rome constrained the Lutherans to reject the errors of the Zwinglians and Anabaptists, and all others who denied any article of the evangelical faith. But as sin has come into the world and brought its curse, such deplorable things are inevitable. "For there must be also heresies among you, that they which are approved may be made manifest among you." 1 Cor. 11, 19. Sects and schisms belong to the works of the flesh, and where they occur there is always sin. But the sin always lies with those who depart from the Word of God, never with those who continue steadfastly in the apostles' doctrine and fellowship. If possible, the indifference which treats such sin lightly is worse than the sin ignored and often even defended. "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. "It must needs be that offences come, but woe to that man by whom the offence cometh." Matt. 18, 7. Our fathers did not overlook the solemn

words of the apostle: "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. I, 10. They knew the far reaching import of the words, and they earnestly endeavored to keep the unity of the Spirit in the bond of peace. But the unity and harmony of Christians must be unity in the one Lord by the one Spirit through the one faith which clings unwaveringly to the Lord's Word. The same mind must be in Christ's disciples which was also in Christ, and they can be of one mind only when they all accept the same revealed truth to which Christ testified as the everlasting truth of God. "Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. 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." John 18, 37. "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. Knowing the truth and liberated from every human yoke of bondage, the Evangelical Christians, who fought the battles and endured the trials and enjoyed the blessings of the Reformation, gathered those who were of one mind in accepting the Lord's testimony into the Evangelical Church under the Augsburg Confession. They could not admit into that confession the Romish errors which they were earnestly striving to eradicate, and the Romanists therefore would not unite with them in their glorious confession of the truth revealed from heaven. Whose fault was it, then, that a division resulted? The question was a simple one. Should the Lutherans abandon the Gospel, and losing this be lost, or should the Romanists abandon the papal usurpations, and losing this be saved? The confessors at Augsburg could not do otherwise than they did, and the Romanists, refusing to accept the truth in Jesus, became the Romish sect, which it continues to be until this day, by

hardening itself against the truth and later setting up its papal banner, in its decrees and confession of Trent, in opposition to the Church of the Reformation with its Augsburg Confession of the pure faith. And if Zwingli and the four cities that delivered separate confessions thought it right to cause a further division by declining to subscribe the Augsburg Confession and endeavoring to rally disaffected Protestants around a different flag, that was their concern and theirs was the responsibility. The Lutherans, faithful to the truth which God gave them grace to believe, could do no more than patiently teach and solemnly confess that truth, and if on that account Papists and rationalistic or fanatical Protestants were determined to cause divisions and offences contrary to the evangelical doctrine which they had learned from the Scriptures, they could not help the deplorable action. According to the apostolic admonition there was nothing left for them to do but to mark those who caused such divisions and avoid them.

Since the days of the Reformation the Zwinglian and Calvinian opposition to some articles of the Augsburg Confession has given birth to a long series of sects, which are a grief to many Christians and a trouble especially to the great Church of the Reformation. This trouble is not caused by any profounder study of the Holy Scriptures on their part or deeper insight into the truth which our Saviour came to witness. Such study and insight never could rightfully give rise to new sects and schisms. All results of reverent searching of the Scriptures have a proper place in the evangelical faith set forth in the Augsburg Confession. Our Formula of Concord shows how beautifully the deepest theological thinking, when it is done in humble submission to the truth given in Holy Scripture, accords with the simplest utterance of faith as given in the Small Catechism or the Augsburg Confession. No new sect is necessary to set forth and maintain the truth in Jesus by a new confession. It is all contained in the faith set forth in the evangelical confession of the Church of the Reformation, which never objected to more explicit statements of



what is implied in the articles of its creed, but always rejoices in her members' growth in grace and in the knowledge our Lord and Saviour Jesus Christ. Nor is she perplexed by new objections to any articles of her faith. All the arguments of any apparent force were urged and weighed in the days of Luther and his co-laborers, and those who have made a study of those sturdy times are usually surprised to find how little of any worth is now adduced which was not brought forward then against the evangelical faith and thoroughly refuted. Strange as, in view of modern progress in science, it may seem, there is rarely an objection presented against any point in the Lutheran Confession that has not been fully and triumphantly answered in the writings of our reformatory fathers. What makes the trouble is a matter of an entirely different sort.

The Church of the Augsburg Confession has continued to live and labor in the world since the great Reformation in various countries besides its native home in the land of Luther, and is still the great Church of the Reformation with a membership larger than all other Protestant Churches combined, and she still carries the same old evangelical banner and gathers Christians around it, as she did centuries ago. The conditions of Christian fellowship are still the same, unchanged and unchangeable because founded on Holy Scripture, which is the only authority she recognizes in matters of faith and conscience. But numerous other churches present themselves on the same territory where she erects her altars. They are independent of her, and she is not responsible for their faith and life. But they exist, and she can not ignore the fact. Their existence and their activity presents a difficulty, especially in this country, where the liberty of conscience secured by the Lutheran Reformation is so fully guaranteed and sects have so greatly multiplied, which is often embarrassing and always a hindrance to the proper and effectual prosecution of the Church's legitimate work. The root of the evil is of course the sin which antagonises the kingdom of God, and which has found one of its most effectual agencies in the sect

system, whose sinfulness so many fail to recognize and some even extol as a blessing to Christendom, notwithstanding the clear light which the Scriptures shed upon it and the frequent warnings which they give against it as a work of the flesh. To say that heresies and divisions should not exist, does not exempt us from the trouble which they cause. Sin ought not to exist in any form. It has no right in the world. Its wages is death, and ruin and misery follows in its wake through all the world and through all the ages. But it exists, and must be reckoned with. Sects and schisms are evils that trouble the Church, and as we can not abolish the sin we must be solicitous to pursue the path of righteousness in dealing with them. This the Ev. Lutheran Church has always done, sparing no pains to learn from the Word of her Lord what His will is, and suffering persecution in faithfully performing it.

If the whole subject were as simple as errorists are prone to regard it, the Church of the Reformation would have as little difficulty with it and would suffer as little from it as do most of the sects. When we seek to establish congregations on the old Christian foundation, setting up our banner of the Augsburg Confession and laboring earnestly to lead souls to the faith there declared and to root them and ground them in it, we meet with opposition. If this were confined to the enemies of the Church, it would be perfectly natural and could excite no surprise. But it comes also from the churches, and that not only from the Romish, but from the Protestant as well. The conditions in our country at least, usually become the same as they were in the times of the Reformation. Those who gathered around the Augsburg Confession came out from the world and from the professed Christians who were wedded to prevalent corruptions and refused to accept the pure Gospel, and Papists and erring Protestants opposed them in their separation. So it is now. The Romanists have no more love for us now than they had then. How could they, seeing that they condemned the Reformation and have gone on in their condemnation to this day, still maintaining

the usurpations and abominations against which the Reformation was directed? They simply condemn us as heretics, and have nothing further to do with us. But the Protestants; though often they have as strong a partisan feeling for their own sect as the Romanists, profess to welcome us as a sister sect, but soon, when they see that we mean what we have inscribed on our banner and that our Christian faith is not a mere pretence, turn against us, and often turn more actively against us than do the adherents of the papal antichrist. The latter hate us as an evangelical sect which refuses to bend to the will of the pope, the former fight us and decry us as a bigoted foreign importation endeavoring to domineer over our free American people by their loyalty to the old flag of the Reformation, which is the flag around which Christians rallied since the founding of the Church, but which later sects pronounce antiquated. The Ev. Lutheran Church encounters difficulties of which other denominations have little experience, and that difficulty is increased by the disloyalty of some who bear her name, but refuse to bear the cross which fidelity to her faith and her principles would lay upon them. Pastors who are driven to and fro by every wind of doctrine have no reason to hope for success in building up Ev. Lutheran congregations in this or in any other land.

But what shall we do when sects swarm around us professing the kindest feeling towards us as Protestants and welcoming us to the fraternity of Protestant sects, inviting to common fellowship in the churches and cooperation in every good work? That we are building churches of the Augsburg Confession they ought to know by the very name we bear and by the Catechism which we teach; but unfortunately they are ignorant of many things that Christians ought to know; and when we tell them that our purpose is to perpetuate the blessed fruits of the Reformation and therefore to maintain the faith of the Augsburg Confession as the standard of church fellowship, with all the inclusiveness and all the exclusiveness which this involves, and when they come to see the import of our labor and

prayers, and pronounce us a narrow-minded and uncharitable sect, against which war must be waged in the name of love and liberty, what then? It has come to this by the honest confession of our faith, and the situation seems perplexing.

Had we not the sad history of the Lutheran Church in this land of the free staring us in the face, we might say, in reply to such a question, that when other denominations think it right and good to declare war upon us on account of our work of faith and labor of love, there is nothing for Lutheran Christians to do but to stand to their guns. But some have done otherwise and we have no authority to say that they were not Christians. They were weak brethren, who desired to have peace with all who named the dear name of Christ, and therefore would rather sacrifice some portions of the faith which was precious to the men of the Reformation than to suffer the imputation of uncharitableness and to be disdained by sects which also claimed to be Protestant. Thus it came about that Puritanic and Methodistic and latitudinarian opinions came into vogue in churches that were designed to be Lutheran, and the Augsburg Confession was retained only as substantially correct in fundamentals, leaving room for any sect or any sectarian to choose what doctrine or what aspect of any doctrine of the reformatory faith as set forth in our Confession, should be considered the faith of these churches. Unquestionably if the Gospel trumpet in Luther's day had given such an uncertain sound there would have been no Reformation and no Church of the Augsburg Reformation. Lutheran Christians, who heartily believe what our fathers confessed and therefore firmly maintain that noble confession, can make no such concessions to erring sects, though they call themselves Protestants — holding to the Scriptural rule of "first pure, then peaceable," and seeking peace only under the banner of heavenly truth. But what should we do then, if others, with whom we would gladly be at peace, commence hostilities, speaking evil of us, persecuting us, and hampering us in our holy work?

Reason would suggest that, if we cannot yield to their wishes and thus virtually abandon the cause of the Ev. Lutheran Church, we should ignore the opponents and labor on as if they did not exist. That might commend itself to the judgment of the natural man and seem to the worldly mind a prudent policy. But Lutherans are evangelical Christians and inquire first of all, what the Scriptures teach and what accordingly is the will of the Lord. And while this instructs us to avoid those who teach otherwise than God's Word teaches, and not to make ourselves partakers of the sins of those who promulgate false doctrines and make hurtful divisions among the following of Christ, it does not dispense us from the duties of love and righteousness toward them. Romanists find it easy and think it safe to hurl their anathemas against all who will not have the pope reign over them, and having put us under condemnation they can treat our churches as if they did not exist. In the main, Protestant sects, although not so settled in their theoretical convictions, particularly coincide with Rome in their treatment of us, each regarding the whole world as its field and therefore ignoring all claim of rights guaranteed to others, as is evident not only from the incursions made by sectarians into our congregations and interferences in our divinely appointed offices and labors, but in a wholesale and officially recognized way by sending missionaries to Lutheran lands, as if these were heathen territory. We Lutherans being human, our flesh would rouse us to indignant retaliation by disregarding all sectarian institutions and breaking down their churches to the full extent of our wit and strength. But the Head of the Church, who desires the salvation of others as well as ours, and whose we are and whom we serve, forbids this, and we must therefore crucify the flesh and do His bidding, in which the spirit rejoices. In reason's eyes this puts us at a great disadvantage; for it makes our congregations a favorite field of operations for predatory proselyters, whilst it forbids us to disturb the offices and labors of their organizations so long as these can in faith and charity be called

Christian. But we are quite sure that when the Lord's will is done the prosperity of the Church is promoted, whatever reason may say and appearances may indicate, and that in the end truth and righteousness will triumph.

The perversity of sectarian disregard of Scripture and consequent carnal thinking produces few more curious phenomena among the many which it presents than that of its treatment of the pure Evangelical Church of the Reformation. While they profess great love for us as one of the evangelical sects, they steal the sheep which have been gathered into our fold; while we emphasize the Gospel truth of our confession as needful to establish our evangelical character and its acceptance as necessary to constitute an Evangelical Church, they denounce us as narrow-minded bigots who still cling to the rags of popery; while they laud Luther and the Reformation as the source of all modern Christian life and liberty, they condemn the Church of the Augsburg Confession into which all the fruits of the Reformation have been gathered and in which they have during all these ages been preserved, as a fossilized creature of the middle ages that still has clinging to it the mark of the beast; while they coddle us, as long as sentimental weaklings or rationalistic boasters unconditionally submit themselves to popular sectarian vagaries, with an effusive affection that is pathetic, they cast out as evil the names of those who dare to lift up the Lutheran banner and seek to collect the Christian host under that standard, pretending that that is equivalent to an effort to lead the disenthralled Protestant host back to the yoke of slavery; while they claim the right to organize independent sects when they please and as they please, they deny the right of the great Church of the Reformation to build on its old foundation and propagate itself, in its proper identity as the Evangelical Lutheran Church, as the Church of the Augsburg Confession, carrying that as its banner, through the lands and the ages, as the basis and test of evangelical church fellowship, and perhaps more inexplicable than all other whims and paradoxes, while they laud the liberty in the professed exercise of which they be-

come freebooters in the visible Church, they denounce as papistical and illiberal the evangelicall principle which prevents the Church of the Reformation from retaliating and which, if they would only consider would lead them to pursue a course worthy of the vocation wherewith they are called as followers of Christ.

We cannot accept the errors which have given birth to the multitudinous sects infesting our land and sapping the life of the Christian Church on earth, and we cannot treat the sects as associations outside of the church organization in this world of sin. That is their advantage and our trouble. But come, let us reason together. Some of our brethren think that we are conceding too much; some hearkening more than they should to the pleas of sectarians, who do not give earnest heed to the things written in Holy Scripture, but all the more to their own hearts, think that we do not concede enough. Come, let us reason together, but meantime not forget that only the Word of God can decide what is right and therefore duty.

At the time of the Reformation it was not maintained by our fathers, and according to the Word of God could not be maintained, that all who were Christians accepted the pure Gospel, declared their acceptance in the Augsburg Confession and became members of the Ev. Lutheran Church which gathered under that banner. There were some who remained Papists, and among those who shook off the chains of popery there were some who refused to bring into captivity every thought to the obedience of Christ and therefore would not subscribe the good confession. Wild fanatics abused the liberty which the Reformation secured, and proved a lamentable hindrance to the progress of the work. The Evangelical Church, in obedience to the Lord's command, could not fraternize with these errorists. But who would say that all these erring parties, whether Romanists or alleged Protestants, were unbelievers, and that there could be no true Christians among them? Such opinions are sometimes imputed to the Church of the Reformation, and her work and her confession are construed ac-

cordingly. No wonder that on such a lack of comprehension bad work is made of her whole history and import. If he had retained the false doctrine of the Papists concerning the Church such a judgment might be excusable. But had that been the case the Evangelical Church of the Augsburg Confession would never have come into being, for in that case our honest fathers would have admitted that they are a party outside of the Church, because declining to be under the jurisdiction of the pope. When God had led them by His Word to a knowledge of the truth in Jesus and of the great salvation which it brings, they were done with all the externalism and formalism of Rome, and returned to the old Christian Creed, which declares the Church, as well as the forgiveness of sins and the eternal life, to be an object of faith. Because the Lord has promised to work effectually wherever the means of grace are employed in His name, they believed that where the Gospel is preached and the Sacraments are administered, there the Lord is present and there He gathers a congregation of believers, though there should be but a few such among the many persons who externally unite. Notwithstanding the dangerous errors and corruptions which existed among the Papists, the means of grace, many as were the human ordinances which obscured their luster, were still administered in their congregations, and the Lutherans would have denied their faith if they had maintained that there were no believers among them and that therefore their organization could not be recognized as a Christian Church. The Romanists were a Church of Christ because of the innocent believers who were brought to their Savior by the means of grace still validly administered in their midst, notwithstanding the errors which constituted them a sect and notwithstanding that the papal Antichrist sat in their temple and kept them in subjection as if he were God. And the Zwinglians and Calvinists, although they erred grievously in regard to these very means of grace which constitute the marks by which faith is assured of the existence of the Church as a congregation of believers, notwithstanding our



human inability to see who are believers and who are not, still used these means in all the elements necessary for their effectual working of faith in the souls of men, so that among them also faith would recognize the Church as a congregation of believers, although according to the Word of God they must, on account of their deviation from the pure truth of the Gospel be regarded and avoided as sects that teach otherwise than God's Word teaches. As regards the portions of the gospel which they retained, they were recognized as churches; as regards the errors which they embraced, they were rejected as sects, with which our fathers could not have church fellowship without practically sanctioning these errors and becoming partakers of their sin. The Lutherans set forth the pure Christian faith in their Augsburg Confession. On that they united; in the Lord's name they set up that as their banner; and because they spoke what they in their hearts believed as the very truth of God, they firmly declined to assume any responsibility for the doings and dealings of those who taught a different doctrine and established different churches. That is the position of the Ev. Lutheran Church to this day.

It is this position and the church practice which it implies that seems so objectionable in our times and that subjects us to so much obloquy. While the Romanists condemn us because we can not again bend our necks to the yoke of papal bondage, and their false doctrine therefore impels them to condemn us as rebels against the one holy Church, which they blindly claim to be found only in their papal hierarchy, the other denominations condemn us as virtually in accord with popery, because we cannot place truth and error on the same plane and accord to the latter the same right as to the former, but insist that a pure Church requires a pure Gospel, which our fathers restored in the Reformation and which they confessed, and we confess with them, in the Augsburg Confession. The most of them, offended because we will not fellowship those who profess themselves unable to walk with us in our pure

confession, accuse us of uncharitableness and intolerance without even doing us the common justice of hearing us and trying to understand us before they condemn us. Surely those who are really Christians among them would not fling such railing accusations at us and thus seek to defame us and cripple our work, if they took the trouble to inform themselves of our doctrines and practice and the ground upon which they rest, especially as this is as indispensable for a correct estimate of the Reformation as for a just treatment of the great Church of the Reformation, which has been perpetuated by the children's continuance in the faith of the fathers as set forth in the Augsburg Confession. It may seem a hard saying, but truth and righteousness require it to be said, that in most instances the charges raised against the Lutheran Church are based on ignorance of her faith and life and history, and of the import of such facts as may be alleged against her. We do not say that this is so in all cases. In some it is manifestly worse than ignorance, very bad as this is when it leads to the defamation of a Church rendered illustrious by her noble history and honored by intelligent Christian believers everywhere as the chosen agency of God to restore evangelical light and liberty to the world. In some instances the unwarranted assaults made upon us are as evidently malicious when made by erring Protestants as by embittered Romanists; for their rudeness and violence cannot even in charity be ascribed to the innocent simplicity of ignorance. Only among the more cultured and refined students of the doctrines and history of the Church is it apparent that a better spirit pervades the opposition to our Church and her grand Confession and the practice which fidelity to her requires. We have no desire to conceal the fact that there are some in the Papal as in the Protestant sects who oppose us from conviction and try to treat us fairly. They are honest opponents of our doctrine and therefore of our practice. Doubtless there were some such among the Romanists and among the Sacramentarians in the days of the Reformation, and we have no

reason for doubting that there are such among the sects of our own turbulent times. Of these we have no complaint to make, much as we deplore their alleged inability to join us in the glorious Confession of Augsburg. But of course this better class of opponents, recognizing the doctrinal differences which necessitate different churches, do not expect us to abandon our faith without proof that it is false, and do not condemn us because we cannot affiliate with them so long as we stand by our faith and reject as error what conflicts with it. Being men of intelligence they see very well that nothing could be gained by endeavoring to drive us or entice us from our faith by violating our conscience in the interest of a false peace and a supposititious harmony.

The course usually pursued by other churches toward the Church of the Augsburg Confession, when she refuses to profess agreement with them, shows how fundamental is the difference between them and us. What they ask of us is that we should pronounce those articles of our faith which they dislike, to be indifferent, or mere matters of human opinion, and on the basis of the rest to work together with them in the establishment and edification of congregations and in the accomplishment of the work which the Lord has assigned to His Church. That, in the first place, would make the articles which our fathers derived from the Word of God and based on clear passages of Scripture invalid, because not accordant with the opinions prevalent among the sects opposing these articles, and of course would mean, in the final analysis, that the human judgment is an equal, if not a superior authority in the kingdom of God. The rationalistic principle which has played such havoc in the Church of Christ on earth, is thus avowed and the effort made to have it sanctioned by the Church of the Reformation. She says nay to it, whatever the consequences may be, because in her faith the exclusive authority of holy Scripture is pre-eminently fundamental. In the second place, if the sectarians who demand that we should yield some articles of our faith in the interest

of peace and harmony, are sincere in their claim that these are mere opinions based on human reason and therefore indifferent in the domain of faith, why will they not, in this same interest of peace and harmony, disband their sectarian church and cast in their lot with us by joining the mother Church of the Reformation? Either they see no sin in causing divisions contrary to the doctrine learned from Holy Scripture, or they set their own sentiment or judgment against the Scriptures and overrule and override the Word of God by exalting their will above the will of the Lord. The fundamental difference between us is thus again apparent. But if they claim that they cannot yield the points in which they disagree with the Augsburg Confession, because their conscience is bound to their peculiar tenets adverse to the faith of the Reformation, how can they have the effrontery to ask the great Church of the Augsburg Confession whose faith has been tried and approved through all these centuries amid many conflicts and persecutions, to violate her conscience, which is bound by the Word of God, for the benefit of these sects?

Much of the discontent among the weak of those calling themselves Lutherans with the insistence of the Church of the Reformation on carrying forward her banner of the Augsburg Confession and rallying Christians around it, arises from misapprehension, and from fears inspired by the sects which surround her in this land of the free. Moved by the aspersions which are cast upon us by reason of our faith and the confession of it, which excludes all sectarian departures from it, in gathering and conducting congregations, and thus led to misunderstand the import and purpose of such exclusion, they become ashamed of Scriptural doctrines and practices which have unhappily become unpopular among denominations growing large and rich around them, and make concessions which render them more and more like these sects and rendering the Evangelical Lutheran Church, stripped of its distinctive character, useless in the land and depriving it of all divine right to exist because it has lost its identity and become a mere name

whilst that which the name has abusively come to represent is, if it is thought to be needful in the world at all, amply provided for in the sects which such misguided people mimic. The Lutheran Church, instead of overcoming opposition by the power of the pure Gospel which it proclaims, thus succumbs to the sect system, and instead of gaining the honor sought, is disdained as a servile imitator of Reformed Churches that stands for nothing distinctive and exists only by sufferance. Only fidelity to her principles and her faith gives promise for her future in this or in any other land.

But this fidelity imposes upon us the duty of endeavoring to have her faith and life and purpose clearly understood. There are at least some members of other churches who, while they are not in harmony with our Augsburg Confession and therefore not with our aims and labors under that banner, have no intention of doing wrong in opposing us. For their sake as well as for the sake of our own people who are in danger of being misled by the misrepresentations of adversaries, some explanations seem necessary.

It is true that the Church of the Reformation designed to set forth the pure Gospel in her Augsburg Confession, and thus to organize a pure visible Church instead of the Roman Church which had corrupted its ways before God and refused to turn from its errors at the Lord's call through his messenger, Martin Luther. It is true that this purified Church of the Augsburg Confession would yield no article of her evangelical faith to conciliate Romanists or Zwinglians, but gathered Christian people under the banner of her pure Christian confession as a congregation of believers with the pure Word and Sacrament as the indispensable condition of fraternal fellowship, assured that while she thus maintained the truth in Jesus under the clear authority of His Word, she was building the true Church in the name of the Lord and with His constant presence, and that if any professed Christians would not or could not join them on these terms, it was not in their power

to change the conditions, and the responsibility must rest with those who refused assent to the pure Gospel and its pure confession in the purified Church. It is true that the Church of the Augsburg Confession, the Ev. Lutheran Church, occupies the same position still, knowing that the Gospel has not changed since the Reformation and that the confession and the conditions of church fellowship under it therefore had no need to be changed, seeing that the children of the Reformation by the grace of God have the same faith in the same pure Gospel confessed by the purified Church. She still in her proclamation of the everlasting Gospel invites all nations to come to the feast which the mercy of God has prepared in Christ for all people, and gladly welcomes all, including Romanists and Zwinglians, to join her, but on the same condition of accepting her good confession as that on which they have themselves joined together to inherit the blessings and do the work of a congregation of believers. The Ev. Lutheran Church is just as exclusive now of those who will not with her confess the pure Gospel as she was in the days of the Reformation, being precisely the same Church still, and now as then she is not disturbed by the deplorable fact that some who profess to be Christians are unwilling to join her on the terms proposed,, which, because she believes, she cannot alter. All this is true, and we stand for it all. If others think us wrong, that is of course their concern, and whatever they may do on that account they must answer for; but we believe and therefore speak. If any are in doubt and ask for the ground of our faith, we are always cordially willing to search the Scriptures with them and show the foundation on which our faith rests, but we can make no compromises with error and can concede nothing which the Holy Scriptures teach, whoever may ask it, whatever may be the reasons for asking it, and whatever may be the threatened consequences of our refusal. The Lord reigns in His Church, and whenever we walk in the way of His Word we need fear no evil. We march under the banner of the Augsburg Confession in the full assur-

ance of faith, having no doubt that the Captain of our salvation will make all things, no matter how gloomy the ways of fidelity to His Word may sometimes seem, work together for the good of them that love Him.

But whilst it is true that the Ev. Lutheran Church is thus exclusive of all who refuse to unite on the ground of the pure Word and Sacrament presented in the Augsburg Confession, whether they be professedly Christians or not, it is not true that she is illiberal and intolerant in any legitimate Christian sense of these terms. Indeed, she is the most liberal of all churches, her conviction and her confession being that "unto the true unity of the Church it is sufficient to agree concerning the doctrine of the Gospel and the administration of the sacraments; nor is it necessary that human traditions, rites, or ceremonies instituted by men should be alike everywhere, as St. Paul says, "There is one faith, one baptism, one God and Father of all." The Lutheran Church allows a diversity so great in forms of worship and government that some sectarians wonder how her unity can possibly be preserved at all under such conditions. There are differences enough among us in this respect to furnish material for a dozen sects, if the one faith did not bind us together; and a dozen sects, separated from each other merely by human preferences and tastes, might find a satisfactory home among us if their error in regard to the one faith did not constitute a barrier between us. What the Lord declares, that must stand forever; what man institutes according to his reason or fancy or taste, that may change, and we have no thought of disrupting or even disturbing the unity of the Church on such human grounds. The Lutheran Church acknowledges only Christ to be Lord and King in His Church. To His authority, as He speaks to us in His Word, all must bow in His kingdom; beyond that all is free. If any want a liberality beyond that, they want what true believers in Christ as such can never grant, because it would be granting the very principle which makes the papal hierarchy the antichristian abomination which it is by placing human reason and notion

and sentiment and taste on an equality with Holy Scripture. The Word of God must rule, if the Church of Christ is to stand against the gates of hell.

Nor is it true that the Ev. Lutheran Church ever was or is now intolerant, whether in principle or in practice. There is nothing in her doctrine or constitution, in her spirit or life, that could lead to such a wrong, or to a justification of any charge against her of such a wrong. She never persecuted; she has no motives to persecute; she never sanctioned persecution. Her knowledge of the nature of Christ's kingdom precludes it. History furnishes no evidence to justify such a charge. Her members are sinners as are all other people, and it is therefore not pretended that they are free from wrong-doing. No doubt some have sinned also by unjust treatment of errorists; but never has personal violence for the punishment of false doctrine or its suppression received her sanction or in any way been fairly attributable to her teaching. She forbids persecution, and if any in her fold is found guilty of it, she admonishes to repentance, as she does in regard to every other sin. But if some of her adversaries are determined to make out a case against her by an abuse of words in order to abuse her, we can not help that. We admit that our Confession, while it sets forth the truth of the Gospel, rejects the opposite errors. It not only does this by implication when it presents the evangelical truth, but it does so expressly and repeatedly and emphatically. The Church can not do otherwise, because she believes what she confesses, and as her faith rests on the Word of God, she must declare the opposite doctrines false, and therefore warns against them and those who promulgate them, on the simple and easily comprehended ground, that such human substitutes for divine truth dishonor God and endanger souls, and she could not be faithful to her Lord and His Gospel without such rejection and warning. If this is what our adversaries mean when they call us intolerant, they may make the most of it: we gladly bear the reproach as part of the cross laid upon Christians, and pray for grace that we



may not be ashamed of it, and that we may pity instead of hating those who so despitely use us. Meantime we owe them the endeavor of love to help them to a better understanding of the sin of intolerance and persecution, of which the Lutheran Church is not guilty. Our Saviour, who loved us even unto death while we were yet enemies, hated all unrighteousness and condemned every form of sin, but He was never intolerant; He rebuked the false teachers and the men of ungodly lives in the severest terms, not only denouncing their evil deeds, but pronouncing them a generation of vipers who were of their father, the devil, but He never persecuted. Prophets and apostles used sharp words in condemnation of wrong and wrong-doers, whether in doctrine or life, and taught the people of God to do the same, but they were not intolerant and did not persecute. It is plain that such words may be abusively employed to the prejudice of Christianity and the Christian Church and thus become slander, which can never be justified by the plea that the words are capable of being used in a good sense. Our government is tolerant of all religions and never persecuted; some civil governments, confounding and sometimes consolidating Church and State, have been intolerant and have persecuted Christians not in accord with the established religion. The Church, which is a kingdom not of this world, has no right to permit any teaching or any living otherwise than the Holy Scriptures teach, because these are the words of the Lord who alone reigns and has authority in this kingdom. Manifestly it is fundamentally misleading to call the building of the Church on the foundation of the apostles and prophets; Jesus Christ being the chief corner-stone, an intolerant institution because it admits only Christianity, or to charge it with persecution because in accordance with the King's instructions it exercises discipline in regard to everything that is not Christian and everybody that seeks to introduce or maintain anything that is not Christian. Such things and such persons, not being in harmony with the Scriptures, which are the constitution and the law of the Church and the source

and guide of its life, have no business in a kingdom to whose King they will not be absolutely subject, though they may still live and pursue their temporal callings in the world, whose government we hope will be tolerant towards them and not persecute them, though they may still uphold some religion and even call it Christian. The Roman Church, with its unscriptural confounding of Church and State and its usurpation of civil as well as ecclesiastical authority, has always been intolerant and has always persecuted. The Lutheran Church has taught the world the sinfulness of such commingling of two distinct institutions, the one temporal, looking to people's welfare in this world, the other spiritual, looking to their welfare in the world to come, the commission and the means given to each corresponding to the ends to be attained. Much of the power to persecute has been wrested from Rome by the Reformation, and it is not only uncharitable but grievously unjust now to impute to the Church of the Augsburg Confession the sins from which she did and suffered so much to deliver all Christendom.

Furthermore, a similar injustice is done us when the Ev. Lutheran Church is charged with unchurching all other denominations of Christians by her persistence in maintaining the great Confession of the Reformation as the condition of fellowship in the purified Evangelical Church. Standing on the Romish platform and viewing the whole subject from that point of observation, such a misjudgment of the case would be natural and logical. But the Church of the Augsburg Confession did not stand on that platform and does not stand on that platform now. The various denominations that call themselves evangelical, but still dispute the right of the great Evangelical Church of the Reformation to move forward under the glorious banner which was so victorious then over the mightiest foe, should do us the justice to hear us before they condemn us, and do themselves the charity to examine the grounds on which they call themselves evangelical, that they may root out the popery which underlies their condemnation of Lutheran

principles and consequent practice. The Roman Church, organized under the papal hierarchy, professed to be the one Church of Christ on earth. It was that arrogant claim which the Lutherans with one heart and voice denied when they declared that the Papists are not the Church, as in the same sense they declare now that the Romans or the Zwinglians, the Calvinists or the Arminians, are not the Church. But they did not then and they do not now substitute one error for another with a mere change of name. In the same sense they repudiate the fancy, if any Protestant should think fit to assert it as divine truth, that the Ev. Lutheran visible organization is the one holy Christian Church in which we profess to believe. Let the reader have the patience to hear that they may understand a subject of such importance in the whole history and intent of the great Reformation. The Lutherans did repudiate the arrogant claims of the Papists that they were the Church and that all true Christians were joined together as the kingdom of Christ under the pope, the acknowledgment of whose supremacy was alleged to be the condition and sign of their unity as the one body of Christ in which alone there is salvation. So with one accord they do now. They did organize an Evangelical Church without the pope and without the errors and usurpations of popery, and they did seek to win all men for the revealed truth unto salvation in Christ which they proclaimed, and to gather all Christians under their banner of the Gospel in the one pure Evangelical Church of the Augsburg Confession. They occupy the same position still, for the truth revealed from heaven is one and the same forever. So far it might seem that our adversaries are right when they assert that the Lutherans fell into the same fundamental error which was one of the abominations of papacy, from which they had professed to be delivered, and that the difference between them and the Papists eventually came to be that of the alleged one and only saving Church under the pope and the alleged one and only saving Church under the Augsburg Confession. But this whole apprehension of the case,

with its entire construction of the Reformation, is an egregious blunder, for which in a matter so grave intelligent Christian men must see the difficulty of finding any reasonable excuse. The Lutherans never put forth such a claim; the Scriptural doctrine which they taught concerning the Church precluded any possibility of putting it forth; their entire practical treatment of the subject gives the lie to the accusation. The evangelical reformers taught and confessed that there is one holy Church, which is the congregation of saints and true believers and which is to continue forever. It is the body of Christ outside of which there can be no salvation, because there is no Saviour but Christ. When we are in Him by faith we are of necessity in the Church, which is His body, of which faith makes us members. A true believer under the pope is a member of it, an unbeliever hypocritically professing to be an Evangelical Christian is not a member of it. All true Christians are members of it in virtue of the faith which makes them true Christians, notwithstanding confessional and denominational differences existing among them. It remains one congregation of believers, though by reason of sin divisions and offences, sects and schisms exist in their external association. The Body of Christ is not rent into fragments, each of which is to regard itself as a portion of the torn and disrupted body with the high calling to draw the parts together again and heal the body which is bleeding to death. The gates of hell have not thus prevailed against the Church, and as the Lord reigns never shall. In spite of all the malice of the evil one and all the activity of his helpers, human and hellish, it still remains true: "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all." Eph. 4, 4-6. The members of this one body by command of the one Lord and operation of the one Spirit in the one baptism by the one faith, assemble for worship and organize for work, and in these local congregations and their larger associations for joint enterprises

sin may make disturbances and give rise to divisions, as has been the case throughout the whole history of the visible Church. The Roman Church became corrupt and needed reformation. God sent the reformer, and the Romanists rejected him and refused to accept the Gospel which would have healed its sores and diseases. They thus became a sect which excluded the precious light of the Reformation and made the Church of the Reformation with its Augsburg Confession a necessity. But the Evangelical Christians who constituted this Church never imagined, much as they longed for such a consummation, that they had drawn all sincere Christians into their fold, where indeed they properly belonged, but where many for lack of the needful light in their souls declined to go. They knew that there were some true believers among those who remained under the papal yoke, and they could not and would not treat these as strayed sheep who were therefore lost, as if the Lord did not know them that were His when they had lost their way and had innocently gotten into the wrong fold. They therefore acknowledged the Roman congregations of professing Christians to be still a Church — not indeed a sister church, as sectarians nowadays would have all sects and schisms recognized and treated — but still a Church, because some believers were among them, whose rights and powers remained intact notwithstanding the untoward conditions surrounding them. If there are a hundred in a congregation who submit their souls to the papal antichrist, and on that account might be regarded as lacking the essential criterion of Christians, but two or three who gather around the Word and Sacrament still found in Romish congregations, it is not the majority that decides the character of the association, but the Christian profession and the Christian sincerity of some, though they be but a small minority. Where two or three are gathered together in the Lord's name, there the Lord is present with them and there a Church of Christ is gathered, though two or three hundred or two or three thousand gather with them who are inwardly not subject to the Lord and His word.

The Head of the Church sees to it that His disciples are not deprived of the powers and blessings of the Church by the wickedness of men who, for other purposes than those of the Lord and His people, find their way into the external congregations of Christians. Where there are two or three believers assembled around the Word and Sacrament, there the Church exists, however great may be the multitude of those who join them, though they only profess to believe. The Church of the Augsburg Confession recognized the Romish and subsequently also the Zwinglian and Calvinian associations as Christian Churches, because there was good ground to trust that there were believers among them; and on that ground alone did they expect their congregations to be recognized as the Evangelical Christian Church. It is a glaring wrong that is done us when we are charged with claiming to be the one only Christian Church and with declaring that all others are not entitled to the name of churches.

But we may be allowed to repeat a few words more in this connection. The Church is an object of faith. Christ's kingdom is not of this world. It is not meat and drink, and it cometh not with observation. There are no visible marks by which its presence could infallibly be known to all men who have the sense of sight. It is not in its essence an object of sense. And yet it is discernable, though only through faith. It has marks by which the believer may know it, and these marks present themselves to our senses, although that which is its essential constituent is not visible. These marks or signs are the means of grace, the Word of God and the Holy Sacraments, with which are connected the unfailing promises of God. Where the Gospel is preached and Baptism and the Lord's Supper are administered, there we are sure that there is a Christian Church. But this certainly does not rest on the assumption that the mere ministerial work of dispensing these means infallibly proves that there the kingdom of God is established. No work or operation of man in itself can give such assurance. The mere act of

administering the means of grace does not prove unerringly that the minister is a believer or that the persons to whom he ministers are believers. They might be hypocrites. There would thus seemingly be no infallible sign that the Church, which is the congregation of believers, exists anywhere on earth. And so it would be if we had no other evidence than our inference from human actions. As we never can see what is in the heart, any profession of faith may deceive us. And yet we are sure that where the Gospel is preached and the Sacraments are administered there is a congregation of believers. But it is not simply because of the fact that certain actions are performed which our Lord has commanded. That would furnish a probability indeed that those performing them are believers, but could not render us certain. What does render us certain is the Lord's promise that He will be present and work effectually where these means of His institution are administered according to His appointment. His Word will not return to Him void, but will accomplish that whereto it is sent. Except in the case of children, in whom there can be no wilful resistance to the Holy Spirit's work when they are baptized, we cannot know indeed in which persons faith has been wrought; but by faith in the divine promise we can be sure that in some hearts the saving work has been done, and that accordingly there a congregation of believers has come into being, though we are unable to single out the persons who have become true believers and who alone constitute the Church. Therefore our theologians usually speak of the Church as invisible in its essence, and all Christians from the apostles' days until now have professed, not to see, but to believe in the one Holy Christian Church.

Because of this faith the Church of the Reformation could not otherwise than acknowledge the congregations of professing Christians who declined to accept the Augsburg Confession, so far as they still retained and administered the divinely appointed means of grace, to be Christian Churches. So the Lutheran Church stands to-day.

She even acknowledged her bitter enemies, the Romanists, notwithstanding their gross errors and the grievous wrongs which she suffered at their hands, to be a Christian Church; and although they still continue to hurl their anathemas at her, she still continues to recognize the kingdom of God, a congregation of believers, under the papacy.

But let not the ground for this be overlooked. There are some professedly Christian associations to whom she cannot accord this title. She has no desire, as she has no right, to deny any Christians the right which the Holy Scriptures guarantee to them. Her great purpose is to be faithful to the Lord and His Word, whether people like or dislike her course, assured that such fidelity is the way to success in promoting the glory of God and the salvation of souls. It is not because she thinks it advantageous to herself to be liberal that she recognizes the Roman congregations to be a Christian Church, but because according to Holy Scripture it is right, whether she derives advantage from it or suffers loss by it. We have on a former page referred to the disadvantage at which we are placed by the fact that we recognize other denominations as churches and therefore respect their offices and rights, while they but too often, sometimes secretly, sometimes openly, disregard our offices and order, as if ours were not a Church to which God has given rights which He has commanded all men to respect, and for the violation of which He will call them to account. But the question here is not one of expediency under the guidance of natural reason, but of obedience to the will of the Lord. Christians may err, and err even to the extent of dissenting from the grand Evangelical Confession of the Church of the Reformation, and preferring Romanism or Episcopalianism or Presbyterianism or Methodism or Anabaptism. When any such professed Christians organize to worship together and to do the work which the Lord has committed to the Church, they must be recognized as churches, provided they agree to employ according to the Lord's institution the means of grace, the Word and Sacraments, through which



the Lord does His saving work by creating and preserving faith in souls otherwise lost. Christians will not forget that we cannot see into each other's hearts and that therefore we cannot unerringly know who are believers and who are not. Even the negative is not as easy as some rash minds presume, for while there are some sins indicated in the Bible as quite incompatible with faith in Christ, it is often difficult to reach certainty that, in given cases such sins have been committed. The Scriptures repeatedly warn us against uncharitable judgments. But the positive side is of such a nature as to render it impossible on the ground of reason to attain certainty. And yet for the purposes of the Church such certainty is plainly necessary. The individual Christian must know, before he can with a quiet conscience, connect himself with a professedly Christian congregation, that it is a manifestation of the kingdom of God in that locality, otherwise he could have no assurance that the Lord is present there with His benediction of peace and that he is doing the Lord's will when he there labors for the supposed upbuilding of His Church; and the Church must know, before it can labor together with other societies professing to be Christian organizations, that these are churches, otherwise there could not only be no fraternal relations between them, but even their right to claim respect for their ministerial offices and functions must be denied. The Church cannot allow itself to be hampered in its holy work by all sorts of human societies which, although they lack all reliable signs of being churches, presume to do the work which the Lord has committed to His Church. Such necessary knowledge we can have in no other way than by faith in the promises of God, which are yea and amen forever. Professions and works of righteousness may deceive, but the Word of God never can. Accordingly when professed Christians form a congregation and provide for the regular preaching of the Gospel and the administration of the Sacraments as the Lord appointed, they are known by all

believers to be a Church of Christ, because there, according to the divine promise, the Holy Spirit is constantly doing His saving work by the divinely instituted means of grace and maintaining a congregation of believers. These must be acknowledged by all Christians who believe the promises of God, to be a Church, even if upon examination it be found to be an erring Church, as individuals may be recognized as Christians still, though they come short in manifold ways of their high and holy calling. But it is evident that by this test some who profess to be Christian Churches cannot be recognized as such. If they so pervert the Gospel that Christ is not presented to sinners as their Savior, and so empty the Holy Sacraments of all grace and present them, if they administer them at all, as mere pious ceremonies, how would it be possible for any person to know that there are still Christian believers there, on whose account such a society would still be a Church? In such cases there is no divine promise to make us certain by faith when sense can only suggest doubt or denial. Hence the Lutheran Church pleads guilty to the charge, though for the life of her she can see no guilt in the matter charged, that she cannot recognize such societies as the Unitarians or Socinians, the Swedenborgians or the Mormons, the Spiritists or Eddyists, or any party that denies the divinity of our blessed Savior or the authority of His Word as given in Holy Scriptures, to be Churches of Christ, but must regard them as outside of the Christian fold and therefore without claim of respect for their organization and official acts, and proper territory for the Church's missionary activity. The same principle which makes us sure that there are other Churches besides the glorious Evangelical Church of the Augsburg Confession makes us sure that there are so-called Christian Churches which are neither Christian nor Churches. The liberty which the Reformation brought us is the liberty in Christ, and the liberality which follows is the liberality of His Word. The Ev. Lutheran Church has no desire for honors beyond this sacred domain of Christian light and

salvation, and humbly pleads with Christians of every name not to do her and themselves the great wrong of condemning her for her faithfulness to the Word of their Lord and ours.

But the denominations which organized on a different Confession from that of Augsburg could not be recognized by the Evangelical Church of the Reformation as sister churches in such sense as the Protestant sects usually desire and demand. Sister churches, in the terminology of the Ev. Lutheran Church, are churches of the same faith and confession in different localities, which are internally united though they are geographically or territorially separated. The Churches of the Augsburg Confession in different lands are sister churches; the churches declining to accept the Augsburg Confession are not of the same Evangelical Lutheran family. Why this distinction is made, and must be made, will be apparent when the relation existing between the Lutheran Church and the Romish Church is considered. They do not stand on an equal footing. While our forefathers in Reformation days never hesitated to regard the Romanists as a Christian Church, persistently and emphatically as their claim to be the one and only Church was denied, they just as firmly maintained that as these Romanists rejected the pure Gospel and refused to put away their errors, they constituted a corrupt Church with which the Evangelical Lutherans could not have fraternal fellowship without partaking of their sin. The Lutheran Church could not be induced by any inconsiderate charges of intolerance or uncharitableness, or by carnal arguments of expediency, to disregard the plain word of her Lord, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them," Rom. 16, 17. That has always been her practice, and must continue to be as long as she is faithful. Believing that she has the truth to which the Son of God came into the world to bear witness, and speaking in her Augsburg Confession because she believes, she does not assume that other organizations of professed Christians

cannot also be churches, but she does condemn sin, and refuses to share the responsibility incurred by erring denominations when they teach otherwise than God's Word teaches. In proportion as they deviate from the evangelical truth witnessed in the Augsburg Confession they are in error, and Christian charity, as we have learned it from Holy Scriptures, requires us to rebuke the error and have no fellowship with it, glad as we are to recognize in many of them the retention of sufficient evangelical truth to assure us that there are Christians among them and that therefore they are churches, notwithstanding the errors that constitute them sects.

When it is argued that between these erring churches and the Ev. Lutheran Church there are more points of accord than discord, and that therefore we are neither consistent nor wise in declining to fellowship them, we must reply by declaring a simple truth of which intelligent Christians should not need being reminded, that the universality of sin and its prevalence in human hearts always gives that the advantage in all efforts to deliver from its chains. To our corrupt nature the Gospel of Christ is foolishness. However large may be the proportion of supernatural truth accepted by a Christian denomination alongside of its errors accordant with the flesh, the latter will have the start in the race for supremacy, and the danger always is that in most hearts it will be victorious. It "eats as doth a canker," threatening the Christian vitality that by the grace of God exists in some and spreading all the while, hindering the work of the Gospel in individuals and forming an impediment to its spread in the community. Lutherans, with their deep conviction of the power of sin, and of the grace of God communicated in Word and Sacrament as man's only deliverance from its curse, cannot regard it a matter of indifference whether, while they rejoice in the possibilities of salvation by grace still afforded by parties dissenting from our Augsburg Confession and deeming it right and proper to organize congregations under a confession so far at variance from ours that they think

the divisions justifiable, they sanction or do not sanction such dissent from the evangelical truth and such organization of opposing congregations. It never can be indifferent, whether we stand on the side of revealed truth or of human opinions, because the truth of God can save men and glorify the Saviour, the opinions of men cannot, nothing human can. Whatever human logic or human sentiment may say, we are saved alone by the grace of God through faith. The errors of Romanists and Protestant sects can hinder, but they cannot promote the salvation of lost souls. We concede that a number of Churches which thought it right and continue to think it right to stand aloof from the great Church of the Reformation, the glorious Church of the Augsburg Confession, have more to unite them with us than to separate them from us. We of course cheerfully sanction all that is in agreement with our Confession. But if that is all that is of importance in their estimation, why do they not come over to us and cease making divisions on grounds acknowledged by themselves to be unimportant? If they acknowledged divisions to be a sin, as the Word of God teaches, that would be the thing to be done. But if they cannot do that, there must, after all, be something of importance to them that prevents it, and the doctrinal difference is certainly of importance to us, else we could have yielded centuries ago to the Romish demands that we should cease to insist on the pure Gospel presented in our Augustana and return to the Romish fold. We could surrender no part of the truth there confessed and can surrender nothing now. The Word of God binds us, and we can as little surrender any portion of it in this age and country to Romish or Reformed sects as our fathers could to Romish or Reformed sects in another land in the days of the Reformation. The Lutheran Church was in harmony with the truth which Romanists and Zwinglians and Calvinists then retained and confessed. That never could have separated them from us, or us from them. And no doubt there was more in all of them to unite us than there was to separate us, and no doubt this is the case still.

But it is an unhappy notion that falsehood or sin in any form can be counterbalanced or rendered harmless by any power whatever, as long as it is not renounced and cast out. One may sin ignorantly and, the soul clinging to the Savior by faith, may be saved notwithstanding, because in such a case the sin is not consciously committed or entertained, but is included in the believer's daily repentance and prayer for pardon; but it is a different matter when error is put in the place of truth, and maintained and defended against those who confess the truth, and these are asked to accord them equal authority and equal rights in the Church. That would be a surrender not only of distinctive articles of our Confession, but of the foundation on which all certainty of faith rests, the supremacy and exclusive authority of the Word of God as recorded in Holy Scripture. And as for all the arguments from human expediency, all Christians should know that God's appointments are the only sure way to accomplish God's purposes, and that following His directions is the divine expediency that ultimately puts all human expedients to shame. Whatever the appearances may be, the way of success in the Lord's kingdom is the way of loyalty to the King and fidelity to His Word. Analogies moreover make it evident even to reason, how baseless is the assumption, that we may for the sake of peace sanction the errors of a sect by fellowshiping it, seeing that there is more to unite than to divide us. For all reasonable men will reject the argument when applied to the less important affairs of this life. They will not use impure food on the ground that the quantity of good material is larger than the adulterating portion, or accept counterfeit money on the plea that there is more genuine than spurious in the amount offered. "A little leaven leaveneth the whole lump." Gal. 5, 9. "A man that is a heretic after the first and second admonition reject." Tit. 3, 10. It is as irreverent as to a Christian mind it is absurd to argue against such injunctions that such a man may hold fast to many things that are not

heresies, and therefore it would be ungenerous to reject him.

It is useless to try to shake the faith of sincere souls that cling to the Word of God as their only hope by appeals to their humility, as is often done. We Lutheran Christians find our peace in believing and our joy in the Holy Ghost, who bears His testimony through the truth revealed in Scripture. Doubtless it seems to many minds a powerful argument when we are met with the statement of opponents, that our position would be unquestionably right if we could be as sure of our doctrines as our practice presupposes. Even some of the sects concede that if they were as certain as we profess to be of the scripturalness of our Augsburg Confession, they would not blame us for carrying it boldly before us as we go preaching the Gospel to all the nations. In that case they would certainly join us in our march under the glorious banner of the Reformation. But they are not sure of this, as the fact that they belong to sects preaching otherwise than the Lutheran Church confesses sufficiently indicates, and because of this they assume that we cannot be sure either. They therefore appeal to our modesty, urging that we should not set our judgment against that of the hosts of learned men who are not Lutherans, as if we knew more than all the rest of the world, or even thought ourselves infallible. Some of our people, whose very faith makes them humble, get confused by such nonsense that looks so much like sense, and seeing that there certainly are men of great learning and ability among those opposing us, and feeling their inability to cope with their arguments, succumb to the sheer sophistry which they know not how to expose and drive from the field. There is enough truth in it to make the reasoning formidable to all minds except those of intelligent believers. Certainly we are not infallible, and probably the number of those among our common people who could effectually compete in erudition or acumen with Eck or Bellarmine, with Zwingle or Calvin, with Voltaire or Ingersoll, is small.

But there are few in our congregations who are not sure that God so loved the world as to send His Son into it for its redemption, and that the blood of His Incarnate Son cleanseth from all sin. They may not be able to meet the arguments which learned men think fit to array against their faith, but they believe the testimony of Holy Scripture and are quite sure about it all the same. They are not infallible, and do not pretend to be, neither do they pretend to be wiser or better than other people, many of whom are not willing to join the Lutheran army under the banner of the Augsburg Confession; but they know their Saviour and believe His Word, and the truth makes them free. If opposing sects are not sure of anything because they are not infallible, they are much to be pitied, for then they are not even sure that they have a mighty Saviour who delivers from death; if they are sure of anything it can be only by believing the Word which is sure. On that ground the Ev. Lutheran Church sent forth its Augsburg Confession, and on that ground it still stands. If any man or any sect want to censure us for standing firmly on that ground, they may do so; we cannot help them, for our only help is in the name of the Lord and the testimony of His Word, which they decline to accept as a sufficient ground of assurance. Their very appeal to the modesty of Lutherans shows that they are sure of nothing, and as they reason against us, ostensibly with a view of securing greater harmony between the churches, on the assumption that the truth in regard to the points of difference cannot be known, they only make the gulf between us wider by alleging that God has not revealed His truth with such clearness that unlearned Christians may read it and know it, and that Lutherans are guilty of proud and overweening self-conceit when they profess to know the truth. The Ev. Lutheran Church from the start was sure of its evangelical ground over against the pretensions of Rome, and she was quite sure of the doctrine confessed at Augsburg, not because the reformers were the abler men, but because they believed and confessed what the Holy Scriptures by inspiration of God plainly teach. So the Ev.



Lutheran Church still stands, not imagining herself infallible, not having a vain conceit of her ability; but humbly trusting the truth revealed in Scripture and speaking because she believes.

With the grand old Augsburg Confession as her banner, under which she has won such signal victories for the glory of her Lord and the eternal blessedness of souls, she still marches forward, undismayed by the assaults of those who are enemies of the cross of Christ or of those who do not understand her and therefore think they do God service by turning her. She has suffered, and cannot expect exemption from the trial of her faith in the present or in the future; but she has been greatly blessed in her fidelity to her Lord and His precious Gospel. Trusting in His gracious presence and guidance, she thanks God and takes courage to go forward in her work of faith and labor of love. Carrying the banner of revealed truth to which our Lord came into the world to bear witness, and having by the power of that truth in her heart the faith which is the victory that overcometh the world, why should she not go forward joyfully, though it be her lot to pass through tribulation? "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early." Ps. 46, 1-5. May our Lord in His infinite love sustain and increase our faith, for only if that failed could we fail to press forward towards the mark of our high calling. "We will rejoice in Thy salvation, and in the name of our God we will set up our banners." Ps. 20, 5.

We know how narrow are the thoughts of some, who apply their sectarian measure to the profession and purposes of the great Church of the Reformation. To them we

do not wonder that our assurance of faith and our rejection of all that stands in conflict with it seems a lack of humility and a selfish exaltation of our Lutheran sect above other sects equally good and probably equally mistaken. Not all men have faith, and therefore not all can know what it means and how it fortifies the soul. It is not for the glory of a sect and the increase of its power and prestige on earth that the Church of the Augsburg Confession has striven and continues to strive. That would not be worth the struggle and the sacrifice. How little the heroes of the Reformation are understood when it is assumed that they had the ambition to rival Rome and win some of its laurels, if not all of them, for their own brows! They had faith and wanted to save their souls; they had love and wanted to save the souls of others who were equally under the condemnation of sin. What do drowning men care what name the boat may bear that comes to their rescue, or what the rope may be called that is thrown out to them? Men thoroughly in earnest are never sticklers for pet names or preferred formalities. The very thought is ridiculously incongruous, that our forefathers would have put house and home, and wife and child, and even earthly life in jeopardy to establish a Lutheran sect in opposition to the dominant Roman sect. They wanted to rid the reigning Church of the errors and abuses that endangered the souls of the people, and, failing in their efforts to effect the needful reform in the Roman communion to organize the Church of Christ in independence of the pope and the papal institution which would not permit Christ and His Gospel to reign the Church of the Reformation was designed to be the kingdom of Christ on earth so far as it is possible to realize this in a visible organization in this world of sin, and according to this design they presented and pushed their work. They wanted a pure Church, in which the impurities of earth should not dim or destroy the power of the Gospel, and they knew, as all Christians ought to know, that this could be attained not by absolute purity of life in the believers, but by the pure Word and Sacraments. Thus came

into visible being the Ev. Lutheran Church of the Augsburg Confession. Let no one do our Lutheran fathers the crying wrong to suppose that they had no loving hearts to rejoice when a soul was saved among the Romanist or Reformed parties. That is precisely what they ardently desired and only to this end did they labor and pray in the Lutheran Church. And that is the spirit of the Lutheran Church still. Her aim is to spread the kingdom of Christ and His great salvation and only on that account does she insist so strenuously upon her pure Word and Sacraments and her Augsburg Confession.

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## WHERE CAN AN ABSOLUTELY RELIABLE KNOWLEDGE OF GOD BE OBTAINED?

BY REV. G. J. TROUTMAN, A. B., CIRCLEVILLE, O.

### II.

In a preceding article we purposed to show that an absolutely reliable knowledge of God could not be obtained through the mere exertion of the innate faculties of reason. Nor is reason, in conjunction with natural revelation, capable of solving the world's enigma, or competent to penetrate the ground and being of God. The latter proposition was merely touched upon in the preceding article, and needs to be more fully elucidated. Quite often it is asserted, with considerable emphasis, that a profound study of the natural world will reveal to man all that is necessary for him to know concerning the Deity and that no other revelation is required for an absolutely reliable knowledge of the Most High. Is this claim substantiated? Let us investigate and see.

That the external world is a revelation of God the Theist frankly and thankfully admits. The believer in a supernatural revelation knows that "The heavens declare the glory of God; and the firmament sheweth His handy-

work." As the Christian views the marvelous creation the sentiment of the Psalmist fills his soul: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." The deeper the mineralogist digs into the bowels of the earth; the farther the botanist extends his investigation; the higher the astronomer builds his observatory, the more forcible must the words of the Apostle Paul appeal to him: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" The Theist is aware that "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Our great theologians recognize natural revelation. Quenstedt says, "The natural knowledge of God is that by which man, without any special revelation, may know of himself, though very imperfectly, by the light of nature and from the book of nature, that there is some supreme Divinity, and that He, by His own wisdom and power, controls this whole universe, and that He has brought all things into being." "Two things lead to the knowledge of God, the creature and the Scripture (Augustine)." Hollaz writes, "The knowledge of God is sought both by the light of nature or reason, and by the light of revelation." Gerhard in discussing this subject says: "Natural knowledge is acquired by the human mind from the external book of nature, i. e., from the contemplation of the divine effects and ways, by the exercise of its natural powers." Thus from the above citations and many more that might be quoted, it is apparent that the Scriptures teach, and the believer acknowledges, that natural revelation gives evidence of a God. But is this knowledge of God, which is obtainable from a profound study of the world, adequate to supply man's spiritual wants? Is it trustworthy? Is it absolutely reliable? We shall see, as we consider various modes of Divine self-revelation in the external world. They

have been classified: "The Cosmological, the Teleological, the Psychological, the Moral and the Religious."

A "*Cosmological*" view of the universe will invariably, and of necessity, make an awe-inspiring impression on a thoughtful mind. Man naturally inquires respecting the first cause of this wonderful and mysterious world; and the ground of its continued existence. He perceives that there must have been some great, wise and mighty Architect at work to produce such mechanism, which everywhere awakens admiration and wonder. To say, in order to account for the Cosmos, that matter is eternal, and the world has existed in its present form from eternity, does not answer the question, it only shifts it. The reply of the evolutionist that matter but not the form of the universe has existed from eternity is just as unsatisfactory. It casts no new light upon the question, for neither matter nor energy, as we find it in the universe, exhibits the attributes of the first cause. The statement of Clerk Maxwell, a philosopher of no mean repute should be carefully considered: "I have looked into most philosophical systems, and I have seen that none will work without a God." The creation and preservation of the world has never been, and never will be, satisfactorily accounted for on purely natural grounds. Huxley says, "Now it appears to me that the scientific investigator is wholly incompetent to say anything at all about the first origin of the material universe. The whole power of his organon vanishes when he has to step beyond the chain of natural causes and effects." The simple mind meditating on cosmogony realizes the absolute necessity of a higher power than any found in nature, in order to account for the world. He thus becomes partially cognizant of some of God's attributes, and acquires a little knowledge of the Most High.

A *teleological* study of the universe not only establishes the fact that there is a God, but reveals Him as an intelligent Being. The uniformity, adaptability and operation of the natural laws, as they display themselves in, under,

around, and above us, can not possibly be accounted for by natural metaphysics. If we take a psychological, or physiological view of self, we can not but be deeply impressed and baffled with the wonderful mechanism of the human organism. If we look beneath us we find uniformity and adaptability which no mineralogist can fathom, much less explain or account for. If we glance about us we perceive in the animal and vegetable kingdom unity and conformity everywhere. If we raise our eyes sky-ward the marvelous forces display themselves in an inconprehensible manner. Purpose, skill and design manifest themselves in every direction. The adaptation of organs to their various functions as we perceive it in the animate and inanimate creation, the unique arrangement of the human family and society, as well as the events of history, is an irrefutable argument for the existence of a wise First Cause. A great man was once asked, "How do you know that there is a God?" He replied, "In the same way that I know whether a man or a beast crossed the desert, by the tracks in the sand." Thus we too know from a teleological view of the cosmos that the phenomena of nature manifest the skill and design of a conscious, intelligent First Cause, and our knowledge of God is increased.

The *Psychological* argument is based upon the constitution and operation of the human soul. The existence and functions of the human spirit can not possibly be accounted for on purely natural grounds, no matter how hard the evolutionist may try. There is a gulf between matter and spirit, soul and body, that can not be satisfactorily bridged over, or filled up by the hypothesis of natural science. A sufficient cause for the rational part of man has never been found in nature. Matter and energy is totally insufficient to produce spirit. Who believes the materialist Moleschott when he says, "Man is produced from wind and ashes. The action of vegetable life called him into existence. Man is the sum of his parents and his wet-nurse, of time and place, of wind and weather, of sound and light, of food and clothing; his will is the nec-

essary consequence of all these causes — thought consists in the motion of matter, it is a translocation of the cerebral substance, without phosphorus there can be no thought; and consciousness itself is nothing but an attribute of matter." A psychological cause greater, higher and nobler than the human spirit must have been the originator of the human soul. We may therefore conclude from the study of the soul that the first cause is a Spiritual Being.

If we view the world from a *Moral* standpoint, we may derive a meagre knowledge of God's righteousness. A close observer will discover a moral order in the universe. No thoughtful man can seriously reflect on his own conscious experience without coming to the conviction that there is a living personal Being, everywhere present, beholding the evil and the good. The universe is so constituted that in the end immorality brings suffering, while morality brings joy and happiness. Thus we find that the most uncivilized and degraded make a difference between right and wrong as they understand it. There is an innate knowledge of the Most High which is felt by every individual. "Conscience," says Prof. Stearns, "is not the voice of our own natures, for our nature struggles against conscience and would repudiate it, if it could. It is not the voice of our fellow man, for of that conscience is itself a judge. We explain it best when we regard it as the mouth-piece of a higher voice." Gerhard tells us "Innate knowledge is that common conception concerning God engraved and impressed upon the mind of every man by nature." Quenstedt says, "The proof for the existence of an innate knowledge is drawn from the connate distinction between good and evil, that is stamped upon the minds of all." The moral order so firmly established in the universe impresses us with the undeniable fact that the Creator is a moral Being.

The *Religious* argument is a convincing one. Religion is universal. We find it among the degraded savages, as well as among the highly cultured and civilized. There is a feeling of dependence on supernatural powers in every

human breast, and consequently some kind of worship is exercised by him. Cicero realized this. He asked, "What people is there, or what race of men, which has not, even without traditional teaching, some presentiment of the existence of God?" Man is a religious being. He is mentally and morally constituted to worship. If he does not serve the true and living God, he will worship a god of his own evolution. So a certain writer has said, "Man must believe in something. If he does not believe in the Eternal Reason, he believes in unreason. If he does not accept as the truth the living God, he believes in the idol of inanimate matter." The universality of religion is an incontestable evidence of a God; that this God should be worshiped; and that He may be partially known to man through natural revelation.

We have briefly considered some of the arguments from natural revelation, through which a knowledge of God may be derived. It is apparent that a few of God's attributes may become partially perceptible by philosophizing. But is the knowledge thus acquired satisfactory? Is it absolutely reliable? Has strenuous philosophizing with natural phenomena, without resource to supernatural revelation, produced clear ideas concerning the Person, Nature, and work of the Most High? Has it led to unity; or to diversity in religion? Has it tended to make its adherents believing, pious and God-fearing; or unbelieving, doubtful, impious and godless? In other words, has naturalism given man a vivid conception of God's being and works, or anywhere clearly defined man's duty to the Creator of all things? History answers, no. Naturalism, instead of giving man a proper conception of the Deity, has, through its various philosophical systems, evolved and promulgated not Theism, but many different forms of Atheism.

"By atheism," says Buchanan, "is meant any system of opinion which leads men either to doubt or to deny the Existence, Providence, and Government of a living, personal and Holy God, as the Creator and Lord of the world. In its practical aspect, it is that state of mind which leads them



to forget, disown or disobey Him." According to this definition atheism does not only consist in a positive affirmation that there is no God, but also in failing to give Him proper recognition.

The study of natural philosophy seems to have led men like Fauerbach, Atkenson, Voigt, Hume, Moleschott, Buchner, Czolbe, Voltaire, etc., to "speculative atheism" instead of Theism. "*Speculative* atheism" should be carefully distinguished from "*Practical* atheism." The former consists in a positive denial of God's existence, or contends that if He does exist He is absolutely unknowable. Feuerbach was a pronounced speculative atheist, he said, "There is no God, it is as clear as the sun and as evident as the day that there is no God, and still more that there can be none." La Mettrie belongs to this class, he claimed, "The belief in the existence of a God is as groundless as it is unprofitable." We refrain from quoting the blasphemy of Voltaire, Hume, Paine, Hobbes, Ingersoll, who rank in this category. Regardless of what these men, who claimed to be naturalists, said, and affirmed to believe, their sincerity has been questioned. Great men have doubted whether honest, conscientious, speculative atheism really existed. "Bacon accounted atheism to be rather in the lip than in the heart." "Dr. Arnold believed conscientious atheism not to exist." "Addison would have told a man who gloried in this distinction that he was an impudent liar and that he knew it." Dr. Nevin wrote to Ingersoll: "I . . . have too much respect for your intellect to believe that you have struggled away from the truth which comes to us in the shape of intuition, and are floundering in the deep, dark, desolate and freezing vacuum through which rolls the doleful and dreadful, not to say devilish, cry of its occupants: There is no God." Christlieb writes, "Before one can say that the world is without a God, he must first have become thoroughly conversant with the whole world. He must have searched through the universe of suns and stars, as well as the history of all ages; he must have wandered

through the whole realm of space and time in order to be able to assert with truth, 'Nowhere has a trace of God been found!' He must be acquainted with every force in the whole universe; for should but one escape him, that very one might be God. He must be able to count up with certainty all the causes of existence; for if there were one that he did not know, that one might be God. . . . In short, to be able to affirm authoritatively that no God exists, a man must be omniscient and omnipresent, that is, he must be God; and then after all there would be one.' Viewing the subject in the light of the above quotation, it certainly does seem presumptuous that the naturalist, with his meagre knowledge of nature, should have the audacity to positively deny the existence and government of God. There are grounds to justify the questioning of the sincerity of such men. Speculative atheism is comparatively rare, and we may be glad that it is, for it casts no light upon our subject, and tends to demoralize man.

*Practical* atheism is quite prevalent. It is a natural characteristic of sinful humanity. Practical atheism does not necessarily deny God, but is theoretically ungodly. Nominally it may be religious, and perfectly compatible with certain forms of religious profession. Many Materialists, Pantheists, Deists and Spiritualists indignantly repudiate the imputation of atheism. They affirm to believe in a God, and to have a religion. "There is no man of understanding who does not acknowledge an active power in nature; there is, therefore, no atheist," says Helvetius. If by theism we mean nothing more than a recognition of an active power in nature, and every one may have his own notion of God. If an individual may be regarded as a Theist as long as he does not deny the existence of a higher Power, then, truly there are few Atheists, in fact, the possibility of Atheism is practically excluded. The idea, that a mere nominal recognition of a Supreme Being is a sufficient disproof of Atheism, is quite prevalent, and very dangerous. It certainly does make a vast difference, as to what conception is entertained, regarding the Nature of the Most High; whether he be

conceived as identical with nature, blind destiny, or inexorable fate; or as a living, personal, intelligent, omnipotent and omnipresent moral Ruler. One may affirm, "I believe in a God," yet not be a Theist, but an Atheist. The religious requirements of the lodge are not Theistic but Atheistic. To be a Theist one must believe in the Triune God as revealed in the Scriptures. Taking this as a basis, it is apparent that Materialism has invariably evolved and promulgated diverging Atheistic theories which give a wrong conception of God.

A brief view of *Pantheism* will disclose its Atheistic character. It is one of the oldest and most inveterate forms of error. The God of the Pantheist is not a personal, rational, independent, conscious Being; but the *soul of the world* and all nature is His body. That, according to Pantheistic views, nature is one with the essence of God, is plain from the following quotation: "Let us proclaim it aloud, that the echoes may repeat it, God, the Great Being, is the all, and the all is one, God is everything that exists; the Universe, that is the Supreme Being. In it are life eternal, power, wisdom, knowledge, perfect organism, all the qualities, in a word, that are inseparable from the Divinity. Beyond the universe or apart from it, there is nothing (neant); above the visible world and its laws there is for man — nullite." Thus we see that a philosophical study of natural revelation instead of leading men like Spinoza (who was a genius and profound thinker) to an accurate knowledge of the personal Creator, Preserver and Governor of the universe, directed him to defy the Soul, Reason and Spirit of the world, and look upon all nature as God's body. Such a system can never give man a satisfactory, much less an absolutely reliable knowledge of the Most High, no matter how learnedly the adherents may speak of "Substance, Attributes, and Modes."

*Materialism* is another system which has emerged from the study of natural revelation and is grossly Atheistic. It is the absolute deification of matter. For the Materialist nothing exists but matter, God is merged in matter. "There

is no such thing as a separate spiritual substance." That which is called soul, spirit, reason, is nothing but a function of matter, a product of matter. Voight says: "The soul does not enter into the human foetus like an evil spirit into one possessed, but is the product of the brain's development, just as muscular action is produced by the development of the muscles, and secretion by that of the glands.— To assume the existence of a soul which uses the brain as an instrument with which to work as it pleases, is utter nonsense." Materialism may well be called "The gospel of the flesh," for according to its theories, "We are what we eat." Evidently no one would expect an absolutely reliable knowledge of God we must seek for it elsewhere.

In *Deism* the pendulum has swung to the other extreme. Pantheism and Materialism regards the Deity as absolutely inseparable from the world, and thus identifies Him with nature; Deism absolutely severs God from the world and relegates Him to the rear, and utterly discards the doctrine of Providence. Theoretically, Deism is different from Atheism, but substantially it is the same. While it professedly recognizes the Divine Being as the creator of the world it totally excludes Him from the government of the universe. "God is for the Deist a personal Being, who after creating the world by His will now acts toward it like an artificer with a finished machine, which mechanically pursues its natural course according to the laws laid down for it, and no longer requires the immediate assistance or interference of its Maker," says a certain writer. These Materialists need no God; the laws of nature are perfectly adequate for the continuous existence of the cosmos; everything takes place in harmony with forces which are implanted and are unalterable. Thus for the Deist there is no such thing as Divine providence, miracles, government, efficacy of prayer. Of God's goodness, love, pity, faithfulness, etc., he knows nothing. Such knowledge of the Deity is certainly not satisfactory, much less absolutely reliable.

Thus we have briefly considered some of the most important philosophical systems that have been evolved

from natural revelation and found that they lead to Atheism instead of Theism. While natural revelation does give us some knowledge of God it is glaringly inadequate, unreliable, and unsatisfactory. If we desire an absolutely reliable knowledge of God we must seek for it elsewhere.

[To be continued.]

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## IS IT ADVISABLE FOR OUR YOUNG THEOLOGIANS TO STUDY IN GERMAN UNIVERSITIES?

BY REV. OTTO MEES, A. B., CORAOPOLIS, PA.

It is almost essential for a person laying claim to a thorough, well-rounded, complete liberal education, in these days so pregnant with educational ideas, to be able to say that he has been abroad. The very word "abroad," spoken broadly and lingeringly, carries with it a certain halo of distinction and importance. It may be the awing influence of distance; or perhaps the fact that a voice from lands and people only partly known and understood is always interesting and respected, which brings into at least temporary prominence a person who has personally sojourned in such lands and associated with such people, and can speak from observation and experience. The questions, "Why did you go," or "What did you do there," do not generally influence the glorious reality that you "have *been* there." As a matter of fact the annual exodus of Americans bound for foreign shores has reached enormous proportions. Some go for pleasure, pure, simple. Others expect to profit by such a visit. And not a small percentage of the latter seek this profit behind the walls of the numerous universities and higher institutions of learning, for the thoroughness of which the Fatherland enjoys a well deserved reputation. Followers of almost every professional calling can be found there. The lawyer, already admitted to the bar; the physician, having passed his

examination; the scientist, intent upon discoveries; the pedagogue, seeking light on the philosophy of education — and forsooth also the theologian; all eager to browse on the verdant and abundant pastures of European learning.

Now, is it simply a fad or a gradually developed habit? It cannot be denied that the work done by the preceptors in German universities is thorough, very thorough, perhaps at times too thorough. The most exhaustive research is practiced in all questions of greater or lesser research on all fields and lanes of knowledge. Theology also receives its due share of attention. Every shade and every branch of theological thought is ably represented. There is no university without its theological faculty. And the incumbents of these chairs are by no means men of small or even medium calibre. They are the most brilliant minds in their line of thought. They write a multitude of books. They ransack archives for ancient manuscripts. They gather with remarkable diligence the evidence of bygone ages and thus make deductions and formulate conclusions. The results of their researches are published far and wide and are read by thousands. They help to mold and bias religious thought and conviction. It would seem, then, as though a more intimate association with such men, and a sojourn under their more direct influence, could only be fraught with the greatest advantage for a young theologian. However, that which should be of closest interest to us, is whether such an association is necessary, or profitable or even recommendable for *our* young theologians, i. e. such young men, who have finished the regular theological course offered in our seminaries; who are and should remain adherents of a conservative, scriptural theology; whose aim is and should always be, to uphold a further Lutheranism in its purest type, both as regards doctrine and practice; whose calling is to labor in the Lord's harvest field *in America*, where the peculiar conditions and surroundings require also a peculiar aptness. Bearing in mind that to study abroad requires the outlay of much time and considerable money, it is well to become clear

as to what one expects to attain, and then to make careful inquiry whether such attainments will enhance or destroy fitness to become a successful Ev. Luth. pastor in the United States of America.

Frequently we hear also from theological students who have attended German universities that they have "finished their course abroad." Disregarding the fact that to believe or even to say that one has at any time "finished" his theological training is a monstrous presumption, it is also not very complimentary to our own institutions of learning to regard their course as lacking in completeness and thoroughness. The material which is graduated from our seminaries is, to say the least, *able* to enter upon the practical work of a Gospel minister in our land. All any theological school can offer its students is a firm ground and basis of faith whereon to stand, a thorough knowledge of the Scriptures, a clear understanding of the character of the work that is required, and direction as to how to prosecute this work. In this respect our course is sufficient, exhaustive and thorough. Naturally one visiting a German university expects to add to his store of theological knowledge, thus improving his fitness to pursue his work and study. Yet the amount of theological knowledge gathered is not nearly so essential, as to have the *right kind* of knowledge. And the right kind of theological knowledge is rare in German universities. The historical theology dispensed there is least objectionable; dogmatical theology is unsound; exegetical theology is tainted with modern critical color, is biased and frequently wild and arbitrary; and practical theology is rarely heard, and that little not at all suitable for our conditions. There are indeed some notable exceptions, but these are so few that they become conspicuous. Some universities offer more conservative theology than others, as for example, Erlangen and Greifswald; which might be preferred by our young theologians; but even these have in them a leaven of rationalism. And who knows how long men like Dr. Zahn and Dr. Kolde will grace these rostrums. There was a time when Leipzig

could glory in a trio of conservative men, Kahnis, Delitzsch and Luthardt, — but now! Rostock and Dorpat used to be strongholds of Old Lutheranism, with a Philippi to defend the same, but the theology taught there to-day is not above criticism. It is the aim of the German government to have both sides, positive and negative theology, represented in all the theological faculties under its jurisdiction. But what a weak substitute this so-called conservative theology is for the lectures of a Luther or Melancthon, which contained the bone and sinew of a staunch faith in the "Thus saith the Lord." In most of the German universities the positive theologian occupies a very humble position; he is tolerated, and he needs only the smallest lecture rooms. His lectures assume more or less an apologetic character. His kind of theology is not wanted; it is not modern enough, not scientific, not "voraussetzungslos." On the other hand we find the negative theology to be immensely popular. And the more extravagant it is, the greater the throng of hearers. Thus in Berlin Prof. Adolf Harnack could draw hundreds to his classrooms, while D. Nickolaus Müller had to content himself with a paltry dozen, whereas the net results of the work accomplished, if summed up, would by any unpartisan judge be found to be in the latter's favor. For example in the winter semester, 1901-1902, Prof. Harnack lectured on "Introduction to the Writings of John," four times a week during the entire term. The result was: "John, the Apostle did not write them. The author was a man by the name of John, probably a presbyter. He *must have* been a contemporary of and have stood under the very direct influence of John the Apostle. Yet we can say nothing with absolute certainty, and must join Origen in exclaiming: 'God knows.'" And this man is heralded as the leader of theological thought in Germany. The preponderant tendency of German theology is to tear down and put nothing in the place, to deny and not to affirm. Though Strauss and Baur are no more in the body, the spirit of the Tübingen school of theology is still abroad, working covertly. To be



sure, this extreme rationalism and negative theology has brought forth a storm of opposition and criticism. Much is written and thought and spoken to counteract its influence; but in most cases the remedy for the trouble proved impotent, becoming itself tainted with the disease it was intended to heal. Thus Prof. Dr. R. Seeberg was called to Berlin for the express purpose of balancing the scales, which were weighted by Harnack's influence. He was generally regarded as a positive, conservative theologian. His rhetoric is faultless, his manner of delivery very attractive, his speech flowery and beautiful to listen to — but his doctrine! Putting it mildly, it is unlutheran. This is particularly noticeable in his conception of the Trinity. The old idea of the inspiration of Holy Writ is to him "impossible." And he came from Erlangen, which is known as a distinctly Lutheran institution. Rationalism and liberalism is in the air in Germany. I venture to assert that in every university of Germany an undercurrent of Hegelian philosophy or that of Schleiermacher will be found, and the influence of Ritschlian, the present day theology of Germany, is not to be underrated. Theology is mere "Religionsphilosophie." It is not nearly as dangerous for our young theologians to listen to men of known negative trend, men representing the extremes of rationalistic and liberal theology, as to hear supposedly safe and sound expositions of Scripture and Dogma, which nevertheless contain a sprinkling of "*Vernunft-Theologie*," which works as a subtle poison, leavening the whole lump. Big sins are easier to avoid than little ones. It takes a strong mind, a firm faith, and some courage to resist the inroads of scientific and advanced theology presented in a most logical and incontrovertible form, upon what one has always regarded as holy and beyond dispute. The natural trend of our young theologians is already toward the liberal and rational, and any influence in like direction is easily succumbed to. If they seek to build up upon the sound and scriptural foundation received in our own institutions, which is certainly a laudable striving, let them be quite sure that it is with

the right kind of theology, lest the weight of the superstructure will warp the foundation. This right kind of theology is rare in German universities. It seems a pity to be compelled to admit this of the land of the Conservative Reformation, to whose soil we owe the possession of God's Word in its truth and purity, to preserve which must be our highest ambition; yet we observe a similar paradoxical phenomenon in nature — the sun first develops, then rots. And those scattered few most excellent men, who boldly and zealously champion the cause of true orthodox and conservative Lutheranism, trying vainly to stem the tide of the theological "Zeitgeist" are analogous to the bank of violets which draw their nature from and exhume sweet fragrance under the shadow of a rotting log.

Aside from the direct voice resounding from the rostrum, under whose influence a student necessarily puts himself, it must be borne in mind, that the entire surroundings and associations in which a young theologian, sojourning abroad for the purpose of studying theology, moves, are potent factors in molding ideas and generating tendencies in inexperienced and susceptible minds. The things that one sees and hears and in which one becomes an active participant, if only for a short time, are bound to leave an impression, which impressions may ripen into ideas, which ideas often prove dangerous to the work asked of our ministers in the practical field. It is the most natural thing that any one studying theology in a German university will mingle with class or school-mates of like ambition. The association must be considered a part of the education or training or "finishing." We are wont to lay special emphasis on the Christian character of our schools and to hold up the elevating influence to be received from a prolonged stay under such an influence, as a chief recommendation in soliciting students. This is perfectly right. But a like degree of influence must be reckoned with when among different environments. In a university situated in a large city, as for example Berlin, a closer intercourse with the students can be easily avoided. When upwards of

eight thousand hearers move about in the halls, a mixture of all faculties, one can lose himself in the crowd, and confine his acquaintance with fellow students to the classroom. But in a "Universitätsstadt" as Erlangen, Marburg or Königsberg, this is not possible nor is it desirable. Apart from the social intercourse with fellow students which is of no small value for the purpose of polishing off and acquiring fluency in the German tongue, the various theological societies offer opportunity for becoming acquainted with the theological position of the students. In these meetings, which are held at regular intervals in a rather informal manner, topics are discussed and papers heard concerning which free expression of opinion is solicited. While such a society would ordinarily be of the greatest benefit to all present, it must be remembered that all discussion is carried on without proceeding from the principle of the inspiration of Scriptures as taught and held by the old Church, and yet adhered to by sound and conservative Lutherans. A person makes himself ridiculous among students in Germany, if he advocates and confesses himself to the old inspiration theory. They will throw up their hands in holy horror and intermingled pity at the possibility of any theologian being so old-fashioned and bigoted as to champion such an antiquated and long disapproved tenet. It is too unscientific.

At these "Vereine" one frequently meets at class range the various theological professors and "dozenten," and has an opportunity to hear them on questions not usually touched upon in regular lectures. Here it will soon become apparent "from which direction the wind bloweth." For example, the writer was present at a round table discussion where under active participation of many representatives of the theological faculty the theory of evolution was considered, the consensus of opinion being that the theory seems reasonable up to the point where we encounter the protoplasmic atom. The riddle of the "Urstoff" remains as yet unsolved. And if one expects any hints or helps on the status of, and the practical work in the Church of

America, he finds a barren womb. Thus at a cosmopolitan social gathering of students of theology in the home of Prof. R. Seeberg, the opinion was volunteered by the worthy professor that the Lutheran Church in America was certainly handicapped in its growth and spread by being divorced from the state, with respect to both government and treasury. On another occasion, the writer being interested in the status of freemasonry in Germany and its relation to the Church, was advised by Prof. S. to study the question of "Toleranz", being furnished with a treatise on "Die Toleranzidee nach Lock und Pufendorf." Such influences, even though resented by a student, are dangerous. It is only fair, however, to point to a few notable exceptions, where the associations are elevating and strengthening; but they are very few. The institution at Bielefeld under the direction of Pastor v. Bodelschwing is one. The so-called "Candidaten Convent," a summer school for practical ministerial work is of great value. Here we encounter true "Seelsorge." Anyone coming under the influence of a Warneck at Halle cannot help but be imbued with the spirit of evangelical mission work. The same can be said of the college at Hermannsburg. But an American candidate of theology would hardly spend several entire semesters in these places, hence would not derive that benefit which accrues from a prolonged stay.

But when a sincere and consecrated young theologian notices this lack of what his soul craves for its food and strengthening in his daily lectures and in his association with teachers or fellow students, he naturally will look for the regular church service to supply it. In this expectation, however, he will only too often be disappointed. The sermons one hears in churches in the larger cities are only in rare cases edifying. In the best instances they are very deep, learned discourses, far over the heads of the average person; many aim at the head instead of the heart; some are entirely rationalistic, others badly tainted. It is not difficult to explain the fact that just in the cities the pulpits should be occupied by such men. These are the more important

pastorates, which call for the best among the candidates; and the "best" or brightest minds in Germany today are usually far from a positive basis. How can it be otherwise, when the universities themselves train the students' minds away from conservative thought, but that gradually the preaching will reveal a like tendency. *Qualis rex, talis grex!* The people not only *must* listen to this kind of preaching but soon become so inured to it that they want to hear nothing else. The writer frequently rambled out into the country on the Lord's Day to hear a good Gospel sermon. Yet it is only a question of time when the leaven prepared, dispensed at the fountain heads will have penetrated into the rural districts. A significant remark was made by Dr. Freih. v. Soden to his class one day. He stated that though the miracles as recorded in Holy Writ are to be taken *cum grano salis*, to say the least, they may be used as texts on account of the valuable lessons that can be deduced from them; that we owe it to the simple faith of an uneducated layman, not to shatter his idol or to offend his child-like belief. What kind of preaching will that be, that does not flow from a firm personal faith of the preacher! After a practical catechisation held before a class of children by the same theologian, he explained that in teaching the creation story it would be well to tell the children that this, viz. the Scripture account, is *one* way of looking at it, but that there are other views, which they will hear and understand better when they are older. Such subtle undermining of Bible faith, together with the now open and energetic propaganda to banish all religious instruction from the schools, bodes ill for the future confessional Lutheranism in Germany. It is dangerous for a young theologian to have such principles advocated and to see them applied under the cloak of true theology. If *our* young theologians are to be a bulwark against such destructive ideas, which are already at work in our land, it would be wise to avoid the environments and associations where they are bred. The mighty voice of a Rupprecht or a Bettex are a pleasing phenomenon. "But what are these

among so many?" And the scattered "Alt Lutheraner" or the "Frei-kirchen," as that of Saxony, do not enter as factors among the influences which a theologian studying in a German university encounters.

It should also be considered that the teaching, as a rule, is from the standpoint of the intellect pure and simple, and is not imbued with the spirit of soul-saving. While such instruction may foster and ripen a thorough, deep and shrewd head-theology, it at the same time strangles that tender and delicate response which should come from the heart to lay hold of the matter as the property of a deeply grounded faith. When the treatment of theology and its research is purely scientific (*wissenschaftlich*) and entirely "voraussetzungslos," the conclusions arrived at are peculiar theological monstrosities, of which the last score of years has brought many shining examples.

In the method of teaching employed universally in German universities there is also little to commend itself to our young theologians. It is the acroamatic form — lecturing — no questions asked and none solicited. In many cases everything is read from manuscript, the delivery being dry and tedious. It matters little if one is present regularly or not, since now almost without exception the lectures appear in printed form as soon as delivered, making private study possible.

In view of these things, when our young theologians want to go abroad for the purpose of *completing* or *supplementing* their theological knowledge, we would advise — no!

Many young men are attracted abroad by a desire to "specialize," i. e. to spend their entire time and energy in the pursuance of some special branch of theology. Some will work entirely in a philological line, others even narrowing this field to oriental languages only, or to the classic or Romance languages; a goodly number apply themselves to either New Testament or Old Testament exegesis; some hear only Church History, etc. This, on the face of it, would seem to be a laudable striving. But a young theolo-

gian preparing himself for the practical work of the ministry in America, should never lose sight of his aim and its requirements. To spend a year or two following one certain branch of theology has no advantage for the work of the practical ministry. Rather the opposite! A minister need not be an expert in Old and New Testament criticism as much as he need understand the needs of every human heart that comes under his care. The fact that pastors in Germany often are "specialists" in one direction or another has its just causes. The conditions under which they labor as ministers are widely different from those which confront the average Lutheran pastor in our land. They are appointed by the consistorium to certain parishes. Each parish is bounded by geographical lines. The individual member belongs to the Church by virtue of his residence. The finances are regulated by the state. The field work is virtually limited to the regular ministrations belonging to the office. Opposition, except from the Romish side, is largely unknown. In fine, there remains for the pastor his routine parish work. This will afford him ample time for private research on a favorite field. We, in America, are not so happily situated. There are perhaps a few old and settled rural charges where the pastor can without detriment to his people, devote a good percentage of his time to private enterprise, but they are exceptional. In most cases, aside of his pastoral and ministerial duties, extraordinary demands are made on his time and energies. He must be a missionary in the full sense of the term. He must often first gather his flock together, then be on the constant alert to hold it. This requires *constant* vigil and activity, especially when, for example, in a field of about 3,000 inhabitants no less than ten different denominations are intent not so much upon bringing the Gospel to the unchurched as each upon increasing its church membership, if need be at the expense of the others. The question of religious instruction for the youth is one asking for never-ending worry and dutiful application.

And not to be overlooked is that systematic and thor-

ough preparation for the SERMON, which a pastor owes his people, as well as the cursory reading which broadens the mind and lends thoughts and material for practical application in the parish work. What with other urgent duties, if performed conscientiously, our pastors will find little time to follow diligently "special studies." If he can, well and good; but for successful work as Lutheran pastor here, we need the all-around man. To "specialize" has the tendency to make narrow — and we need breadth in the active ministry. At least we need the all-around man FIRST. If we have the "specialist" first he is, as a rule, a victim of arrested development. Our specialty is soul saving. To become thorough and efficient instruments in the hand of God to this end should be our striving, and is a better gauge of success in our calling than to astonish the religious world with deep studies and learned researches. The latter might bring with it a significant D. D., and that is frequently the aim in view when one "specializes" abroad. To possess an acquired or an honorary title may be an attractive thought, but it does not make one more fit for the ministry. Nor is it such a difficult feat to accomplish as is commonly supposed. Dr. Miller of Berlin, once expressed his surprise when a number of American students successfully passed their examinations, saying: "Was diese Amerikaner nicht alles fertig bringen!" And then titles are becoming a species of commercial goods in our own country. They have a slight tendency to puff up the proud possessor, and are employed to hide what would otherwise pass as incompetency. This unfits young men for the Gospel ministry, which requires a spirit of humility forbidding to be wise in one's own conceit, but rather crying: "Lord, speak, for thy servant heareth." We can see, therefore, no advantage for a young theologian, if he goes abroad to "specialize" in a certain branch. If he were preparing himself for a chair in this branch, for making his life's work the teaching of the same in one of our institutions, it would be different. Apropos of this, would it be out of place to suggest, that a few of our young men, who



show peculiar aptness, should be granted time and opportunity to make special studies and preparations to occupy the chairs in our institutions, now so ably filled, but later bound to demand successors? In order to become a successful pastor or professor it is necessary to have one's *entire* interest and effort centered on the respective calling. Following the former with the latter in view will detract from the usefulness in either.

It might seem from the above that the writer would discourage entirely a young theologian from going abroad after he has finished the regular course offered in our universities. This is not the case. Whether such an undertaking will be of advantage or disadvantage depends entirely upon the purpose he has in view, and upon his work and conduct while there. Though we fail to find any benefit accruing to a young pastor if he goes to European universities for the distinct purpose of applying himself to the study of theology in general, or in a special direction, we do deem such a sojourn advisable for coming into professional and personal contact with prominent theologians, regardless of their "brand." We need the experience that comes from meeting many minds. There is nothing more beneficial to us here, nothing more "anregend" than our own conferences and synod meetings. We become acquainted with our brethren in a social and official way, see their ways and habits and peculiarities, hear their position on important topics and learn their tendencies. This educates and broadens and lends fitness to understand and to judge others correctly. In like wise we are enabled better to judge and to understand the writings of men, who are talked of in the theological world, if we have *seen* them at work and have *heard* them at work. Opportunity enough is offered in any German university to become acquainted with the whole faculty, even without enrolling yourself under each teacher. Visiting any classes is permitted if one pays for a reasonable number of lectures, and in this "hospitieren" there lies a great benefit. Of course, any

professor will give a young student the urgent advice to have some topic and to apply himself in following out and developing it. This for our purpose is wasted time. In Germany it is profitable to become a "university tramp." The German students do this, nearly all of them spending a few semesters in four or five different universities.

Such a cursory acquaintance with the leading theologians of Germany will also awaken a keener interest in current literature and help one to keep in touch with the trend of theology. The German theologians are the book-makers *par excellence*. Many of their books will find their way into our libraries. The interest in and understanding of them will be enhanced a hundredfold if we have come into contact with the authors personally. The numerous and excellent magazines or "Zeitschriften," some of which should have a place on our tables, will be much more attractive to us if we feel that we know many of the contributors. Another advantage lies in this, that we receive an insight into how these men arrive at the conclusions which so often surprise us. We can learn how they proceed to develop a certain theme, how they search, how they study and how they make deductions. To understand this will aid us in a twofold manner; it will show us how we are to estimate their writings and will serve as an incentive for careful and thorough work in our own studies. Then there are the magnificent libraries and the old and dusty archives open for use to all who will. Though we might not engage in systematic reading while there, it is of distinct value to study the catalogues and to examine superficially rare books and standard works and to become acquainted with titles. A general survey of theological literature gleaned from frequent ramblings among the volumes of these great libraries, may come in good stead at a later date.

But even barring all contact with universities and their work, it would not come amiss to a young minister to spend a season abroad. It is a splendid school for personal experience with other people. To work among people, strange people, people with other ideas, customs and habits than

our own, is what a minister in America may expect. And the average student is hardly weaned away from home yet, while he is in college. To be thrown into the direct association with people of all stations and classes, kinds and nationalities, serves to wear off that natural timidity which everyone feels when placed into new and strange surroundings. It makes independent, self-reliant, observant. One learns to accommodate himself to conditions as they are and not as he would like to have them. It broadens one's views as it broadens one's knowledge and experience. Traveling is a liberal education in itself, and a minister is usually expected to be able to talk intelligently on any subject.

For the practical work among people in this country the value of a knowledge of affairs and conditions in continental countries can not be overrated. We have to deal either with foreign-born folks or with descendants of such. An acquaintance with their native land, the customs and usages in vogue there will let us into their confidence and is a potent "Anknüpfungspunct." A knowledge of their national weaknesses will give us a hint as to how best to handle them, and an acquaintance with their customs will direct us in a tactful treatment and a necessary forbearance. Everything one encounters can be turned to good account, either positively or negatively. To gain these advantages a sojourn abroad can well be recommended to our young theologians.

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### NOTES ON ROMANS IX, 1-21.\*

BY PROF. GEORGE H. SCHODDE, PH. D., COLUMBUS, O.

For the proper understanding of this pericope it is first of all necessary to learn its scope and the relative position it occupies in the Epistle to the Romans. In fact, there are perhaps few sections of the Scriptures in which this is more important for the exegesis than is the case here. 'The

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\* A Conference Paper.

failure correctly to determine the scope and purpose of Paul at this place is largely responsible for the misinterpretation of Calvinism in finding absolute predestination in this as also in the eleventh chapter of this letter. If this is regarded as primarily a *dogmatical* discussion and as an integral part of the argument of St. Paul, it is a comparatively easy matter to read into this section what the Calvinists actually do read into it. But the fact of the matter is, that this is not a doctrinal discussion at all, but first and foremost the explanation of an historical problem, namely, of the question, why Israel, which according to the promises and predictions of the Old Testament had the *first claims* on the blessings of the New Covenant, nevertheless was not enjoying these blessings, as was evident from the fact that Israel as a people rejected the gospel and Paul himself had on several occasions declared that it would now be offered to the Gentiles. Did not this prove that God had broken His covenant conditions and that He had become unfaithful to His promises? This is the enigma which St. Paul proposes to solve at this place. As Philippi says in his magnificent Commentary on Romans, p. 393: "The Apostle in the ninth and two following chapters develops a complete theodicy in reference to the way in which the divine plan of redemption has been historically realized. In this development God remains in the right, and the wrong is on the part of man."

The correctness of this scope of the present and the following sections is readily seen by a comparison of chapter 9 with the preceding. Evidently this chapter is of the nature of an appendix or special discussion or "Excursus" added to the Epistle proper. Paul has expressly formulated the theme of the present Epistle in chapter I, 16-17, in the words: The gospel is the power of God unto salvation to every one that believeth; to the Jew first and also the Gentile. For therein is revealed a righteousness of God from faith unto faith; as it is written, But the righteous shall live by faith.

This theme the Apostle has discussed from all sides in

the first eight chapters of this letter, and the letter as such is thereby brought to a close. As far as the argument proper is concerned dealing with the subject of justification of the sinner through grace in Christ and appropriated by faith, the letter could properly close with the eighth chapter. The proposition of the epistle has been proved.

But actual facts force him to the discussion of a special historical difficulty. His theory does not seemingly agree with certain facts in the case. He had himself declared that the gospel was intended first of all for the chosen people, for Israel. But Israel had not, except in rare cases, accepted the Gospel. He himself had become the Apostle to the Gentiles. His own action contradicted seemingly his teachings. Not only in Rome was there a large contingent of Jews who bitterly opposed the Gospel, but such was virtually the case everywhere. These facts seemingly constituted an inexplicable contradiction to the promises of God, and the Apostle himself seemed to have lost his love for his own people and to be bringing to the Gentiles that salvation which was first of all destined for the Israelites. It is not impossible that even Jewish Christians had criticized the Apostle for his partiality to the Gentiles. It is well known from the Acts, from Galatians and elsewhere that his Gentile work was offensive to many weak Jewish Christians. No other Apostle was personally attacked as much as the Apostle Paul was.

V. 1. Facts like this go far in explaining the emphatic excitement with which the Apostle begins his discussion of this matter in the first verse of chapter 9. In a manner often to be observed in his Epistles, he declares both positively and negatively, that what he teaches is the truth, as he has learned this in the communion of life upon which he has entered with Christ. Notwithstanding all appearances to the contrary, the principles of the redemption as he has proclaimed them are divine truth and he personally has still the same love for his people which he has always had, and which was shown, too, by the fact that when he started out on his work as a missionary he always went first to the

Jews and preached the Gospel to these. It was only when at Antioch in Pisidia and later in Corinth the Jews showed such bitter hostility to the Gospel, that he was compelled by circumstances to devote himself chiefly to the Gentiles. For even after his declaration in Antioch in Pisidia, he continued first to visit the Synagogues wherever he went; and, as we read in the closing verses of Acts, when he went to Rome years later, he first tried to reach an understanding with the Jewish leaders at that place. Historical facts in Paul's case showed that he had not withheld the Gospel from the Jews or lost his affection for them. Accordingly he can, as he states in this first verse, also appeal to his conscience in evidence of the truthfulness of this statement, and this was not an unenlightened or ignorant conscience, controlled by prejudices or misinformation, but was under the guidance of the Holy Spirit, the Spirit of truth.

V. 2. In verse 2 he states to what facts this enlightened conscience testified, namely, to the great sorrow and pain which he has in his heart. He does not expressly state, but certainly implies, as is evident from the whole connection, what it is that causes him this sorrow and pain, namely, the fact that his nation, the Israelites, the chosen people of God, are not becoming partakers of the blessings offered by the Gospel which he proclaims. That this thought is to be read between the lines — something that we must often do in interpreting Paul — is evident from the reason assigned in the following for this sadness and suffering.

V. 3. How intense this is is apparent from the exaggerated rhetorical statement of v. 3, in which he declares that his sympathy for his own people is so great, that he would be willing to become an *anathema*, i. e., a votive offering, if only thereby his people would become believers. He would be willing to give up his own salvation, to be devoted to the destruction of God's wrath, if only thereby he could gain his people for redemption. He would be willing to be forever separated from Christ for his brethren's sake. And that he means Israel according to the flesh and not in a

spiritual sense, is apparent from the further statement, that he has in mind those who are his kinsmen according to the flesh. In the intensity of his feeling Paul does not ask, if such a dedication of his soul's salvation to the redemption of his people is permissible or not, whether it is in conformity with the teachings of God or not; his purpose is first and foremost, by a rhetorical exaggeration not infrequent in his writings as in the teachings of Christ Himself, to emphasize his intense love for his nation, the consuming zeal of his heart for the salvation of the people of God.

V. 4. But more than this. This nation would be deserving of the sacrifice which the Apostle is willing to bring for their acceptance of the Gospel. They are the bearers of the sacred name of Israelites, which, over against the name of Jews or Hebrews, is expressive of their covenant relation to God, as is evident from the historical manner in which Jacob received the name of Israel. Again, the Israelites possessed whatever of true religion and religious knowledge and advantages were obtainable before the founding of the New Covenant. They were adopted and chosen by God to be His own peculiar people, in whose historical development the plans of God for the redemption of the world were to be realized. They were the objects accordingly of Jehovah's paternal love and special providential guidance, and accordingly they possessed a glory of truth and honor before God possessed by none other. This special relation between Jehovah and the Israelites found its expression in the covenants which were repeatedly made between them and their Lord, and by virtue of which God gave them His law, the only true expression of His will and His justice. The other side of the covenant relationship consists in this, that Israel, which had received also the true service of God, over against which all the worship and ceremonies of the Gentiles were hollow mockery, had also received as the greatest gift of its covenant God the promises, which the Apostle had already in 3, 2 mentioned as one of the inalienable possessions of the people. What

the contents of these promises are he does not consider it necessary to state, as every Jew and every Christian knew that they pertained to the glories of the Messianic Kingdom.

V. 5. Another thing that exalts Israel over all other peoples is the fact that theirs are those fathers to whom these promises were originally given and from whom these latter descended upon the people by right of inheritance. But most of all this nation is distinguished by the fact, that from them, too, the Messiah had come, although God had, however, sent Him to all the people of the world. But the Apostle at once adds, that Christ came from them only according to the flesh; for according to His higher and highest nature Christ is from all eternity from God and from heaven. In His innermost nature He is divine and is God over all, and accordingly is eternal and to be glorified to endless ages. This sublime thought the Apostle seals with the Amen of confirmation, thereby solemnly attesting this glorious truth.

V. 6. In v. 6, the Apostle returns to the discussion of the special question before him. He emphatically denies that the present status of Israel's religious condition and its rejection of the Gospel has in any way shown that the promise of God, which assigned redemption first of all to them, had turned out to be false or lost its significance. He proceeds to show this by demonstrating that the promises were not given to Israel in an external and carnal sense, and that accordingly outward membership in the chosen people does not *eo ipso* entitle a person to the advantages of these blessings. Not all Israelites as such are to be the recipients of the theocratic blessings. This thought is really not new or original with the Apostle, but like the idea of the Prophets so often emphasized in Romans to the effect that the Gentiles too are to participate in the glories of the Messianic rule, it was a thought seemingly forgotten entirely by the Jewish contemporaries of the Apostle. The prophets of old had at all times declared that the coming of the Messiah would be accompanied by a judgment, in which the wicked or the unjust would be eliminated, and that too not only



those from the heathen peoples but also from Israel. In the preaching of John the Baptist this has ever been the central thought and it had been promised too in the early preaching of Christ Himself. Hence not the outward Israelite as such can expect these blessings.

V. 7. Practically the same thing is stated by the first part of v. 7. The Jews were particularly proud of the fact that they were the children of Abraham; but the Apostle declares that this external and carnal descent does not make them the real children of Abraham in the sense that they can, as children, inherit the blessings promised to their father Abraham. Paul can appeal to history in proof of this proposition. In Gen. 21, 12, it is expressly stated that Isaac was the son of a special providential act of God's grace and not a child born of the ordinary process of nature. Yet it was Isaac who was selected to be the bearer of the theocratic promises and not the older Ishmael, who was excluded from this distinction, although just as much a son of Abraham as Isaac was. The name of being the bearer of the promises was accordingly given to the child of promise and grace and not to the child of natural descent.

V. 8. This the Apostle himself interprets *epexegetically*, as being an individual and special instance and example of the general truth prevailing in the Kingdom of God to the effect, that not those children who are born according to the flesh are as such the children of God in the sense that the full love of God is promised to them, but that only the children born by virtue of a promise of God are before God regarded as the children of Abraham and entitled to the redemption promised to Abraham.

V. 9. Such a child of promise Isaac was, says the Apostle in v. 9, basing his claim on Gen. 18, 10, 14, where his birth is ascribed to a special visitation of God's providence, the result of a divine miracle at a time when a birth by natural processes was no longer possible. Naturally the conclusion of the Apostle will then be — although he does not say so in so many words, but, as is often the case, regards this conclusion as self-evident — that now too,

in his day and date, not the children of Abraham according to the flesh are entitled to the blessings of the Messianic Kingdom, but only those who are born through the miracle of God's grace and power in the Gospel. Not Israel according to the flesh, but spiritual Israel has a claim to the promises of God.

V. 10. But an objection could be readily raised to the historical argument of Paul, by claiming that Ishmael was the son of a maid and hence was not on a level with Isaac, who was born in legitimate wedlock, and therefore entitled to the inheritance, spiritual as well as temporal, of Abraham. Hence Paul produces a second historical case in which the same principle is demonstrated, and is done in such a manner that no objections can be raised to it. This is the case of the two sons of Isaac and Rebecca, who had the same mother as well as the same father. But before the Apostle completes his thought and cites the statement of God which determines the relation of the older of these two to the younger, he draws a conclusion from the fact that (v. 11) this preference of the younger to the older was already determined upon before their birth and accordingly before any conduct on their part could have any influence upon God's action in the matter, namely, the principle that God did this selecting not on the basis of any good or bad they did but solely as a matter of free grace. Naturally the Apostle here does not state that this was a selection or an election to *salvation*, or solely an election to be the bearer of the theocratic promises in the historical development of the Kingdom of God in Israel. Jacobs, in his Lutheran Commentary on Romans, p. 189-190, is perfectly correct, when he declares that the difficulties connected with the exposition of v. 11-13 would disappear if we remembered:

1. That it is foreign to the Apostle's argument to introduce here a discussion of the entire doctrine of Predestination. His object is to declare that spiritual privileges do not come by natural descent, but through God's promises as the declaration of His sovereign and eternal promises.

2. That the discussion presupposes a world of sin.

The illustration here introduced cannot be understood as determining the sinfulness or absence of sin of those mentioned; but describes God's relation to those of the same sinful stock.

3. That Esau and Jacob are not referred to as individuals, as in v. 6. Israel stands for descendants of Israel, so here Esau and Jacob represent their descendants.

4. That the election here described is *not* an election to salvation. Otherwise no descendant of Esau would be saved and none of Jacob be lost.

5. That the word "hate" does not here denote to dislike or to abhor. It simply implies the preference shown to one who is loved when his claims come into conflict with the other, so that, even though love for him may exist, the conduct is such, to one who looks at it externally, as though he were hated (Luke 14, 26; John 12, 25; Prov. 13, 24). Tholuck says: "When a Hebrew compares a less with a greater love he is wont to call the former hatred (Gen 29, 30, 31; Deut. 21, 15, etc.); again, even if the principle of election were involved here, it is not stated that this selection takes place arbitrarily and without any condition. It is here only taught that God's selection did not take place on account of any merit, but solely as a matter of grace and mercy, and the whole thought is thus in close harmony with the thought of the entire Epistle to the Romans.

V. 12. Only after the Apostle has settled this principle in the selection he quotes the words of God found in Gen. XXV, 23, which he interprets to mean that the natural order was to be inverted and the older son was to serve the younger, i. e., the younger was to be the medium of the theocratic development and of the promises of God.

V. 13. In the 13th verse the Apostle further explains this statement by an appeal to Malachi 1, 2-3, in which Paul does not find an historical explanation of the fate of the two sons, but only an evidence that it was solely the grace of God which had made this selection, without being influenced thereby by any human merit or work.

V. 14. This naturally arouses the question of this principle of selection and election on the part of God, which makes this action entirely independent of all human merit, does not prove that God is partial and unjust. This the Apostle denies in his usual emphatic way when the honor and dignity of God is involved.

V. 15. He bases this denial on a word of God that was spoken to Moses, to whom as the medium of the revelation of the Law in which the norms of God's righteousness are revealed, God could not possibly have said anything contrary to His righteousness. Nor can there be in the principle of God's free grace here expressed any violation of God's righteousness, because this selection and election in His Kingdom is not at all a matter of righteousness, but solely of grace and mercy. But, as is shown by the passage quoted from Ex. 33, 19, that lies in the nature of grace, as it does in pity, that it cannot turn to anyone else except that or those particular ones to whom it turns, and that in turning to these it is determined by nothing else outside of itself.

V. 16. For this reason it cannot be made dependent on any personal efforts, but is based solely on God and His will, who turns His grace to whomsoever He will. He alone is accordingly the person to determine the conditions to which He will attach the bestowal of this grace, and He in doing this is bound by no norms such as those determined by righteousness or justice. The Apostle proves this further by showing that the opposite of mercy is also solely dependent on Him.

V. 17. This is illustrated by a reference to the well known case of Pharaoh. His case is cited only for the purpose of showing that God has in His providential government permitted Pharaoh to illustrate in his career this principle, which is illustrated again in the New Testament in the dealings of Christ with the Pharisees, namely, that men may go so far in their rejection of the Gospel that the time may come when they *shall* no longer hear, and the process of hardening sets in and practically the sin against the Holy

Ghost has been committed. That it is not an *arbitrary* hardening that is here meant, Paul knew very well from the Old Testament, where it is stated *five* times of Pharaoh, that he hardened his heart (Ex. 8, 13, 14-22; 8, 15, 32; 9, 7) before it is said a single time that God hardened him. God's grace is offered to all, as it was to Pharaoh; but the time may come when the hardened resistance of a man may reach that stage that God no longer makes an effort to reclaim him but uses his hardened heart, as He did that of Pharaoh, for the purposes of His Kingdom. But, as is stated (vv. 18) in summing up the case in v. 18, he does this, according to His own choice and will. It must not be forgotten, that at this place the Apostle says not a word as to the *why* of God in dealing with men as He does, either in mercy or by hardening. This question is answered elsewhere; the Apostle has only in mind to emphasize the divine principle of free grace in dealing with mankind. It is the Gospel of *sola gratia* here as elsewhere in the Epistle to the Romans.

Vv. 19-21. The three verses 19-21 would be misunderstood were we to consider them as a continuation of the argument proper. In answer to the objections of a critic who would chide God because He acts according to the principle of free grace, and who accordingly does solely as His will directs without in any way being determined by man's conduct, the Apostle, instead of replying to the objection formally, rather rebukes the critic by making him feel how little proper it is for one so low or insignificant as he is when compared with God to find fault with the conduct of the Almighty. He is the Creator and man is the creature; hence the former has absolute right to deal with the latter as He would. With this figure, taken from Is. 29, 16, the Apostle shows how ungrateful it would be for that which has been formed to complain about this to him who does the forming. There are no difficulties in grasping the thought of free grace here again taught, providing nothing is read into the text that does not belong there. It is not exegesis but eisegesis that causes the trouble here. Finding here only

what the Apostle says and nothing more brings these thoughts into the best of harmony with the whole argument of Paul's Epistle to the Romans.

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## EDITORIAL COMMENT.

### I. THE PASTOR AS A STUDENT.

It is a fact very much to be deplored that but few of our pastors are systematic and persistent students. Only a handful engage in any literary work, and the editors of our Church papers as also of our theological journals have reasons to complain of a lack of co-operation on the part of those who could and should write articles. The lack of men in the ranks of our ministry who go beyond an elementary and average knowledge even of theology, and much less of other branches not directly needed for the active work of the ministry, such as the languages, the sciences, literature, and the like, is woefully apparent in our Synod just at this time when the boards of our institutions are so sorely distressed to find suitable candidates for professors' chairs. While it, of course, will always remain true that character and earnest Christian convictions must constitute the chief condition and requisite for leaders in the educational as well as in other departments of Church work, it is nevertheless equally true that even the best equipment in this direction is nothing without the proper scholastic training and knowledge. And this seemingly is what so few among our younger pastors are earnestly striving to attain. We need educators and leaders in Synod for the coming generation and years too, and these must in literary and scholarly attainments even surpass those who hold these positions at present. Why will our young pastors not prepare themselves for such positions if they have the gifts and the opportunity? We say nothing about time to do this, for the common and current excuse, "I have no time," is practically never valid or well founded. All that is needed is the determination to perfect themselves in certain lines of work

or study, and if the will is once present the time will be at the command of such enthusiasts and the work can be done without any detriment to their regular duties in their congregations. Why should not a young pastor prepare himself for a professorship? Why should he not make a specialist of himself in Latin or in Greek, or in some other line in which he may serve the Church as opportunity offers? It is no more wrong to prepare for a professional position in the work of the Synod than it is to prepare to enter the ministry by a nine years' course in the preparatory department, the college and the seminary.

One of the younger brethren in the ministry writes, that those few who would do this need guidance and sympathetic criticism. Others are of the same opinion, and for this reason suggest the establishment of a post-graduate course in connection with the seminary. There is no doubt that the latter arrangement might prove of advantage to studious young men. But the question is only a natural one: Should they still need such special guidance? Is it not generally to be presupposed, that when a pastor has finished a three years' course in a theological seminary, that then he is sufficiently acquainted with the various branches of learning and their literature to guide himself better than others can guide him? By this time he will have discovered the special trend and bent of his mind and have learned if he is inclined chiefly to some special department of theology, such as e. g., exegesis, or to the one or the other of the Biblical languages, or to psychology, logic and the mental sciences, and then he can determine for himself, what and how he is to study. A post-graduate course naturally must take into consideration only the average pastor and will ignore the special trend of mind which a man has by this time developed. A post-graduate course, unless it begins at once to specialize, will never be a school to train future teachers for our colleges and seminaries. But specialization is absolutely necessary in this work. The day of the polyhistor and of cosmopolitan learning is past. A man can now-a-days only master a very small field of research.

Let those among our younger pastors who have laid a good foundation while in the college and in the seminary, pursue their studies vigorously. Let them pick out their "hobbies" and ride them energetically. Let them make themselves masters in some department; and the Lord of the Church will in His own time and hour see to it, that they can make use of what they have acquired for the good of the Church. In the meanwhile let them study, work and, last but not least, let them *write*. Our Church papers and theological journals should never lack contributions from the pens of our student pastors. Let our young men prepare themselves to serve the Church also in the class room and at the lecturer's desk as well as in the pulpit.

The writer is not the only one who has been thinking of this subject seriously. In a communication from one of our pastors who is himself a student, we find the following suggestions, which may or may not find the approval of the readers. The writer says:

"Our Lutheran Church colleges are to be the centres of true culture in distinction from the pseudo-culture of the modern university. Scholarly habits, breadth of sympathy must be the mental attributes of our future champions of the truth, before they take up the specific study of Theology in the seminary. But the equipment of our Church colleges is inferior, the preparation of our teachers is not infrequently inadequate, *as long as the present primitive system of electing professors obtains.*

In order to inculcate scholarly habits and to educate men who can maintain and, on occasion, exert an intelligent grasp on the scientific development of the age, the Church college should not be inferior to a classical German Gymnasium. Without science being eliminated or neglected the classics should be taught so thoroughly as to enable gifted young men to secure a mental equipment fully abreast of that rendered possible in the more ostentatious and amply endowed secular schools of a higher order. The ancient languages have for centuries been the sources of culture and, least of all, can the Church afford to neglect them. A con-



structive theology can not meet the assaults of a destructive Theology by such appeals as the sixteenth century dogmatists made to Scripture. *The extent of the authority of the Scriptures is in question* in the arena of to-day's battling. The disquisitions of rationalistic teachers must be unmasked as erroneous *upon the common ground of scholarship*. Does our present Church college train men of such scholarly attainments that they can meet the giants of masked infidelity upon their own grounds? Can it accomplish this result, as long as present methods remain in force? We teach the ancient and modern classics because we find these branches of knowledge to be the norm of literary expression and vast storehouses of thought. But we have no academic career, no means of training future professors. Our professors of the classics, of literature, of theology itself, etc., are taken from the ranks of the active ministry where a specialization of such branches is out of the question. The American ministry is, except in rare cases, no source of supply for vacant professorships. We have laid the finger here on the sorest spot of our educational system. We must furnish defenders for true science and are not in a condition to give them adequate training and equipment.

"The smallness of the average Synod precludes the establishment of an academic career, and as the Lutheran University which is to equip our future professors is not even in its embryonic stage, we have no place where the equipment for an academic career can be obtained. To the writer only one way out of this difficulty suggests itself. There are schools here and abroad where a gifted young man can equip himself for the career of a professor of languages or literature. There are eminent teachers of true science and theology in Germany, to whom a mature young man can be entrusted. Even smaller Synods can establish fellowships which would enable a limited number of gifted young men to gain a thorough education according to the bent of their minds.

"By the establishment of such fellowships a supply of

material can be created, from which the ranks of our teachers will be recruited with good prospects of raising the standard of education and culture all along the line."

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## NOTES AND NEWS.

BY G. H. S.

### THE RESTRICTIO MENTALIS IN COURT.

A recent court trial in Germany, the so-called "Gaisert case," has elicited from leading Roman Catholic scholars and journals a number of important expressions on the "restrictio mentalis," as taught by that Church. In the *Cologne Volkszeitung*, the leading paper of the Catholic Church in Germany, with the exception of the *Berlin Germania* (No. 225), Professor Mayer, of the Catholic University of Freiburg i. B., says:

"The Catholic Church indeed teaches a *restrictio mentalis*. If e. g. an official is asked concerning a professional secret, he naturally comes into a conflict with himself. He is not allowed to reveal his professional secret and again he dare not tell a falsehood. In such a case a *restrictio* is not only allowed but is even demanded. But this only applies, if the person who has been asked privately upon his honor and conscience and with an appeal to God, asserts something. It is different if a witness is to appear before a judge. Writers of the eighteenth century are of the opinion, that if the judge in the case of inquisitions, transcends his jurisdiction, then a *restrictio mentalis* is allowable, if thereby an injustice is averted from the accused. But as according to modern legal procedure the judges are absolutely bound by the laws and the norms of right, the views of the older authors have ceased to have any foundation. According to modern processes of laws every Catholic is a duty bound to give expression in his statements to the court of the innermost convictions of his heart."

During the trial in question, the judge stated that he had examined four leading works of Catholic authors and

had found them in harmony with Professor Mayer's testimony, adding the question: "Is a Catholic, according to the teachings of the Church, justified in repressing any facts when testifying as a witness before the court?" To this the professor answered: "Not at all. The Catholic who is called before the court as witness must say everything that he knows about the matter. If he fails to do this, he has violated his oath."

The discussion is continued in No. 274 of the same journal by P. Lehmkuhl, S. J., who has this to say: "A close investigation of the matter as presented in the *Volkszeitung* shows that the statements there made concerning the *restrictio mentalis* are not entirely correct from a theological point of view. That a professional secret should not be observed over against the questioning of a judge in court and that this secret must be revealed rather than make use of a *restrictio mentalis* is not at all the teaching of the Catholic Church. Notwithstanding modern legal methods the judge is neither infallible nor without sin. It is at all times possible that a judge, consciously or unconsciously, in questioning in court may transgress his rights; indeed it is even possible that the law gives him such illegitimate rights. We need but recall the case of a confessional secret. According to Catholic teachings such a secret must be held inviolable by divine right, and under circumstances the knowledge of such secret must be absolutely denied, especially if a refusal to make known such a secret would be equivalent to a confession. The *restrictio mentalis* which lies in the denial of that which we do not know directly or immediately, is readily justifiable in the eyes of all who think fairly. Without a doubt every Catholic priest will act according to this principle and thereby display a heroism of Christian virtue. But even this most patent permissible case of such a *restrictio* is by no means the only kind allowed; and a fair judgment in the matter will say, that the statements of the older writers of the Church on the subject of the *restrictio mentalis* are still correct and represent the faith and the practise of the Church."

Professor Mayer replies to these strictures in the same issue, stating that he did not have in mind at all the secrets of the confessional, as he regards the information here secured as "*scientia absolute incommunicabilis.*" But he emphatically denies that there are any other cases in which such a *restrictio* is a duty or even where it would be permissible. He recognizes that the "formula of the old writers" was perhaps justified in the inquisition cases, but maintains that in modern legal processes the sacredness of the oath is such that the *veritas in mente* is absolutely excluded and that a Catholic witness in court must say everything he knows about the matter under consideration. It is very evident that Jesuitism still rules the Church of Rome and that "the end justifies the means" is still Romish doctrine.

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#### IMPROVING BIBLE LANDS.

The *Munich Allgemeine Zeitung* gives the particulars of the project undertaken by the engineer, Sir William Wilcox, to irrigate by means of an elaborate system of canals and locks the dreary desert between the Euphrates and the Tigris. The realization of this scheme is made easier by the fact that the bed of the Euphrates is five meters higher than that of the Tigris, and because the ancient system of canals, among them the Nahrwan, almost 400 kilometers in length, can be readily utilized for the new project, although naturally they are in a dilapidated condition. One part of the scheme is also to regulate the height of the water in both rivers and especially to keep the Euphrates navigable also during the heated summer season, when the bed becomes almost dry. Wilcox estimates that the realization of his plans will cost from eight to ten million pounds, but believes that the profits will be from 20 to 25 per cent. English capitalists are reported to be studying the project carefully, and higher finance in Germany is worried lest its predominant influence in these regions be undermined.

## RAILROADS IN PALESTINE.

The new Mohammedan Hejaz railroad is now already making old fields of archæological research more accessible to investigators. Mr. Douglas Carruthers, who has been engaged in making zoological collections in the Syrian desert, reports a journey he recently made to Petra. The new road begins at the Kadan station, about one hour's ride from Damascus. A train goes every two days. He left Kadan at 8:30 a. m. in a train consisting of three passenger coaches and one open baggage car, filled with railroad material. The train went through the Hauran, the grainary of Syria, and then passed through uncultivated districts filled with Beduin camps. At 2 p. m. they arrived at Dera, whence a branch line comes in from Haifa. Here the train continued its way at 3 and at 8 p. m. came to Amman. At midnight it continued its way, and at 1:30 m., after a ride of 13½ hours, reach the last station as far as completed, namely Moan, lying a thousand feet above the Mediterranean, in an open desert half way between the southern extremity of the Dead Sea and the northern point of the Gulf of Akaba. The Hejaz railroad at present reaches Mudaveré, 150. kilometers beyond Maon. From this place Mr. Carruthers and company rode on asses in six hours to the far-famed ruins of Petra.

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NEW FINDS.

Just before departing on his new exploration tour to Oxyrhynchos, Dr. Grenfel gave to the Egypt Exploration Fund Committee a full report of the rich finds made in El Hibeh, lying to the north of Oxyrhynchos, which are to be published in the new volume appearing in June. These practically all belong to the Graeco-Roman period. Among the fragments are found what are probably portions of the tragedies of the Oineus and Tyro of Sophocles, hitherto unknown; a comic fragment of 68 lines probably the production of Menander, and another seemingly the work of Philemon, upon which the Aulularia of Plautus is based.

The Greek orators are represented by several pieces from Lysias' address against Theozotides, and philosophy a discussion of Democritus' theory of the synthesis of the ocean, probably to be ascribed to Theophrastus. Among the fragments of writings already known are extracts from the *Arestis*, the *Iphthigenia in Tauris* and the *Electra* of Euripedes, as also about three hundred lines of the rhetorical tract addressed to Alexander, formerly ascribed to Aristotle, but now generally credited to Anaximenes. Of great importance for the much discussed problem as to the recension of the Homeric text are several fragments from eight books of the *Iliad* and the *Odyssey* belonging to the early Ptolomean age. Among the non-literary papyri the first place belongs to an astronomical calendar for Sois dating from 300 B. C., which is remarkable for the introduction it contains describing the manner in which it was compiled. Naturally official documents, private letters, reports, contracts, receipts, etc., are found in goodly number in this new collection. The Exploration fund has been made to feel financially the effect of the rivalry of the Egyptian Research Account, with which the British School of Archaeology in Egypt is connected. Flinders Petrie, the leader of the Research Account, objects to the slow continuation of researches at one and the same locality, and wants to search for new fields for excavation.

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#### PASTORS' SALARIES IN GERMANY.

Diaconus Arper, of Weimar, at the request of the Pastoral Conference of that city, has compiled a complete list of the salaries paid by the twenty-five state churches of Germany to their pastors. The average salary of the beginner is 2,260 marks (1 mark equals 24 cents), ranging from 4,000 in Hamburg to 1,700 in Saxon Coburg. The highest salary elsewhere averages only 3,564 marks, while the average salary after four years of service is 3,602 marks, the sum being increased gradually in the course of years, the maximum being reached in the lowest case with 20 years and in the highest with 45 years of work. Pension funds

for pastors exist in all the state churches, the lowest average amount being 1,172 marks per annum, which gradually increases until after a service of 30 years it is 3,222 marks, and after the full complement of service years has been reached it averages 3,871, which stage in some cases is reached only after 50 years in the ministry. But provisions are also made for the widows and the orphans of pastors. The lowest average widow's pension is 735 marks, while the highest is 1,169, with a certain additional sum for each child not yet of age, this being in no case more than 250 marks. The amount in this case depends largely upon the number of years of service standing to the credit of the pastor. Thus a widow with seven children, after a service of 15 years by her husband, averages 1,385 marks per year. In many cases free parsonage is yet added, occasionally too free rent for the widow.

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#### PROTESTANT PROSPECTS IN FRANCE.

A prominent German Protestant paper reports that the prospects for Protestantism are fairer now than they have been for decades. Whole provinces have been opened to Evangelical preaching, Within the last two years fully fifty Catholic congregations have asked for Protestant pastors. Within the last few years the Gospel has been preached in more than six hundred villages where heretofore none had been heard, and this innovation in each case was at the request of the people themselves. This phenomenon is explained from the fact that in France there is a great antipathy to the Catholic Church on the part of the working classes, and as a result Atheism too is spreading, but many can be won for the Gospel. This is especially seen in the reports of the mission work done in northern France, where this atheistic spirit is strongest. In this matter Professor Doumergue, of the Protestant Seminary in Montanbon, declares: "If we had enough of men and means, we would find enough of men and women in every village who would gladly listen to the preaching of Protestantism." It is claimed that not since the Reformation

has the Protestant Church in France had such good prospects as it has now. The leading mission agency is the Protestant Evangelization Society, with an annual income of more than \$100,000, laboring in 170 stations, in 70 of the 86 provinces of France. Ninety per cent. of the money is contributed by the French Protestants themselves. It is confidently claimed that fully two-thirds of the entire population of the country now does not belong to any church at all.

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AWAY FROM ROME DATA.

The anti-church movement in the German provinces of Austria has evidently come to stay and the report for 1905 again shows that the average of about 5,000 converts has been kept up, the exact number being 4,855. According to the official reports, which are furnished quarterly by the *Mitteilungen*, published by the Evangelical Consistory of Vienna, the conversions eight years have been the following:

1898.....	1,598
1899.....	6,385
1900.....	5,058
1901.....	6,639
1902.....	4,624
1903.....	4,510
1904.....	4,362
1905.....	4,855

This makes a grand total of 38,031 who have come from the Roman Catholic Church into the Protestant, the bulk coming to the Lutheran and perhaps 10 per cent. to the Reformed Church. Naturally a number have returned again to the mother church, but these have been only a few hundred, mostly in the Slav sections of the people.



## FIGHTING THE "AWAY FROM ROME" MOVEMENT.

In its earliest stages the leaders of the Catholic Church in Austria simply ignored the "Away from Rome" agitation in that country, but since more than thirty-five thousand Catholics have officially severed their connection with the mother church and become Protestant, the programme has been changed. At the recent National Congress of Catholics held in Vienna the antagonism to the Protestant movement was a conspicuous feature. Especially did the famous anti-Semitic head of the Vienna city government, Dr. Lueger, bitterly attack both the leaders and the led in this agitation. He called the converts "pofelware" and declared that the whole crusade was only a political scheme, in favor of annexing the German provinces of Austria to the German Empire. He demanded that those pastors who had come over from Germany to help the movement should be given at least the *consilium abeundi*, as they were political and not religious agitators. The contempt entertained for the Protestants appeared particularly in a much applauded address of the President of the "Catholic School Association," the purpose of which is to establish a "free" Catholic University in Salzburg, entirely independent of state control and purely under church control. This speaker, Dr. Kasper Schwarz, absolutely condemned inter-confessional and non-confessional schools; while another member of the association, superior Pater Edward Fischer, declared that "where infidels, Protestants and Jews teach, there there can be no place for Catholic culture." This bitter attack has promptly called forth a vigorous protest from the protestant leaders in the shape of an Open Letter, which appears in the *Christliche Welt*, No. 50. In this letter, signed by nine prominent Protestant pastors, a decided denial is entered against the charge that the "Away from Rome" movement is a political propaganda. It is a purely Gospel movement and is declared to be "the real product of the Catholic Church itself, which should confess "*Mea culpa, mea maxima culpa.*" Equally decided is the

denial of the charge that the converts or the assistants from Germany are unpatriotic, and attention is drawn to the fact that the Catholics have themselves brought from Germany a large number of educated priests to fight the agitation.

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PROTESTANT CHURCH IN BRAZIL.

The steady increase of German immigration into Brazil has brought with it the organization of two new Protestant synodical organizations. One of these is called the "Evangelical Lutheran Synod of S. Katharina, Parana and other States," which effected its organization with a dozen pastors and their congregations. By its constitution this synod is united with the Lutheran Church of Germany, and is thoroughly conservative and confessional in character. The President is Pastor Kuhr, of Carityba, and the synodical organ is called "Evang. Luther. Gemeindeblatt," edited by Pastor G. Riegel, of Joinville Sta. Katharina. Somewhat earlier than this the Synod of Missouri in this country, the largest and most conservative Lutheran body in the United States, had effected the organization of a new Synod, which becomes a district of this Synod. A number of the graduates of the Seminary at St. Louis were recently sent to Brazil; a visitator also spent several months there, and the prospects for a rapid growth are splendid. Numerically the first body is stronger than the latter, as they report a membership of about 16,000 souls in eleven parishes. Their pastors have been educated chiefly in Neuendettelsau, in Bavaria. The Missourians have gained a firm foothold in Brazil and seemingly will become a factor in the development of the German churches of that land.

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PROFESSOR CONTROVERSY IN NORWAY.

The Norwegian state and church authorities have for fully a year been trying to secure an acceptable man for the chair of dogmatics in the University of Christiania, where practically the entire clergy of the country is educated, and

have not only not succeeded but have caused a controversy that is assuming international proportions. At the death of the former incumbent candidates were invited to deliver sample lectures at the University, and among these was Dr. Ording, probably the leading authority in dogmatics and ethics in the country. The first of his two lectures proved acceptable; but in the second, treating of the Lord's Supper, he betrayed the signs of his theological training in Switzerland, and maintained principles more or less Reformed, although the state church is Lutheran. The University committee as a consequence, with the single exception of the Old Testament man, Professor Michalet, reported to the government, that notwithstanding the brilliant attainments of Dr. Ording, it were out of the question that he should fill the chair of Lutheran dogmatics. One of the other members of the Christiania faculty, Dr. Ordland, who holds the New Testament chair, declared that he would resign before working side by side with a man not thoroughly in harmony with the confession of the church. The more liberal elements in the church, particularly as Dr. Ording was in no way extremely radical in his views, urged the government to appoint him, and the authorities were seemingly prepared to do so. A sharp opposition was developed in the periodicals and conferences of the church, especially among the laity, who naturally saw in each erratic theological recreant a danger to the historic faith of the church. The bishops, too, were compelled to act in the matter and they promptly sided with the lower clergy in their protests against the appointment. On the other hand, the other faculties in the University protested against "fettters" being put on free research and independent thought, and demanded even that the theological department be separated from the University and be made a mere seminary. The excitement became so intense that government ministers' chairs began to be in danger and the government was forced to change its programme. It dropped Dr. Ording; and as the stock of official and at the same time orthodox men is rather meagre in Norway, it caused to be published in Swedish and Danish papers an in-

invitation for scholars of these kindred peoples to apply for the Norwegian dogmatical professorship. As a result of a second contest Dr. Ording again came out first and was appointed to the chair. This caused the Minister of Education to resign his office, and Dr. Ording has also severed his connection with the University. The government has tried to effect a compromise by offering to appoint a second professor of systematic theology who is to be satisfactory in point of orthodoxy, but the people refuse, and the whole matter will come up as the leading issue in the next "Storting" or Legislative election. The cold-blooded fact remains, that the theological professor in Lutheran Norway is *not* a Lutheran in some leading respects. Such things can happen in state churches.

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#### THE PROTESTANTISM OF THE BALTIC PROVINCES.

The three Baltic provinces, which have been the seat of so much of the revolutionary movement in Russia, are all the more antagonistic at heart to Russia because they are Protestant and have been ever since the days of the Reformation. The Protestantism of these provinces goes back even to the very days of Luther, and both the German nobility as well as the native peasantry are Protestant to the core. For decades, but especially under the regime of the father of the present Emperor, persistent efforts were made not only to crush out the German language and culture, but especially too the Protestant Church, and dozens of Evangelical pastors were fined, imprisoned and even sent to Siberia on the charge of having infringed on the exclusive rights of the orthodox people in their propaganda for their church in these provinces. The connecting link between the Protestants of these countries and those of Germany had for centuries been the famous University of Dorpat, in the theological faculty of which such brilliant scholars as Keil, the older Harnack (father of Adolph in Berlin), v. Ottingen, Volck and others have labored, the majority of whom have in recent years been crowded out in the interests of the

Russification process, which has changed the very name of the city and of the University to Jurjew. Religiously and ecclesiastically the Baltic provinces still feel themselves most closely united with the Protestant church of Germany, and all the theological ups and downs of Protestant Germany, especially its theological controversies, are reflected again in the literature and the church life of the Baltic provinces, and for years the church here has been an *ecclesia pressa* owing to the missionary zeal of the Russian churchmen. This is one of the reasons why these districts are to the present day yet generally called the *German* Baltic provinces. At present the transformation process has advanced so far in Dorpat that reports from these institutions no longer appear in connection with those of German universities, as was the case all along, although reports from the German institutions of Switzerland and Austria regularly appear.

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#### THE NEW SAYINGS OF JESUS.

It was in the year of 1897 on the site of ancient Oxyrhynchus — an important city of Egypt, which stood on the edge of the western desert, 120 miles south of Cairo — that, in a country rich in buried papyri, eight Sayings or “Logia” of Jesus, were discovered, and later published. Five years later, that is, last year, excavations were resumed at Oxyrhynchus, with the result that another fragment of a collection of five sayings ascribed to Jesus was found, written on the back of a survey list of various pieces of land. Another discovery was that of a papyrus in roll form, which, when intact, seems to have contained a lost Gospel; though whether the document should be regarded as a fifth Gospel or as apocryphal, or as an abridgement of one of the canonical Gospels may be the subject of investigation. The papyrus of five Sayings discovered last year, is designated as “No. 1;” the eight Sayings of 1897 as “No. 2,” and the fragment of a lost Gospel discovered last year as “No. 3.” The discoveries of the papyrus (No. 1) Dr. Granpell and Dr. A. S. Hunt assign to the middle of the third century, and they believe the compiler meant to give,

as the ultimate authority for them, Thomas or Thomas and another, and not any of the four canonical Gospels. We add that the character of the crucial hand writing gives the strongest evidence of the antiquity of the manuscript.

But are the Sayings genuine—that, of course, is the crucial point. As to this there will undoubtedly be careful investigation and controversy: but points which were brought out when the first Sayings were discovered seven years ago, may pertinently be recalled here. It is beyond dispute that early in the history of the Christian Church—about the third century—certain attributed Sayings of Jesus were put forth which were by the Council of Trent, and the Vatican Council declared to be apocryphal and which, singular as it may seem, were sent out for the apparent purpose of establishing certain doctrines which were then winning their way. These were notably two; namely, the doctrine of Extreme Sabbatarianism, which accorded with Judaized thought and feeling, and second by the doctrine of extreme asceticism, manifested in the lives of the Anchorites. Hence it is that in the second of the “logica,” or sayings inscribed on the Oxyrhynchus papyri discovered in 1897, we read: “Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye make the Sabbath a real Sabbath, ye shall not see the Father.” As we have said, these very teachings which were current then were later rejected by the Council of Trent in the sixteenth century and by the Vatican Council, and still later by the Westminster Assembly. We add that even the injunction as to fasting (Matt. 17, 21), not contained in the historic and Alexandrine MSS. is omitted in the Revised New Testament. These extra-Scriptural sayings which were put forth in the early centuries were largely accepted by those Christians who carried asceticism or Sabbatarianism to extreme, and thought to find authority for their peculiar views in words attributed to Jesus.

The five Sayings just published and which were discovered last year are apparently the beginning of a collection of the utterances of Jesus, and, according to the in-

roduction that accompanies them, they were made to St. Thomas, and perhaps to another disciple. A word, or words, missing from the mutilated papyrus leave doubt whether St. Thomas is the chief source of the work or not. We summarize the Sayings here:

*The First Saying.*

This newly discovered collection begins within an introduction announcing that the words which follow are those which Jesus "spake to \* \* \* and Thomas," and it is stated that the Lord said, "Every one that hearkens to these words shall never taste of death."

*The Second Saying.*

The second and longest saying is as follows:

"Jesus saith, (Ye ask who are those) that draws us (to the kingdom, if) the kingdom is in Heaven? \* \* \* the fowls of the air and the beasts that are under the earth, and the fishes of the sea, (these are they which draw) you, and the kingdom of heaven is within you; and whoever shall know himself shall find it. (Strive therefore) to know yourselves, and ye shall be aware that ye are the sons of the (Almighty) Father; (and) ye shall know that ye are in (the city of God), and ye are (the city)."

*The Third Saying.*

Jesus' saying, "Many that are first shall be last, and the last first," variously reported in the first three Gospels, constitutes the third saying. But it is prefaced by a statement indicating that Jesus encouraged his disciples to ask the question which he answers: "Jesus saith, a man shall not hesitate \* \* \* to ask \* \* \* concerning his place (in the kingdom)."

*The Fourth Saying.*

The fourth is a new version of the promise that nothing is hidden which shall not be made known, with the addition, "nor buried which shall not be raised." It begins, "Jesus saith, everything that is not before thy face and that which is hidden from thee shall be revealed to thee."

*The Fifth Saying.*

The fifth saying is broken beyond hope of recovery. It is Jesus' answer to the following question by his disciples: "How shall we fast and how shall we (pray)? \* \* \* and what (commandment) shall we keep?" The authorship of the five is here ascribed to St. Thomas.

*The Lost Gospel.*

After the five "sayings" comes the Lost Gospel of which a fragment has been found, and which is believed to have been composed in Egypt before the year 150. It contains new versions of the utterances of Jesus about the lilies of the field, about adding to one's stature by taking thought, and about taking no thought for the morrow. Again the MS, tells us that "His disciple say unto Him, When Wilt Thou be manifest to us, and when shall we see Thee? He saith, When ye shall be stripped and not be ashamed. The expression is a mystical reference to Genesis, ii, 25. The discoverers of the lost Gospel regard the meaning as identical with that in the Gospel to the Egyptians and the Clementine Epistle that Christ's kingdom on earth would be manifested not until man had returned to the state of innocence which existed before the fall, in which, of course, the idea of sex had no place. The last verse in the fragment is: "He said, The key of knowledge ye hid; ye entered not in yourselves, and to them that were entering in ye opened not."

This is Christ's denunciation of the lawyers; but Luke's version is, "Ye entered not in yourselves and them that were entering in ye hindered." The difference between "ye opened not" and "ye hindered" may be held to have a spiritual significance.

Even should these "Sayings" be accepted as genuine, they would not of course be placed on an equality with the Written Word. Only the latter is the norm of faith, and these sayings are at most curiosities of early Christian literature.



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## GOSPELS—CANONICAL AND NON-CANONICAL.

BY PROF. G. H. SCHODDE, PH. D., COLUMBUS, O.

Our four canonical gospels belong to a class of early Christian writings, and are by no means the only documents of their kind extant, and the gospels, canonical and non-canonical yet extant are only a part and portion of a still larger group of writings, of the existence and to a certain extent of the character of which we have information in early patristic literature. It is only natural that the life and deeds of so prominent a character as was Jesus of Nazareth would call forth a whole literature devoted to Him and His work. The existence of such a group of gospel writings other than our canonical is amply attested as an historical fact by the literary introduction prefixed by Luke to his gospel. He tells us there that he has undertaken for the benefit of his friend Theophilus the preparation of such a work, for this reason, among others, that "many have taken in hand to set forth in order a declaration of those things which are most surely believed among us." When this gospel was written there existed already "many" documents that had a similar purpose as Luke had in his literary undertaking. However doubtful it may be, whether this introduction means or not that these other writings were unreliable or that Luke over against these wanted to prepare a trustworthy account of the life of Jesus, the fact nevertheless remains in each case, that there were many documents of this kind extant when the physician-friend of Paul undertook the compilation of his work. Nor could these

many mean the other gospels in the canonical group. Certainly John could not have been included, as it is the almost unanimous verdict of scholars, advanced and conservative, that the Fourth gospel is the last and latest among the New Testament writings. If the writer had before him only Matthew and Mark, he could not have spoken of many other gospels. Zahn, in his classical *“Einleitung in das Neue Testament”* Vol. II, p. 642-643, places the composition of Luke in the year 75 A. D., and not so long after the composition of the other two canonical accounts of Christ's life. The Aramaic gospel of Matthew he places at 62 A. D., the preparation of the gospel of Mark at 64 A. D., and its publication in 67, while the preparation of the Greek Matthew he puts even later than Luke's work, namely 85 A. D. There is nothing in history or in the character of our present gospels, that would explain this word “many” in Luke's introduction.

✻ Nor is it at all necessary to force such an interpretation, as we are yet in possession of a considerable collection of pseudo-gospels and know that there were many others of this kind in the early Christian Church, which have not come down to us. The fiction, so ignorantly urged by the great defender of Monism, the unbelieving Haeckel, of the University of Jena in his “World Riddles” to the effect, that our four gospels were selected at the Council of Nice at random from a collection of several hundred such accounts of the life of Jesus, contains at least this germ of truth, that a large number of such documents actually existed, and patristic reports show full well that many of the pseudo-gospels were especially prepared for the defense of heresies seeking an entrance into the Church. A complete list of those writings of this kind, which are still extant entirely or in part, is furnished in German translation and with introduction, in a recently published work, entitled “Neutestamentliche Apokryphen” edited by Pastor Edgar Hennecke. The list here given contains the following documents: Scattered Sayings of the Lord, usually called “Logia” of Jesus; the Gospel to the Hebrews; the Gospel to

the Egyptians; the Gospel to the Ebionites, also called the Gospel of the Twelve; the Gospel of Peter; Fragments of Gnostic and Related Gospels; Gospel Fragments without titles; Gnostic Gospel and Gospel Apocalypses; Childhood or Infancy Gospels of Jesus, consisting of the Protogospel of James, the Story of Thomas and other Legends; the Acts of Pilate; the Abgar Story.

These gospels all, genuine and spurious, are no doubt the written compilations made at different times and for various purposes from oral traditions that passed from mouth to mouth and congregation to congregation in the early Church. It must be remembered that our written gospels belong not to the earliest but to the latest of New Testament writings. Most of the Pauline epistles and many of the others antedate our gospels. The Church for a long time seemed to be content with handing down orally what was known of the doings and the sayings of Christ, and the compilation of written accounts was not deemed necessary until perhaps the earlier generation of Christians was passing away and the stability of these traditional accounts became uncertain. But this chronology of the gospels explains a number of things. Among these is the fact that the Epistles do not at all quote from our gospels. Although the New Testament letters are commentaries on and elucidations of the great fundamental facts of redemption as these are recorded in the gospels, yet the latter are not cited or quoted by the letter writers of the New Testament; and, this for the very transparent reason, that as a rule, these letter writers knew nothing as yet of written accounts of the Lord's life and career. But that they were well acquainted with the oral traditions of this life and career as cherished by the Churches is amply attested by the perfect correctness with which they presuppose the gospel facts of which they explain the theological significance and ethical bearings of these facts. Paul nowhere gives an historical account of the crucifixion and death or even of the sufferings of Christ, yet his exposition of the importance and soteriological significance of these facts prove that he knew

them with exact correctness. But that he made use also of other gospel material than that which later was incorporated into the written gospels, appears clearly from at least one passage. In his farewell address to the Elders from Ephesus, which he delivered to them at Miletus, Paul, as appears from Acts 20, 31, ascribes to Jesus the words there used: "It is more blessed to give than to receive." This citation is not found anywhere in our canonical gospels and evidently was one of the many sayings of Christ that were handed down traditionally in the churches, but were not made a part of the writings of any of the Evangelists. That there were many such extra canonical sayings and doings of Christ that were all well known to the early Christianity is evident also from the explicate statement of John in his gospel, who declares in chap. 20, 30-31 and 21, 25, that he selected only a few of these things for a special purpose, and that if all of them would be put into written form, the world could not contain the books that should be written. It is further attested by the fact that quite a series of "Sayings of Jesus" have been collected from patristic writings and found in recently discovered papyri, in which, in perfectly good faith sayings are ascribed to Jesus, of which no record is found in the gospels of the New Testament. (Cf. article in April issue of *MAGAZINE*.) That some of these scattered "Sayings" are genuine and authentic scarcely admits of any doubt, although this would by no means secure them canonical authority, as they have not been made a part and portion of the divine word. In addition to this, not a few recent scholars come to the conclusion that quite a number of characteristic statements, doctrinal and ethical especially, found in the New Testament Epistles, are really quotations from the teachings of Jesus that through traditional usage had become the common property of primitive Christianity. In the nature of the case such surmises can not go beyond the stage of speculation and hypothesis, but they are inherently not at all improbable.

Incidentally the chronological order of the New Testament Epistles and Gospels may explain another thing, that

at first glance at least is peculiar, namely that in the liturgical services the epistolary lessons are read before the gospel lessons, although the latter naturally are theologically the basis of the former. The Epistles antedating the Gospels were naturally read in the churches at an earlier date than the latter, and when the reading of the latter was introduced, the right of way evidently already belonged to the former. It seems difficult to find a liturgical reason for the precedence accorded the Epistle in public service, but this historical reason may at least explain the facts as they are.

Yet notwithstanding this abundance of gospel material, oral or written, that was in the possession of the early Church, the four which have become canonical constitute a unique group by themselves, and in this uniqueness furnish one of the best evidences for their inspiration and for the lack of inspiration of the others. The difference between the canonical and the non-canonical literature is practically the difference between day and night, and even if we did not have other and most excellent historical reasons for accepting the canonicity of Matthew, Mark, Luke and John, the marked intrinsic difference between these on the one hand and the pseudo-gospels on the other is enough to show that it was not blind accident that caused the Church to select these four out of the whole mass of similar writings and stamp them with the mark of canonicity and ecclesiastical authority, but that this was done for the reason that these and these alone are inspired writings.

The relative low standing of the pseudo-gospels can also be seen by a comparison of the New Testament Apocrypha with those of the Old. The latter too, quite naturally are not inspired, but they nevertheless as human literary products stand high and are important sources for the study of the inter-testament period and for the understanding of the genesis and development of the erratic New Testament Judaism, that through its representative types, the Pharisees, Sadducees and Scribes, antagonized Jesus and His Gospel. No such prominence and dignity is accorded to the

New Testament Apocrypha, the very existence and contents of which are generally unknown even to the intelligent reader. Naturally they are not without historical value, but this value is rather of an indirect kind, appearing in the peculiar tendencies and purposes of the different writings. In this way the Gospel to the Hebrews is decidedly an exponent of the Judaistic school in primitive Christianity, the object being to show that the legalistic type of doctrine which insists upon the observance of the law also by the adherents of the New Covenant, is the correct and original gospel. Again the various kinds of gnostic gospels all endeavor to demonstrate that Jesus Himself was already an advocate of the fantastic religious scheme which the writer or writers advocate. How far the fabricators of pseudo-gospels went in this direction can be seen from the so-called Judas gospel of the Kainites, a Libertinistic group among the Gnostics, who recognized in Cain the highest expression of divinity, seeing also in such prototypes of wicked men as Esau, Korah and the Edomites, the exponents of highest religious and ethical thought, and finding for Judas Iscariot the historical prominence of having discovered the truth before all others did and being maligned for this by the canonical gospels. Many of these erratic gospels are known only by name, and of several, among them the Gospel of Peter, the contents have been discovered only recently. This last mentioned is a Docetic writing, as it clearly reports that not the historic Jesus of Nazareth but somebody else, who had surreptitiously been substituted for Him, had suffered in Gethsemane and been crucified on Golgatha.

Quite a unique class in this larger group of pseudo-gospels are those which describe in detail the youth and boyhood of Jesus, and at all times in a way entirely unworthy of Him and His cause, especially making use of His omnipotence for the purpose of playing tricks or doing harm to others. A few extracts will show this. We translate from "the Gospel of Thomas the Israelitic Philosopher," who says: "Once the child Jesus made out of clay twelve sparrows. And it was the Sabbath when he did this. But



there were also many other children present and were playing with him. But a Jew who saw what he was doing went and reported this to his father Joseph, saying: 'Behold, your little boy is at the brook and has made twelve sparrows and has desecrated the Sabbath.' And when Joseph came to this place, he cried out to Jesus: Why are you doing on the Sabbath that which it is not right to do? and Jesus clapped his hands and cried to the sparrows: Fly, Fly away! And the birds flew away with a loud outcry. When the Jews saw this, they were affrighted and went and reported to the elders what Jesus had done.

But the son of Hannas, the High Priest, stood near Joseph and took a willow branch and caused the dam of clay to be broken which the child Jesus had made. When Jesus saw that the water that had collected was running away, he became angry and cried out to the boy: 'You unrighteous, godless, stupid ass, what has this water done to you? Behold, you too are now to dry up like a tree and are not to bear leaves, or roots or fruit. And immediately that boy's had become entirely withered. But the parents of the unfortunate boy took him away and lamented his fate, and brought him to Joseph and upbraided him saying "Behold, you have a son who does such things."

Again Jesus happened to go into the village and a boy in passing him jostled him. Jesus became bitter at this and cried out "You will not reach the end of your way." And the boy at once fell down dead.

On another occasion Jesus was playing on the roof of a house, and one of the boys who was playing with him fell off the roof and died; and when the other boys saw this they fled and left Jesus there alone. But the parents of the dead boy came and lamented and declared that he had thrown him down, Jesus denied this, but they seized him by force. Jesus thereupon sprang down from the roof and stood by the side of the dead boy and cried out: Zenon! arise and tell them, if I threw you down. And the dead boy at once returned to life again and said: No, Lord, thou didst not cast me down but didst awaken me to life. And the parents

were amazed and began to glorify God on account of this miracle and worshiped Jesus."

These are fair samples of the kind and are sufficient to demonstrate the literary inferiority and the historical unreliability of this whole class of writings. For anybody but a fanatical enemy of the truth there can be no shadow of a doubt as to the boundless superiority of the canonical gospels, which superiority again can be based on nothing else than their inspiration.

The canonical gospels themselves are naturally not biographies of Jesus and do not pretend to be such. They all lack the completeness of details necessary for this purpose. Only two of the four as much as mention a word of the first thirty years of His life, and of the three years of His public ministry each selects only those data which are needed for the special purpose this particular gospel has in view. The similarity and the dissimilarity in the selection of this material by the writers of the first three gospels produces what is called the "Synoptic Problem," i. e., the question as to the literary originality, dependence, or inter-dependence of these three books. The similarities are so great that there *must* be some dependence; the dissimilarities are so great, that they must have drawn also from other sources. The problem is accordingly of a literary character and need not involve serious theological or historical problems, although it is often made to do so. The John question is naturally a unique gospel problem of its own, involving the historical character of the Christ picture as described by the Fourth Evangelist in contrast to the first three. Recent researches all tend to show that John's account is perfectly correct and historically reliable.

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## THE LEAVEN OF MISSOURI'S NEW DOGMA OF ELECTION.

BY AN EX-MISSOURIAN.

I. The apostle Paul warns the Christians at Corinth against tolerating an adulterer among them. He reminds

them of the fact that even a little leaven is sufficient to leaven the whole lump. And the leaven of Missouri's new doctrine of predestination is not a little leaven, but is itself a lump of large proportions. And the larger the lump of leaven the more damaging and destructive must be its work. When such a lump is brought in contact with a fundamental or central truth of the Lutheran system of doctrine its effect must be disastrous in the extreme, it must finally distort and pervert the whole truth. Others have already shown that this new Calvinism of predestination corrupts and virtually nullifies the central doctrine of justification by faith. According to this new doctrine of election justification is not the verdict of the divine Judge upon the persistent seeker declaring him justified and pardoning all his sins, but rather an infusion of the righteousness of Christ procured for all men. This righteousness is considered as a great treasure stored up in heaven for all men of which the believer must ascend to heaven by faith and procure his portion and appropriate it to himself with a believing heart, just as Calvin would have the believers go to heaven by faith in the Eucharist and there spiritually partake of the body and blood of Christ.

2. But still more vitiating and destructive is Missouri's new doctrine of election in its consequences upon the means of grace, particularly the Word of God and whole gospel. As faith is claimed to be a result of election, to spring from election, and as God is claimed too in His hidden counsel to have determined as to whom among sinners He will grant the divine gift of faith and to whom not, although Christ gave counsel to preach the Gospel to every creature, it is clear as daylight, what the Word of truth according to Missouri's predestination is to be to mankind, namely, a kind of speaking trumpet, a sounding brass and a tinkling cymbal, through which the Almighty, from his throne, speaks to children of men — this and nothing more. What good can come in this view, of all theorizing and speculation, whether God by the use of His omnipotent powers could convert all men or not. He might have perhaps es-

tablished a different way unto life than that which He has established. But of that we know absolutely nothing. However, after establishing a way and order of salvation He has bound himself unto it. Paul so declares explicitly when he says: If we believe not yet he abideth faithful; *He cannot deny himself.* 2 Tim. 2, 13. It hath pleased him, by the foolishness of preaching to save. 1 Cor. 1, 21. Even by the *foolishness* of preaching He will save those who believe. The Gospel, says Paul, is the *power of God* unto *salvation* to every one that believeth. Rom. 1, 16. It is the Gospel of Christ, it has its origin and poyer in Him. If God makes willing the recalcitrant and wilfully resisting sinner it is done through the Gospel divinely surcharged with the power of God. It does not depend upon any hidden special will of God as to where, when and how he will beget faith in the heart of any one. He has put it all into the Gospel. Wherever it is proclaimed to men, every thing is freely offered to them that is needed for their repentance and conversion. But how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? So, then, faith cometh by hearing and hearing by the Word of God. Rom. 10, 17. If God opens the heart of any one as he opened the heart of Lydia, Acts 16, 14, it is done through the same Word. Man can, indeed, outwardly hear the word of truth with his natural powers. But the inner attention to that Word is effected by that same Word. It is the beginning of conversion. The Word needs no assistance, for it is the power of God. Or does this divine power need a second power of God, as Missouri supposes, to convert certain men? Our gospel, says Paul, came not unto you in word only, but also in power and in the Holy Ghost and in much assurance. 1 Thess. 1, 4. He praises the Thessalonians that they receive the Gospel not as the word of men but, as it is in truth, the Word of God, which effectually worked in them that believed. 1 Thess. 2, 13. Even the creation of the world is the result of God's Word, and He upholds all things by the Word of His power 1 Pet. 1, 3. For the word of God is quick and powerful.

Heb. 4, 12. The words which I speak unto you, they are spirit and they are life, John 6, 63, says the Savior. It is the word of salvation, Acts 13, 26, it is the word of life, Phil. 12 16. Peter (1 Pet. 1, 23), writes to the strangers scattered throughout Asia, etc., that they were *born again* by the word of God, which liveth and abideth forever. And yet Missouri holds, that this word is not sufficient to convert some men, whom God had singled out for conversion, so that He is compelled to infuse into it additional and extra power in order to bring them unto Christ. That would give us two kinds of Gospels, the one being the ordinary Gospel, and the other surcharged with double divine powers. Luther evidently knew of only one Gospel by which the Holy Ghost calls, enlightens, gathers the whole Christian Church on earth, as he declares in his exposition of the third article of the Creed. And where is there any evidence or use by the apostle of a twofold Gospel of Christ? It exists only in the fertile brains of Missouri. Who can help finding in this double gospel something of the *affected* and *sham* call of Calvinism? Calvin says it with a few, simple words, and Missouri says nearly the same thing with a cloud of words.

3. Missouri maintains, furthermore, that God is willing to save all men, but why He does not carry out His will, we know not. An immense difference is claimed to exist between His will and man's. This is, indeed, an assertion which undermined the whole foundation of the truth of God's word and of His holy promises. It robs the penitent sinner of every comfort, and can only beget despair. We are to say to such a trembling heart: God is willing to help you, but whether He will actually help you, I do not know. It is God's will that all men should be saved, and come to a knowledge of the truth, but whether He will perform what He wills, is a matter of uncertainty. It is not the will of God that any one should be lost, but that all should repent, but whether He will beget repentance in them we do not know. He has declared (Heb. 13, 5): I will never leave thee nor forsake thee, but whether He will keep His word

we must wait and see. It almost sounds like blasphemy. It is horrible beyond expression. It is dreadful to teach and proclaim such a doctrine which overthrows the whole truth and assurance of the divine word and makes it of no effect. It leaves the trembling, anguishing penitent sinner in his woe and struggles for light and comfort, on the brink of utter helplessness and despair.

The Scriptures, indeed, do not touch upon Missouri's quibblings and philosophy, falsely so-called. The saving will of God pertains to the divine order and way of salvation. As God will save no one without Christ, the Mediator, so He will save no one without faith. Hence, it is not an absolute, irrespective will of God to save all men and bring them to repentance. The way that leads to repentance and the knowledge of the truth is God's established way. It is not only the *will* of God to save all who enter upon the way and order of eternal life and continue therein, but He actually saves them. If you wish to find the Savior go to His Word, go to where two or three are gathered in His name and His pure gospel is proclaimed. There He is in the midst of them. He that believeth and is baptized shall be saved, but he that believeth not shall just as surely be damned. It is the will of God to save all men, but only upon the highway which he has opened up and established, the way of salvation through faith in Jesus Christ. He might, perhaps, save all by the use of His omnipotent power, but it has pleased Him to save them by the foolishness of preaching. The Gospel does not only tell the story of the divine love toward mankind, but it offers and gives also the power and strength to believe. He hath given unto us all things that pertain to life and godliness, 2 Pet. 1, 3. When the Savior said to the lame man, arise and walk, the power and strength were given him through that word to rise and walk, and when the apostle said to jailor: Believe in the Lord Jesus Christ and thou shalt be saved, the power to believe was given him. So when we are told: Repent and believe in the Gospel, the power is given to every one who heareth these Gospel words sound in his ears. This is the

way and order of salvation, and we may look for no other. We cannot get into the divine sheepfold without going in at this door. By means of the word we are begotten again, we are called and believe and are saved.

A question of Missouri's new catechism asks: Do you *know* that you will be saved? And the answer is: Yes, I *know* it. In this way the new doctrine is beaten into the minds of children of 8 and 10 years and surely into all the catechumens. What child *knows* that it will at death go to heaven? If it answers in the affirmative, it does it because it is taught so and is thus made to prevaricate and falsify. And certainly the walk and conversation of many a Missourian catechumen is not of a kind that one could hope it, much less *know* its salvation. Verily a new catechism was needed for such a doctrine and its adaptation to it. Just as Calvin's elect so the elect of Missouri are taught to know that they will surely go to heaven at death's summons. Are we to look then for a new hymn-book and new prayer-book with this thorough adaptation to Calvinistic principles?

The Missourians base their view, that every true Christian should know that he is one of the predestinated, upon the passage, Rom. 8, 38, where Paul says: "I am persuaded that neither death nor life, etc., shall separate us from the love of God. The German translation here is less correct, which says: Ich bin gewiss. Paul had been speaking of the elect in general, but said, who shall lay anything to the charge of God's elect? It is Christ that justifieth, etc., and then closes by declaring who shall separate *us* from the love of Christ? For I am persuaded that neither death nor life, etc., shall separate us from the love of God. Now, who are the *us*? Certainly, the elect in their totality, of whom he had been speaking. We will get a proper understanding, perhaps, of Paul's meaning, if we compare this passage with 1 Thess. 4, 15, where he writes: For this we say unto you by the word of the Lord, that *we* which are alive and remain unto the coming of the Lord shall not prevent them that are asleep. Does the apostle mean, that

he will be one of those who will be found alive and remain at the Lord's coming? How could that be, when in the second epistle he tells the Thessalonians that that day is not at hand, for there must first come a falling away, and that man of sin be revealed. Yet he says *we* who shall remain shall not prevent, etc. *We*, meaning those of the believers who will remain, etc.. So in the passage under consideration. Paul is persuaded that no inimical power shall separate the elect from the love of God, in other words, the elect will all be saved and no earthly power shall be able to make them fall away. The elect, then, shall and will be saved. But Paul says nothing about his own election, although he speaks of the *us*, just as in the passage of his letter to the Thessalonians he speaks of the *we* who shall remain, although he declares that that day is not at hand, and cannot come unless the man of sin is first revealed. In short, the apostle in both passages speaks as a teacher and preacher, and declares that all the elect will assuredly reach the end of their faith, which is the salvation of the soul. Besides, knowledge and hope do not harmonize. If I say, I *know* that my Redeemer liveth, I cannot also say I *hope* that he liveth. To know a thing and to hope for it, do not go together. There is no congruity between knowing that God is the Creator of heaven and earth and *hoping* that he is. Knowledge, perfect certainty and hope are disparities. If I *know* as a matter of certainty, that I will be saved I can not also hope for it. Seeing and knowing are parallels. Hope ceaseth when perfect knowledge of the same thing begins. Paul says (Rom. 8, 24) For we are saved by hope, but hope that is seen is not hope; for what a man seeth, why does he yet hope for it? The same is true of the knowledge of certainty. For to hope for what is perfectly known is not hope; for what a man knoweth, why does he yet hope for it? Missouri with its doctrine of the certainty of one's salvation makes all hope for it superfluous and meaningless. It does away with it.

And yet Paul says (1 Thess. 5, 8) And let us who are of the day — let us put on for an helmet, the breast-plate



of salvation. The Ephesians are called in one hope of salvation. Eph. 4, 4. Paul declares himself an apostle in hope of eternal life. And every one is to have the *hope* of seeing Christ at His appearance, 1 John 3, 3. We are to rejoice in hope, Rom. 12, 12. We are to rejoice in the hope of the glory of God, Rom. 5, 2. Christians are begotten again unto a lively hope, 1 Pet. 1, 3. But all this Missouri virtually destroys and wipes out with its knowledge of the absolute certainty of our individual salvation for which it has no Scriptural evidence whatever. Or does it follow, that because Paul knew that all among whom he had been preaching should see his face no more (Acts 20, 25) and the day of his death was at hand, we must know the same before its occurrence? Certainly not.

This new doctrine which has been disturbing the peace of the Church for some time, so that it could not satisfy itself, as otherwise it would have done, is destined to exhaust itself presently and to abate its virulence. It seems to be already in its dotage, and in all probability, will soon give up the ghost. The history of the other new doctrines evolved in Missouri's doctrinal evolution seems to point in that direction. There was the Romanizing doctrine of the ministry, brought from the fatherland as a precious jewel. It was soon discarded here and it now rests in seclusion without an epitaph. There was evolved the prohibition of marriages between a man and his wife's sister. It has long since fallen into desuetude on account of its impracticability, and now sleeps the sleep of the just. This was followed in the onward movement by the extreme hostility to every kind of a millenium as though Missouri was able to unravel all prophecies before their fulfillment. It has gone to sleep for a thousand years. Then sprang into being the doctrine of usury, which in its present status may be compared to the Siamese twins, having one body and two heads, one *pro* and the other *con*, the latter having a large majority. It has already virtually closed its eyes in shameful oblivion. And last, but not least, in the evolution process, the doctrine of election was hoisted upon its pedestal. It is already

in a state of senility and may be expected ere long to be gathered to its progenitors.

To understand this properly we must divide all Missouri into two parts (not into three, as all Gaul is divided), namely, the Big Missouriians and the Little Missouriians, as the people of Russia are divided into Grossrusen and Kleinrusen (we mean no slur). The former is composed of the profosors, theological, linguistological and scientificological, the presidents of synods and *such*. They make all the noise, and do the thinking and writing for all the rest.

The latter, namely, the Kleinmissourians, are called Klein, like the man of few or no means is called, *Kleiner Mann* in Germany (and this is no slur). He as a rule takes little interest in the nice points held and taught in St. Louis. He cannot and dare not preach the new doctrine so that his people understand it, without disrupting his church. Hence, he is almost an indifferent spectator and lets St. Louis have its way, without bothering his own head about it. What bothers him more is his idea that the Ohio Synod has so many illiterate men among its members. Under such circumstances as related above the new doctrine gives promise of an early death and sepulture. When it comes we will sincerely say: *Quiescat in pace! Quiescat in pace!*

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## SERMON.\*

BY REV. J. H. KUHLMAN, A. M., SPRINGFIELD, O.

I CORINTHIANS 15, 58.

"*My beloved brethren.*" Thus the apostle addresses the Corinthian Christians, and thus, to-night, I address you, my young friends. You are indeed *my brethren*; not only because one of you is my natural brother, not only because you are fellow-Christians and fellow-Lutherans, but also and especially because you are my brethren in the service

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of our heavenly Master, fellow-laborers in the harvest field of the Christian Church.

"Therefore," says the apostle to his brethren. In this little word he summarizes the whole chapter and proceeds to make the practical application. Since I have declared unto you the gospel, "which ye have received and wherein ye stand," since I have delivered unto you the very foundations of our faith, the death and resurrection of Jesus Christ, "therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." In other words: on the strength of their previous instruction and preparation, he admonishes them to be firm, unwavering and patient in their Christian profession.

In a still higher sense this "therefore" applies to you, my young brethren. Since you have now been prepared and grounded in the fundamentals of the Christian religion, "by which also ye are saved," since, moreover, like unto Paul, you are to deliver that which you have received unto others, "therefore," having so great a Lord, so grand a faith, so glorious a work, "therefore, be ye steadfast, unmovable, always abounding in the work of the Lord."

There is a *double* admonition here, which, at the first glance, would appear to contain a contradiction of terms. To be "steadfast" means to be unmovable, while "abounding in the work of the Lord" means progress. But the contradiction is only a seeming one, and, upon closer examination, we shall find, that we have here a wholesome lesson for the Christian life and a blessed incentive to Christian activity.

Hear, therefore, through my humble voice the voice of the Apostle Paul and the greater voice of the Bishop of Souls, urging and admonishing you, my beloved brethren:

I. ALWAYS STAND FAST, but

II. NEVER STAND STILL.

I. Stand fast, therefore, always stand fast. And there is only *one foundation upon* which you can stand fast, only

one that wavers never, that is the *foundation of faith*. "Continue in the faith," says the apostle, "grounded and settled, and be not moved away from the hope of the gospel." A great man has said "yes" and "no" is not good theology, and that is true. Wavering between affirmation and negation never amounts to anything. The "no" of the unbeliever over against the truth of God has shown itself to be a mighty power that dare not be underestimated. The "yea" of the believer, accepting and affirming this same truth, has proven a power of God to change the history of the world and the history of human hearts; but this constant and cowardly halting between "yes" and "no" is miserable weakness. Goliath was something for the heathen host, David was something for the host of the Lord, but Saul, with his divided heart, amounted to nothing. Faith is not a matter of opinion. It cannot mean one thing to-day and another to-morrow. Stand fast, therefore, on the foundation of faith. "Be ye steadfast, unmovable."

Stand fast, in the first place, in your own *personal faith*, in the dogmatics of your heart, and out of the fulness of the heart let the mouth speak. That is the first great requisite of a successful ministry, when you can stand before your people with the testimony: That which we have seen and heard, that which we ourselves have experienced of the word of life, that declare we unto you. Then you will be like the good man, who "out of the good treasure of the heart bringeth forth good things." Also in the ministry we must guard against familiarity breeding contempt. Constantly handling the precious pearls of life, constantly administering the blessed means of grace may tend to diminish the holy awe with which we should approach them, may blunt the feelings of reverence with which we should stand before the mercy-seat of the Almighty, causing our ever wayward hearts to esteem but little the gifts of grace we extol to others.

Furthermore, so much literature comes under the minister's eye that is anti-Christian, or, at least anti-Lutheran. he comes in contact with so many isms and schisms. and

men who advocate them with specious argument, that the danger is great that he himself waver, that he preach to others to stand fast on the rock of faith, while he himself becomes a castaway in the waves of doubt.

Therefore, your hearts must be established with grace, that you be not carried away by strange and divers doctrines. And in order that your hearts may be thus established with grace, that you may stand fast in the faith, you must continually draw down the power of God from on high to be the strength of your weakness, you must feel your own unworthiness before His mysteries and cry with Isaiah of old, "woe is me, for I am of unclean lips," praying for that seraphic fire from heaven to cleanse your hearts and lives and sanctify your testimony.

Your *testimony* — in that above all you must stand fast. It is important, indeed, that you yourselves believe the truth; but it is even more important that you preach this truth, and nothing but this truth, to your congregations. Thank God, the power of the Gospel is not dependent on the personal faith of its preachers. If need be, the Lord can prophesy through a Balaam or a Caiaphas. Thank God, we have a standard of truth from which we may not depart, however much the heart would waver.

Stand fast by this standard, my brethren. Build upon the *only sure foundation*, "the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." Build with the right tools, the pure means of grace, the word of God and the sacraments. Build with the right material, the immortal souls of men — and you will not have a house of hay and straw and stubble, but, lo, "all the building, fitly framed together, groweth unto an holy temple in the Lord."

Stand fast by the absolute *inerrancy of the Holy Scriptures* in the midst of the manifold assaults that are made upon this impenetrable rock. Stand fast by *your church's interpretation* of these Holy Scriptures. While other churches are shaken as reeds by the winds of change, of doubt and denial, while other creeds are altered and amended

to meet so-called modern conditions, stand you fast by the unaltered confessions of the church of the Reformation, by that dear Lutheran faith, that noble heritage, which has now withstood the storms of four centuries. Proclaim that truth with fervor, and do not for a moment imagine, that your labors will be less successful because you adhere to a definite creed. The eyes of people are beginning to open. They are beginning to see, that the strongest denominations are those which hold firmly to fixed statements of belief. It seems to me the day of conservative coming. It seems to me, more and more Christian people are being attracted by firmness, and are realizing that a mere loose association cannot permanently hold its members, that the most successful church is the one whose rules are most exacting and whose courage is most unflinching. That is the reason the Lutheran Church is progressing steadily, in a way to totally confound those who for years have been prophesying her decay and downfall.

Therefore, my beloved brethren, be ye steadfast, unmovable in the faith of the fathers, in the faith once delivered to the saints, in the faith of the Evangelical Lutheran Church. More and more learn to take pride in helping, in your humble way, to upbuild the mighty walls and massive bulwarks of her truth. More and more let your Church and your Synod become your beloved Zion by which you stand and unto which you pledge the vow of the psalmist: "If I forget thee, O Jerusalem, let my right hand forget her cunning and my tongue cleave to the roof of my mouth."

Stand fast, furthermore, in the rules of your *life* and of your *office*. Stand fast, unmovable in your *ethical* principles. Let these not be self-made and arbitrary, but such principles as faith draws from the word of God. The way of life is narrow enough for the ordinary Christian, how could it be wider for him who has not only the care of his own soul, but the care also of the dearly-bought souls of the flock of Christ. The eyes of the flock are upon you. Your life will be watched, as people watch the town clock. Many set their watches by it, and if the clock goes wrong, the

watches will go wrong. Your sheep will walk as they have you, their shepherd, for example. "Therefore," says the apostle, "make straight paths for your feet, lest that which is lame be turned out of the way." And that you, the shepherds, may not turn aside from the straight path, also for you the word of God has set guide-posts along the way, such as these, for instance: "Thou hypocrite, cast out first the beam out of thine own eye, and thou shalt then see clearly to pull out the mote, that is in thy brother's eye;" and furthermore: "giving no offence in anything, that the ministry be not blamed;" and again: "ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted?" "A bishop must be blameless, vigilant, sober, of good behavior. For if a man know not how to rule his own house, how shall he take care of the church of God."

Be steadfast, unmovable in the ethics of your person — and of your *office*. Uphold the dignity of that office at all hazards. There will be many temptations persuading you to prostitute your holy office for the sake of personal gain and personal popularity. There will be many demands made upon you by modern conditions to which you cannot conform without doing violence to your conscience and to the conservatism of your church. Stand fast, therefore. Have the courage to say "no." Let it be known, that you are a messenger of the Lord God of hosts, and that you hold your exalted office by divine right and not by human sufferance merely, as so many seem to think. Let it be known that you are the servant of the Almighty whom you fear more than men, that you intend to go forward unflinchingly on the path of duty, holding the gospel plow with a firm hand, that you will be swayed neither by the fear nor by the favor of man, always asking, "what is that good and acceptable and perfect will of God." Stand fast by your rigid principles, your strict Lutheran practices and care not a whit whether it pleases the world or not. Stand fast, "quit you like men, be strong."

Furthermore, be steadfast, unmoveable *over against the enemy*. That "old bitter foe still means deadly woe."

What faithful minister of the Gospeil has not realized that. "Deep guile and great might are his dread arms in fight" — on a hundred battlefields you will experience it. In your work among the souls of men, 'tis there you will first learn fully to appreciate the dreadfulness of that dark power, unseen, but none the less real, that is constantly obstructing the coming of the kingdom of God. There, more and more, you will learn to understand what the apostle means when he says: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world."

Moreover, this evil one has many servants in the world. Do not be deceived, you will have enemies to fight — you must have enemies to fight, if you wish to be faithful. Woe unto you when all men shall speak well of you. The darkness still hateth the light. To-day also the servant must often walk the way of persecution on which the Master went before. Stand fast in this evil day and put on the whole armor of God. Stand fast and fear not. The Master's glorious presence is by your side. He jealously guards the safety and honor of His servants. He stretches forth His mighty arm and commands: "Touch not mine anointed and do my prophet no harm." He stands and speaks in majesty: "He that despiseth you despiseth me, and he that despiseth me, despiseth Him that sent me."

Therefore, my beloved brethren, be ye steadfast, unmovable — and He will give you grace and strength, He who said: "Behold, I have made thee this day an iron pillar. They shall fight against thee, but they shall not prevail, for I am with thee."

Stand fast, therefore, my brethren, always stand fast, but

## II. NEVER STAND STILL.

"Always abounding," continues the apostle, "always abounding in the work of the Lord." That means, *growing* and *increasing* in the work of the Lord, which is the work upon your own souls and the souls entrusted to your care.



In his second epistle to the Corinthians Paul admonishes the servants of the Lord to *abound* in everything, "in faith, in utterance, in knowledge, in diligence." So ought you. But if you wish to increase in knowledge and faith, and also in utterance, that is in proclaiming this faith, you must ever go back to the storehouse and bring back fresh supplies. In short, you must *search the Scriptures*.

It is a blessed moment when one heart can cry out to another, as Andrew did to Simon, "we have found the Messiah!" It is a blessed moment when the soul can say with Simeon: "Mine eyes have seen Thy salvation!" Yet this seeing and finding is but the beginning. In the discovered Christ there lie undiscovered rare treasures of wisdom and grace. These treasures must be lifted by delving down, and ever down, into the unfathomable mines of the word of God. We say, it is inexcusable when our members neglect to search the Scriptures, when they say: let our preachers do that — it's their business. How much more inexcusable are those ministers of the gospel who neglect it, who seem to think they are a finished product when they leave the seminary, seem to think that now they can stand still and rest on their laurels. O you shepherds of the sheep, do you really think your fountains will keep on flowing from day to day, from year to year, though you cease to dig in them and to deepen them? Your lambs come to drink, but the waters are growing less — are growing stale and stagnant.

Therefore, my beloved brethren, always abound in the work of the Lord, always dig deeper into the Scriptures, and may the heavenly Father preserve you from standing still.

Do not stand still in the apprehension of the heavenly truth. Do not stand still, either, in your *progression on the heavenly way*, always abounding and increasing in spirituality, like unto Paul being changed, more and more, into the image of Christ from glory to glory. It was this apostle who had proceeded so far on the path of holiness that he could say: "I live, yet not I, but Christ liveth in me." Yet it was this same apostle who had to confess:

“Not as though I had already attained it, or were already perfect, but I follow after that I may apprehend it.” And we, poor pigmies beside this giant of God, we would deem ourselves as perfect, as having attained everything?

Never stand still, therefore, but onward and upward on the heavenward way. Thus shall not only your own soul abound in grace, but your people shall thereby be uplifted. The nearer you draw to the heavenly leader, who goes before, the nearer to Him will you bring your people. Through you shall shine upon them the reflection of His glory, so that when you come to them with this message it shall be as one coming down from the mountain of Communion with God, even as Moses came down from the mountain to speak to the people. The closer you stand to Him, who is your divine authority, the more authoritative will be your message, and, verily, your words shall be as golden chains to bind many souls captive unto their blessed Redeemer.

Always abound in the work of the Lord, in that particular work He has commanded you to do, abounding, growing, increasing in *usefulness*, in *faithfulness*, in *wisdom*.

My brethren, you cannot afford to stand still. In all the world there is not a more exacting office than that of the ministry, an office in which you must be all things to all men. It demands the *fittest* of men. Here, if anywhere, the rule of the “survival of the fittest” holds true. We are told of the ancient Egyptians that they chose their priests from the most learned philosophers and so great afterward became the wisdom of these priests, that the country chose its kings from their midst. Thus to-day our New Testament priesthood needs the choicest of men, the most tried warriors of the Christian host. The ministry is not a dumping ground for idlers and impractical dreamers. We need men, strong men, men who are willing to go through years of training and years of fiery trial, thus becoming fitter from day to day. When you find men of that stamp, men who succeed in holding a warring and stiff-necked congregation together for years, succeed in edifying them hundreds of Sundays in succession, you have found men who, like the

priests of Egypt, could sit on a king's throne and rule a country.

You must increase in your usefulness. You must increase in your *faithfulness* as stewards of the mysteries of God. You must judge your own work severely from year to year, sharpening your conscience by the grace of God, making it more exacting, more critical, more self-accusing, laboring all the time as those whose Lord has gone abroad, but may return at any moment and demand an account of their stewardship. "Blessed is that servant whom His Lord when He cometh shall find so doing."

But the Lord says: "Who then is that faithful and *wise* steward?" Faithfulness is not enough, thereto must be added *wisdom*. Alas, these two do not always go hand in hand. Many a one is very faithful, but withal so unwise, so tactless, that the holy cause he serves suffers one defeat after another. 'Tis true, the Master forgives much to him that is faithful. But shall it always continue thus? Dare the discouraged and defeated steward always content himself with the thought after all, it's my fate, wisdom has not been given me? Certainly not. Strive after that wisdom and increase that wisdom and pray for that wisdom, even as did Solomon of old; pray in the words of the apostle, "to have your senses exercised to discover both good and evil," for I say unto you, if any profession on earth needs the wisdom of Solomon, yours does. Therefore "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and it shall be given him." May He, the only wise God, in whom are hid all the treasures of wisdom, grant you and us and all His servants this spirit of wisdom and understanding.

Stand fast, therefore, but never stand still. Never stand still because of *difficulties* and *discouragements*. These will come, indeed, I need not be a prophet to say to you, that also your path will be strewn with many thorns of trouble. Your work will be a "labor," as our text calls it, that is a work unto extreme weariness. The best powers of your youth will be consumed in it. The world prefers to

speak of deeds, but in the kingdom of God there is much to be said of suffering, of silent heroism and uncomplaining cross-bearing. Yet in all this heat and labor of the day do not stand still, do not falter or retreat, but go on and on, even unto the blessed end.

“Go, labor on; spend and be spent,  
Thy joy to do the Father’s will;  
It is the way the Master went,  
Should not the servant tread it still?”

Go, labor on; the end is blessed, indeed. The labor is nothing compared with the reward. Was there ever a man who knew the trials and burdens of apostleship better than Paul? Yet it is he who adds the comforting assurance: “Forasmuch as you know that your labor is not in vain in the Lord.” No, it is not in vain. It is worth while, oh, so emphatically worth while, so blessed, so glorious. ’Tis true, men may not recognize it. Judged from the world’s point of view your life may seem a failure. But for you it is a small thing that you are judged by man’s judgment. He that judges you is the Lord. He judges your labors, He judges also your sorrows. He says: your labor is not in vain. Brethren, with these words before you, how can you ever lament that you are not appreciated and that your labor is not recognized? Nor are you consoled here with mere hope — ’tis absolute certainty. “Forasmuch as you *know*.” You *know* it. You know it from His own everlasting assurances. You know that they which turn many to righteousness shall shine as the firmament and as the stars forever and ever.

And now once more, “my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”

And thou Lord, “let Thy work appear unto Thy servants and Thy glory unto their children, and let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us. Yea, the work of our hands, establish Thou it.” *Amen.*

## NEGATIVE AND POSITIVE ELEMENTS IN PREACHING.

BY REV. J. SHEATSLEY, A. M., DELAWARE, O.

The preacher is set to shed light: "Ye are the light of the world," and to produce power: "Faith cometh by hearing." The subject matter of his preaching is the Bible. But the teachings of the Bible pertain to every relation of men, to that which is good and to that which is evil, to what must be rooted out and to what must be planted in. There are therefore two elements in preaching, the negative and the positive. It shall be the object of this paper to examine somewhat closely these two elements with a view to pointing out what they are, why they are needed and what the preacher needs to observe with reference to them in order to attain the greatest possible efficiency.

First of all, there is a *psychological fact or condition* that must be looked into. The preacher has to do primarily with the *psyche* or soul of man; that's the seat of intelligence and of emotions and into that citadel the preacher must needs gain access, otherwise he will be speaking but to the wind. Furthermore, he must gain access and a hearing along the ordinary and natural avenues to the heart of man. To thunder away from the pulpit in any which way, perhaps even in defiance of the very laws of thought and emotions, hoping thus to take the citadel for Christ as by storm, can only end in disappointment. Man is a creature of God and the Almighty recognizes and respects his creaturely constitution also then when He deals with him from the standpoint of grace. When Paul says that faith cometh by hearing, and hearing by the Word of God, he states a psychological law as well as a fact of grace. There is a way in accordance with the heart's natural constitution by which it may be brought to believe, and there is no other. "How shall they believe in Him of whom they have not heard?" Or when Jesus asks the question, "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?" He

rests the impossibility of faith upon the psychological impossibility — that a heart which reaches out eagerly for the honor of men cannot at the same time look up trustfully to God and render to Him the honor that is due Him. The condition of heart which makes the former activity possible or even necessary renders the latter altogether impossible. The heart is not dual by nature, nor by art either; for where a man tries to follow two contradictory impulses he finds an insurmountable constitutional obstacle in the way and any success which he may seem to achieve is more apparent than real. "No man can serve two masters."

If the heart is to be won for Christ psychological facts and conditions must be respected. Not to do so will not only lead to disappointment on the part of the preacher because the desired results are not forthcoming, but the hearers also, in particular the more intelligent and thoughtful, will only be repelled by demands and methods which do violence to the very constitution of their minds and souls. It is of course evident that the facts of grace are not to be judged by human reason, nor can natural reason at all comprehend these divine things. "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." However, the point under discussion is not at all this, whether the doctrines of divine grace can be comprehended by natural reason and by what processes they can be so comprehended. Here we are free to acknowledge that it is only by the Spirit of God that man can comprehend, and then only in a measure, the things of God. The Holy Spirit must take possession of man's spirit and make that His instrument; then man's eyes begin to open. But how is the Spirit of God introduced into the man? How is the union of spirits effected? Or perhaps better, using the figure of the strong man in his palace, by what method does the stronger man overcome and usurp for his own use all the implements of the palace? This is the point under consideration; and whatever the means or methods employed may be it is maintained that

the natural constitution and laws of the human soul must be respected. We sometimes speak of conversion as a "miracle of divine grace." It is, when we view the greatness of the change produced, especially when compared with the simplicity of the means employed, and that the change cannot be effected by human strength, but alone by divine grace. But if by calling it a miracle is meant that conversion is effected by methods which simply ignore the constitution of the human soul or by processes even contradictory thereto, then the statement is not true. Through conversion man, it is true, becomes a new creature; yet not new in substance, but only in quality. The functions of the soul are the same in both states and are identical with these functions as originally constituted. But there is a difference of application; in the unconverted state they were applied to that which is sinful, but in the state of conversion they are applied to that which is spiritual and holy. Paul puts it very plainly when he says, "As ye have yielded your members, servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." If then no change in the very substance or constitution of the soul took place by virtue of the act of conversion, it is reasonable to infer that also during the process of conversion the constitutional functions of the soul were left intact, i. e., the Holy Spirit effected the change without doing violence to the soul's nature.

But what are these constitutional properties of the soul that need to be recognized and respected in the process of conversion? There are, it appears, chiefly two:

1. Nature, we are told, abhors a vacuum. We find the same fact to be true in the case of the soul. It is a thing most dreaded, a perfect horror, for the soul to be cut off from all affectionate activity; it must have something to which to attach itself, something which it can embrace with its arms of affection. It may be a somewhat uncanny illustration, but it appears to be very apt: When Jesus commanded the legion of devils to go out of the possessed

Gadarene they remonstrated most beseechingly. In the case of at least that particular company of evil spirits it seems to have been essential to whatever grim happiness they were capable of experiencing to have their dwelling in some fleshly living organism and if they were no longer to be allowed the possession of a human organism, they begged the herd of swine for a habitation; to be driven out entirely was for them to be cast into the abyss. So the human soul, when it is cut off from all objects of attachment, whether this is done through the simple negation or withdrawal of these objects or through nauseous satiety in over-indulgence, finds itself in a state of unbearable loneliness and negative distress; there is not needed any outward or positive affliction to make it miserable, it is miserable already through sheer want of things. There is nothing for it to live for in the present, nothing to hope for in the future, life is a burden. The soul, if not already within, stands at least on the threshold of the dungeon of despair and, especially if outward afflictions should yet be added, is ready for most any act of violence against itself.

The rule for the preacher, to be deduced from the above fact, is this: He cannot expect to effect a change in the soul simply by cutting off one class of affections without supplying others to take their place. It is this property of the soul too, though the fact to be stated does not belong directly to the subject under discussion, that makes it absolutely incumbent upon the preacher actually to offer something in his sermon. A mere twaddle of words that are not instructive, not even amusing or entertaining, will not satisfy the hearer; he simply says, There is nothing in it.

2. The impulse or affection which is meant to displace the one already in possession of the heart must be stronger than the one to be displaced. Here the illustration of Jesus of the strong man overcome by the stronger than he is in place. The preacher's object is to move the heart to transfer its affections from the things of the world to those of the kingdom of God; i. e., there must be a substitution of affections; the carnal affections must be



rooted out and the spiritual must be substituted. The latter must therefore be made to exert the stronger influence upon the heart. To fail in this is to fail in effecting conversion. Thus Agrippa failed to be converted, though he professed to have been *almost* persuaded. It is because of this characteristic that the persuasive element has a place in preaching. Let the reader take up his concordance and note how often the idea of persuasion is expressed in connection with teaching and preaching with a view to conversion. And in the exercise of this right of eloquence the sacred orator is permitted to make use of all legitimate arguments and means of persuasion. Thus he can make use, e. g., of the "terror of the Lord" as did the apostles (2 Cor. 5, 11). Yet the fundamental means without which all other means of persuasion are directly useless or in the end delusive, is the clear, full and direct presentation of the truth. The practical proof for this statement is the fact that preachers of this type are permitted to register more permanent success than those who charge their discourse with all the supposedly persuasive elements of so-called popular eloquence. The explanation however of the fact lies in this that it is the Holy Spirit who effects the conversion and this He does, not by skillfully constructed arguments on the part of the speaker, nor by temporarily heart-moving eloquence, but through the residuum of truth that has found lodgement in the soul: "Ye shall know the truth, and the truth shall make you free." Forgetting this fundamental fact the sacred orator is in danger of sinking to the level of the secular eloquence of a Demosthenes or of the Roman Forum.

What now, with reference to the psychological fact considered, is the condition of the unconverted soul when the preacher approaches it with his message? He finds it completely in the possession of carnal affections. And it is well to note here, for it will add to clearness in the discussion, that the soul's citadel of strength does not seem to be fixed in the intellect, nor in the will, but in the affections. Whatever the action or sphere of action of the intellect and will may be, the moral complexion of the soul,

and hence too of the person, is determined by the character of its affections. The fulfilling of the law is therefore declared to be love, for where the person's love is there is the whole person. But the preacher finds the unconverted man loving the world; his affections are all worldward, not heavenward. The unconverted may of course be found in more or less acute stages of worldliness; one person may be so intensely worldly as not to have even the least thought concerning spiritual things, while another, though thoroughly worldly, may yet, moved thereto by certain occasions or influences, do considerable thinking, even of a serious nature, about heavenly things. The latter may be nearer the kingdom of God than the former, yet it cannot be affirmed beforehand that he will be the more ready or the first to accept the message. Here also the last may be first. But however that may be, the problem as to kind is for the preacher always the same; there must be a transfer of affections; the person's whole love must be inclined to God instead of to the world.

We now come to the more practical part of our discussion; i. e., it will be in place now to point out expressly what we understand by negative and positive preaching. As a preliminary definition the following might be accepted: All preaching which condemns the object of the soul's affections as an unworthy object is negative, i. e., its aim is to take away from the soul; while positive preaching is that which offers the soul a more worthy object by means of which to expel a less worthy affection. This definition however, though it may suffice for the mere moralist, is not far-reaching enough nor express enough for the Christian preacher. Love of virtue, e. g., is a higher affection than love of money, yet it is not as high as man must go and in a certain aspect it might even stand in the way of the higher affection, so that a certain kind of negative preaching might become necessary with reference to it. The definition demanded by the Christian preacher dare be nothing less than this: Any preaching which does not set forth Jesus Christ as the only Savior of the soul and hence as the

soul's complete satisfaction is negative in character; for either it robs the soul of affections which it already has without substituting others, or else the affections or objects that are offered are not calculated permanently to satisfy the craving of the soul. The Scriptures amply testify that in Christ alone can the soul find all its created wants satisfied: "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

Negative preaching on the basis of the above definition covers a wide field and for the sake of clearness it will be necessary to classify it somewhat.

I. There is the preaching that demonstrates to the soul the unworthiness and the destructiveness of all its sinful affections and activities. The profane man is made to feel the sacrilege and horror of profanity, the drunkard the brutishness and destructiveness of drunkenness, the devotee of fashion the emptiness and silliness of his aspirations, and so on throughout the category of sins. It is the preaching naturally suggested for publicans and sinners; the sermon may be made up chiefly of an elaborate portrayal of specified sins, coupled with fierce denunciations, and ending with a blast hot from the furnace of God's wrath as a peroration; and, behold, the work is done. It's a kind of preaching that we all need, even the regenerate, but in the right connection and in proper doses. As to the publicans and sinners, however, what shall the poor wretch do when he finds all the objects of his affections cut off and no others offered in their stead? It may be that he already has some knowledge of higher and nobler objects of life to which his heart may turn for relief, though it is not safe for the preacher to assume too much here. Not only the affections but also the thoughts of the man may be so thoroughly corrupted and so fearfully blunted with reference to higher objects as to render it impossible for him to elevate his vision above the plain on which he has been moving. And while the objects of his affection may be most unworthy

and he himself concede the fact, yet he will prefer to hold on to them, for he has no choice and the heart cannot endure absolute vacuity. That sinners do not relish this sort of preaching is, of course, evident. There is a class of people that like it; a scorching tirade against iniquity is for them a "treat," but they are usually of a self-righteous cast who think that the other fellow was meant. Publicans and sinners, we are told, heard Jesus gladly; He held out to them a higher and better life and offered them, of course, at the same time the means by which they could gain access into that higher life. Negative preaching of the above sort brings no salvation to the sinner.

2. There is the preaching that embraces in its compass the entire creature world and, though it does not represent the proper use of affections for these things as in themselves sinful, yet it does most stringently maintain that they are altogether unworthy of being the only or chief objects of the soul's affections and that in the end they must prove destructive to its eternal interests. The typical text for this kind of preaching is "Love not the world, neither the things that are in the world," etc. There can be no question here, this kind of preaching is correct and is essential. The soul must be shown the folly of living simply for this creature-world; for we cannot expect a person to choose a higher plane of life, if he does not see the folly and unworthiness of the life which he is now living. That we must have this kind of preaching is a truism. But the mistake is in supposing that this kind of preaching when standing alone will accomplish much good or even suffice entirely in a sermon. The soul is not so easily loosed from its creaturely anchorage. In the first place it says, I have reason on my side. These things were made for my use and I have a right to use and enjoy them. Furthermore, it has the affections on its side which are often stronger than reason. It says, I like these things, they seem to satisfy me and I shall hold on to them, at least so long as I do not discover something better. It is difficult to realize, especially for one whose heart was given to the Lord from

childhood up, how strongly entrenched in the creature-world is the soul of the worldly man. It's like lifting a rock out of its bed or extracting a stump from its mother-earth. All the man's thoughts and aspirations and affections are there and to ask him to deny all these is asking much; indeed, unless something else is offered in their stead, it is asking the soul to commit suicide. But that it will not do; it will not lop off these affections simply because they are represented as trivial, unworthy and in the end destructive. Th right eye and the right hand may be offending members and the person may even recognize them as such, but he will have no serious thoughts about casting them away until there are offered him a better eye and a better hand. The great activities of the world are worldly, but the world is not going to desist simply because her activities are represented as vain and delusive. We must show them "a more excellent way." Preaching of this negative kind may be made very interesting, very attractive and powerful; it affords the sacred orator abundant material for the exercise of his descriptive powers and of his skill in mind analysis; he may hold the audience spellbound and play upon their feelings like an accomplished artist, yet, unless he reaches out for other subject matter, he leaves the soul where it was before, save with some uncongenial thoughts about the vanity and unworthiness of its life's objects.

3. In preaching we must speak also of the natural virtues of men. They present themselves to the preacher in two aspects: In the one case he must condemn them, in the other he must commend them. He must condemn them in relation to the doctrine of justification or of salvation in general. Speaking of them in this respect the preaching is purely negative. The hearer must be shown that however great his natural virtues may be they will never suffice to save him from his sins; neither can any works that have their source in the natural heart, however noble they may be, deliver him from the condemnation of the law, for "by the deeds of the law there shall no flesh be justified in His sight." These deeds of the law furthermore are simply

products of the natural heart, supposed to be in conformity with the law, which may be true of the letter of the law, but never of its spirit. They are therefore not even good in the sight of God, how then can they have any justifying or saving power. The preacher must therefore strike from under the feet of every one any hope of salvation based on natural virtues, whether they be conceived of as being in conformity with the law of God or simply in accord with the dictates of reason and conscience. And it needs to be emphasized strongly that there is great need of negative preaching of this sort at the present day. This is largely an age of rationalism, and the practical side of rationalism, so far as the way of salvation is concerned, is that a man can be saved without any divine intervention, either as a matter of course or by his own efforts and virtues. Great efforts are being put forth to rule God out of the universe and to let man hew out his own life both for this world and for that which is to come. This doctrine appeals to the pride and vanity of the natural heart and many are the people who are ready to believe it and even swear by it. It affords an excellent field for the play of moralistic oratory; on the one hand, the orator can deal crushing blows at the sins and vices which even the natural heart is ready to condemn, on the other, he can laud the virtues of people and flatter their spirit of self-righteous vanity until they are ready to applaud and cry out, We are all gods. A somewhat close analysis of reformatory lectures and addresses will, we believe, bear out the statement that they are very largely conceived and delivered in the above spirit. Sin and vices are castigated with Puritanic zeal, while the betterment of society is made dependent upon individual and corporate virtue, but all the while Christ, without whom we can do nothing, is left to sit coolly on the outer circle of the sphere to behold the wonderful works of the children of men; and what is heard from the platform is echoed from many a pulpit. The messenger of the cross however must declare the whole thing a delusion and not allow the heart for a moment to think that by any such means can

it gain lasting peace or final deliverance from the curse of the law.

But we need to go a step farther in our negative preaching with reference to virtues and works. So far we have spoken of the virtues and works of the natural heart. There are other virtues and works, viz, the fruits of the Spirit. They also come from the heart, but not from the natural heart, but from the heart made new by the grace and Spirit of God. They are not perfect, being still colored by the flesh, yet they are pleasing to God, being the fruits of His own Spirit and having their ultimate ground in the redemptive work of Christ. But they cannot justify, they cannot bring real peace, they cannot save. They are not grounds of salvation, but evidences of the believer's saved conditions, proofs that he stands in grace. As fruits of the spirit and proofs of faith they are necessary and the preacher must so declare. But even here when the preacher finds that people seem to think that they are to be saved by the fruits or works of faith rather than by faith itself, by the effects of grace as these proceed from their own hearts rather than by the grace of God itself, then again his preaching must become negative, to the effect that by these works and virtues no one can be justified, the heart can find no real peace and there can be no salvation along this way. That which is a fruit of salvation cannot be the cause of the same.

On the other hand, virtues and works must be commended, not as causes of salvation, but as expressions of right living and as evidences of a state of grace. Of two men of the world the moral and virtuous man is always preferable to the immoral one; and of two who call themselves Christians the one given to holy living and fruitful of good works, other things being equal, is always preferable to the one of a questionable life. The apostle Paul commends the Gentiles for doing by nature the things contained in the law (Rom. 2, 14), yet he declares most positively that all men are by nature the "children of wrath" and that they have "come short of the glory of God." So too the need of good works on the part of Christians is clearly

taught; "we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The preacher can therefore not well emphasize too much the necessity of holy living; personal religion is not complete without it any more than the tree is complete without the fruit for which it was planted. These things therefore are a very positive part of personal religion and must constitute a very positive part of right preaching. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. \* \* \* And let ours also learn to maintain good works for necessary uses, that they be not unfruitful" (Paul to Titus). The preacher however who rightly divides the Word of God will know where to draw the line so that people will not be led into the delusion of believing that they are to be saved by their good works instead of by the grace of God through faith in Christ Jesus.

There is another kind of preaching which is negative; it is that which champions the cause of "the new theology," "Higher criticism," "advanced religious thought" and the like. It is purely negative because it robs the Bible of its authority, denies to the blood of Christ its saving power and despoils the means of grace of their efficacy and in the end leaves the soul empty. It differs however from the negative preaching of which we have already spoken in that it is not necessary and therefore not legitimate. It is another gospel which men have devised and therefore the messenger of the cross has nothing more to do with it than to safeguard his people against its baneful influences.

As to positive preaching that is all summed up in the great Pauline Phrase "Christ and Him crucified" "who of God is made unto wisdom, and righteousness, and sanctification and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." Only that the heart needs, both for its justification and the positive preaching of Christ as the sum total of all



sanctification, can fill the soul with good things. All other preaching, however moral or ethical it may be, only sends the people empty away. We are told that Mr. Moody preached in the Baltimore prison every Sunday for six months. Every sermon was a Gospel sermon, not one on the commandments. According to the report of the warden at the end of that short period the per cent of those who were guilty of violating the rules was reduced from 90 to 10. Even so far as mere morality is concerned nothing is so conducive to it as the plain and full preaching of the Gospel of Christ unto the forgiveness of sins and the regeneration of the heart.

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## THEOLOGY A "HABITUS PRACTICUS."

BY REV. WALTER E. TRESSEL, FREMONT, O.

Theology is the "*scientia scientiarum*," a veritable queen among the sciences. The pastor, who should also consider himself, by his ordination vows, a theologian, consecrated to the study and promotion of theology, should never allow himself to forget the scientific side of theology. Such an attitude is more necessary in this age than it has been at any preceding stage of human knowledge and progress. So much is made of science and scientific development, not only in theology, but in all other branches of knowledge; men of science are everywhere to be met, and not always on the friendly, peaceful ground of a common interest and belief in Christianity; there is, too, so much of pseudo-science current in our times, that the pastor and theologian, in order that he may give a good account of himself, be an honor to his office and his church, and render service which will redound to the glory of his God and Savior, should be thoroughly acquainted with the *science* of theology and be able, in a truly scientific spirit and according to the true scientific method, to expound and to uphold the everlasting gospel, the eternal truth.

Theology, however, is not mere science: it is far more than a system of logically arranged truths and facts. The final object of theology is not to instruct the mind, but to change the heart, to cleanse and purify the soul, to form a holy character, to promote a pious, godly life. Our seminary students, quite early in their seminary course, and from then on to the end, are reminded that theology is a "*habitus practicus*." Schmid's Dogmatics, in the first chapter, makes the statement: "Theology is not a mere outward knowledge, by which the understanding alone is enriched, but is of such a nature as to make man truly wise, and show him the way in which he can be saved." Another text-book, familiar to our theological students, Walther's "Pastoraltheologie," defines the special science with which that work is concerned as "der von Gott verliehene, durch gewisse Hilfsmittel erlangte praktische Habitus der Seele."

Some may sneer\* at the emphasis which is laid, by our theological writers, on the "*habitus practicus*" side of theology. This thing of "preaching," of continually making "Anwendung," may be decried in certain quarters. But the object of the Scriptures is to make men "wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3, 15). "The Son of man is come to seek and to save that which was lost" (Luke 19, 10). "Ye shall be holy: for I the Lord your God am holy" (Lev. 19, 2). God wants to save sinful man; to this end He gave His Son, for this purpose He gave the Word and ordained the office of the ministry. And if all this be true then is it forever true that the great,

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\* Pastor Eduard Rupprecht, that vigorous defender of the traditional and orthodox views of the Holy Scripture as over against the modern destructive methods and principles, has been criticised for his "preaching." He is charged with a lack of "christliche Milde," he is declared to be wanting in "akademische Höflichkeit," he is called a "Dorfpfarrer," etc., and is under sentence of condemnation in some quarters because he is not considered a "Fachmann." For some earnest and timely preaching read his "Des Rätsels Lösung" (Erste Abteilung), pp. 1 ff. The student will find that Rupprecht is a scholar as well as a "preacher."

the supreme, object of theology is, not to produce learned men — important as this is — nor to send forth men to dazzle with their scholarly attainments and brilliant accomplishments — fine though these things may be — but to save all men, both "those who preach and those who hear."

"Habitus practicus!" Not a mere theoretical presentation of truth, but a practical realization in heart and life of the power which truth conveys. A "*habitus*." A habit of life, but not mechanical. A condition of soul. A disposition. Or, as we read in Meusel's "Kirchliches Handlexikon:" "eine dauernde Beschaffenheit der Seele, wonach die Kräfte derselben zum Wirken nach einer bestimmten Richtung hin dauernd tüchtig und geneigt gemacht werden, gleichsam ihre zweite Natur, kraft deren das Individuum in Bezug auf seine Fähigkeit gleichmässig angeregt und bestimmt wird." The possessor of this new character, this second nature, is thus the better equipped for the high and arduous duties of his vocation.

Our representative theologians have never ceased to preach the "*habitus practicus*." Luther is credited with the saying: "Bene orasse est bene studuisse." The same great reformer also gave some wholesome advice to those who would take up theological study. "Ich will dir anziehen eine rechte Weise in der Theologia zu studiren." He then proceeds to unfold the axiom: "Oratio, meditatio, tentatio faciunt theologum." Chemnitz writes: "Praecipua cura debet esse in singulis locis: quomodo et qua ratione doctrina tradita accommodanda et referenda sit ad usum in seris exercitiis poenitentiae, fidei, obedientiae et invocationis. Ita etiam mentes proficient simul et doctrina et pietate. Vere enim dictum est, Theologia magis consistere in *affectu*, quam in *cognitione*." John Gerhard, writing "De Natura Theologiae," says: "Finis theologiae ultimus non est unda γνώσις sed πράξις." Cf. also Hollaz' answer to the question, "Quid est Theologia?" He answers: "Theologia est sapientia eminens practica e verbo Dei revelato docens omnia, quae ad veram in Christum fidem cognitu, et ad sanctimoniam

vitae factu necessaria sunt homini peccatori aeternam solutem adepturo.”\*

A theologian who is such in truth, who, through grace, has acquired theology as a “*habitus practicus*,” will understand better than any other the truth of the divine word. Jesus said, “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). Those who have received the Spirit of God have the promise: “When he, the Spirit of truth, is come, he will guide you into all truth” (John 16, 13). The true theologian alone can hope to be brought still deeper into the living knowledge offered in the Bible. And not only will he be the best pupil and learner: he will be also the best teacher. By word and precept will he go before his people (or students, and the church at large). He only, who is inbred and impregnated with the Holy Ghost, is a theologian worthy the name, and a true helper to and sympathizer with wretched, sinful men. Note Hollaz’ word: “*Theologus renatus promptius et solidius primae veritati revelanti assentitur, quam theologus private irrogenitus.*”

Warning has been issued at many times and from many quarters against the so-called “petrifying influence” of theology. As the physician is in danger of becoming indifferent to bodily pain and suffering, so the pastor and theologian is in danger both of growing unsympathetic toward the suf-

\* Note what Rohnert, in “*Die dogmatik der evangelisch-lutherischen Kirche*” (p. 12), writes: “Die alten luth. Dogmatiker betonten dass die Theologie nicht ein bloss theoretisches Wissen sein dürfe, sondern ein solches, das den Menschen zum Himmel weise mache und ihm den Weg zur Seligkeit zeige. Die Theologie fordere nicht bloss einen *habitus intellectus*, einen christlichen Wissensschatz, sondern auch einen *habitus practicus*, d. h. ein rechter Theologe könne nur der sein, welcher als *homo renatus* sein religiöses Wissen auch im Leben bethätige . . . und auf Grund seiner theologischen Erkenntnis die biblische Wahrheit, bezw. den kirchlichen Glauben auch ändern zu bezeugen und sie auf den Heilsweg zu führen imstande sei, denn grade dies sei des Theologen persönlicher Beruf.” Cf. also “*Hutterus Redivivus*,” § 15.

fering souls of men by reason of daily contact with the sorrow and the needs of the heart, and also of deteriorating theologically into a mere thinker and theorizer because of daily study of sacred themes. However, though this danger exists, it is not the nature of truth to destroy faith, but to create and nourish this virtue; and, where theology is rightly used, where the disposition and "habitus" of the theologian is what it ought to be, there the so-called "petrifying influence" of theology will not be felt. Bear in mind the noble virtues of a Luther. Or call to remembrance the warm-hearted Gerhard, "prince of dogmaticians." Of the latter Tholuck wrote: "Unter den Heroen der lutherischen Orthodöxie der gelehrteste, unter den Gelehrten der lebenswürdigste." Gerhard is classified (Zöckler's "Handbuch der theologischen Wissenschaften," Vol. II, p. 227) among the "namhafte Dogmatiker, welche zugleich als erweckliche Erbauungsschriftsteller glänzen." That our theological writers do not forget the importance and the necessity of the practical habit is apparent on every page of their works. The sacred subjects which they discuss are most reverently treated. For example: Gerhard, in the third of his "Loci," concerning the mystery of the Trinity, begins his exposition with a prayer quoted from Alcuin. He concludes the "Locus Secundus," "De Natura Dei et Attributis Divinis," with an inscription of praise to the Triune God, couched in the following language: "Huic uni vero Deo, soli beato ac bono, Patri scilicet, Filio ac Spiritui sancto, sit benedictio et honor, et gloria, et potestas in secula seculorum. Amen." Solomon Glassius, closes the various books, and even subdivisions, of his celebrated "Philologia Sacra" with pious and appropriate ejaculations and quotations from Holy Scripture. For instance, we read the followin at the close of "Liber Quartus, Tractatus Tertius — De Nomine Proprio:" "Sit Jesu Domini benedictum in secula Nomen: Hoc *Proprio* et solo *Nomine* salvus ero." Then he quotes (in Greek) Acts 4, 12: "There is no other name," etc. A modern instance is taken from Delitzsch's "Commentary on Isaiah." The distinguished

commentator quotes, at the outset, a prayer from Aelredus (Abbot of Rievall). This prayer is in the nature of an invocation to the Holy Spirit, who inspired the Scriptures, to open the mind of him who is about to undertake the exposition of Scripture.

Let it not be counted presumption on the part of the author to suggest that at our conferences and synodical meetings the culture of the "habitus practicus" should receive more attention. Business sessions are an absolute necessity; but, during the doctrinal discussions ample opportunity is given to impress and cultivate the heart and the will as well as the head. The devotional services with which our various sessions are opened are poorly attended at times, and it would seem that some of the members of Synod did not make a very great effort to be present at these. Is there not something radically wrong where even ministers of the gospel act in so careless and indifferent a manner? Without meaning to reflect in the least on our seminary authorities, the writer would simply say: Our seminaries should earnestly aim to give the best and highest culture, not only in the theory, but also in the personal—not merely professional practice of theology. No doubt our capable and brilliant writers, our eloquent orators, can do much towards the spread of our doctrinally pure theology; but how wonderfully the world is influenced by holy living! "Non in verbis, sed in factis res nostrae religionis consistunt." But let the private culture of the "habitus practicus" receive its proper share of attention. When the student-pastor takes up his special line of theological study, let the everlasting truth sought for and found flow like a river of life from the head to the heart.

Many and urgent are the calls to our men to pursue the life studious; may the call to "right living and high thinking" be even more urgent and insistent. "Be ye holy!" Ponder the words of Chrysostom: "The best syllogism in theology is the syllogism of works."

## NOTES AND NEWS.

BY G. H. S.

## CHRISTIANITY AND SCIENCE.

Professor Ernst Haeckel, of the University of Jena, the radical German *alter ego* of Darwin, as the English protagonist of the development theory called his German follower, has been delivering in Berlin a series of lectures, which, on account of the prominence he gave to the antagonism of modern science to religion, have attracted international attention. Among other things he claimed that the Roman Catholic Church was becoming wise in its generation and was preparing to adapt its teachings to the Evolution theory, just as she had centuries ago in the end accepted the astronomical system of her rebellious son Copernicus. In proof of this claim Haeckel referred to the Jesuit naturalist Wasmann, a leading authority on ants, whose chief work, entitled, *Die moderne Biologie und die Entwicklungstheorie* (Modern Biology and the Theory of Development) is written from the Darwinistic standpoint, and "the ninth chapter of which reads like a chapter from Darwin himself."

The Jesuit pater has promptly replied to the Jena savant, declaring that he is indeed an adherent of the development thought, but only on a Christian basis, and is opposed to the Natural Selection hypothesis of Darwin and the monism of Hæckel. He sharply attacks the scientific character of Hæckel's researches, especially the claim that the Evolutionary thought is necessarily anti-Christian. Among other things he says:

Whoever in our day and date, and be this only in popular discourses or discussions, identifies Darwinism with the Evolutionary theory, is either entirely ignorant of the latter theory, or he intentionally deceives his readers in order to make propaganda for 'Darwinism' as he understands it. Hæckel belongs to that school of materialistic philosophers, who have eyes only for the "material" side of processes in

nature, and to whom the "spiritual" is entirely unknown. Hæckel himself in the introduction to his "Systematische Phylogenie," written for scholars has said: "Of course, our history of the descent of kinds (stammesgeschichte), is only a hypothesis." But whenever he writes for the "people" he declares boldly that man is descended from the brute creation. This double entry bookkeeping system characterizes the man and his methods and scientific character fully.

The same problem of the possibility of a reconciliation between Christianity and science, is taken up from a different point of view by the noted naturalist, Professor Dr. P. P. Gruner, of Berlin, who has just published a university address entitled, "Wie ist es möglich, dass ein Naturforscher ein Christ sei?" (How is it possible for a Naturalist to be a Christian?), the purpose of which is to show that the phenomena of Christianity are as much the legitimate objects of scientific research as are the facts in others fields. The run of thought in his discussion is the following:

Christianity is based not only upon historical facts, but is itself an actual empirical fact. Christianity to the present day yet produces its fruits, and must be judged according to these fruits. In this way it takes its place side by side and with an equality of rank with certain departments of the natural sciences; it becomes an object of empirical observation and of experiment. Christianity demands that it be tested according to its results, and emphatically declares that it is a powerful factor for the life of both the individual and of the nation and of the world at large; a factor, the workings of which are just as certain as are the effects of electricity, of chemical affinity and of organic life in protoplasm; in short, a factor, the reality of which is to be tested by scientific methods. It is only too often forgotten, that modern culture, even that developed under the impulse of the natural sciences, as also the higher ethical ideas of the day, are substantially the products of Christian thought and life.

The most powerful of these effects of Christianity are



found in the individual, the most noteworthy examples of these being recorded in the reports of foreign and home mission work. How often has it happened that men morally degenerated below even the level of the brutes, e. g., through alcoholism, have become strong characters again through Christianity? Again, how many have through these same agencies, been elevated in their intellectual and aesthetic character to a degree not possible for other powers or forces. And what is true of the individual is true of nations and whole generations. The power of the personality of Jesus upon the ideas and ideals of the present age, too, is simply phenomenal. The fact that men have actually experienced the hearing of their prayers shows that such phenomena, too, must be taken as facts and realities in the researches of science. In our day and date the effort is indeed made to deny such facts; but the truth of the matter is that they are facts, as much as the phenomena subject to scientific research are actualities. And accordingly the facts of Christianity, too, must and can be subjected to the direct psychological, statistical and experimental method of research.

#### PAPYRUS.

The only place in Europe where papyrus is yet grown is at the headwaters of the little river Anapo, in Sicily, which empties into the sea near Syracuse. It was not, however, till the end of the eighteenth century that papyrus was manufactured in Syracuse, that used by the Romans having been imported from Egypt. The industry in Syracuse was begun by Francisco Saverio Landolina, who did so by following directly the directions for the manufacture as given by Pliny in the thirteenth book of his Natural History. At present there are only two men in Syracuse who understand this art, named Mrs. Concertta de Haro and Professor Giovanni Noro, both descendants of the Politi family who took up the industry after the death of Landolina. These two produce yearly only about 200 papyri sheets, 25 x 30 centimeters in size, which heretofore have been used to sell to

tourists. The *Papier-Zeitung*, in connection with the preceding data, reports that the board of trade in Syracuse have now petitioned the government to have the authorities encourage the raising of papyrus along the banks of the Anapo and Ciane on a large scale and then have the Parliament make the papyrus a state monopoly, using it in the manufacture of Italian paper money, which is henceforth to be printed on papyrus exclusively, so as to make counterfeiting impossible.

#### IDEALS AND AMBITIONS OF THE CATHOLIC CHURCH.

In Germany the Catholic church is at its best. Church historians have repeatedly claimed that the Catholic church profited not much less than the Protestant by the Reformation, as this great spiritual and intellectual revolution compelled the former to develop its greatest strength in order to retain its hold on the hearts and the minds of the people. Catholic writers have repeatedly accepted the correctness of this view. At any rate the Catholics are nowhere better organized and have nowhere exhibited greater power in claiming and maintaining their share of influence on the politics, literature, education and other factors and forces that control individual and national life than has been the case in the Fatherland in its keen rivalry with Protestantism. It is from this point of view that Cardinal Wiseman, of England, decades ago predicted, that the "great apocalyptic battle" between these two leading Christian communions would be fought to a finish "on the sands of Berlin." The fact of the matter is, that in the very land of Luther, the acknowledged leading Protestant power on the continent, the Catholic church enjoys greater independence of the State than the Protestant church itself does. While the latter is practically entirely under state control and so little autonomous that it has not even a voice or a vote in the appointment of the theological professors who are to train the coming generation of pastors and preachers, the Catholic church is governed in accordance with a direct Concordat

with the state, and theological professors are appointed only with the consent of the Ecclesiastical authorities. This was e. g. one of the special conditions stipulated recently when a new Catholic theological faculty was established in connection with the University of Strassburg.

The *Chronik der christlichen Welt*, (Tübingen, Mohr) in its issue No. 42 gives an excellent sketch of the ideals and ambitions of the Catholic church of Germany as these found their expression in the resolutions and addresses of the fifty second annual General and National Convention of the Catholics held recently in Strassburg. From this source we quote the following:

The convention was opened with a special service in the famous Minster, which was followed by a procession of Catholic workingmen's societies, in which no fewer than 36,000 men took part. The discussions and addresses dealt chiefly with religious, social and economic problems, the solution of all of which was found in the spirit and teachings of the Catholic church. Naturally the demand for the restoration of the temporal authority of the Pope was enthusiastically supported, as it has been in all conventions of this kind since the fateful September of 1870 when the Italians occupied Rome. Equally self-evident was the demand that the German government recall entirely the anti-Jesuit law of 1872, the last remnant of the famous but ill-fated "Kulturkampf" of the Bismarck regime. That the Catholic church, even in cultured Germany and as advocated by the best scholars of the world still adheres to its old principles, appears in all the addresses published. Professor Porsch, of Breslau, in discussing "The Sources and Blessings of a Religious Life" made the following declarations: "For us Catholics there is no Christianity outside of our church." "An undogmatical Christianity is no Christianity at all." "Auricular confession is the great social good of the day." Modern paedagogics [i. e. purely secular and non-religious education] fails to enable men to control themselves."

Probably the most significant address of the convention was delivered by Professor Dr. Ehrhard, of Strassburg, the successor of the still more famous Krause, of Freiburg i. B. as the leader of the so-called "anti-political" Catholicism in the German speaking Catholic church, which demands a more spiritual type of church life than that developed by Ultramontaniam. Dr. Ehrhard's theme was the Importance of the Papacy for Religion and Culture, and he again showed, that however great the demand for a deeper and higher religious life may be in certain circles of the Catholic world, this is practically never connected with a demand for a change in the papacy as such. The 'Advanced' Catholic scholars do recognize the Papacy *juris divini*, and not merely *juris humani*. Ehrhardt, a great scholar and historian indeed, said as follows:

"Even if centuries yet pass by, yet the day will surely come when the words of Christ will be fulfilled, and there will be only one flock and one shepherd. And that day will be the day of salvation of the world from all its moral and social evils. But that day too will be the beginning of a new activity and power of the papacy, which, going from victory to victory, will overcome the world for true Christianity and bring about the development of the Kingdom of God for the temporal and eternal welfare of mankind."

In speaking of the "Away from Rome" crusade in Austria, as a result of which more than twenty-five thousand Catholics have in the last few years become Protestant, another speaker declared, that the reaction against this movement was proving to be a great blessing to the church. "It has caused Austria to continue to be Catholic." Another prominent speaker defended the old Catholic dictum: Outside of the church there is no salvation (*Extra Ecclesiam nulla salus*), but claimed that faithfulness to this principle did not make Catholics intolerant of others, as religious tolerance and civic tolerance were different things. Another speaker protested against the charge that Catholics were unpatriotic and sought to make the state only a "province of the hierarchico-papal world supremacy." All education

except that under the auspices of the church was condemned, especially the so-called non-religious public schools.

#### THE PSEUDO EPISTLES OF PAUL.

The recent publication of a spurious correspondence between Paul and the Corinthians by Professor Carl Schmidt, of the University of Heidelberg, from Coptic originals found in the Heidelberg library, supplements in a most acceptable manner the meagre information that heretofore has been furnished of this strange class of literature from the Latin church fathers. Wohlenberg, in his new Commentary on the Pastoral Epistles (*Die Pastoralbriefe*, Leipzig, Deichert) has in a special appendix, entitled "Unechte Paulusbriefe" (Spurious Epistles of Paul), given in full the text and some explanations of this entire matter. From this source we quote the following:

There are three kinds of spurious Epistles that have in the past been ascribed to the Apostle Paul, namely 1) The so-called Epistle to the Laodiceans; 2) A correspondence that passed between the Apostle and the Corinthians; 3) a correspondence including no less than fourteen short letters between the Apostle and the Philosopher Seneca. The first of these is a short document, generally divided into eighteen verses, and consists only of a compilation of passages taken from the genuine Epistles of the Apostle. The contents of this short epistle, which is extant only in a Latin version, give first of all a thanksgiving by the apostle for the faith and good works of the Laodiceans, followed by exhortations of the imprisoned apostle to adhere to the faith which he had taught them, and closing with salutations after the ordinary manner of the New Testament Epistles.

The second correspondence is of much more importance, although to a great extent modeled after the canonical Corinthian letters. In the form as now learned from the Coptic, the first Epistle reads as follows:

1) Stephanus and the Presbyters who are with him, namely Daphanus and Eubulus and Zenon, write to Paul,

greeting him in the Lord and telling him, 2) that two men have come to Corinth, Simon and Cleobius, who have confused the faith of some by evil work. 3. These you will examine; 4. for we have never heard such words from you nor from the other Apostles; 5. but those which we have received from you and from the others we rigidly adhere to. 6. As then the Lord has had mercy upon us, that we, while you are yet in the flesh, may again hear from you, 7. if it is possible that you would come to us. 8. For we believe, as has been revealed to Theonoe, that the Lord has delivered you from the hands of the wicked. 9. But the words of these men, who teach and say thus corrupting your doctrines, are these: 10. That it is not right to listen to the words of the prophets; 11. And that God is not omnipotent; 12. and that there is no resurrection of the flesh; 13. and that the formation of man is not of God; 14. And that the Lord has not appeared in the flesh nor was born of Mary; 15. And that the world too is not of God but of the angels. 16. Therefore, dear Brother, make haste on account of all these things to come unto us, so that the congregation of the Corinthians take no offence and that this foolishness be made evident. Farewell in the Lord!"

The answer sent by the Apostle according to the new Coptic text is the following:

"1 Paul the prisoner of Jesus Christ writes to the brethren who live in Corinth, greeting them, although being in much trouble. 2 I am not surprised that the opinions of the wicked are thus hastening to find their way into the congregation; 3 because my Lord Jesus Christ, will come speedily, because those who pervert His words regard Him as of little importance. 4 For I in the beginning have handed it down to you that which I received originally from the Apostles, who before me were at all times with the Lord; 5 namely that our Lord Jesus Christ was born of Mary, from the seed of David, there being sent from heaven by the Father a holy spirit who was in him. 6 So that he should come down into this world and deliver all flesh through his own flesh from death, as he has given himself

to us as an example. 7 Because man is formed by the Father, 8 for this reason man has been sought out in his corruption, so that he be saved by his Sonship. 9 For this reason the Omnipotent, who has created heaven and earth, first sent the prophets to the Jews, in order to save them from their sins. 10 For he desired the house of Israel to be saved, and accordingly sent the prophets, who preached the true service of God in their times, 11 because the prince, who wanted to be an unjust one, namely be their God, he has chained the flesh of all mankind in sin; 12 But God the Omnipotent, who purposed to be a redeemer [has saved] his creatures [6 lines lost here.] 16 For Jesus Christ has saved all flesh through his own body; 17 so that he might reveal his righteousness in the temple of his own body, 18 whereby we have been delivered. . . . 20 Behold, these people have the faith of the accursed serpent. 21 And these now you must reject and cast far from you [22-23 lacking], 24 But those who tell you that the resurrection of the flesh is nothing, are those whose resurrection will be nothing, 25 and who do not believe that the dead will rise also; 26 For they do not know, O Corinthians, the seed of the wheat and of the other plants. . . . Close of the Epistle not [found.]

The correspondence between Paul and Seneca, begun by the latter, is, as Wohlenberg states, a type of literary falsification of the times that is almost puerile in character. Seneca inquires as to Paul's teaching and the latter with great politeness answers the inquiries, professing pleasure at this exchange of letters with the famous philosopher. The letters are all very brief, from four to ten or twelve lines, and some are dated. The real purpose of the pseudo correspondence, which dates from the fourth century, is to urge upon Christians the reading of Seneca's works.

#### CHRISTIANITY AND INSANITY.

At a recent national convention of German specialists the question was brought up whether it often happens that religious emotion unbalances the mind. It is a remarkable

fact that among all the savants present not one knew of a case of insanity caused by religion, and the majority declared that such a thing is impossible. This interesting fact is reported by Dr. Hermann Werner in the new apologetical journal, *Glauben und Wissen* (Stuttgart), edited by Dr. E. Dennert. Dr. Werner goes on to say, in part:

“It is a noticeable phenomenon that in the test of modern works on Psychiatry no religion as such, and, still less, the Christian religion, is mentioned as a source of mental disease. For many years the book of Prof. Dr. Emil Kræpelin has been the leading exposition of this science, yet among the causes of lunacy he says nothing at all about religion or Christianity. The same is true of the classic work of Dr. W. Griessinger on the ‘Pathology and Therapeutics of Mental Diseases.’ This savant indeed discusses also mental derangement in its religious garb, but declares that ‘in the majority of cases the religious phases in which melancholy finds its expression are only symptoms of an already existing disease, and are not to be regarded as the causes of this.’ Practically the same position is taken in the prominent textbook of Dr. R. von Krafft-Ebing on psychiatry, who briefly mentions among the predispositional causes of lunacy religious creed and confession, but declares that this is the case only when from other causes there is a strong natural inclination to the development of mental aberrations.

“In view of this practical unanimity among the specialists it is a matter for surprise that currently the charge is raised that Christianity is to be blamed for much of the mental derangement among its confessors. But every careful observer in this field of research knows that even educated men are sadly ignorant of the advance made and the conclusions reached in the modern development of this science. It is simply an old prejudice, handed down from generation to generation by the opponents of Christianity, that it easily produces mental derangement among its followers. Indeed, this conviction is sometimes found even among the adherents of Christianity itself, who thereby wish to warn against an exaggerated type of pietism as involving



a great danger. According to these views, heartfelt experiences of contrition, enthusiastic feelings of happiness, useless worrying about Biblical and theological problems, and doubts as to the state of one's soul have unbalanced the mind of believers. How often the charge is made that the intense reading and study of the prophetic books and especially of the Apocalypse of St. John have produced either an exalted state of spiritual pride that practically amounted to derangement, or a corresponding state of despair! Have not the visions of heaven and hell, the fear of having committed the unpardonable sin, the excess of spiritual exercises, prayers, fastings, visiting of church service caused religious fanaticism amounting to lunacy?

"In reply to all of these questions, the actual facts in the case, as these are laid bare by a scientific examination of the phenomena under consideration, indeed show that at times mental derangement shows a religious type and coloring. The history of mental derangement shows this and instances of this kind will come under the observation of every careful reader. But in so far as these have been examined scientifically, the fact has in every case been demonstrated, that whenever any religious mania showed itself there had been a state of mental decrepitude, or defective mental powers, so that religious creed and activity at best and at most furnished the occasion, but never the cause, of lunacy of a milder or violent kind."

The writer of this article then enters upon a detailed discussion of the special phenomena to be considered in this connection, psychologically, theologically, and historically, including such mysterious matters as the "devil's possession" in the French province of Savoy in 1857, and finally reaches the conclusion that in view of the actual and attested facts as furnished by the science of psychiatry it must be claimed, not that religion or Christianity is productive of mental derangement, but rather that it is a preventative. Not religion, not piety, not Christianity, but rather those opposite, unbelief, atheism, and the like, appear in the records of human manias as cause of such evils. In this matter,

as in so many others, he adds, exact research does not confirm, but overthrows old prejudices against Christianity.

#### A RADICAL SERMON.

In a trial sermon preached on John 6, 67 fol. a German pastor, Roemer, who was an applicant for the vacant pulpit in the Rhenish city of Rheinscheid, said among other things:

“In order to understand fully the development of the Church doctrine of the divinity of Christ it is necessary to trace its genesis back to the beginning. This doctrine has emanated from two sources, one being Old Testament Jewish, and the other Greek and heathen. Let us examine the latter first. We are all acquainted with the fact that in their mythological legends the Greeks and the Romans and other nations of antiquity speak of certain persons as the sons of the gods. An example of this is Hercules, the Greek hero, who is the son of Jupiter and an earthly mother. Other examples are Romulus and Remus, the founders of Rome, who are pictured as the sons of Mars and a human virgin mother. The same claim is put forth in reference to Cyrus, the great king of the Persians, also to Alexander the Great, Augustus, and the great founder of an Oriental religion, Buddha. All these men who performed greater deeds than those which human beings usually do are regarded by antiquity as of divine origin. This Greek and heathen notion has been applied to the New Testament and churchly conception of the person of Jesus. We must remember that at the time when Christianity sprang into evidence, Greek culture and Greek religion had spread over the whole world. It is accordingly nothing remarkable that the Christians took from the heathens the highest religious conceptions that they possessed and transferred them to Jesus. They accordingly called him the son of God, and declared that he had been supernaturally born of a virgin. This is the Greek and heathen influence which has determined the character of the account given in Matthew and Luke con-

cerning the birth of Jesus. It was the purpose in this way to express that which was great, holy and divine, that which could not be grasped or explained in his character."

"Despite this rejection of the divinity of Christ, the preacher closed with the following prayer:

"O Lord, to whom can we go but to Thee? To Thee, who hast taught us to see what is divine in man. Yea, Thou shalt determine our lives, for Thou art our Lord and our King, Thou Holy One of God! O Thou Son of God and Son of man, Thou first-born among many brethren, make us like unto Thee, make us Thy brethren and cause us all to become the Sons and Daughters of the Heavenly Father."

After much discussion back and forth the Church authorities finally refused to confirm the election of Pastor Roemer and he was given a position in a school to teach children religion! In his defense Pastor Roemer contended that he had preached simply what he had learned from the professors of theology who are maintained unmolested in the universities and allowed to teach without let or hindrance. This contention, which was only too true, shows that the modern theology has done away with the essence of Christianity. And the "prayer" of Roemer's shows that these false teachers make it a point to use language that is current in the Christian Church in order to mask their soul-destroying errors. Alas! for the land of Luther, that such paganism vaunts itself in high places.

#### THE SOURCE OF ISRAEL'S RELIGION.

During the captivity of the people of Babylonia naturally they came into the closest contact with the life and the thought of their captors. Recent researches have shown that before this time already the intercourse between Israel and the other peoples of Western Asia had been frequent and even intimate, and, in fact, was much greater than the Old Testament accounts would lead us to think, as these reports are comparatively meagre on this subject.

But it is only natural that such intercourse was considerable. The geographical position of Palestine, on the great highway between Asia and Africa, the two poles of ancient civilization, necessarily brought the Israelites into frequent contact with these neighbors. In addition to this the Israelites were kith and kin to the Babylonians and other Semitic peoples of the Orient, all having come from the same family stock, speaking the same language, and sharing, to a great extent, the same traditions. Abraham himself had come from Mesopotamia, and Daniel was versed in the wisdom of the Chaldeans.

Do these facts justify the claims now so often made that the Israelites were indebted to the Babylonians or other kindred peoples for many or most of their leading religious views? This is the view maintained by those who, in the famous Babel-Bible controversy, sided with Professor Delitzsch, of Berlin, who insisted that even the name of Jehovah had originally been taken from the Babylonians.

This claim naturally is in antagonism to the open statements of the Old Testament, according to which the religion of Israel is a revelation from God to His chosen people for the purpose of preparing them for redemption, and through them to prepare redemption for all nations. If the religious ideas of the Jews were largely borrowed from outside nations, then the old Scriptural religion is not an unique product of the Holy Ghost, and may, indeed, be its best religion, but is not perfect or the only true religion. But this is exactly what the Old Testament, as also the New, claims that it is. The whole religion of the Bible is based on the presupposition that there is but one truth, and this is the divine truth as given in the word, and all other religions are, accordingly, false. God makes no compromises with other religions, as the Gentile faiths do. He knows of no tolerance in this direction, and the very first commandment of the law is based on the central thought that the God of Israel is the one and only God, and beside Him there is none other. The claim then that the source

of even a portion of the Old Testament religion is to be sought after in ethnic nations is diametrically antagonistic to the Scriptures themselves, as also the the interpretations of the Old Testament as given by Jesus and the apostles.

And, fortunately, the actual facts in the case confirm what the Old Testament, as also the New, teaches. It must, indeed, be acknowledged that Israel's religion shared certain elements in common with other religions. Nearly all the peoples of the world have some kind of a tradition concerning the deluge. The Babylonians have a fixed tradition concerning the creation, which, in some particulars, runs parallel to that of the Old Testament. But these agreements only serve to emphasize the disagreements between Israel and the neighboring peoples in regard to these very things. It is only Israel that knows what these things mean from a religious point of view, or who have any idea of the purposes of God in His works and dispensation. That the purpose of the deluge was to destroy mankind on account of its hostility to God and to re-establish a new covenant of grace with the survivors is an idea found only in the Scriptures. The story of the creation in its Babylonian form serves only to the glorification of certain divinities, but has no purpose as far as the good of mankind is concerned.

Properly interpreted, these seeming similarities in the Gentile religions with the contents of the Old Testament only go to emphasize that the latter alone possesses this truth in these great acts of God, and alone understands to utilize them for the religious purposes for which they are manifestly intended.

Nor is it a difficult task to see whence these heathen people had these narratives even in the corrupt shape in which they possess them. Evidently they are remnants of the common traditions of mankind, and later were corrupted for the purposes of idolatry, since none of these people were, as Israel was, under the guidance of the Holy Spirit, who preserved the memory of these things in their purity and integrity. Here again we see the working of

God in the history and the Scriptures of Israel. Although the Babylonians and other peoples were, in point of culture and the arts of civilization, vastly superior to the Israelites, yet only the latter have preserved the full and correct religious understanding of such significant events as the creation, the fall, the deluge, and the like. The Spirit of God was with them, and thus they retained the truth, which even the most highly developed secular culture necessarily corrupted. Only as mankind is under the direct guidance of the Spirit can religious truth be kept from decay.

The fallacy of those who make Israel dependent on other peoples for many or most of their religious ideas thus not only goes counter to the Scriptures, but also counter to a correct interpretation of historical facts. The best scholarship will at all times confirm the claims of the word, that the religion of the Bible, as it leads to God, has also come from God.

#### PROPAGANDA OF ADVANCED THEOLOGY BY THE SECULAR PRESS.

In Germany, where state and church are united, it has long been the custom of the secular press on the occasion of the great church festival days to publish editorial leaders on the religious significance of the occasion. It is a significant fact for the status of religious thought in that "country of authors and thinkers" (*Land der Dichter und Denker*), that in recent times these "obligate Festartikel" have practically all been in the interests of not only advanced but of radical and destructive theological teachings. The past Easter season demonstrated this anew. The influential "Vossische Zeitung," of Berlin, a chief organ of independent political thought in the German capital, had the following comments to make in its Good Friday article:

"The picture of a dying semi-god as little warms up the religious feelings in our day as does the remembrance of the Eleusinian mysteries. It is an offense to our religious sense that the bodily sufferings and mental agony of one man sacrificing himself have been made the basis of a whole

network of mythological notions. We see a fellow human being, who had tried to elevate mankind to a state of consecration to God, crushed by the brutal fanaticisms of a zealous priesthood. (Pfaffentum.) We feel with him his soul's anguish, his final terrible despair of the divine order of the world. It is an example of human fate, which is found reflected and repeated everywhere upon earth, one of the horrible paradoxes in the divine government of the world. Around the cross of this one man we see many other crosses, upon which bleeding human forms are hung. We see funeral pyres, in the choking smoke of which praying human lips are hushed. We see noble men prove the highest heroism on the rack. All these terrible instruments of torture our horrified eyes see lying on this Golgotha of mankind, and with these ambition, zealotism, and treachery have for years been waging a war in the name of Christianity against the truth, and this has been done only too often even in Jesus' pretended honor. There was a time when the death day of Jesus was celebrated as a perfectly unique event, and because such a thing had never happened before or since. We of to-day celebrate this day for the exact opposite reason, for the very reason that this is not a unique event and different from other things in the history of the world, but as a purely typical affair and because of the subjection of what is great and noble to the sorrow-producing laws of human existence. The passion of mankind, in which so often brutal power triumphs over the purest of purposes and the nobler feelings of the heart, is what we see realized on Good Friday and which we contemplate also with an unbroken confidence in the future."

The Easter leader of the same journal contained the following characteristic comment:

"Those things which are so strange to our religious conceptions as empty phantasies, namely, the visions which the little group of Jesus' followers experienced after his death, these are the causes that made the disciples believe that their Master was somebody superior to the average of mankind. It was the resurrection of Jesus which, ac-

ording to the reports of the gospels, called into existence the first Christian community. If we remove the mythological shell from these ideas, the simple fact remains, that not the personality of the reformer of Nazareth is the foundation of the Christian church, but the idea of which he was the instrument. His person, the details of his life, doings and purposes were all of a passing character, and upon these the existence or non-existence of Christianity do not depend. But the idea, which was the constituent principle of his religious personality, the idea of the Kingdom of God, has overcome the grave and death and in a manner that cannot be eradicated has been transplanted into the human family. The immortality of this idea, which had become incarnate in the Galilean prophet, on Easter day becomes a blessed certainty to all those who call themselves after his name. In this sense Easter will for all times continue to be the anniversary of the resurrection. . . . . Easter reveals the fact that he who is risen and was seen as a vision, the Christ who was born as an idea out of the religious spirit of the earliest Christian communion, has been throughout the Christian era revered as the Redeemer of mankind. The historical Jesus is dead and nobody has the power to recall him to life. But the Christ ideal, the Christ idea, the idea of a humanity united with God will without a doubt continue to be for ages the religious genius of a large portion of cultured mankind."

Naturally the comments of the positive religious journals on such propaganda of neology by the secular press is very sharp. Among those thus commenting is also the skillfully edited organ of conservative Lutheranism, the *Alle Glaube*, of Leipzig, which, in No. 30, draws attention to the fact, that a large percentage of the leading secular papers of Germany, specially those of a cosmopolitan character, are in the hands of Jews of the radical type, and that these men make use of their periodicals to demonstrate their hostility to Christianity. The same journal declares that such vagaries of modern theological radicalism are exceedingly flimsy and superficial, a maximum of hypotheses based



on a minimum of fact; and it further deplors that the public secular press of Germany has not yet acquired that fine tact and taste, as characteristic of the press of other countries, that will treat with consideration the venerable institutions of Christianity, but runs after the first crazy notion of heterodoxy if it only is offense to Christians.

All the more credit do those papers deserve, which, as the *Alte Glaube*, still stand for the old truth in the land of Luther.

#### THE SYNOPTIC GOSPELS AND THE DIVINITY OF CHRIST.

Is the divinity of Christ taught only by the Fourth Gospel, or is it also found in the first three, the Synoptics? The reconstructionists in modern theology vigorously insist that the Synoptics teach only the "Historical Christ," which means practically Christ, as the great model and example, the great exponent of high ethical principles, but not the God-man, while the latter is regarded as furnished only by John's Gospel, which is regarded for this reason, not as an historical picture of Jesus of Nazareth, but as a spectacular "theology" of the Christian Church of the Second century.

This old claim, which is regarded as so self-evident in advanced circles that Harnack, in his *Essence of Christianity*, can simply ignore without a particle of proof the testimony of the Fourth Gospel, has recently been antagonized by a young defender of old truth, Privatdocent Hoffmann, who publishes a lecture delivered at the "Vacation Theological Courses" at Koenigsberg, entitled "*Das Selbstbewusstsein Jesu nach den drei ersten Evangelien*" (The Self-consciousness of Jesus according to the First Three Gospels), Koenigsberg, Fred. Beyer, 1906. Hoffmann shows, that, even leaving aside what the gospel writers themselves say concerning the things that Jesus said and did, and only taking into consideration what he thought of himself, it must be maintained, that also on the basis of the Synoptic gospels, Jesus claimed to be the Son of God and the promised Messiah. He was conscious of the fact and repeatedly

emphasized this consciousness that He was the promised King who had come to establish the Kingdom of God as promised in the Old Testament. This is particularly the case in applying to Himself the term of "Son of Man." The exact etymological origin and meaning of this technical term may be a matter of dispute, but certain it is that in the mind of Jesus it designated Him as the promised Messiah and as such because of His heavenly origin and divine character. If we examine those passages in which He ascribes to Himself as the Son of Man certain powers and rights, it will be seen that these are always of a kind that He can have only if He is a divine person. Substantially the term Son of Man marks Him as the Son of God; and He understood this term exactly as it was understood in the Jewish thought of the day, namely as a designation of the Messiah based on the vision in Daniel.

Virtually the same can be said of the term "Son of God," which in the Synoptics He repeatedly applies to Himself. This He cannot mean in the common sense in which all men may be the children of God, but must and does mean in the unique sense of one who is equal with the Father, because on account of this Sonship he claims things, such as the right to refuse the temple tax, which He can do only if He takes this name in the Messianic sense. The same is true when He calls Himself the Son of David and yet also David's Lord. The statements that Jesus makes concerning Himself in the Synoptic Gospels too can be intelligently understood only if He regarded Himself as the divinely sent Messiah, who was God as well as man.

The *Theol. Literaturblatt* of Leipzig, perhaps the chief conservative journal devoted exclusively to theological literature, No. 20, warmly welcomes the little work of Hoffmann as representative of the best conservative thought over against the attacks of the advanced hosts, which does not merely reproduced the theology of former days, but actually and in its own field meets the hostility of those attacking the foundations of historical Christianity.

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PROTESTANT PRINCIPLES AND MODERN  
THEOLOGY.

BY PROFESSOR GEORGE H. SCHOODE, PH. D., COLUMBUS, O.

There are two *articuli stantis et cadentis ecclesiae* in the Protestant Church, namely the formal and the material. The former maintains that the Scriptures and these alone are the sole source of faith and life and accordingly the final court of appeal in all matters pertaining to doctrine and conduct. The second declares that the justification of the sinner by faith alone through the merits of Jesus Christ is the central sun of the Christian system of truth. These two principles were historically and doctrinally developed by the fathers and the confessions of the Reformation over against the false teachings and tenets of the church of Rome and accordingly constitute for the Evangelical Church the reason for her right to existence. These principles must be necessary, fundamental and essential to evangelical truth, in order to justify so serious and responsible a step as a break with the historic Church such as the Reformation of the sixteenth century was. Again, the maintenance of these principles must be a matter of life and death for the Protestant Church itself. If for any reason whatever it becomes untrue to these principles, it not only gives up its right to the honored name it bears, but practically to its right to an existence independent of other churches or religious communions. Protestantism must exist by and for these two essential truths.

In view of this fact it is not a work of supererogation to ask what the relation of modern theology is toward these

principles and to see if in that which now claims to be Protestant theology, these historic teachings of Protestantism yet have the supremacy to which they are entitled. The examination of this problem is of greater than academic interest, as it is the claim of the representatives of even the most radical and rampant of modern theologies that their views are legitimately the outcome and farther development of the teachings of the Reformation. It must not be forgotten that the Ritschl school, which denies all "metaphysics" in theological thought, and maintains that we cannot be sure of the objective reality of such transcendental truths as the Trinity, the Divinity of Christ, the Atonement and other mysteries of Christian faith, but know only their subjective "value" for our faith and life, also declares that by this teaching it reproduces and restores to the world the original and genuine Luther, who has been supplanted in later theology by the "scholastic" Luther of the dogmaticians. No matter how far from the old landmark of faith and confession modern theology goes, it is never willing to confess that it has gone so far as not to deserve a position any longer in the fold of Protestantism. Quite recently there was a lively debate on this very question in the Church periodicals of Germany. The new Biblical school of interpreters, or rather misinterpreters, is the so called "religions-geschichtliche" school, which seeks to explain both the Old and the New Testament religions as a syncretistic conglomerate from the ethnic religions around and about Israel and the early Church, and which, for example, declares the doctrine of the divinity of Christ as an appropriation and adaptation by the church of the Gentile deification of heroes and emperors. Naturally as a result of such radical innovations it denies the fundamentals of Evangelical Christianity in every particular and even refuses to recognize the supernatural and divine origin of Christianity as such. In view of these facts, glaringly conspicuous in the "*Religions-geschichtliche Volksbuecher*," a set of popular larger pamphlets in which the most radical of modern views are put in appetizing shape for the general reader and which series has

in less than two years been sold in editions amounting to a total of nearly two hundred thousand, the demand was made of the leader of these clans by Dr. Stöcker, the famous ex-court preacher of Berlin, that they should sever their connections with the Protestant Churches, the confessional status of which they no longer shared. Common honesty, declared Stöcker, would tell them that they should go out and form churches of their own, representing their own doctrinal positions and teachings, and should show them that they no longer have a right to claim membership in a church, the confession of which they not only deny but antagonize with all their power. The reply to this perfectly fair demand was, that they would not sever their connection with historic Protestantism, insisting that their teachings were legitimately the outcome and expression of that liberty of thought and speech which the Protestant principle of the personal right and accountability of the individual guarantees to each member of the Church. In other words, modern theology claims to be Protestant and to be legitimately so. In the formal reply to Stöcker, by Pastor Foerster, entitled "Wir bleiben doch," this position is defended at considerable length.

What then are the teachings of modern theology in so far as they directly or indirectly affect the two fundamental principles of historic and evangelical Protestantism? The answer to this question will make clear what really the issue is between the old and the new theologies and determine whether the two can exist, if not harmoniously, yet by tolerance, side by side, or if they are mutually exclusive and the one cannot in anything like fairness or honesty recognize the other. This phase of the problem too is deserving of special attention, as only too often the attempt is made to show that the differences between the two are little more than nominal and that in reality none of the deeper interests of Christianity and of the Church are involved.

That this optimistic view is unfortunately not based on any reasonable grounds will be seen at once, when the mod-

ern teachings concerning the Scriptures are looked at a little more closely. In so far as the newer criticism has adopted new views as to the literary origin and history of a number of the Biblical books, its innovations are in many cases neither harmful nor dangerous, and may even in certain instances be regarded as positively helpful to the understanding of the Scriptures. The claims that certain portions of the Pentateuch, especially those which antedate the period of Moses' career, are based on different documents, need not in itself be harmful. In fact, in view of the mass of literature which, to conclude from such finds as the Tel-el-Amarna letters dating a hundred years before Moses, must have been great before Moses penned a line, it would be strange if Moses had not made use of the literary sources that were available for the centuries that had preceded his era in the compilation of his work. Indeed, it is now clear, especially from the Hamurabbi code, ante-dating the Pentateuch by four or five hundred years, that not a few of the civil and economic laws incorporated into the Pentateuch are really, in rude and elementary form, old Semitic property, which appear however in the Mosaic code in a manner saturated by the Spirit of God. There is nothing in admitting these human phases in the origin of the Pentateuch antagonistic to the acceptance of its full and verbal inspiration, as this latter guarantees indeed to the reader the fact that these books as they now in their final form are, are divine and perfectly correct, but furnishes no data as to the preceding literary history of the Biblical books. In other words, verbal inspiration deals with the results and character and not with the processes of the literary production of Biblical books, other than the fact, that the inerrancy and inspired character of the Scriptures were produced by the influence exercised by the Spirit of truth upon the hearts of the men who wrote these books. Certain it is that not infrequently what is aimed to be a literary teaching of the modern critic is in reality only an expression of his nationalistic prejudice. When, for instance, it is maintained that for historical and inner reasons it is necessary to deny the



Joannine authorship of the Fourth Gospel, the real impelling motives are not objective, historical and critical testimonies for in reality these are overwhelmingly in favor of the authenticity of this book, but is the subjective prejudgment that the Christology of the Fourth Gospel could not possibly have emanated from the Lord Himself and could not have been taught His disciples, but must have been the speculations of a later period of the Church. Such pseudo-critical but really rationalistic views must naturally be accepted for their real value and not at the importance claimed for them.

In not a few cases the literary researches of the newer criticism have contributed considerably to the correct understanding of certain books of the Scriptures. The Synoptic gospels and the Pauline epistles are examples of this; both are all the better understood and appreciated because their historical background has put them into the proper relations to their readers and to their authors. It would accordingly be incorrect and unfair to condemn *in toto* everything that modern Biblical research has produced. In fact, the historical conception of the Bible, correctly understood and applied, which is officially at least the ideal of the modern critic, is undoubtedly the true method of Biblical interpretation, however much we must deplore the fact that this principle is so rarely applied as it should be and is ordinarily compelled to give way to a rationalistic and subjective prejudgment of what the Scriptures *must* be and *ought* to be, irrespective of their own claims as to what they really are and want to be. But *abusus non tollit usum*, and it can be justly claimed that the mere literary study of the Scriptures, if based on correct principles, is not only in perfect harmony with the formal principle of the Reformation, but is even demanded by this principle. We all remember the critical attitude assumed by Luther toward several books of the New Testament, notably James and the Apocalypse; and it would be strange if the principle he maintained would be inconsistent with the practice he observed in dealing with the literary problems of Scriptures. To deny the necessity

and wisdom or legitimacy on Protestant principle of a close and penetrating study of the literary problems of the Bible would mean to be more Lutheran than Luther was himself.

But when we take the next step and ask what theories and hypotheses concerning the Scriptures and their teachings modern theology has erected on this more or less new literary adjustment of the Biblical books, then we see at once the nefarious character of this criticism and its absolute incompatibility with the formal principle of the Reformation. Indeed, in the literary study of these books the spirit of modern rationalism has in many or most cases already been introduced. The average literary investigation of a Biblical problem is already saturated with the spirit that will recognize nothing as correct or true which is antagonistic to naturalism and the evolutionary philosophy of the origin and development of everything, including also religion and the religion of the Bible also. Under the pretense of searching "scientifically" for the real truths of the Scriptures, modern theology sets itself up as a judge of the Scriptures themselves. The old "Thus saith the Scriptures," which in the days of Christ and of the Apostles had the final and decisive voice in all matters pertaining to creed and deed, now no longer has this authoritative position. The "juridic" authority of the Scriptures is no longer recognized by the theology of the day, and in this respect it stands in diametrical antagonism to the solid truth of the old theology. It is simply terrible to see the manner in which theologians nowadays, sit in judgment upon the Scriptures. They do not hesitate to declare that the whole legal system of the Pentateuch, far from being what it claims to be, viz: a divinely revealed code of laws given at the beginning of Israel's religious and natural development through the hands of Moses, is really only a deposit of the laws as these gradually grew out of Israel's own national and religious life by the agency of the nation's genius, so that these laws are not only natural products and not given from above, but the representation furnished by the Pentateuch of the origin of these laws is simply an historical falsehood. In the same way the his-

torical books of the Old Testament, in presupposing that the law stands at the head of religious education of Israel, actually and knowingly misrepresent the truth in the interest of a preconceived scheme of what Israel's religious development along natural lines must have been. For such a book as Chronicles, which describes the whole history of Israel from the standpoint of the Levitical priesthood, worship and sacrifices, such critics as Wellhausen have only ridicule and scorn. In fact the entire history of Israel as throughout accepted by the New Testament too, is considered as a misrepresentation, so that the bulk of the Old Testament books are actually "pious frauds," and it is only the critic *a la mode* who is able to read from this mass of fable, fiction, misrepresentation, etc., what the real character and growth of the Old Testament religion was.

Nor is this method of handling the Scriptures confined to the Old Testament. In the New matters are equally as bad, and indeed worse, because these books are so much more important as documentary sources of Christian faith and dogma. In his famous work on the "Essence of Christianity," Harnack sneeringly casts the fourth gospel aside as a source for the life of Christ, as it is "unhistorical." That work which Luther called "the finest" among the New Testament books, Harnack and others like him contemptuously discard as unworthy of notice. And this is only one example of others that could be cited from this department also.

Facts like these go to show beyond a doubt that at any rate the more radical school of modern theology has entirely broken with the formal principle of the Reformation. This, too, is at times openly confessed by the protagonists of these clans, who are searching high and low for some other basis for their religious views than the Scriptures. Having discarded these, they begin to appeal to "Christian consciousness," to the "Historic Christ" and other sources to furnish them with some kind of a basis on which to stand. All this goes to show that the formal principle of the Protestant Church is no longer recognized by these people. To a cer-

tain extent, too, this is true even of those who otherwise profess to be conservative, and even "confessional" in Germany, especially in the university circles. In fact, every denial of the full and complete inspiration of the Scriptures is in principle already a break with the old truth of the Reformation concerning the Scriptures as the sole rule of faith and life, and such a departure from the old truth of verbal inspiration also Lutheran theologians are guilty of, who accept not only inaccuracies but also positive errors in the Word of God, even if these be only in externals. It has repeatedly been claimed, and seemingly with justice, that there is only one man in connection with a Protestant theological faculty in a German university who still holds to the verbal inspiration theory of the heroic age of Lutheran theology, and this man is Professor Nösger, of Rostock. It is accordingly not too much to say that the Lutheran Church, too, as represented by the official theological teachers in the land of Luther, has broken away in principle from the great truth for which the Reformer would have been willing to give up his life.

Nor has the material principle fared any better. It has actually become the "fad" in advanced German theology to declare that Paul not only did not develop Christ's teachings further, but that his theory of Christology, and especially the atonement theory with its lesson of faith based on the merits of Christ's blood, is more than an actual misrepresentation of the "original Christianity" of Christ, and is in fact something entirely antagonistic to the teachings of the Lord Himself. That the doctrine of justification by faith alone thereby falls to the ground is self-evident. Indeed modern theology shows no understanding for this kernel of Evangelical system of truth. It regards religion entirely only as a sort of a moral code, and the chief virtue and duty of a Christian to imitate the wonderful example of Jesus of Nazareth in His life of self-denial, self-sacrifice and love. There is no room for the doctrine of justification by faith in the modern system, for the simple reason that there is nothing left to be justified. It was Christ's one and only mission to teach men

that God was not angry at them on account of their sin, and when men have once learned this great truth, that is all that is needed to put them into the proper relation to God again. Sin as an actual factor in the redemptive work has practically disappeared from modern theology; God is at all times and unconditionally willing to receive back again those who had left Him affrighted at their wrongs. Christ's mission consists only in convicting them by His teaching and example that this fear is unfounded. Man's sin consists only in his "ignorance" of God's real character. With this as central thought, what need is there yet of any redemptive work on the part of Christ at all? And as a consequence, what need is there of a justification by faith? None whatever, and for this reason the material principle of the Reformation is really ignored in modern theology. It is not openly antagonized as a rule, but only because it is thought to have fallen away by itself.

Data of this sort show how absolutely irreconcilable the old and the new theologies are. No man is more grievously mistaken than he who thinks that he can effect a compromise between them. They are mutually exclusive, and stand on no common ground. It must be openly declared that what is now commonly called modern theology as distinguished from the old has cast aside both the formal and the material principle of the Reformation. All the more is it the duty of those favored as we are in America, yet to know the truth, to hold solidly to the old facts of the fathers, to Luther and to the great dogmaticians of the Church. In spite of the glittering learning of modern theological savants, the old heroes of positive Evangelical truth are still the best guides and teachers.

THE SEVENTY - FIFTH ANNIVERSARY OF THE  
FOUNDING OF THE EV. LUTHERAN THEO-  
LOGICAL SEMINARY, COLUMBUS, O., AUG.,  
1906.

ENGLISH ADDRESS.

BY REV. J. SHEATSLEY, A. M., DELAWARE, O.

*Friends of our theological seminary and associates in the  
celebration of its seventy-fifth anniversary:*

Far back in a thick forest there broke forth a little spring. Its shallow basin, no larger than the hollow of your hand, was soon filled with the sparkling water. In the uncertain light of the thick shade the restless waters scarcely knew what course to take. However, naturally following the line of least resistance they went trembling on over roots and rocks, seeking some regular and safe channel. Many an immovable obstacle, which had to be surmounted or else circumvented, was met in the way. Here and there too the little stream almost disappeared in the absorbing sand, or its shallow waters were scattered over some treacherous morass where it was well nigh impossible to gather them together again for united action, or it struck some clearing where its flowing treasure was largely dissolved in the hot rays of the sun. Yet again there were intervals when things went well with the little stream; its course was certain, there were no great obstructions, its speed was encouraging, and it was constantly being enriched with water oozing from the cool earth along its sides. It could even rejoice already in the good it was doing; the grass along its course was greener than elsewhere, the bushes fresher and richer, the animals of the forest drank of its refreshing treasures, the birds bathed in its cooling water, and in its deeper pools little fish began to play. Glad at these promising marks of beneficence in a world of great need, the little stream went rejoicing on its way. However it was still largely but a creature of circumstances. It did not yet have force enough to de-

termine its own way and cut its own channel. Its course in consequence was still crooked and uncertain, but it kept pushing on as best it could and at last, after a wearisome journey in which much was lost but also much gained, the trees of the forest became more scattering, the outlook more certain, the course more definitely fixed, the water stronger with more volume and independence of action, until finally it reached the open country, a goodly stream and a blessing to all the dwellers in the valley.

Such, if you will, by way of allegory briefly stated, has been the history of our Theological Seminary. In its beginning and early course there was much uncertainty, both as to the management of the school and the matter and method of teaching, and especially as to doctrines and their application to the various religious problems which arose. We make this statement without for a moment questioning the motives of those honored pioneers. They were in a measure creatures of their time as we all are apt to be, and labored, in part, under the existing spell of rationalism and unionism. Total depravity and salvation by grace alone through faith, without human work or merit, solely through the operation of the Holy Spirit in word and sacrament, did not seem to be a clear concept in those days even in the minds of some Lutherans. Clearcut distinctive confessional Lutheranism as elucidated in the matchless dogmatics of a Heinrich Schmid and exemplified in its purest form at the present day had not arrived at a state of selfconsciousness yet in that period of beginning. That the practice of unionism came in conflict with the principles of the Lutheran confession and with the teachings of God's word did not seem to be recognized. That a Reformed minister therefore should deliver a sermon at the laying of the seminary's first cornerstone, that Reformed young men, preparing for the ministry in the Reformed Church, should receive instruction at the institution, and that at the funeral of Prof. Schmidt, the seminary's first teacher, a Presbyterian minister should deliver the English sermon, seemed to occasion no special remarks. There can be no doubt that those

fathers of our institution wanted to believe and practice the pure teachings of God's word in all their bearings and that it was their aim to stand for a pure Lutheranism. The very fact that they established this seminary as a sort of protest to the unlutheran character of the seminaries of the east was proof of their correct confessional intention. But the shade of the present was still largely upon them, the confessions of our Church were still in a manner closed books. Time experience and especially a prayerful and careful study of the confessions in the light of God's word in order to bring about a full Lutheran consciousness. And these things came. By the leading of the Spirit of truth who has been promised to lead into all truth those men gradually emerged from the uncertainty of early dawn to the full light of day. That which they sought and felt after they found and to-day the trumpet of our seminary gives forth no uncertain sound. It stands unequivocally for true historic and confessional Lutheranism, because it believes that to be the correct interpretation of God's word as well as the correct application of the means of grace.

But also in matters of a purely practical character, as in the management of the school, difficulties, seemingly insurmountable, often arose and deflected, at times very abruptly, the institution from what seemed to be the line of progress. Especially did linguistic and financial perplexities arise that threatened the very existence of the institution. In regard to all these matters it may be said that the best judgment was quite probable not always exercised. However it needs to be remembered that those men were on unfamiliar ground and that they doubtless did the best they could under the circumstances and with the means at their command. Some of these problems of school management are in part still unsolved, yet the seminary has survived all those entanglements and to-day stands upon what may be called a sound financial basis with the language question practically solved.

Permit me here to make a few comparisons in order that we may also have the fact of our seminary's extended growth



clearly before us. You will all agree that our Theological Seminary here has been the life center of our synod and that whatever progress synod has made along its various lines of activity, must be conceived of as proceeding chiefly from this central institution. In estimating the progress of our seminary we dare not lose sight of the growth at large in the various synodical activities. The seminary does not exist for its own sake but for the sake of the Church of God as represented by our synod. We estimate the proper worth of a mother only then when we consider her children, how many and what they are and what they have done or are doing.

Seventy-five years ago our synod consisted of 29 ministers and 150 congregations and preaching places; to-day we number about 550 ministers and 800 congregations and missions. Then the bounds of synod lay almost entirely within the state of Ohio; to-day 31 states and territories are embraced in synod's territorial limits. Then there were 29 ministers and possibly 10,000 or 12,000 souls; to-day synod has the direct spiritual oversight of at least 160,000 souls. Then there were no synodical institutions aside from the seminary; to-day we have eight synodical institutions and are on the point of launching several more. Thus there was no synodical property; to-day our synodical property, including our publishing house, foots up to at least \$300,000. Then synod had no publishing interests, no periodicals or books of its own; to-day we have a fine line of church periodicals, German and English, for old and young, for laymen and clergy, together with the needed hymnals, catechisms, liturgies and the like, and besides many publications of a general character. Then the congregational wealth of synod all told was probably not equal to that of one of our wealthier congregations at the present; to-day our congregational wealth is about \$4,000,000. Then there was little if any synodical benevolence; to-day our synodical benevolence for the last year amounted to \$76,000. Without question there has been growth, and we can say that the Lord has done great things for us whereof we are glad.

Let us now look at those things — we may call them vital principles—which have made this sound growth, both internal and external, possible and which alone will insure a healthy growth for the future. First and foremost, I mention *the grace of God*. We believe that the entire work of our seminary is one of divine grace, that the primary assets are not human reason and material power, but the grace and truth of God, operative by the Holy Spirit through word and sacrament. I find three evidences of this: First, the single, persistent and undeviating aim of this seminary to qualify men for the pulling down of the strongholds of Satan, not by human strength or cunning, but alone by the power inherent in the word and sacraments; they are qualified to go forth to do a divine work, with divine means, in a divine manner. Secondly, that while the theological instruction of other denominations has doctrinally retrograded and has surrendered some of the vital elements of the Christian religion, our seminary, on the contrary, has come out from the hazy atmosphere of doctrinal indifference and in opposition to the spirit of the times, stands resolutely for the plain teachings of the Bible or God's inspired word and for a thorough-going, confessional Lutheranism, is to me overwhelming evidence that here God's grace has been at work. Thirdly, it is a work of grace because the growth of our seminary has been slow but sane, sound, healthy and therefore permanent. It is like the growth of an oak, slow but strong, calculated to stand the tempests of the ages. If we and our children continue to build our seminary along the lines already mapped out, if we jealously guard against the entrance of any mere human principle that would prove to be an element of disintegration, could you then conceive of this institution as growing weak and falling to the ground? The work of man shall come to naught, the work of God never. The force of this argument becomes especially evident when we look at a case like that of Alexander Dowie. In a few years he gained a large following and built up a great institution, but the corner-

stone of that institution was a man and its lines of growth were error, hence to-day we find Dowie down in the dust and Zion City in the hands of the civil courts, rapidly transferring itself into a mere industrial institution. Our seminary, then, has been a work of grace; it has been such in the past and we are to see that it remains such in the future. The Word of God to us also is: "not by might, nor by power, but by My Spirit, saith the Lord."

As a second factor in the growth of our seminary I mention the *zèal and self-sacrificing labor of our forefathers*. When we magnify the grace of God in the work of the Church and maintain that it is not by might nor strength of ours that the work is done, but by the Spirit of God, we do not intimate for a moment that there is little for man to do or that his part is not essential. In the economy of divine grace God has reserved a place for man to fill and He expects him to fill that place with the same zeal with which God has done His part of the work. One of the sharpest rebukes administered the people of Israel, after their return from the captivity, was occasioned by their dilatoriness in rebuilding the temple. He gave them to understand that, if they expected to have a temple at all, their own hands must build it. I suppose, if God saw fit, He could give us a faculty of angels to do the teaching in our seminary and to reason it might seem the logical thing to do, for then our theological course could hardly suffer from any defects; or He might at once send angels to be our preachers and pastors, which again might appear to be a very wise arrangement. But it is simply a matter of fact that God has not so arranged the work. He wants men to do the work. "Comfort ye, comfort ye, My people, saith your God." Our fathers understood this and therefore they went about the work with a zeal which commends itself to us of the present day. Of one minister I read who subscribed twenty dollars for the institution, and then he and his family ate no butter all the year in order that he might pay his debt. As we to-day rejoice over the work that has been done

and the progress made, let us not forget that the very tissue of our fathers has been wrought into this work; and if we expect our children in a generation or less to celebrate the centenary of this institution with as much or more gladness than we experience to-day, we must contribute the very tissue of our beings to the work; we dare not engage in all manner of diversions and avocations that might bring in money, honor or pleasure, but we need to offer ourselves freely and singly upon the one altar of service to the church. This is an age of strenuosity and that means that the world, the flesh and the devil show no abatement in their zeal; indeed, along some lines these mortal enemies of the Church are more active now than ever. It behooves us, therefore, as laborers in the Church to show no less zeal in running up high the walls of Zion and in extending her bounds to the pulling down of Satan's strongholds.

As a third factor that contributed to the growth of our seminary, I mention *prayer*. It is true that in reading the documents and reports of our synodical work we do not hear very much said about prayer; prayer does not stand out so prominently as do some other activities. But are we to assume, therefore, that our forefathers were not men of prayer? Not at all. In the first place prayer is one of the hidden virtues of the heart. "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father who seeth in secret." Our fathers had nothing of the spirit of the Pharisee who makes a special virtue of prayer in public, nor of the heathen who think that they shall be heard for their much speaking. In the second place, I cannot account for the labor, the zeal, the self-sacrifice, the persistence and the hopefulness of those pioneers except on the ground of constant and close fellowship with God in prayer. They may not have measured up to the apostolic standard of prayer, but when I think of one of those pioneers mounting his homely animal with saddle bags, provided with Bible, hymnal and liturgy, ready to thread the trackless forest

and ford the bridgeless streams, that he might break the bread of life to his scattered people, I cannot conceive of him otherwise than as breathing a most earnest though childlike prayer, that God might guide and protect him on the way, bless his ministrations of grace and further the work of his hands and that of his brothers. We do well, therefore, in declaring that one of the strong pillars of our seminary are the prayers of us and our people. It is largely a hidden pillar, but God knows that it is set with some of the costliest pearls of divine grace. It is largely hidden, but it is very central as to position and support and without which the institution could not stand for a day. Prayer moves the arm that keeps the Church. "Pray ye therefore the Lord of the harvest, that He may send forth laborers into His harvest."

As the fourth factor that contributed to the healthy growth of our seminary, I mention the *Scriptural theology of our fathers*. They may not have been so clear on some Biblical teachings as their children are, but their heart was right; by which I do not mean that they were simply sincere and that for the rest it did not matter much just what they believed. No, their heart was right, because in the first place they made the Word of God their only rule of doctrine, of Church practice and of life; and in the second place, because it was their aim to learn and to accept fully the teachings of that Word, without any reservation, and to lay aside as error any opinion that came in conflict with the truth. They were ready to take their own will and reason captive and to be guided alone by the Spirit of truth, but only as that truth was revealed through the channel of the written Word. That's Lutheranism on the sources of theology. And right here is the explanation of the fact that one man comes to a full knowledge of the truth and another does not. There can be no doubt that if a man wants to find the truth, diligently and prayerfully searches the Scriptures, is willing to be led alone by the Spirit without any co-partnership of reason and the

flesh, is resolved also to accept the teachings of the Word without any reservation whatever, and is prepared to surrender himself to God and walk according to the truth as he has learned it—there can be no doubt, I say, that such a person will gradually be led into the full light of divine truth. I hold, furthermore, that this is a correct characterization of our forefathers on this point, and it is due to these conditions that our theological seminary has emerged from any doctrinal haziness that may have interfered with its vision at the outset and that it to-day unswervingly advocates the theology that is in complete accord with the Word of God, the only legitimate source of theology.

But I cannot pass over this point without saying a word about the present and the future. If there was rationalism and unionism seventy-five years ago, there is just as much, and in some respects even more, at the present day, and with reasonable assurance of a good supply in years to come; and if the Lutheran Church, especially in this country and in its most truly representative bodies, is free from this leaven, it is because the conditions holding in our own seminary have been complied with, the Bible has been taken as the inspired word of God, the only rule of faith and life, and as the means of grace, effectual in turning men from evil and in saving them from sin, death and hell. I thank God to-day that the Lutheran Church takes this stand. There is great need of it. Look where you will at the denominations about us, and you will find disintegrating rationalism, in some form or other, at work corrupting, corroding and dissolving the word of God. There are hosts of men who are so lightly anchored to the solid ground of truth as to be readily swept from their moorings by every wave of novelty that comes along, and with distended eyes and mouth join in the cry, "Great is evolution! Great is higher criticism! Great is socialism!" and of a score of lesser novelties that appear for a moment on the surface of the moral and religious waters of the times. If you ask, Why is this? an answer is that these people do not accept God's word as

really inspired, and as the absolute truth, the same to-day, yesterday and forever, as infallible, and its own interpreter and the sole arbiter of every moral and religious question that may arise on earth, in Heaven or in Hell, to-day, yesterday or tomorrow. And this statement I hold to be true in spite of the remarkable interest in Bible study at the present day. Never before have men, both learned and unlearned, been so busy trying to throw light upon the Bible; never before have the presses run off so many corrected translations and fine editions of the holy Scriptures; never before have there been so many commentaries and other helps; never before so many organizations, guilds and methods for Bible study as at the present. But the mischief is that the Bible is generally studied simply as any other literature, as a Shakespeare, a Macaulay or a Browning. The Bible, as such, the Bible as God's word, is in great disrepute, and in spite of all the light that is being digged up in the East and manufactured in the West, the Bible is under a dense cloud, and we fear it will require some flashes of divine glory to dissipate the gloom. We also believe that the Bible is literature the like of which mere human hand has never penned. We also believe that the principles underlying the correct interpretation of literature in general must likewise be applied here; but we know also, and believe, that there is a divine element in the Bible which is not found in mere literature, and that, in order to perceive this divine element, there must be a receptive mind, ready to take reason and will captive, and to submit all to the teachings of the Word. We believe that the Bible is not primarily literature, but the revelation of divine grace and truth, and hence the means of grace and "the power of God unto salvation to every one that believeth."

And furthermore we do not believe simply that the Word is the power of God unto salvation for the individual soul and the sustaining power of the Church, but we also believe that the Word of God is capable of fundamentally solving all the social, economic and political problems which confront us at the present. We are constantly being

told that reason is a sufficient guide in all things pertaining simply to this life; yes, that the enlightenment of the present must be applied to the proper interpretation of the Bible. This is the mistaken philosophy of the times. We believe that reason left to itself, when the issue is a religious or moral one, is bound to run a downward course and eventually to end in ruin. We believe furthermore that instead of applying the enlightenment of the times to the interpretation of the Bible, the Bible needs to be applied very radically to the interpretation of the times and to the proper solution of every moral problem, be it religious, social, economic or political.

Now it is on these grounds and along these lines that our seminary has been built up, and that this has been one of the chief factors in its healthy growth no Lutheran will deny. To confirm this assurance we might glance at an institution which some years ago departed from the safe teachings of God's Word. The type of theology represented was Calvinistic, but apart from that it can be said that probably no seminary in the land sent out a greater number of efficient preachers and professors and devoted missionaries than the Andover Seminary at Andover, Mass. But a change took place in its theology; the inspiration of the Scriptures was questioned or denied, the verity of the miracles controverted, the divinity of Christ assailed and the foundations of faith generally rendered uncertain. These conditions doubtless have much to do with the fact that, though only twelve years ago there were nearly four score students, for the past three years, according to report, the number scarcely averaged a baker's dozen; and that in spite of the fact that the seminary is well equipped, has nine regular instructors and plenty of money. But money cannot buy the Holy Ghost, nor is an array of talent a substitute for divine truth. "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."

As the fifth factor in the healthy growth of our seminary I mention *confessional Lutheranism*. By confessional



Lutheranism I mean the Lutheranism of our confessions, faithfully and honestly interpreted. It would hardly be true to the facts in the case to claim that our seminary was founded on strictly confessional Lutheranism. The claim is true so far as the confessions of our Church or the correct interpretation of God's Word were made the basis of instruction in the seminary; but it is not true in so far as these confessions were either not fully understood or their teachings not correctly and consistently applied. Unionism was especially befriended. Either it was not clearly seen that the teachings of our confessions are the teachings of God's Word and that whoever departs from these confessions departs in so far from God's Word; or it was not generally recognized that those who depart from the teachings of God's Word are to be marked and avoided as such who cause divisions contrary to the doctrine which has been learned. But there has been growth here and we are glad of it; it is a sign of strength and vitality. There are three things which we believe with reference to this matter of confessionalism. First, we believe that God wants every child of His to make a confession of his faith; secondly, we believe that God wants His child to stand by his confession at all times and at no time to compromise any part of that truth from fear or favor of men; thirdly, we believe that God's blessing will rest upon such a confession in time and eternity. But what is true here of one individual is also true of any number of individuals who have joined together to make the same confession of divine truth. The Lutheran Church is such a body of confessors; the Joint Synod of Ohio is such a body of confessors and we are therefore under constraint of God's Word to stand up at any place or time, where conditions seem to make it necessary, and confess the truth as we hold it; nor may we at any time enter into association or fellowship with other church bodies by which it would appear that any part of the truth which we hold would be surrendered or that we accepted any doctrine or principle that is contrary to the truth as we confess it. This is not egotism nor bigotry;

neither pride nor stubbornness; nor does it indicate lack of love for others; it is simply fidelity to the truth as we see it and because our Master demands it. It is what we expect of any man who has real convictions; we expect him to stand by them; even if he should be in error, we could only respect him for his firmness.

Such is the position of our seminary as to the question of confessionalism; and that this position has been a factor in the seminary's healthy growth, we do not doubt in the least. It might not be amiss to make a few comparisons here; they may add confirmation to assurance. It must be clear that the growth and work of a seminary cannot be estimated simply by comparing the present status of the school with some point in its past, but that the growth and status of the entire body in whose interest the seminary exists must be taken into consideration. It will furthermore be conceded that among the larger Lutheran bodies of the land the General Synod is the most liberal in its theology, especially upon the point of confessionalism. I find now that in 1884 the General Synod had a communicant membership of 162,000 and in 1905 she had a membership of 224,000, making an increase for the twenty-one years of 62,000 or 40 per cent. I find, on the other hand, that the Ohio Synod had 60,000 communicants in 1884 and 103,000 in 1905, making an increase of 43,000 or 71 per cent., thus showing a greater increase of 27 per cent. in favor of the Ohio Synod and of confessional Lutheranism. But it might be said that twenty-one years is rather a long period and that possibly there have been some great synodical changes in one or the other body, possibly to the advantage of the Ohio Synod's showing. But I find no such changes; moreover in making the comparison for the last five years I find a difference of 15 per cent. gain in favor of the Ohio Synod and confessional Lutheranism. How explain this great difference? Some one may say that it is due largely to the Ohio Synod's parochial school system. Very well, we only reply that a good parochial school system belongs to good confessional Lutheranism. Or it may be said that

you Ohioists have a better field, and especially that your work is largely among the Germans. Here we reply that most of us have General Synodists as neighbors and that they likewise have a German seminary. Explain the matter as you will one thing remains certain and that is that staunch confessional Lutheranism is no hindrance to the Church's growth. It may be true then that the Ohio Synod is hitched to a slow horse, but we are glad to say that she is drawing her furrows straight, deep, regular and with a surpassing speed.

And here, brethren of the faculty and of the board, allow me to say a word of encouragement. Stand squarely on the Bible with both feet; grip firmly all the confessions of the Lutheran Church; as you have done in the past so in the future, qualify men for the ministry with a sound Biblical equipment for their office and with a confessional backbone running the entire length of their bodies, tempered however with the spirit of meekness and love — men who shall go forth to preach the whole counsel of God in the face of present-day indifference, rationalism, science, falsely so-called, and a deceptive philosophy, without fear or favor of men and giving all glory to God.

As a sixth factor in the healthy growth of our seminary I mention an *ardent spirit for missions*. From the very beginning the institution was missionary in its character, the primary purpose of those pioneers in establishing it being the preparation of men, not so much to take charge of established congregations, but to go out and gather the scattered people in hamlet, woodland and prairie. That, too, has constituted a good portion of the institution's work up to the present and it is just as necessary to-day yet as at any time in the past. We hold that a proper missionary spirit is directly vital to the future and larger growth of our institution. A congregation, especially in this age of missions, that allows its missionary spirit to die is in process of fossilization; but what is true of a congregation is true also of a theological seminary which in a very real sense is a mother of congregations. If our seminary should suffer

the loss of its missionary character and in a narrow spirit of mere self-preservation should seek to prepare men simply to take charge of established congregations, then I would predict that the winter of life had come and that in a score of years the fountains of vitality would be dried up and her sinews of strength cold and rigid. But if this missionary spirit is maintained and by the grace of God and systematic efforts of the faculty is brought to a still brighter glow and if the other factors of growth which have already been named are preserved, then there is before our school of the prophets a future of growth in extent and influence of which the very gates of hell shall not despoil her.

But in this matter of missions especially the Synod at large must come to the support of our seminary. In the first place we need to support, with the proper encouragement, every right effort put forth in the institution to foster the missionary spirit and to equip more efficiently for missionary work. In the second place, we need to put forth more persistent and prayerful efforts to have young men consecrate themselves to the Gospel ministry. People, the work is great before us; numerous doors stand wide open beckoning us to enter in. I will venture the statement that if we had a hundred capable men and the money to support them, they could all be stationed in promising fields in three months' time. Another thing here. We are constantly telling or are being told about the influences of the present day that tend to keep men out of the ministry. To offset this result we point to the will and command of our God, that *He* wants men to preach the Gospel; we also point as a sort of inducement to the fact that even with reference to mere temporal things the ministry is not the worst calling and that the average minister fares as well or better than many a one of another calling. But there is one thing probably that we have been overlooking; we perhaps fail to appeal sufficiently to the heroic in man. There is in every better type of human nature something of the heroic, a something that will not quail or quake in the face of diffi-

culties along the line of duty, but that will rather be incited thereby to great efforts and to a fuller determination to surmount every obstacle and to gain the greater victory. The stream flowing along quietly in its even channel does not show its full strength; but you undertake to stop its course and at once it rises up in its strength and either sweeps the obstacle out of its way or else overleaps it with a bound. May we not find some such element of heroism in men and in unexpected places? Let us look for it, let us bid for it, let us appeal to it. It may be, as another has well said, that "we have not presented with sufficient force the fine denials and hardships of the ministry. The heroism of one who with all his heart preaches the Gospel; the magnificent battle with men and morals and problems; the great field, unlimited alike in extent and opportunity; the variety of the struggle as all sorts of needs crowd upon the preacher and call in bitterness for action—these are the fine things which make the blood boil and the hands tingle and the heart leap into a courage which can only find ecstasied expressed in Old Isaiah's cry, 'Here am I; send me.'"

There is still another factor in the growth of our institution that dare not be omitted; it is the element of *faith*. Faith is one of the hidden powers, even more so perhaps than prayer, but it is mighty both to the pulling down of the strongholds of wickedness and the upbuilding of Zion. We dare not overlook this factor especially at the present. Indeed, in this age of reason and materialism it already requires faith to talk about faith. But the greater need therefore that we talk about it. We need to declare our faith in the powers of divine grace and in the verities of our unseen world. Our fathers were men of faith; this institution is a product of faith. Their faith was probably not what it should have been even as ours is not what it should be. If our faith were greater our institutions would be greater. God will deny nothing to the prayer of faith. What He did in response to the faith of a Francke in Germany, what He did in England in response to the faith

of a Moeller, that will He also do in our own country in response to a greater faith. Let us pray for an increase of faith.

Such, it seems to me, were the chief factors that contributed to the growth of our seminary in the past and that will insure its healthy growth also in the future. God will do His part. Let us do our part. Come to the support of this and all our institutions with a strong hand and a warm heart. Think of the great work that has already been accomplished; think of the thousands upon thousands who find healing and life in its pure waters; think of the thousands upon thousands who having found life and immortality in this stream in this world now drink the waters of life at the very throne of God. Think on these things. It will fill you with gladness and a holy fervor; and in this joy let us come to the support of our seminary with an abundant liberality, we and our children and our children's children; let us make possible a growing enlargement of this stream of grace so that, as it rolls along through decades and centuries, it may, like Ezekiel's river, water our ever widening plain, washing every state of our broad land and reaching even to many foreign shores, until finally its healing waters sweep with shout of victory into the air — as of life in the Paradise of God.

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## PUTTING A PREMIUM ON SPIRITUAL INVALIDISM.

BY REV. J. L. LOUFMAN, A. B., HOMERVILLE, O.

Perennially the self-appointed mentor arises to point out the weaknesses of the church and prescribe remedies. Perhaps his diagnosis may not be altogether incorrect, but certainly the proposed remedies are often worse than the disease. They are usually quack nostrums calculated to foster the very ills they are supposed to cure. So, when the Church is said to be too weak to attract and hold the masses, lacks adaptability, sociability and ability in general and a more popular, liberal style of doing things is urged,

it is well to have a care. Unfortunately, it is only too true that the type of Christianity and the degree of efficiency of many a Christian and Church is far from that sturdy kind that is needed to overcome the world. Babes that never thrive, weaklings that must be coddled and carried along from year to year, and cause one to fear that the next chill wind will be their death, are only too abundant. So the Church must strive in weakness and build her bulkwarks as best she can.

We will not discuss the merits or demerits of the sensational preacher, the sermonette and song service, the stereopticon, the institutional church method of mending matters. We rise merely to remark that the reason many fail to unite with the Church to enjoy its benefits and share its responsibilities is essentially the same as when Christ lamented Jerusalem's neglect to seek the things that belonged to her peace.

If the Gospel of Christ, preached in simplicity and dignity, does not prove the power of God unto salvation, we despair of other means. The high pressure, popular methods usually only promote spiritual invalidism and leave the Church weaker than before. We have no new, infallible remedy to offer. We simply suggest that in spiritual maladies as in the physical, an ounce of prevention is better than a pound of cure. There is such a thing as being too anxious to gain and retain Church members. Some actually put a premium on spiritual invalids. A vigorous shaking up of some of these spiritual hypochondriacs after the manner of Hebrews 5, 12, would sometimes do more good than all the coddling and cajolery of a long-suffering pastor and fellow sufferers. Better yet, some care as to the reception of members would avert some of these trials.

Highly instructive in this connection is a certain incident in the ministry of our Lord. In Mark 10, 17-22, it is said a young man came to Jesus inquiring what he should do to inherit eternal life. He was such an one as would fill the soul-winner with the most joyful expectations. With burning eagerness he comes to Jesus, toward whom he is

most favorably disposed. How different from the many who were indifferent and, in some instances, bitterly hostile. This, too, is no prodigal, weary of the transgressor's hard way, offering the remnants of a wasted life, but a model young man of irreproachable character. Moreover, he was exceedingly rich, and riches have a tendency to make even a less faultless character attractive and atone for any deficiencies in faith or life. Truly, this was an admirable young man. Jesus, looking upon him, loved him. No wonder the Church worker would bend every energy to gain such an accession, even if he had to make some concessions.

But, strange to say, the enquirer left grieved and disappointed, and Jesus let him go without offering any compromise. So near and yet all too far from the kingdom of grace, he goes his way unsaved, and serves the Church only to point a moral. Where was the trouble? Surely, not with Christ. Of course, Rev. Mr. Worldly-wise would have pursued a different course and likely won this young man. But would it have been worth while? Precious little good it would have done either the young man or the Church. One more self-righteous, selfish, stingy invalid would have been added to the Church's burden of weakness. Christ's catechization and subsequent requirements pierced the armor of this self-sufficient or else self-deluded young man, and laid bare the abominable idolatry that corrupted the very heart of all his thinking and doing. He loved money more than God or Christ's kingdom. One thing he lacked; until that was made good, until a complete surrender was made, there could be no talk of fellowship, or, indeed, hope of eternal life.

The lesson is obvious, yet so often neglected. Christ did not believe in putting a premium on spiritual invalidism, or dragging and keeping people in His kingdom who did not belong there. The inexorable condition was and is, repent, believe and be saved. Many a pastor, especially in a mission field, feels a pressure from without, or possibly even from within his own heart to be less stringent in the requirements for Church membership. Increase the mem-



bership at any cost; stretch a point, make a few concessions, compromise. Our regulations are too strict, any way, impracticable, etc. So argues the flesh. All this usually is veiled under the terms of expediency, exigency, discretion and the like. To be sure, discretion is a valuable asset in a missionary, but following the dictates of expediency has debilitated many a congregation. We let down the bars, secretist, sectarians failing to change their creed with their new name, soreheads seeking to escape discipline are allowed to slip in without too many questions or conditions, with the hope of improvement in time. After a while we have a collection of invalids. We wonder what we are and where we are at. At some critical time we find ourselves a house divided against itself.

Perhaps we do not get so far, but only sigh and wish it might be otherwise, that we might be as easy-going as our sectarian neighbor, who seems to gather all that come along, no questions asked. The Lutheran Church seems at a serious disadvantage when in competition with the free and easy methods of others. Catechizing and setting up exacting requirements for membership seem a slow way to build up a Church. But let us pause to consider a few things. It is a surer and more satisfactory way in the long run than those high-pressure or go-as-you-please methods so popular. Some of the sects are beginning to learn that by their own sore, dearly-bought experience. Built upon the shifting sands of human emotions, opinions, likes and dislikes, uncertain as to the truth and what they ought to believe and be, their ignorance is deplorable, their plight pitiable. Unstable as the waves of the sea, they are driven of the winds and tossed, to-day here, to-morrow there. Here is a fruitful field for all the new heresies afloat. The soil is ready. What churches are making the most substantial and enduring growth? Certainly not the least exacting and loudly proclaimed liberal ones. A glance at statistics will substantiate this. Surely it is a good thing for the heart to be established in faith and to be able to give every man that asketh of us a reason for the hope that is in us.

But more than that, not only the ultimate welfare of souls is at stake, but also the glory of God. Some people act as though their interest and efforts in behalf of the Church were conferring a favor upon the preacher or the Lord. The fact is it is their loss or gain if they forsake the assembling of themselves together, as the manner of some is, or if they join in receiving the Lord's blessing. The proper state of manly independence in the ministry is set forth by the Apostle Paul, when he subscribes himself as "Your servant, for Jesus' sake," and declares it a small matter for him to be judged of any *man*. This thought of responsibility makes one both more courageous and conscientious. The attitude of abject apology and servility ill becomes a servant or the Church of the Lord of lords. The humiliation some heap upon their Church by their fawning upon the world and the unholy alliances they enter for the supposed good of the Church, are abominable to God and all right-thinking men. A certain duke, more at home on the race course and gaming table than in the Lord's house, rightly rebuked a Bible society which offered him its presidency for the sake of the prestige of his name. He declined, saying it was preposterous and improper. The Lord of the Church forbids us to cast that which is holy unto the dogs. As stewards of the mysteries of God, we are not at liberty to do as we please. "Not every one that saith unto me: 'Lord, Lord!' shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven," Matthew 7, 21. Not merely Church members, but Christians, are what are wanted. Unto the wicked God saith: "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth, seeing thou hatest instruction and castest my words behind thee." Psalms 50, 16-17.

What applies to prospective Church members is equally applicable to those already in. How we hesitate to administer the much-needed discipline. It is such a painful procedure. We soothe ourselves with the thought that we should not "break the bruised reed or quench the smoking

flax;" that "charity beareth, believeth, hopeth, endureth all things." All very important to keep in mind when dealing with the weak and ignorant. But for the impertinent scoffer God commands a different course. He has mercy for the oppressed, but justice for the proud. There are times when there is nothing left to do but to cut off the member that offends, lest the whole body be poisoned, when a brother becomes a heathen and a publican to us, when the impenitent one is, so to say, to be delivered unto the devil for the destruction of the flesh that the spirit, perchance, may be saved in the day of the Lord Jesus (1 Corinthians 5, 5). Coddling, mild rebuke, carrying such along only hardens them and hinders others. Set forth in their proper light or place, their awful plight may move them, if anything can, to repentance. At all events, there are others to consider. But how we hate to take these steps. It means many an unpleasant experience and the loss not only of the member but of his money; perhaps, also, his family and friends. So we conclude "better in the Church than out of it," and the sore spot remains on the body of the Church. And such is the experience through which not only pastors and Church councils and congregations, but whole synods pass. "For this cause many are weak and sickly among you, and many sleep." 1 Corinthians, 11, 30. After all is said and done, let us remember the promise is not to the so-called successful, but to the faithful servant.

## SERMON.\*

## THE FUTURE OF OUR SYNOD.

BY REV. O. S. OGLESBY, A. M., PITTSBURG, PA.

Deut. 31, 1-6.

*To the Pastors and Lay Delegates of the English District Synod, Members of Trinity Congregation, and Friends: Greetings:*

BELOVED IN CHRIST JESUS:— Increase of years suggests thoughts of the future. The words of our text record the thoughts which occupied the mind of Moses on the 120th anniversary of his birth, and every word is concerning the future of those from whom he was soon to be separated. As it was with Moses, so it is with all men. When the number of years become such as to attract attention, the mind not only recalls the past, but also invariably concerns itself about the future. He who is conscious of increasing years, asks himself, how can I best free myself from the present? and how may I best contend with that which I shall encounter in the uncertain future?

By the grace and mercy of God we are this day permitted to celebrate the 50th anniversary of our existence as a Synod, and it is meet and profitable for us to review the past, and also to consider the future. To our dear Brother, Rev. Walter, has been assigned the task of the historian, and to me has been allotted the task of prophet, assigning us the subject,

## THE FUTURE OF OUR SYNOD.

Asking the Holy Spirit to guide us, we shall endeavor to present our thoughts upon this subject by answering two questions, namely.

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\* Delivered at the 50th anniversary of the English District Synod, of the Joint Synod of Ohio, Circleville, Ohio, October 18, 1906.

*I. Shall our Synod certainly have a future?*

Men seek to know the future, and in this they are justifiable to a certain extent. When we say that men are justified, in a certain measure, in their efforts to know the future, we have no reference to that abominable curiosity which leads many to seek the aid of the clairvoyant, or fortune teller, in the hopes that through these servants of iniquity, they may ascertain that which God, in His mercy and wisdom, has concealed from them. We here allude to that laudable desire of men to use the means which God has placed at their disposal to learn such things concerning the future as will enable them to avoid mistakes and blunders, and will enhance their usefulness in their proper calling. It is the same desire which leads the traveler to seek to know the road over which he knows he must travel, which leads the warrior to seek to know the field upon which he must meet his enemies and fight his battles.

There are but two proper and reliable sources of information concerning the future, namely, experience and revelation. Moses availed himself of both these means of information, as is clearly seen in verses 4 and 5. "And the Lord shall do unto them as He did to Sihon and to Og, King of the Amorites, and unto the land of them whom He destroyed. And the Lord shall give them before your face, that ye may do unto them according to all the commandments which I have commanded you."

Experience teaches that the future of a structure may be judged with reasonable certainty, by its foundation and by its present condition. A building erected upon a firm foundation, and which is still in a good state of preservation, is judged to be of good service for many years to come. A secular institution which is founded upon correct principles, and its present condition is satisfactory to its promoters, is judged to have an enduring and profitable future before it.

Thus judged, our Synod has a future. In describing the foundation upon which our Synod is built, we use the

words of the apostle Paul in his Epistle to the Ephesians (5, 20).

“Being built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone.” We hereby maintain that our Synod is built upon the same principles which Moses and the prophets so fearlessly and faithfully proclaimed, and so valiantly defended in their day. Upon the same principles which were most fully and clearly enunciated in the words, and exemplified in the life of our Savior, Jesus Christ. Upon the same imperishable principles so constantly taught by the apostles, and by them so carefully recorded for the blessing of all future generations. It is founded upon the very eternal principles of God’s Word which liveth and abideth forever.

Men who wish to judge of the future of a structure also give careful attention to that which lies next to the foundation, which the mechanic, speaking of a building, calls the sills. Thus examining our synodical structure, we find next to the indestructible word of God, an invincible confession of faith, namely, “*The Unaltered Augsburg Confession.*” This confession was carefully weighed in the balance of God’s Word before it was given to the world as the expression of the faith of those who framed it, and the verdict was not that pronounced against Belshazzar — “*found wanting,*”—but it went forth with the joyful acclaim, “*approved,*” when tested by the absolute standard of truth, and was hailed with joyful assent by millions of God-fearing people of that day, and has been unequivocally accepted as the perfect expression of the faith of millions of God’s children in every generation from that day to this. This “unaltered Augsburg Confession” has been fiercely assaulted by hostile criticism for four hundred years, and still stands “unaltered,” unscathed, unmarred, and unrefuted in a single feature. That which has thus withstood the assaults of men for four hundred years, will withstand the assaults of men as long as men continue to assail the Church of Christ, and therefore we say and sing:

“God’s Word, and Luther’s doctrine pure, shall to eternity endure.”

But we hold that our Synod shall certainly have a future, not alone because it has an ever abiding foundation, and an indestructible confession of faith, but also because its present condition is especially gratifying and most promising. To-day our Synod is found faithful to its foundation, and to its confession. There is not found among us *one* who has a word of apology for the destructive criticisms, commonly called “higher criticism.” With one heart and one voice we declare,

“The Word of God they shall let stand  
And not a thank have for it.”

We believe and teach the account of creation which God gave through Moses. With us the history of Noah, the flood, the dispersion, the offering of Isaac, the deliverance of Israel, of Jonah, of Daniel, of the fiery furnace, is all veritable history. With us all the prophecies of the Old Testament are fulfilled in Christ. The Babe of Bethlehem is the promised Messiah, true God-man, who came to save us from our sins, and “who hath redeemed us from the curse of the law, being made a curse for us.” With us, the record which God gave of His Son through the Evangelists and Apostles, is a “faithful saying worthy of all acceptation.” Without a single exception we believe and teach that *all* Scripture is given by inspiration of God, and that its dictum is the end of all strife.

Our present condition as a Synod promises a future for our Synod, not only because the Synod is faithful, but also because it is harmonious, eager and hopeful. Throughout all our borders harmony of faith and practice prevails, and consequently peace dwells in our midst. Love for, and interest in missionary work possess the heart and mind of every member of the Synod, which love and interest have steadily increased during the past twenty-five yea, and is stronger and more vigorous and aggressive to-day than ever before. This being our condition, the hand of destruction is staid,

and the hand of wisdom and love is eagerly engaged in enlarging the borders, and strengthening the bulwark, that we may successfully withstand the future enemies of our progress and existence.

But we also have a more sure word of prophecy, whereunto we do well to take heed, namely, the Word of revelation which tells us that God is with us. v. 6. "Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee." This tells us that God will be with us when we cross the Jordan that separates the present from the future. "God is with us," "What comfort this sweet sentence gives." While Christ is in the ship, the waves cannot overwhelm it. Where God is, destruction can not be wrought. To us He says, "Lo, I am with you alway, even unto the end of the world," "and the gates of hell shall not prevail against thee." Being thus assured that we shall have a future, the question which next confronts us is,

## *II. What shall be the character of that future?*

It will be a belligerent future. Moses knew full well that a great warfare awaited Israel. Seven nations, strong and brave occupied the land promised to the children of Israel, and Moses knew well that they would contend fiercely for their homes and lives. He therefore sought to forewarn and to encourage his people, saying; "The Lord thy God, He will go over before thee, and He will destroy these nations from before thee, and thou shalt possess them: and Joshua, he will go over before thee, as the Lord hath said. And the Lord shall do unto them as He did to Sihon and to Og, King of the Amcrites, and unto the land of them, whom He destroyed."

Never did a people stand in greater need of encouragement, and never did a leader offer better grounds for encouragement. By the experience of their fathers, and by their own experience, they had learned to know and to trust the wisdom, power, mercy and faithfulness of God, and the



assurance that God would go over this Jordan with them, gave them the courage they needed, and best fitted them for that which lay before them.

We also see a great, prolonged and fierce warfare before us. Fierce and experienced enemies await us. They do not possess the land promised us, but they stand between us and the promised land, fully determined to contend every inch of the way. That old arch-enemy of God and man, the devil, has not quit the field, nor will he quit it as long as there is a soldier of the cross in this world. This first enemy of our souls has two faithful allies, namely, the world and the flesh. Neither has forsaken him, but as in the past, so still, they serve him faithfully, and will so serve him in the future. Against this trio of evil we must contend, or by it we will perish. True, in this trio, the devil, the world and the flesh, are found the *source* and the two great *channels* of the opposition we encounter, but the different *forms* in which we meet, and will have to meet, this opposition, is legion. Here we will mention but a few of the most common and dangerous forms, such as oath-bound secretism, baseless unionism, so-called higher criticism. These are evidently the most seductive, alluring, enticing, captivating, and, at the same time, the most dangerous forms of opposition which the Christian Church has encountered to the present time and they will not be soon abandoned. Against these devices of Satan, we and our children must contend earnestly lest they rob us of the faith which God has given us, and prove our final overthrow. The admonition of the apostle (Jude 3) is recorded for *all* generations: "Earnestly contend for the faith which was once delivered to the saints." As do Christians of to-day, so will they of the future, sing:

"Am I a soldier of the cross,  
A follower of the Lamb?  
And shall I fear to own His cause,  
Or blush to speak His name?"

Must I be carried to the skies  
On flowery beds of ease,

When others fought to win the prize,  
And sailed through bloody seas?

Are there no foes for me to face?  
Must I not stem the flood?  
Is this vile world a friend to grace,  
To help me on to God?

Sure I must fight if I would reign;  
Increase my courage, Lord!  
I'll bear the toil, endure the pain,  
Supported by Thy Word."

IT WILL BE A FUTURE OF GLORIOUS USEFULNESS.

Our Synod, weak and insignificant as it seems to be in the eyes of the world, nevertheless, is, and will be most useful to the world. Every soul converted to God is a blessing to the world. Thereby sorrows are decreased, and happiness increased. Every soul brought into the kingdom of God, is one taken out of the kingdom of Satan, and thus lessens the number of those who work unrighteousness and the debasing of men, and increases the number of those who work righteousness and the uplifting of men. Every soul turned unto righteousness, in so far diminishes that mass of corruption which is working the destruction of the world, and augments the number of those whom Christ designates as the salt of the earth, and to whom He thus gives the honor of prolonging the life of the world. Our Synod, teaching the true Gospel of Christ, and administering the holy Sacraments as He has instituted them, thus brings to bear upon the hearts of men that power of God which is unto salvation, and will thus be instrumental in turning many unto righteousness and will thus bless the world that despises her.

That future of our Synod will also be one of glorious usefulness to our Church. The English language is the prevailing, the dominant language of this country. Such it has been in the past, it is emphatically so in the present, and will be the universal language of this country in the future.

Therefore our Synod, English speaking, is in the van

guard of that great army which is to-day protecting and advancing the interests of the Lutheran Church in America. She is, therefore, fitted and prepared to do a work among the unconverted masses of this country for which synods of foreign languages are not prepared. In this respect she has vast opportunities for usefulness to the Lutheran, and she likewise has proportionate responsibilities. Other vast opportunities for usefulness to the Lutheran Church are open to our Synod in the great multitudes of youths and children of foreign descent, who dwell among us. Multitudes of this class have received catechetical instruction in the language of their parents, a language but little known to them, or having been instructed in the English language, have been confirmed in congregations in which the gospel is not preached in that language which they can understand. Thousands of these children of the Lutheran Church drift away from their spiritual mother, and are either engulfed in the vortex of worldliness, or entangled in the meshes of sectarianism. Here our Synod will, in the future, prove more and more useful to our Church by teaching these children the everlasting gospel in the language they best understand, and by founding congregations in which the gospel of Christ is preached in a language in which they can best comprehend it, and in which *alone their* children can receive it. This we say, not with prejudice against any language nor with partiality for the English, but because this is what we read from the scroll unrolled before us.

IT WILL BE A FUTURE OF GLORIOUS VICTORIES.

Such was the future which Moses viewed. He saw Joshua lead the host of Israel across the Jordan. He saw them march around the city of Jericho, saw her walls fall, and saw his beloved children enter the city with shouts of victory. He saw the combined forces of allied kings dispersed before them. He saw his people led on by Joshua from victory to victory, until they possessed so much of the promised land as they could, at that time, occupy and

care for. Moses saw that warfare renewed under the leadership of David and saw the armies of Israel advance, from victory to victory, until they occupied the entire land, from Dan on the north to Beersheba on the south, from the river Euphrates on the east to the Mediterranean Sea on the west. He saw this because he saw God with them. Our Synod is led by a nobler warrior than either Joshua or David, even by Jesus Christ the Rigueous. By Him, the allied powers of Satan, sin and death were defeated amidst the darkness and confusion of Calvary, and His victory confirmed by His glorious resurrection. The great Captain of our salvation has never quit the field, and will never quit it. He has led His hosts from victroy to victory as fast as they can possess the land and care for it. He is still leading us and will continue to lead us until we shall possess the whole earth. What we here say of the Christian Church as a whole, we can and do say of the Lutheran Church in particular. God is with her as His pure Word and Sacraments are with her. He has led her from victory to victory ever since the beginning of the Reformation. He is with her to-day granting her glorious victories over all opposing forces, and He will be with her "even unto the end of the world," and her last day upon earth, will be the day of her grandest victory. Our Synod, as an integral part of the Lutheran Church, has marched with this victorious host these fifty years of her existence. She has heard the voice of her leader, her Savior, and has followed Him, and by His grace and mercy she will continue to hear Him and to follow Him, faithfully performing her part in the great warfare for righteousness, and will be accorded full share in the joy of the victorious.

"Thy saints in all this glorious war  
 With faith's discerning eye.  
 They see the triumph from afar  
 Shall conquer, though they die;

When that illustrious day shall rise,  
 And all Thine armies shine  
 In robes of victory through the skies,  
 The glory shall be Thine."

“Therefore, my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know your labor shall not be in vain in the Lord.”

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## THE AUTHORSHIP OF THE BOOK OF DANIEL.

BY REV. R. E. GOLLADAY, COLUMBUS, O.

### I.—INTRODUCTORY.

The question of the authorship of the Book of Daniel is not one of mere academic interest. It is a question of far-reaching, of vital importance to the earnest, orthodox Christian. It is a question which is intimately interwoven with the doctrine of inspiration. It has to do with the question whether the Bible is, or is not, God's Word. It is not, therefore, a simple question of the authorship of a certain book of the Scriptures; it is a question of faith, or of unfaith.

It is no light matter to lay unhallowed hands on any part of God's Word. If there was no foundation but respectable tradition for ascribing the authorship of the respective books of the Bible to particular persons, it would be indicative of an irreverent, iconoclastic spirit rudely and causelessly to assail the commonly accepted belief. The results of such a crusade could be only pernicious, tending to lead from doubt to settled agnosticism. The only ground which can justify an assault on even such a belief is the ability to produce unquestioned evidence that it is wrong and contains the elements of demoralization.

It can be granted, with entire safety, that there are instances where, in itself, little or nothing depends on the authorship of a book, even of the Bible. In itself it can make no material difference whether the first, or Jehovistic, book of Psalms (1-41) was written by David, the “sons of Korah,” Asaph, Heman, or some one else. Had either one of them written these Psalms their calls to repentance would be just as effectual; the rugged, whole-souled faith of the twenty-seventh would be just as inspiring; the beautiful

twenty-third would be not one whit less comforting. Why should the authorship of the Acts of the Apostles be, in itself, a bone of contention? What was there in either Luke, Silas, Titus or Timothy to give his individual production an authority which the others lacked? These men were compeers and colaborers, in themselves human, sinful, fallible; the word they proclaimed, when they spoke as the mouth-piece of God, was holy, divine, unerring, because given by inspiration of God. But when a book of holy Scripture itself sets forth that it is the product of a certain pen, when subsequent inspired writers perpetuate the claim, the question becomes an entirely different one. The subject of authorship is then no longer a matter of indifference. It then becomes a matter of faith or unbelief. The matter presents itself in this form: Are we to believe Bible statements, or the conclusions of men, men who are in no wise agreed among themselves? This is the alternative — there is no other. The book making such claims is either true or false. If the latter be true, which supposition we do not for a moment entertain, then not only does the book in question become unworthy of credence; but the Bible, as a whole, becomes a system of interwoven fabrications.

This is the situation as it presents itself respecting the authorship of the Book of Daniel. We have here to deal not only with the consentient tradition of the Jewish and Christian churches; but with the positive statements both of this book itself, and of subsequent writers of the New Testament.

There is another point which combines to add to the importance of the Danielitic controversy. It is the prominence of the book cast into the crucible. Every book of the Bible is God's Word, and is profitable, as well as indescribably precious to those who have experienced its power. They all combine to form a perfectly rounded whole. The loss of any one of them would be irreparable. But the fact nevertheless remains that certain books stand out with greater prominence than others, forming, as it were, the foundation and the more substantial framework, while oth-

ers. serving more as elaborations and illustrations, fill up the gaps, thus forming a building fitly framed together, each part supplying that which the other lacks.

The Book of Daniel is one of those which stands out with strongly marked features peculiarly its own. With many of the other books of the Old Testament the destructive critics are able to take liberties with greater ease. Following out the canons of interpretation devised for the purpose they can separate, to their own entire satisfaction, the divine element from that which they are pleased to call the human residuum. This process is expedited by the fact that most of these books are largely interwoven with the history of the ancient people of God. These historic prophecies the critics get rid of with comparative ease, by the expedient, which it took no great amount of erudition to discover, of declaring that they were uttered at a time when the national life was so pregnant with certain movements that it took no great discernment to forecast them. And that even then they were afterwards so enlarged upon that they are, in their final form, out of all proportion to the fragment of truth out of which they grew. With the Book of Daniel no such expedient was practicable for the critics. This book cannot be called a segment of that cycle of history which records the course of the children of Israel. The Israel of the Dispersion can scarcely be said to have had a history. Daniel, the great prophet of the captivity, does not treat, at any length or with any minuteness, even of the restoration of his own people, his fellow captives. His book is a prophetic record of the acts of God in His dealings with the great world empires, probably till the end of time; but with special perspicuity from the time of Nebuchadnezzar to at least the time of Antiochus Epiphanes. It reveals, as no other book of the Old Testament, the supernatural hand of God in ruling the destinies of the nations. Consequently, if Daniel is at all prophetic, it reveals, as few of the Old Testament books do, the impartation of the mind of God to those who were to impart the revelation of His mind to the children of men. These facts presented insurmountable ob-

stacles to the preconceived ideas of the higher critics, and to the rules of interpretation which they had adopted, and to which everything must be made to conform. To grant that the Book of Daniel came from the pen of the man whose name it bears, to grant that it is, consequently, a product of the exilian period, is to admit into the realm of prophecy an element which confounds all their hypotheses, and the conclusions deducted therefrom. Perforce, something had to be done. And the easiest thing to do for the destructive critics was to remove, by disparagement and dismemberment, the book which formed the stumbling-stone. This beyond a doubt explains the genesis of the whole Danielitic controversy.

To the historico-prophetic features of Daniel mentioned above we must yet add the prominence of the Messianic prophecies, also the clearly defined eschatology of the book, and its advance in the development of the doctrine of angels. All these things combined to make the book objectionable to critics of the destructive tendency.

As appropriate at this point let us pause to introduce the views of some of the prominent men who have given expression to their appreciation of the importance of the Book of Daniel in the Old Testament canon.

Prof. Bevan, in his critical commentary on "The Book of Daniel," preface, page 1, says: "In the history of religion the Book of Daniel occupies a very important, perhaps a unique, position."

Bleek, "Introduction to the Old Testament," volume 2, page 1, after virtually stigmatizing the book as, at least in good part, a pious fraud, and candidly stating that if his views were generally received it would lose something of the position it has occupied, says: "It would still retain no slight significance in the canon of the Old Testament. It not only teaches the spirit of the age, but shows the courageous faith and trust in God of the pious, in the midst of the severest of afflictions. It is also of no slight importance from a Messianic point of view. It shows how the



Messianic hope clung to the people after the conclusion of the actual prophetic age."

Wright, page 196 of his "Introduction to the Old Testament," says: "If the latest date assigned to the composition of the Book of Daniel were proved to be correct, the book displays a knowledge of the future which can only be ascribed to divine inspiration."

Michaelis puts this high estimate on the book: "On account of its minute and circumstantially fulfilled prophecies, the Book of Daniel is one of the strongest proofs of the divinity of revealed religion."

Sir Isaac Newton ("Observations on the Prophecies of Holy Writ, Collected Works," volume v., pages 305, 312), thus expresses himself: "Amongst the old prophets Daniel is the most distinct in the order of time, and easiest to be understood, and therefore in those things which relate to the last times he must be made the key to the rest."

"Daniel was in the greatest credit amongst the Jews till the reign of the Roman Emperor Hadrian, and to reject his prophecies is to reject the Christian religion. For this religion is founded upon his prophecy concerning the Messiah."

Hengstenberg, "The Genuineness of Daniel," Preface, page 8, asserts, without reservation: "The Book of Daniel is one of the most important of the Old Testament."

"Whatever may be the results of scientific criticism touching the date and authorship of the book, the apocalyptic chapters constitute a most original and important body of divine revelation. Whether written during the exile, or in the times of the Maccabees, they constitute a picture of the kingdoms of the world and their ultimate subjection to the kingdom of God, worthy of rank with any prophecies to be found in the Hebrew Scriptures." Thus writes Terry in "The Prophecies of Daniel Expounded," Preface, page 5.

These testimonies, to which many others of equal weight could be added, suffice to show the appreciation in which the Book of Daniel is held by scholars of ripest at-

tainments, and the most diverse shades of theological opinion.

The author of this essay is not unmindful of the difficulties of the subject treated. With each advancing step they became more apparent. This is a subject which has called into play the historical, philological, dialectical and judicial knowledge of some of the brainiest scholars of the nineteenth century. And yet, notwithstanding the time and talent employed in discussing the subject, the critics are as far from any *generally accepted* conclusion as they were when the matter was in its embryo state. Each side has, of course, claimed the victory. Worthy champions have not been wanting to espouse the cause of orthodoxy. Men of faith, men with the fear and love of God in their hearts, men with the literature of the world at their command, have given long years of patient study and research to this problem, and have declared that there is no foundation, in fact, for rejecting the commonly received view of the authorship of the Book of Daniel. It cannot be denied, however, that there have been on the other side of the question men of the greatest erudition and acumen who, by various routes, have arrived at practically the same conclusion, namely, that the Book of Daniel is a forgery, at least so far as the date and the person writing it are concerned. After such diligent gleaning as has been carried on in this field there can be but little aftermath for even an expert; for a novice—none. All that is claimed for this paper is that it is a faithful attempt to present a redaction of the abundant material at hand. And, starting out with no predilections save an earnest love for the truth and an unflinching belief in the Lord's ability to reveal the future when He will, where He will and through whomsoever He will, the conclusions given are those which the evidence in the case demands.

## II.—PROLEGOMENA.

There always has been, as there always will be, antagonism between faith and unbelief. Unbelief is seldom satisfied to remain quiescent: It is constantly filled with a

desire to propagate itself. In this it often puts to shame the adherents of the truth. Too many adherents of the truth, even of Christian truth, have adopted, in spirit at least, the sentiment of Cicero's celebrated words: "Oh, how great is the power of truth, which, of its own power, can easily defend *itself* against all the ingenuity and cunning and wisdom of men, and against the treacherous plots of all the world." We indeed believe, with Bryant, that "truth, crushed to the earth, will rise again." And that means the displacement of just so much error and untruth. The truth must, because of its origin and nature, ultimately triumph. But error and untruth, crushed to the earth, do not at once die among their worshippers. They are possessed of a wonderful vitality. Defeated at one point, they are ever casting about for some new vantage ground. The truth, therefore, not because of inherent weakness, but because of the weakness of those in whom and for whom it works, needs champions, defenders—those who are capable of appreciating and becomingly representing its merits and its beauties.

In the course of time the ogre eyes of unbelief were fastened on the Book of Daniel. This book, its contents and its authorship, became the *casus belli* for a formidable array of destructive critics. The logomachy respecting the Pentateuchal problem has scarcely exceeded it in volume or in bitterness. Be it understood, we speak now not of works of an hermeneutical or expository character, but of those of an Isagogical or critical nature.

The results of this hypercritical research with respect to the Book of Daniel, unstable as the shifting quicksand though most of it has proven to be, has been and is still, to a certain extent, the peculiar pride of the rationalistic school. Some of these men, no doubt, succeeded in convincing themselves that they had proven the Book of Daniel a clumsy forgery. On this point Dr. Pusey says: "Disbelief of Daniel had become an axiom in the unbelieving critical school." Auberlin gives expression to substantially the same thought: "Die Unächtheit Daniels ist in der modernen Theologie zum Axiom geworden." Hengstenberg puts it

thus: "The prejudice against the book has become pretty general, as if the genuineness of Daniel were indefensible and given up even by Orthodox theologians."

Dr. Williams, who is one of the higher critics against whom Dr. Pusey has directed his oftentimes trenchant but wisely-directed pen, says: "It is one of the highest triumphs and most saving facts of criticism to have proved that the book of Daniel belongs to the time of Antiochus Epiphanes." *Essays*, page 76. What the author means by the phrase, "The most saving fact of criticism," is not clear, unless it is a tacit admission that so much of the work of these self-appointed and self-praised critics has proven to be straw and stubble that, like the drowning man who endeavors to support and save himself with the most unsubstantial things, these men are making convulsive efforts to sustain their reputations by pointing to the (to them) conclusive results of their investigations respecting the Book of Daniel. But in the face of the work done, avowing their disbelief of the usually accepted authorship and, largely the contents, of this book; relegating it to the comparatively late period of Epiphanes, and thus vitiating its prophetic and symbolical significance, adds nothing to the critics' fame, save the not very much to be desired credit of ingeniously working out a scheme for supporting an a priori conclusion, a conclusion first prompted by the heart, but not supported by the facts in the case.

The author of this essay wishes here to call attention to the very unsatisfactory nature of much of the criticism antagonistic to the book of which we treat, as well as of others, as concerns clearness. Indeed, it often presents a picture of confusion worse confounded, with here and there the appearance of something which might be taken for a ray of light, the premonition of approaching order. Their principal characteristics are negation and general indefiniteness.

A few years ago the writer attended a course of lectures delivered by the noted Canon Cheyne on the prophecy of Isaiah. Here, too, it was all negation. No affirmations

were made stronger than "so it seems," "so it appears," "such are the generally accepted conclusions of competent critics." Nothing was said of which the speaker could say: "This is, this must be, true." In all of his lectures there was nothing to serve as a firm foundation on which the student could place his foot, from which to make new soundings. And where such is not the case fallible men should not be so swift to draw such sweeping conclusions as do the destructionists.

When one begins to study some of the productions of these men he is apt to be troubled with doubts as to his ability to understandingly read even his mother tongue. But one feels somewhat reassured when he finds himself in the company of men whose brows have been crowned with academic laurels. Dr. Lushington, writing against Dr. Williams, says: "First, then, to ascertain the real meaning of the passage extracted. And I must say this is no easy task. If the author had studied to express his sentiments with ambiguity, I doubt if he could have been more successful." The same author says of a Mr. Wilson's essay: "It is indeed to be regretted that Mr. Wilson has frequently expressed himself so ambiguously that his language admits of an opposite construction." With these sentiments Dr. Pusey fully concurs. Mr. Gladstone has also written something on a related sphere of criticism which is apropos here. He says: "They (the critics of the Pentateuch) have recently been challenged by Dr. Cave to set forth a plain and distinct statement of their difficulties, such as might bring the allegations in some degree within the circles of knowledge and judgment of those who are not experts, but are supposed to be endowed with ordinary intelligence."

"It seems but common equity that we, who stand outside the learned world; and who find that operations are in progress which are often declared to have destroyed the authority of these ancient books, should be supplied, as far as may be, with available means of rationally judging the nature and grounds of the impeachment. And it is unfor-

tunate that this has been little thought of and that, while we are, it may almost be said, drenched with the deductions and conclusions of the negative critics, it is still so difficult, in multitudes of instances, to come at any clear view of the grounds on which they build."—"The Impregnable Rock," page 202f.

The writer has come across evidence which proves pretty conclusively that this obscurity is not altogether accidental, but rather of principle or policy. Because of its value in this connection it is hoped a rather lengthy quotation will be pardoned. It is from Canon Cheynes' book, "Foundations of Old Testament Criticism." He is speaking of Prof. Sayce. After according him the highest meed of praise, saying, "His merits are incontestable," he thus proceeds: "Yet I fear there is one important point on which, not for the first time, I must remonstrate with him. It is too frequently his habit to appeal, not to Caesar, but to the people. In his historical inferences from the inscriptions he often stands, for good or for evil, alone. In spite of this, he constantly popularizes his results, without indicating whether they are peculiar to himself or not, and, through the attractiveness of his style and the concessions which he makes to traditional Biblical orthodoxy, these results have obtained such currency in the English-speaking countries that they are at present practically almost incontrovertible. The consequence is that our popular literature on the Old Testament is (as it seems to me) becoming an obstacle to progress. Bad as the old books on the Hebrew Scriptures were, they at any rate did not lay claim to any special degree of archæological accuracy. Now, however, all this is changed. I hear of Prof. Sayce everywhere as a pillar of traditional views of the Bible. \* \* \* I find it confidently stated Prof. Sayce's Assyriological discoveries on the one hand and Prof. Margoliouth's Hebraistic and metrical "discoveries" on the other hand, were recognized at every hand at the late Church Congress (1892) as having brought about a complete turn of the tide against the views of the higher critics.

“One must regret, not less for his own sake than for the cause of progress, that he should popularize so many questionable theories, and that in doing so he should make so many concessions to a most uncritical form of traditional theology. There was a time when he was not ashamed to be called a friend by the unpopular Bishop Colenso; a time when he tried his skill on problems of the higher criticism; a time, not so far distant, when he delivered the Hibbert lectures. Now, however, I find him coupled as an orthodox apologist, with one of the most uncritical of living theologians. Now, too, I find him repudiating any favor for the long tested methods of higher criticism, and adopting that unfortunate error of conservative theologians which identifies the ‘higher criticism’ with the conclusions of this or that writer.

“What Prof. Sayce should in my opinion have done in the semi-popular articles referred to was to place himself frankly where he stood in 1873-74, and admit once more that Assyriology demonstrated the untenability of the traditional view of Genesis, and confirms the [main] conclusions of scientific criticism. But to bring such unfair charges against the higher critics, and to speak so disparagingly of their methods, and, moreover, to make such ill-founded statements as to the relation between Assyriology and the Book of Genesis as he has of late years done, conduces to the spread of theological prejudice and historical error.” Page 231 ff.

This quotation shows several things very clearly. It shows that the critics, when they choose, are not so profound but that they can put their thoughts in easily-to-be-understood words. Another thing it shows is that they do not want to be understood as to their material and methods, when it comes to subjects of criticism. They do not want the data and the processes whereby they work their will with the christians’ sacred books referred to the intelligence of the public; these things must be kept the exclusive possession of an esoteric band which has constituted itself the Caesar, the arbiter, of all such questions. Or, if pre-

sented at all to the vulgar gaze, the subject must be clothed in a hyper-technical phraseology which is as Greek to the general reader, however intelligent he may be otherwise. But the conclusions of this self-constituted tribunal must be swallowed without a protest or a grimace.

So long as Prof. Sayce attacked the Bible he could, if he chose, be as wild as a March hare in his methods and conclusions, and this would be considered by his clansmen in the crusade as evidence of a truly liberal, progressive spirit. But when his continued researches and archæological finds began to lead him back to the old paths, he is looked upon askance, his methods are no longer considered altogether scholarly, and especially should his methods and conclusions be kept from the people.

May it not be that this studied obscurity has as one of its aims to give to the non-technical, non-initiate reader the appearance of overwhelming profundity; to overawe him into the belief that there is no possible escape from the deductions of men of such astounding mentality? Another, and, possibly, with the writers, a weightier reason for this abstruse, technical presentation is that it provides a loophole by means of which the critic may extricate himself when the winds of higher critical fancy have veered to other quarters.

### III. AN HISTORICAL SURVEY OF THE DANIELITIC CONTROVERSY.

For more than 2,000 years the Book of Daniel was recognized as, of a right, occupying a place in the Canonical Scriptures. It was assigned this place by the Jewish authorities who fixed the canon; and they were very determined and critical in making their choice. The place of Daniel in the Hebrew Scriptures, which, by the way, differs widely from the order in the English Bible, is between Esther and Ezra. The Christian Church, for almost eighteen hundred years, heartily concurred in the work of the men of the Great Synagogue in placing Daniel in the canon. Indeed, there



was scarcely a dissenting voice till the very close of the eighteenth century.

On this point Hengstenberg says: "The whole Jewish Synagogue and the whole orthodox Christian Church have ever decidedly maintained the genuineness of Daniel. The facts that seem to speak to the contrary only seem to do so." Auberlin declares in substance the same thing, saying: "Until the seventeenth century, or more strictly speaking, late in the eighteenth century, Daniel enjoyed the unanimous recognition of its genuineness by the Christian Church as well as by the Jewish Synagogue." Keil thus expresses himself: "The testimony given by the Book itself regarding its origin and authorship is confirmed by the historic tradition of both Jews and Christians, who, with one accord, ascribe it to the ancient prophet whose name it bears." Weber, in his *Einleitung*, page 157, says: "Die jüdische Tradition und die ältere Christliche Kirche haben einstimmig angenommen, dass der im Buche Daniel von sich selbst Erzählende eine geschichtliche Person, und das Erzählte geschichtliche Tatsache, das Buch aber, so wie es vor uns liegt, ein Bericht jenes Daniel selber sei." Delitzsch, in the *Real-Ency.*, Art. Daniel, says: "Ein Buch, dessen Aechtheit beinahe zwei Jahrtausende hindurch keinen andern Gegner hatte, als den heidnischen Spötter Porphyrius."

This brings us to another observation—one to which we want to call special attention. We have been speaking of the consensus of opinion of the Jewish and Christian Churches as to the Book of Daniel. There were opponents, though they were very few, and these were found in the camps of the world and infidelity. And it is with the weapons which these men, who were the opponents not only of Daniel but of Christianity, have found or forged that the modern critics, who claim to be of the Church, have attacked the Book of Daniel. These men, wolves in sheep's clothing, have not only proved themselves faithful disciples of their infidel progenitors, but they have often out-Heroded Herod in the bitterness and relentlessness of their crusade.

At a comparatively early period in the Christian era those who were compassing heaven and earth and hell for material with which to attack Christianity began to call into question the genuineness and authenticity of Daniel. The first to do this was Porphyry, a Neo-Platonic philosopher, who lived from 233-304 A. D. He wrote fifteen books against Christianity. Of these the whole twelfth was an attack on Daniel. His work was afterwards destroyed by imperial command, but considerable portions of it have been preserved in the writings of Jerome, Eusebius of Cæsarea, Methodius of Tyre, and Apolinaris of Laodicea. These men answered his attack. From these men we learn that Porphyry was the father of the claim that Daniel was written by a Greek-speaking Palestinian Jew, who lived in the time of Antiochus Epiphanes. His declaration was that "Daniel did not so much predict future events as narrate past ones." Nearly all the modern objectors have followed closely in the footsteps of Porphyry, and many of them have been animated largely by his spirit.

Spinoza (1632-1677) and Hobbes (1588-1679) are generally regarded as the first to follow in the wake of Porphyry. In spirit they were admirably qualified to lead in the modern crusade, the object of which is to undermine the foundations of belief. Spinoza was a Jew who was excommunicated from the Synagogue. His creed is, perhaps, best described as Pantheism. The creed of these men, to say the least, was not of a character to foster reverence for Revelation. And yet, neither of these men ever went to the lengths reached since by many who professed to be children of the Author of Scripture, and actuated by love for His truth. Spinoza, in his "Tractatus Theologico-Politicus," expressly declares that the last five chapters were written by Daniel himself, while Hobbes declared that Jeremiah, Obadiah, Nahum and Habakkuk prophesied about the time of the captivity, but maintained that it could not be known whether they themselves wrote out and published their prophecies. The same, he said, was true of Ezekiel, Daniel, Haggai and Zechariah.

Sir Issac Newton (obit 1627) held the Book of Daniel in the highest esteem. But he did not believe that Daniel wrote the whole book. His criticism is found in volume V., page 302, of his collected works, and is, in part, as follows: "The Book of Daniel is a collection of papers, written at several times. The six last chapters contain prophecies written by Daniel himself; the six first are a collection of historical papers written by others. \* \* \* The first chapter was written after Daniel's death. \* \* \* The fifth and sixth chapters were also written after his death, for they end with these words: 'So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian,' yet these words might be added by the collector of the papers, whom I take to be Ezra."

Collins, an English deist, who died in 1729, made an attack on the Book of Daniel; but it is acknowledged, even by critics of the same school, that he was animated purely by hatred of Christianity; and, further, that his knowledge was not, by far, equal to his venom.

J. S. Semler, professor of theology at Halle (obit 1791), was the first continental theologian to awaken the spirit of critical research with respect to the Old Testament. He was an out-and-out destructionist. He rejected the inspiration of Daniel in toto, assigning only the subjective reason that he found "No such benefit likely to result from the book as God surely intended to confer on man when He makes use of means of a very extraordinary character."

The first modern theologian to make a scholarly attack on the book in question was J. D. Michaelis, who died in 1791. But he maintained very decidedly the genuineness of chapters one and two, and seven to twelve.

The first moderns to reject the whole of Daniel were Corrodi and Eichhorn. Henry Corrodi, born in 1786, professor of moral law at Zurich, in his "*Beleuchtung des Bibelcanons*," stigmatizes the Book of Daniel as a fabrication of the time of Antiochus Epiphanes—a resurrection, as we see, of heathen Porphyry's claim. Johann Gottfried Eichhorn, the celebrated Orientalist, who became professor

of theology at Jena 1775, at Göttingen 1778, and died 1827, was the first to prepare an introduction to the Old Testament—at least in the modern sense. In the first editions he maintained the genuineness and authenticity of the last six chapters of Daniel, but in the third and succeeding editions he followed Corrodi in rejecting all.

Leonhard Bertholdt, born in 1774, professor at Erlangen, was the first one to grapple in a really serious way with the Danielitic problem. In his "Daniel neu übersetzt und erklärt" he is said to have surpassed all previous attempts in acuteness and precision of criticism. He adopted what his sympathizers call the unfortunate hypothesis of a multiplicity of authors—nine in all. Hengstenberg charges him with a lack of candor and truthfulness.

Others of the rationalistic and destructive school are: Gesenius; Bleek, "Introduction to the Old Testament"; De Wette, "Introduction to the Old Testament;" Griesinger, "Neue Ansicht der Aufsätze im Buche Daniel;" Kirms, "Commentatio Historico-Critica"; Lüderwald, Ewald, Dereser, Von Lengerke, Hitzig, Scholl, Kuenen, Cheyne, Davidson, F. W. Farrer, Curtis, Driver and others.

Of all this number no less an authority than Hengstenberg asserts that, to his time, Bertholdt and Bleek surpass all the opposing disputants. This judgment there is still no ground for reversing. And in view of this the holders of the historic faith with respect to Daniel may well rejoice. The cause of orthodoxy has nothing to fear. The author of this essay has given Bleek faithful study, and there is nothing there which has not been fully answered. Rationalism has evidently exhausted its store of objections. It has made its assaults from every side. These blows have been met honestly, fully. The fortress still stands, the solidity of her walls is not diminished, her flag is not lowered.

It has been noticed by the discerning reader that there has been no unity in the ranks of the opponents. Some have rejected altogether the inspiration of Daniel. Some had few, if any, objections to offer as to the authenticity of the book, but have fought against the acceptance of its genuineness.

Others admit the genuineness of certain portions of the book. The later critics, however, especially the English, who have taken up the battle where the Germans left it, are pretty well agreed in this, however much they may diverge in other respects, that the date of Daniel must be fixed at a time but little before the middle of the second century B. C. The object of this is, of course, clear. It is to vitiate its prophetic character. It is to prepare the way for the declaration that the Book of Daniel is only a religious romance, an historical novel.

On the conservative side, besides a long line of believing, orthodox interpreters, we have a noble array of men who have given special attention to this problem. We mention part of them only.

Johann Jahn, born 1750, a distinguished Orientalist, was one of the pioneers in the field of modern criticism. After serving for a while as professor of Oriental languages and Biblical Hermeneutics at Bruck he was called to the chair of Oriental languages and Biblical archaeology at Vienna in 1789. In 1792 he published his "Einleitung ins Alte Testament," two volumes, in which his conservative views are set forth.

Johann Leonard Hug, b. 1765, a graduate of the University of Freiburg, and professor here of Oriental languages and Old Testament exegesis, till his death, 1845, was another early defender of the traditional view.

Johann Christian Wilhelm Augusti, the son of a converted Rabbi, was born in 1772, near Gotha. Completing his course at the University of Jena, he was, in 1803, appointed to the chair of Oriental languages in this university. He held firmly to the faith of the fathers. His chief works are: "Denkwürdigkeiten aus der Christliche Archäologie," twelve volumes, and "Handbuch der Christlichen Archäologie," three volumes.

One of the staunchest and most conspicuous defenders of the Book of Daniel was Ernst Wilhelm Hengstenberg, born at Fröndenberg, a Westphalian village, October, 1802. Graduated from the University of Bonn, he became,

and was for forty years, one of the ablest defenders of Lutheran orthodoxy. It was under his editorship of the *Evangelische Kirchenzeitung* that those articles against rationalism appeared which gave rise to the so-called "Hal-lische Streit." He joined the philosophical faculty at Berlin in 1824, and in 1828 became professor of theology. He is the author of "Christologie des Alten Testaments," "Beiträge zur Einleitung in das Alte Testament," "Die Bücher Mosis und Egypten," "Dessertation on the Genuineness of Daniel," and many other works.

Besides the names mentioned there are others just as prominent, as: Heinrich Andreas Christoph Häverni, Karl Augusti Auberlin, Kliefoth, Karl August Gottlieb Keil, Karl Friedrich Staudlin, Scholtz, Spiel, Reusch, Beckhaus, Zündel, Volck, Kränichfeld, Sack, Herbst, Delitzsch, Gall, Pusey, Andersen and others.

Of all these men Bevan declares that Hengstenberg and Hävernick are the most eminent, and charges all others with being reproducers.

Those who may be desirous of studying this subject we refer especially to Bleek's "Introduction to the Old Testament," Vol. I, p. 5 ff; to Vol. II, p. 198 ff; to "Farrer in the Expositor's Bible;" to Driver in the "Cambridge Bible for Students;" to De Wette's "Introduction to the Old Testament," Vol. I, p. 6 ff; to Hengstenberg's "The Genuineness of Daniel;" to Pusey's "Daniel, the Prophet;" to Zöckler's "Introduction to Daniel," Lange's Commentary; the one whose faith is wavering we refer especially to "Daniel in the Critic's Den," by Sir Robert Anderson, K. C. B., LL.D.

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## NOTES AND NEWS.

BY G. H. S.

### GERMAN EDUCATIONAL MATTERS.

The new educational statistics of Prussia, as published in heft 22 of the *Statistische Mitteilungen über das höhere Unterrichtswesen im Königreich Preussen*, draws attention

to the noteworthy disproportion in which the different religious confessions are represented in the secondary schools. The Protestants constitute 63.31 per cent. of the population; the Catholics, 35.15 per cent.; the Jews, 1.14 per cent.; and the Dissenters, 0.40 per cent. Yet in the secondary schools of every 100 pupils, 68.97 are Protestants, 24.29 are Catholic; 6.49 are Jewish; and 0.25, Dissenters. The most noteworthy feature is that the Catholic contingent is 10.86 per cent. short of its average and the Jews are five times as strongly represented as their numerical strength would entitle them to be. The scientific weekly supplement of the *Magdeburger Zeitung*, in commenting on these data, declares that they show the reason why the Catholic Church cannot have a representation in the professions and higher offices of state in proportion to their numerical strength. That Church does not furnish its share of candidates for such positions. Again the *Anti-Semitics* point to the way in which the Jews are crowding into professional careers as a justification for their hostility to this people. The *Mitteilungen* reports in this connection that Prussia has now a total of 698 such secondary schools, namely 363 with the classical course of the gymnasium, 335 with a scientific course. The total attendance is 191,446 pupils — all males, as girls are not admitted — namely 132,036 Protestants, 46,504 Catholics, 12,420 Jews, and 486 Dissenters.

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“Ferienkurse,” or courses of lectures by university professors during vacation time and intended chiefly for non-academic hearers, have become practically a settled fixture in a number of universities. Jena has the distinction of having inaugurated this innovation in the year 1889 and has just completed the eighteenth series of lectures with an attendance of more than four hundred participants, male and female. In all thirty-three courses of lectures were delivered by about two dozen docents.

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The number of women who matriculate and become candidates for degrees at German universities is steadily

increasing. The *Frankfurter Zeitung* reports that during the summer semester the total of this contingent was 211, as compared with 140 in the winter and 137 in the preceding summer. Of these women 108 are students of medicine, 66 of philosophy, 22 of mathematics and natural sciences, 10 of economic sciences, 4 of law. The bulk of these are naturally found in the South German universities. Leipzig is the only university in the north that matriculates women. The other universities admit women only as *Hospitanten*, and of these there was a total of 1,268, as compared with 1,050 a year ago. In Russia, too, the academic status of women is improving. For the first time in the history of the empire women are now permitted to attend the lectures in the different faculties of the University of St. Petersburg, as also in the Polytechnic Institute of that city. Switzerland has for years been the Eldorado of the woman student, and the numerical strength of this contingent has steadily grown. During the summer semester just closed there was a total of 2,193 women in the Swiss universities. In the academic year 1900-1901 it was 1,429; in 1894 it was 420. The gain is attributable chiefly to the Russian element. Of the 2,193 women now enrolled no fewer than 1,518 are Russian, or nearly 75 per cent. of the whole number. The *Zeitung*, in commenting on the attendance of women in the European universities, declares that none of the fears entertained a generation ago, when the first timid attempts were made by women to gain admittance in time honored institutions, have been realized. The university woman has not materially affected academic life or endangered the supremacy of men in the professions.

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The authorities of the city libraries in Berlin have been making some interesting experiments with the purpose of determining the hygienic conditions of books that have been used a great deal by the people. With the dirt gathered from such books, some of which was known to include tuberculous bacilli, experiments were made on guinea pigs. In the case of books used but two years, no



result could be noticed, but the refuse collected from particularly soiled books, that had been in circulation from three to six years, did produce an effect. Attempts to destroy the bacilli by sterilization through formalin vapors failed; but the books themselves suffered to such an extent that many were practically spoiled. In view of this fact the city authorities have decided to abstain from further disinfecting experiments. In conjunction with the City Medical Society and the police department, it has now been decided periodically to examine the public libraries and to destroy those books which have been used so much as to make them a danger to public health. Such books must be destroyed, not sold for old paper.

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#### THE INVINCIBILITY OF CHRISTIANITY.

The publishers of "Religionsgeschichtliche Volksbücher," the series of popular expositions of the most modern of advanced theology, already mentioned in these columns, recently announced that up to date fully one hundred and fifty thousand copies of these booklets had been sold and the demand was as great as ever. Facts like these, in connection with the thoroughly neological character of modern advanced theological thought in general, frequently call forth the question as to the permanent abidance of Christianity essentially in the character that has prevailed ever since the New Testament era. While discouraging views are not infrequently heard in this matter, a cheerful confidence too is voiced and an implicit faith in the ultimate triumph of Christianity in its historical shape and form. A representative expression of this kind is found in the *Beweis des Glaubens* (No. 5, Gütersloh), the leading apologetic journal of Germany, founded by the recently deceased Professor Zoeckler, of Greifswald. The article, from the pen of Pastor W. Henschel, is entitled: "*Die Unbesiegbarkeit des Christentums*" (The Invincibility of Christianity), the run of thought being outlined in the following:

Christianity has nothing to fear of all the onslaughts

that are being made upon it. Religion is a necessity deeply embedded in the human soul and is found in intimate connection with the noblest longings of the heart. Entire mankind is so created as to be intended for a great communion, which at bottom can only be realized in the Kingdom of God as established by Jesus Christ, which fact guarantees to the religion which underlies this communion its absolute victory over all opposing forces. The indispensibility of Christianity for the development and satisfaction of the human soul is a fact in even a higher and a deeper sense than this has been recognized to be the case by the greatest of statesmen. What a dreary desert the human soul and the history of mankind would be if Christianity were eliminated; no thoughtful man could find any real purpose for which he would exist. None have done more to show this than those who have tried to bring about such a dreary desert. The best and most earnest among the opponents of Christianity are the last to confess that they have found satisfaction in the positions they maintain, and this claim has been derided only by the superficial atheists of former decades. It is not difficult to see that by such a break with the principles of Christianity, a deep inner chasm has been opened in their souls, that nothing but a return can bridge over. The bankruptcy of character and life has always been an accompaniment of a rupture with Christianity. The discontent of atheism is for the more penetrating student one of the strongest of *testimonia animae naturaliter christianae*.

It of course is worse than folly to underestimate the extent and the vigor of the hostile attacks made upon Christianity in our day and date. And it is equally to be deplored that in view of these attacks many are inclined to flee for protection to the sheltering arms of the state. The state is no protection to religion and in the nature of the case the stability of Christianity must rest upon other foundations than the sword of the political authorities. It was in former generations a cardinal mistake even of the best representatives of the Church to seek help in this di-

rection. This was and is essentially a sin against the genius and character of Christianity.

What is to be done now is to saturate public and private life by the principles and teachings of the Christian faith; and this must be done solely and alone by the inherent truths of the faith and the moral power of the principles for which Christianity stands. The acceptance or rejection of Christianity is not a matter of logical or scientific demonstration or argument, although this latter may influence and affect the type of creed which men embrace, but the power of Christianity lies in its ability to demand and command acceptance by the intrinsic power of its character and teachings. It is essentially an appeal to the heart and not to the head; and as Christianity has historically proved itself to be the sole agent that fully satisfies the demands of the former, it has in its very principles the guarantee of its invincibility substantially in the form in which the Founder declared that His words should never pass away. Christianity stands and falls by its own inherent divine character, and its substance and stability cannot be materially or permanently affected by the most potent of destructive schools of thought. Such attacks may and generally do contain an element of truth which Christian teachings must and eventually will accept; but in its essential and fundamental traits Christianity is not the subject or object of scientific demonstration, but is a matter of subjective faith, although it is selfevident, because of the oneness of truth, that true scientific theology will in the end be found to be in perfect harmony with what Christianity teaches without scientific demonstration. At bottom there is a deep harmony between science properly and correctly developed and Christian theology that is really such. This the history of the Church has shown. Accordingly there are no reasons for doubting the outcome of the present great contest. The invincibility of Christianity is a certainty.

## ZIONISTS.

Although at the last year's convention of the Zionists in Basel there was a rupture in reference to the Palestine problem, the meeting of the Executive Committee of the National Organization held recently in Cologne, where the President, Dr. Wolffsohn, lives, shows that Palestine is still in the centre of interests and that the wishes of the "Territorialists," who are willing to find a place of refuge for persecuted Jews or a gathering place for the reorganization of Israel as a nation in Uganda or in Canada or elsewhere if necessary, are hopeless of realization. The funds for the purchase of lands in Palestine are coming in at a liberal rate and have now reached a total of nearly two million francs. Jewish colonies in the Holy Land were liberally supported, and the Jewish Colonial Bank, with branches in Jaffa, Jerusalem and Beyroot, is very successful, but must limit its activity to Palestine and surrounding districts. The exodus of Russian Jews to Palestine is as large as that to America, and a special farm has been purchased on the coasts of the Sea of Galilee for the orphans of Russians slain in the recent persecutions. The large Jewish land societies are steadily increasing their purchases in the land of their fathers.

# MODEL SERMONS. SERMONS ON THE GOSPELS FOR THE CHURCH YEAR.

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