

Doctrine and Defense.

Theological and ecclesiastical contemporary
history

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Luther: "A preacher must not only feed, so that he instructs the sheep how they should be true Christians, but also ward off the wolves, so that they do not attack the sheep and lead them astray with false teaching and introduce error, as the devil does not rest. Now many people can be found who are willing that the gospel should be preached, if only one does not cry out against the wolves and preach against the prelates. But though I preach rightly, and feed and teach the sheep well, yet it is not enough to keep the sheep, and to keep them, lest the wolves come and lead them away again. For what is it built, if I cast up stones, and I see another cast them in again? The wolf may well suffer the sheep to have good pasture; he loveth them the better that they find feast; but this he cannot suffer, that the dogs bark in hostility."

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Doctrine and Defense.

Volume 37.

January 1891.

No. 1.

Preface.

From Germany we Missourians have always been reproached for having become too "American. In particular, the opinion has been expressed that we have modeled and shaped our doctrine of church and ministry, of church order and church government, etc., to suit the democratic tendencies prevailing in our country. We therefore had to prove to the German theologians that what was called American about us was genuinely biblical and Lutheran.

For some years, and especially in the past year, the opposite accusation has been leveled against us from our own country. The accusation, namely, that we are not "American" enough, but still harbor too many "foreign ideas," more precisely, too many German ideas. This, they said, was to our own detriment, to the detriment of the Church, and even to the detriment of our Republic. We remember an article which appeared in the "Lutheran Observer" some years ago. In it, we were first given great praise - effusive praise. The Saxon immigration to Missouri was compared with the immigration of the "Pilgrim Fathers," and the courage of faith and the church work of our fathers were remembered in such a way that the latter would have forbidden such praise in their presence. But even in this article it was finally stated that we Missourians would only have a future in America and work for the blessing of the church if we became more Americanized. If since then the "Lutheran Observer" has often advocated an "American Lutheranism" while rejecting "foreign" Lutheranism, then in these discussions we "Missourians" were especially considered.

What do we have to reply to this reproach? First of all, we must already explain the expressions "foreign Lutheranism" and "American Lutheranism".

The first is the "Lutheranism of the Asses". These expressions lead to the thought as if Lutheranism changed its nature according to the countries in which it found an ecclesiastical home. If this were the case, Lutheranism would thereby exhibit to all the world a *testimonium heterodoxiae*. The religion that changes in the course of time or according to the climate of the country is never the true Christian religion. The Christian religion, as is well known, is thoroughly attached to God's Word as revealed in the Holy Scriptures. But God's word is only one for the whole world and for all nations. The true Church of God, therefore, inculcates everywhere and at all times no more and no less than God's Word. What is written she never and nowhere reveals on earth; what is not written she never and nowhere imposes on a Christian to believe or to do. As certainly as the Lutheran Church is the Church of the pure Word, as certainly as it stands with all its doctrines on the clear unchangeable Word of God, so certainly is it only one in doctrine and practice in all countries. The differences can only concern unessential things, middle things, things which actually "do not belong to the Christian church," as the Apology speaks. 1) Therefore, there can be no "American Lutheranism" in the sense that here in America the Lutheran Church must differ in its doctrine and practice from the Lutheran Church of other countries.

But in which parts of us "Missourians" does one miss the "American Lutheranism" and does one find in us, on the other hand, the reprehensible "foreign ideas"?

We begin with the main point. Above all, our ecclesiastically closed position is to be un-American, the practice that we only want to cultivate ecclesiastical fellowship with those who confess the right doctrine with us in all matters. How one comes to call this un-American is easily explained. The American Protestant sects are for the most part thoroughly unionistic. Although they maintain their special communities and even fight each other, they have no hesitation, and do not feel it as a self-contradiction, to cultivate ecclesiastical fellowship at every opportunity that presents itself. The General Synod also participates in this nature. Even the *Council* did not bother the pastor, who declared at the Minneapolis meeting that he would, if he so "felt," invite pastors "from other denominations" to his pulpit and preach in other pulpits himself. If this is the case almost universally among the American sects and also among a large part of the communities calling themselves Lutheran, it is understandable if one cannot understand our ecclesiastical position and calls it "un-American.

1) Müller p. 259.

And how does one seek to explain our position? Among other explanations, the one that appears again and again is that we are still too much dominated by foreign ideas. One therefore also expresses the hope that a more "liberal" Lutheranism will take hold among us, when we have absorbed more American spirit by staying longer in the country.

But the "special position" criticized of us cannot be "foreign", or rather "German", because the same unionism that dominates the sects here and a part of the church communities calling themselves Lutheran is also the order of the day in Germany. In the present-day German regional churches, union is either officially proclaimed or actually in use and practice. Even in the so-called Lutheran regional churches, as is generally known, church fellowship is unhesitatingly cultivated with the grossest false teachers. Thus our special ecclesiastical position cannot be of German origin. Nor is it supported and maintained by immigration. On the contrary! The ecclesiastical material which is supplied to us by immigration from Germany is for the most part of such a nature that it would result in a General Synod congregation, or at most a *General Council* congregation, if it remained overburdened itself. But it must first be educated by us here in this country to become a so-called "Missourian" congregation. Yes, this conviction that one may only cultivate church fellowship with those who profess the right doctrine, and the practice corresponding to this conviction, has its home quite properly on American soil. What is called "un-American" has its real home here in America. The conviction that one should avoid false doctrine leading ecclesiastical communities is awakened and maintained here in America by our parochial schools, by our confirmation classes, by the instruction in our institutions of higher learning, as well as by public preaching and catechism classes. In short, our ecclesiastical position is a consequence of the fact that here in America, by God's grace, a faithful Lutheran Church has once again come into being, which, in matters of Christian doctrine and church practice, does not allow itself to be determined by changing fashions, but by the clear and unchanging Word of God. The faithful Lutheran Church has always admitted that believing children of God are to be found even in those irreligious communities which still hold to essentials of Christian doctrine, but she has resolutely rejected church fellowship with these sects. And this position is demanded by God's Word. False doctrine is not to be confirmed - God's Word demands this everywhere - but to be punished. God's word commands all Christians not to seek out the fellowship of those who have written false doctrine on their banner, but to avoid it. Rom. 16, 17.

Preface.

So our church "specialness" is not "foreign" but Christian. If we were to Americanize ourselves in this piece, we would fall away from God's Word in this piece.

Furthermore, it should be un-American of us Missourians that we do not accelerate the process of Anglicization in our mostly German congregations. With regard to this point, let us repeat here what we have often said before: We do not consider it our duty to maintain a German Lutheran Church here in America under all circumstances. We consider it to be our sacred duty, as laid upon us by God, only to see to it, as much as is in our power, that the Lutheran Church be preserved in this country. This is what we are striving for. To accomplish this end we seek to be diligent in the training of orthodox preachers and teachers. Whether the Lutheran Church speaks English or German is not essential to us. All that matters to us is that it be Lutheran. To this end we subordinate everything, even the language. If it were the case that we had to adopt the English language as quickly as possible in order to preserve and expand the Lutheran Church in this country, we would not consider for a moment offering our hand to the early Anglicization of our congregations. Now, however, the reverse is generally the case. The goal God has set for us, the preservation and expansion of the Lutheran Church, imperatively demands that we still hold fast to the German language as the language of the church. The attempt to introduce the English language would not only disrupt most of our existing congregations, but would also deprive us of the opportunity to gather into Lutheran congregations the scattered material to which we must first turn our concern. That there is much unchurched German material here in America, which can only be reached through the medium of the German language, is evident from the fact that the English-speaking sects also feel compelled to form German congregations in order to supply the Germans ecclesiastically and to win them for their fellowship. It is also a mistaken view to think that the Lutheran Church in this country lost so many members to the sects in the seventeenth and eighteenth centuries because it clung too long and too tenaciously to the German, or Swedish, or Dutch language. The reason for this deplorable fact lay in the neglect of the education of the youth in the pure Lutheran doctrine, especially in the neglect of the parochial schools, as well as in the unionistic direction of most of the immigrant Lutherans. As far as the language question is concerned, we do not want to do anything artificially, but let the Lord of the Church guide us. Where the goal set for us by the Lord of the Church, namely the preservation and expansion of the Church of the Reformation, demands it, we want to use the English language. Among the English-speaking Negroes we mission in the English language. Likewise we go with joy to the

English language, where a door opens for us among the English-speaking Whites. But where the goal set for us demands the retention of the German language, we want to hold fast to this and not allow ourselves to be distracted by the foolish accusation that we harbor "un-American" sentiments. The fact that we are forced to understand two languages harms neither us nor our new fatherland. F. P.

(Conclusion follows.)

Christ in Old Testament prophecy.

(Continued.)

II. Christ's work of redemption.

The doctrine of the work of Christ is closely related to the doctrine of the person of Christ. We confess in our Christian faith that Jesus Christ, true God, born of the Father in eternity, and also true man, born of the Virgin Mary, has redeemed us from all sins, etc., so that we might live under him in his kingdom, etc. This Jesus Christ, true God and man, has redeemed lost, condemned people and has established a kingdom in which we live. This Jesus Christ, true God and man, has redeemed the lost, condemned people and has established a kingdom in which we live under him and serve him. We have seen that also in the Old Testament prophecy the description of the person of Christ is closely connected with the description of the salvation which we owe to Christ. This man, the Son of David, it is he who was to redeem Israel, he is the King of Israel. And the Son of David is at the same time the Lord, and because he is the Lord, the strong God, therefore he has power and ability to save and to redeem, and therefore his dominion is great and firm, and his kingdom will have no end. In such and similar connections of thought we found the prophetic testimony of Christ, true man and God. What the prophets prophesied of the office and work of Christ we shall now examine more closely, but in doing so we must always refer back to the mystery of the person of Christ.

There are two main ideas that run through the Old Testament prophecy from beginning to end, namely the redemption through Christ and Christ's kingdom and reign. With this twofold work of the Lord the distinction between the state of humiliation and the exaltation of Christ essentially coincides. Since Christ walked on earth in lowliness, since He suffered and died, He accomplished the work of redemption. And since He is exalted, He has entered into the full use of His kingly power and dominion. Also the doctrine of the two estates of Christ is in the prophecy

already marked out. We distinguish a threefold office of Christ, the prophetic, high priestly and royal. As high priest Christ sacrificed Himself and thereby redeemed sinners and reconciled God. That Christ is an eternal priest corresponds to the fact that he invented an eternal redemption through his unique suffering and death. As the exalted one he now sits at the right hand of God and lives and reigns forever. Thus also in prophecy the terms are ordered together. When we speak of the prophetic ministry of Christ, we who now live in the New Covenant and have the fulfillment of prophecy before our eyes, think primarily of what Christ taught during His walk on earth, as well as of the miracles by which He confirmed His teaching. But we include in the prophetic office at the same time what Christ now speaks indirectly through the mouth of the Church. In prophecy the prophetic efficacy of Christ appears as a continuum, what Christ spoke directly and what He as the exalted One now speaks in the church and through the church are seen together in one. The latter thought, that Christ himself testifies in the church of what he has done, what God has done in him, that he himself proclaims to the nations the salvation which he has prepared, is most frequently expressed in the prophets. Thus it is grounded in Scripture, when we place the prophetic statements of Christ's redemptive work at the head.

1. the hope of redemption.

From the beginning Israel waited and hoped for redemption. Delitzsch, in his "Messianic Prophecies," rightly observes: "The religion of the Old Testament is the religion of redemption believed and hoped for as future." (p. 11.) The prophetess Hannah spoke of the infant Jesus, whom she saw with her eyes, "unto all them that waited for salvation at Jerusalem." Luc. 2, 38. The faithful children of the Old Covenant sighed and pleaded, "God, deliver Israel out of all their distress." Ps. 25:22, "Oh that help would come upon Israel from Zion, and that God would redeem his captive people! Then would Jacob rejoice, and Israel be glad." Ps. 53, 7. The Psalmist speaks courage to his distressed people with the words, "Israel hope in the LORD! For with the LORD is mercy; and much salvation with him, and he will deliver Israel out of all their sins." Ps. 130, 7. 8. The chosen people worshipped their God not only as God their Creator, but also as God their Redeemer. Especially the prophet Isaiah, in the second part of his prophecy, presents the God of Israel to the miserable and afflicted with the following comforting names: "The Lord thy Redeemer," "the King of Israel and his Redeemer," "thy Saviour and Redeemer," "thy Redeemer, the Holy One in Israel." 41:14; 43:14; 44:6, 24; 47:4; 49:7, 26; 54:5. God had often before presented Himself to His people as their Saviour

and redeemer. God had redeemed Israel from Egypt, the house of service. The prophets repeatedly remind their people of this great deed of God's love, which stands at the beginning of Israel's history. In view of the threatening judgments of God that were to befall apostate Israel, in view of the approaching exile, the later prophets comfort the rest of Israel with the redemption from Babylon. "For thou must go out of the city, and dwell in the field, and come to Babylon: but thou shalt be delivered from thence: there shall the LORD deliver thee from thine enemies." Micah 4:10, "Thus saith the LORD your Redeemer, the Holy One of Israel; For your sakes have I sent to Babylon, and have cast down all the bars, and have chased the wailing Chaldeans into the ships. I am the LORD your Holy One, who have made Israel your king." Isa. 43, 14, 15. But the redemption from Egypt, from Babylon, was not the actual fulfillment of Israel's hope, but only the model and pledge of the final, perfect redemption, which Israel hoped for, which was promised to Israel, and which, e. g., Isaiah 45, 17. proclaims with the words, "But Israel shall be redeemed by the LORD, by an everlasting redemption, and shall not be put to shame, nor made a mockery, for ever and ever."

In Hebrew, in the passages just mentioned, besides *nns*, there is also the noun that actually means "help", "salvation", thus also "redemption", but at the same time includes the positive goods and blessings, of which the saved become the partaker, corresponds, like the Greek σωτηρία, to the German term "Heil". To "salvation," "the salvation of God," was the mind and longing of believing Israel. Israel rejoiced in the salvation of God already as a present possession. A devout Israelite confessed: "God is my salvation" or "the horn of my salvation" or "the stronghold of my salvation", and God showed his salvation to those who trusted in him. Compare Ps. 18:3, 47; Ps. 27:1, 9; Ps. 62:8; Ps. 95:1; Ps. 50:23; Ps. 91:16. But "salvation," in the full sense of the word, the believers of the Old Covenant expected and hoped for from the future. The old patriarch Jacob sighed on his deathbed: "I wait for your salvation, Lord!" Gen. 49, 18. Israel was promised a salvation "that will last forever", "that will last for ever and ever". Isa. 51, 6, 8. This accomplished, eternal salvation was still in the future, but drew nearer and nearer from generation to generation. "My salvation is near to come." Isa. 56, 1. "I have brought my righteousness nigh, it is not far off; and my salvation delayeth not, for I will give salvation to Zion, and in Israel my glory." Isa. 46, 13. There comes "a day of salvation." Isa. 49, 8. At the end of days, in the last Aeon, that is, in the Messianic time, Isa. 2, 2.; 12, 1., Zion will say, "God is my salvation, I am safe, and fear not: for God the LORD is my strength, and my psalm, and is my salvation." Isa. 12, 2. There shall

one will "draw water with joy from the well of salvation". Is. 12, 3. At that time, when the messengers of peace, who proclaim salvation, go out into all the earth, then "the end of the world will see the salvation of our God". Is. 52, 7. 10.

If we now examine further how the prophets describe the salvation of God, the promised salvation and redemption in detail, which are the distresses from which God will save his people, we find throughout the prophecy such statements as that God will deliver his people from the prison, from the hand of all their enemies. God wants to "turn the prison of Israel". Jer. 30, 18; 31, 23. Also "the prison of the children of Ammon," "the prison of Elam," "the prison of Egypt will he turn." Jer. 49, 6. 39. Ezech. 29, 14. The children of Israel shall "come again out of the land of the enemy." Jer. 31, 16. In all these passages, as the context proves, the New Testament redemption is spoken of. Thus the priest Zacharias, who greets the rising salvation at the border of both Testaments, boasts that God "has saved us from our enemies and from the hand of all who hate us," that God "has redeemed us from the hand of our enemies." Luc. 1:71, 74. the prophet Isaiah, 9:3, pictures the future redemption in these words, "Thou hast broken the yoke of their burden, and the rod of their shoulder, and the stave of their driver, as in the days of Midian." How are these sayings to be understood? Affliction on the part of enemies, captivity in a foreign land, dispersion among the heathen, are not regarded, according to the Old Testament Scriptures, as accidental misfortunes, but as the punishment of sin, the evidence of the divine wrath. Moses had already threatened apostate Israel in the law that God would scatter it among the Gentiles, give it into the hand of its enemies. 3 Mos. 26, 33. ff. 5 Mos. 32, 19. ff. Thus these promises are basically aimed at God's saving his people, and even the Gentiles, from all the troubles into which they have fallen through their sin, from punishment, wrath, and judgment. The prophets describe the perfect salvation of the New Testament with such expressions and images as are taken from the Old Testament salvations of God. A distinction must be made between the thing itself and the expression in which the thing is clothed. Beside the figurative expressions there is also actual speech, as when it is said in Hos. 13:14, e. g., "I will redeem them out of hell, and deliver them from death." 1)

The root of all evil and the worst evil itself is sin. Therefore the forgiveness of sins is the most urgent need and the greatest good for all sinful men. This was also the greatest good

1) So it is quite in accordance with Scripture when in preaching or teaching one illustrates salvation through Christ with the image of deliverance from captivity, from the hand of the enemy.

for Israel. From the beginning God promised his people that he would forgive their sins. The Lord Himself preached as He passed before the face of Moses, crying out, "O Lord God, merciful, and gracious, and patient, and of great mercy and faithfulness, who hast shewed mercy in a thousand parts, and forgivest iniquity, and transgression, and sin." Ex. 34:6, 7. On account of such a promise Israel sighed and pleaded with their God, "For thy name's sake, O LORD, be merciful to my iniquity, which is great." "Behold my wailing and my affliction, and forgive me all my sin." Ps. 25:11, 18. "Wash me well from mine iniquity, and cleanse me from my sin." Ps. 51, 4. And they that prayed and supplicated thus believed in the forgiveness of sins: "For with thee is forgiveness to be feared." Ps. 130, 4. And they gave thanks to God for this best and greatest of all good gifts, "Praise the LORD, my soul, and forget not the good things which he hath done thee! Who forgiveth all thy sin, and healeth all thine infirmities; who redeemeth thy life from destruction; who crowneth thee with grace and mercy." Ps. 103:2-4. Nevertheless, Israel hoped for God's forgiveness from the future. Forgiveness of sins, according to prophecy, is a characteristic of the New Covenant period. "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah This shall be my covenant which I will make with the house of Israel after that time, saith the LORD; I will put my law in their hearts, and write it in their minds; and they shall be my people, and I will be their God. . . . For I will forgive their iniquity, and will remember their sins no more." Jer. 31:31-34. At the time of the New Covenant this comforting voice will be heard, "Comfort, comfort my people!" says your God. Speak kindly unto Jerusalem, and preach unto her, that her knighthood (her gladness) may be ended; for her iniquity is forgiven, because she hath received double (double grace) at the hand of the LORD for all her sin." Isa. 40:1, 2. Where Isaiah describes the New Testament salvation, he remembers such words of God as, "I, I blot out thy transgression for my own sake, and remember not thy sins." "I blot out thy iniquity as a cloud, and thy sin as the mist." Isa. 43, 25. 44, 22. The prophet Micah concludes his prophecy, and just the description of the Messianic time 7, 11. ff. with the words: "Where is such a God as thou art, that forgiveth sin, and remitteth iniquity unto the remnant of his inheritance? who keepeth not his wrath for ever, for he is merciful. He will have mercy on us again, and will subdue our iniquity, and cast all our sins into the depth of the sea. Thou wilt keep faith with Jacob, and mercy with Abraham, as thou swarest unto our fathers before." 7:18-20. So also "grace and truth" and "righteousness" are considered New Testament goods. See, for example, Ps. 89:1, 2, 15.

Priest Zacharias, who recapitulates the prophecy of the prophets in his hymn of praise and shows it as fulfilled, puts "salvation" in "forgiveness of sins". Luc. 1, 77. So we find a double testimony in the Old Testament Scriptures: faith in present forgiveness and hope in future forgiveness. This does not contradict each other. The forgiveness of sins is the essential good of the New Covenant. And if Israel already comforted itself in the forgiveness of God in the Old Covenant, it anticipated, as it were, the gift of the New Testament. Yea, it was, according to God's will, to receive upon itself the promise of future grace. For the grace of the New Testament is "an everlasting grace," Ps. 89:3, which works backward and forward, covering and blotting out the sins of all sinners of all ages.

One might notice that in all these passages the name of the Messiah is not mentioned. We Christians are now accustomed, when we call upon God for help, for mercy, and especially for forgiveness of sins, to end with an appeal to Christ, with a "for the sake of Jesus Christ, your dear Son, our Saviour. In the Old Testament prayers, such as we find in the Psalms, we never meet with such an addition as "for the sake of the Messiah." In many so-called Messianic prophecies the person of the Messiah himself is never mentioned. How are we to explain this? How? Does it follow from this, as the more recent commentators have inferred from this circumstance, that the faith and hope of Israel was directed primarily to God, the God of grace, apart from Christ, and only touched Christ Himself, as it were, in passing? Delitzsch, for example, in his "Messianic Prophecies," p. 15: "Because the idea of the God-Man is only announced in individual glimpses of light, the mediator of salvation is not yet the focus of Old Testament faith, but the completion of the Kingdom of God appears mostly with the recession of human mediation as the work of the God of salvation Himself. If it were so, then Christ would have erroneously determined the summa of the Old Testament Scriptures to the effect that the whole Scripture testifies of Him, Joh. 5, 39. then Peter would not have got to the heart of the matter when he writes in his first Epistle that the prophets testified beforehand to the sufferings that are in Christ, and to the glory hereafter. 1 Pet. 1, 11. If we look more keenly, we see that Christ, the Mediator of salvation, is, however, in the centre of the Old Testament faith, that prophecy sees what it prophesies of the future grace together with the future Christ in One. The priest Zechariah spoke completely according to the prophetic Scriptures, when in his hymn of praise he derived the redemption, the dawning salvation from the horn of salvation, which God had raised up in the house of His servant David. Luc. 1, 69.

Sinful people would never have thought that there would be redemption if God had not revealed it to them. But the very first revelation and promise of God, Genesis 3:15, does not only refer to a coming redemption, but personally to a redeemer. The seed of the woman shall crush the serpent's head, shall deliver men from the power of the devil, sin and death. The seed of the woman intercedes for the whole lost human race. And he also has the power to overcome the strong enemy of men. For he is the man, the Lord. The blessing promised to the patriarchs, which was to come upon all the families of the earth, was bound to the seed of Abraham, the One Seed of Christ. Abraham rejoiced when he saw the day of Christ. Woven into the very beginnings of Israel's history is the idea of Christ's mediatorship. When God passed all His goodness before Moses on Mount Sinai and proclaimed and praised the forgiving love of God, the Lord preached about the name of the Lord. Ex. 34, 6. 7. There, like Ps. 110, 1, the HErr is distinguished from the HErrn. The Father bore witness of the Son, in whom the grace, mercy, and forgiveness of God should be made manifest to sinners. God then promised Moses and his people, "Behold, my angel shall go before thee." Ex. 32, 34. Immediately after the first manifest transgression of the law, the angel of the Lord, the Son of God, stood as mediator between the sinful, stiff-necked people and the angry God, and warded off the wrath, so that God would not once suddenly come upon them and destroy them. Ex. 33, 5. Thus the eyes of the fathers, the eyes of Israel, were fixed on the mediator of salvation from the beginning. And if the later promises often only described in general terms the future salvation, the future grace and redemption, a believing Israelite who had been instructed in the law of Moses would of his own accord associate such promises with the man who had been promised to the fathers from the beginning. The Psalms and the Prophets also bear clear enough witness to Christ, the author of all salvation and blessing. The grace and truth of the New Testament, eternal grace, is expressly linked to the seed of David in Ps. 89:3, 4. The last words of David, 2 Sam. 23, 1-7. contain a brief summa of the Psalms of David. The man "lovely with psalms of Israel" prophesied of the salvation to come, which shall arise as the light of the morning, as the green of the earth shall sprout. V. 4. But he spake and sang above all things of him from whom salvation cometh, of the Messiah of the God of Israel, of the righteous Ruler among men. V. 1. 3. And so also the later prophets. Isaiah, after describing the great day of redemption in the 9th chapter of his prophecy, names v. 6. 7. the hero by whom God will break the burden, the rod, and the staff. This is the child who

12The oldest Lutheran congregation in America.

the Son is born, who is given to us, who is called Wonderful, Immanuel. This is the right helper. He is called and is counsel; he knows counsel and help in the uttermost distress. He knows all our troubles. He is a man, as we are. And he can counsel and help; he leads the battle to victory. For he is the strong God. Eternal salvation" is the main theme of the second part of the JESAIC prophecy. But the center of these speeches is chapter 53, the great gospel of the suffering Redeemer. There it is clearly explained how and through whom the forgiveness of sins is acquired. Jeremiah testifies that we have righteousness in the Lord, the righteous seed of David. Jer. 23:6, 7. Ezekiel names the Prince of David as the Shepherd who brings again that which was lost. Ezech. 34, 11. ff. 24. Micah says of the future king, the breaker through, who shall carry out the captive people, and go before them. Mich. 2, 13. Malachi concludes the Old Testament prophecy with a reference to Christ, the Sun of Righteousness, who holds salvation under her wings. Mal. 3, 20. We also remind you that, as shown earlier, Christ Himself is the Lord Jehovah, the Lord of hosts, according to the prophecy. Thus we have a right, just where the prophets call the LORD Jehovah the Redeemer and Saviour of Israel, or describe Him as such, to think of Him whom we call xxx' ἑξοχην our Saviour and Redeemer, whom also Isaiah badly calls the Redeemer, when he writes, "To Zion shall come a Redeemer." Isa. 59, 20. We see, Christ the Messiah, and grace, salvation, redemption, forgiveness, are inseparably connected with each other in prophecy. And if in one place only Christ is mentioned, we must think of him as Savior and Redeemer, and if in another place only salvation and redemption are mentioned, we cannot possibly abstract from Christ. This is the canon of the Old Testament religion, and this is the canon of the true revealed religion: that there is salvation in no one else but in Christ.

(To be continued.)

G. St.

The oldest Lutheran congregation in America.

Thus we have occasionally referred to this congregation in the advertisement of a sermon by the present pastor of St. Matthew's congregation in New York, and the *Lutheran* is prompted by this to raise the question: "Where did Prof. Gräbner get this news?" We are all the more ready to answer this question, as the same may at the same time serve as a continuation of a work 1) begun last year, which we have hitherto owed to our readers.

1) "Lutherthum und lutherisches Bekenntniß in America," Jahrg. 36, pp. 50, 88 and 149.

That Lutherans had already settled in the colony of New Amsterdam in very early times, in the first half of the seventeenth century, is known from the message of Father Joques, which we reported in our discussion of the beginnings of Lutheranism in New York. Soon these Lutherans, who at first, like their fathers over in Holland, had contented themselves with home services, took steps toward the establishment of a Christian church system with public preaching and church services. Under many difficulties and struggles, this Lutheran congregation of the Unaltered Augsburg Confession came into being and grew stronger. Excellent men, whom God gave them as preachers, worked in their midst and saw good and bad days. However, relatively little is known about the effectiveness of these Lutheran pastors in New York and the church life of the congregations under their care, and the lack of news about them has been explained by the fact that the books and records that could have served as sources for this piece of American church history are irretrievably lost. Thus, for example, Kapp, in his "History of the Germans in the State of New York," writes of the first Lutheran congregation: "Since its records and books were lost in various fires, we have only scanty information about it," and of the second church of the congregation, it was "destroyed by fire in 1776 with all its records and books. 1) Dr. Schmucker also referred to this loss in his articles on the "Lutheran Church in the City of New York" when he wrote: *"The records of the Congregation at New York were all consumed by fire when the Church was burned in 1776, so that it is not possible to learn its progress during the years of Pastor Berkenmeyer's ministry, 2)* and in another place: *A great calamity befel the congregation of which he (Hausihl) had charge when the great fire occurred within a week after the occupation of the British. Starting at Courtlandt Street it swept down to the Battery, consuming four hundred and ninety-three houses, among which were the Lutheran Church and parsonage. All the records of the preceding years were destroyed, and those who write historical sketches to-day feel the effects of that fire. 3)* Also in the new edition of the "Hallesche Nachrichten" it is said: "Since the church books of the congregation at New York burned with the church in 1776, we are unfortunately not more exactly acquainted with the progress of the same under the pastorate of Berkenmeyer." 4)

1) 3rd ed. S. 331.

2) Lutheran Church Review, Vol. III, p. 278.

3) Op. cit. vol. IV, p. 147.

4) Vol. 1, p. 623.

Fortunately, things are different now; the church records of the old Dutch Lutheran congregation, which gradually became German in the course of time, are well preserved in a large iron cabinet on the ground floor of St. Matthew's Church in New York, along with a number of other records, and are the property of the "oldest Lutheran congregation in America. The information about the history of this congregation, which is found here, reaches up to the year 1664 and down to the present. There are church books, church council minutes, professional documents, letters, various other records, from the older time in Dutch, from the newer time in German and English, in between also in Latin, partly well legible, partly written with a cursory hand, partly also strongly faded and only with difficulty decipherable. Of certain other pieces of acts, still kept in an iron box in 1727 and mostly referring to the earliest time, only short summaries are available; but the complete handwritten records of Rudman, Falckner, Berkenmeyer, Knoll, Mühlenberg, Weygand, Hausihl, and other important original acts, to which are then added the available information on the history of the German Christ congregation, founded in 1749 and united with the old Trinity congregation in 1784, form such a rich and reliable source apparatus that, with the use of the otherwise accessible materials already published in print by O'Callaghan and others, a picture of the more than two-hundred-year past of the congregation, which has borne the name St. Matthew's since 1866, can be drawn, in part in great detail. St. Matthew's Church since 1866, and also spreads the knowledge beyond the borders of this parish. In this way, the knowledge of the history of the Lutheran Church in America, especially of the Dutch Lutheran Church in the State of New York, can be considerably enriched beyond the boundaries of this congregation. For example, we learn of an American Lutheran Synod that existed more than a decade before the founding of the Pennsylvania Synod and whose chairman, Berkenmeyer, signed an existing document as *Praeses et scriba Synodi* in 1735.

The material for the history of Lutheranism in the State of New York is expanded in a welcome way by a volume of 392 folio pages, which, with the exception of a few parts, is also written in Dutch, in Berkenmeyer's hand, and which has been in the possession of the *Lutheran Historical Society* at Gettysburg since 1745, and the use of which has been made possible to us by the kindness of the curator of the said Society, Prof. Dr. Hay. Even if what this volume contains is by no means equal in value and scope to the treasure trove of sources that we had the privilege of collecting in New York, the yield that could be obtained from the Gettysburg manuscript was nevertheless especially des-

half pleasing, because it sheds an instructive light on Berkenmeyer's conduct of office after the end of his New York activity and thus makes even closer acquaintance with a man strange in his way, with his hardships and distresses, as well as the peculiar conditions under which he consumed his strength.

Let us now turn to our history itself. 1) The first trace of a Lutheran congregation that no longer wanted to be a house congregation with a reading service, but wanted to establish a public preaching ministry among themselves, comes to us as early as 1653, in which year the Lutherans in New York submitted a petition to the then Governor Stuyvesant for permission to establish their own congregational household with its own pastor and its own services in its own church. This supposes that the petitioners had already assembled for common action, especially when it is considered that such a petition, from the experience already gained, was likely to cause increased distress to those who presented it, if it was struck off, to impose common and no small expense if it was granted. Now Stuyvesant was a zealous Calvinist; the Reformed pastor Megapolensis, who had come to America in 1642, and to New York in 1649, and his assistant Drisius, were no less so, and the Lutherans were promptly repulsed. They immediately turned with their request to the authorities in the mother country; Megapolensis and Drisius did the same with counter-submissions in a letter of October 6, 1653, to the reformed Classis of Amsterdam, and the request of the Lutherans was again rejected. So for the time being they did without a pastor what they were not allowed to do with a pastor: they held their services. But these were treated as conventicles of a *religio illicita* and forbidden with heavy fines. It is true that Stuyvesant, by such measures against useful colonists, drew a reprimand from the directors, who wanted the Lutherans to have the right to hold services in the houses. But the Lutherans in New Amsterdam were not satisfied with this in the long run; they did not see why they should not be granted the same right in the colony as their fellow believers over there in the mother country. They also turned to them with the request for intercession with the directors of the Company that they be allowed to have an ordained preacher in their midst. And this time the efforts of the brethren in Holland bore fruit; on October 24, the Lutheran subjects of the governor were able to submit the following petition to him:

"We, the united members of the Church of the Unaltered Augsburg Confession here in the New Netherlands

1) What is known from sources already available in print is outlined here in order to make room for what is taken from the manuscript sources.

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hereby indicate with due reverence that we have been obedient to the prohibitions and posters published by Your Honour and have refrained from public meetings for worship with reading and singing. However, we have asked our friends in the fatherland to obtain this privilege for us, and they have interceded for us with the noble directors of the West India Company, our patrons, with the success that, as we are informed by letter, they have unanimously decided, at their request, to tolerate the doctrine of the Unaltered Augsburg Confession in West India and the New Netherlands, which are under their direction, as it exists in our fatherland under its excellent government. Therefore, acknowledging Your Honors as faithful and obedient subjects, we address Your Honors with the request not to disturb our services, which we desire to hold with reading and singing under God's blessing, until, as we hope and expect, with God's help next spring, a properly equipped man comes from our fatherland who can serve us as teacher and pastor."

Here the existence of a congregation of the Unaltered Augsburg Confession is already more evident than before, a congregation that has temporarily abstained from public meetings for worship with reading and singing in response to the prohibition by the authorities, but now wants to begin them again and asks that they not be disturbed until the prospective pastor has raised his activity among them.

Sure enough, in June of the following year, the first Lutheran preacher to set foot on New Amsterdam soil arrived after a long, arduous sea voyage. It was Johann Ernst Goetwater. 1) What vile treatment the governor, spurred on by the Reformed preachers, meted out to this man, how he was cited, interrogated, suspected, condemned to silence, finally sent back to where he had come from like a leprous Chinese, how the directors over there approved of this procedure and only recommended a *suaviter in modo to the fortiter in re*, but how the measures for the suppression of all non-reformed preaching "in houses, barns, ships, roofs, woods and fields" were tightened even more, every person, man, woman or child, who would attend such church services, was threatened with a fine of 50 florins for the first offence, 100 florins for the second, 200 florins for the third - all this is sufficiently known. 2) What Stuyvesant and

1) Not Götwater, as is often read; for the Dutch oe is like our u, and the name is pronounced "Chutwater."

2) It should be emphasized here only that Goetwater expressly declared in his interrogation that he had a letter "from the Lutheran Consistory at Amsterdam to the Lutheran congregation here".

It remains to be seen whether his ecclesiastical advisers would have done more than a Quaker named John Bowne, who refused to pay such a fine and was sent to Holland for execution of sentence, succeeded in creating a mood over there against the persecutors in the colony and in obtaining a restraining order. In the summer of 1664 the English came and put an abrupt and ignominious end to the doings of the Dutch governor by taking away the colony of New Amsterdam.

Given the persistence with which the Dutch Lutherans, under the pressure of the Dutch colonial government, had pursued their goal of establishing an orderly system of congregations with a church and a preaching service, it is not surprising that, as soon as the turnaround of 1664 occurred, they were anxious to derive their ecclesiastical advantage from it. At the time of the Capitulation, however, the Dutch had been granted free exercise of their religion; but in order that this right might not at any time be restricted to the reformed Dutch, the Lutherans had their religious freedom specially guaranteed. Among the "church papers" about which Pastor Falckner has begun a list and Pastor Berkenmeyer has continued it, and which were carefully kept in "the iron box", the **first** package contained papers which referred to the privileges of this congregation 1). The oldest document in this lot had already become illegible in 1727; clearly, however, there was still a note from 1662 added below, in which it was testified that this copy corresponded to the original. The next document was the original of a deed dated December 6, 1664, in which "Gov. Richard Nicolls" granted the congregation the privilege of appointing one or more preachers, and granted free exercise of worship. This document was thus executed on December 6; already two days later, on December 8, 1664, the congregation sent a letter to the Lutheran Consistory in Amsterdam, informing the brethren of the religious freedom granted them and requesting that a preacher be sent to them. This is evident from the answer which the Consistory gave on April 9, 1666, with the report that they had sent them Mr. "Arnoldus Leuderyk from Utrecht", who also intended to come over. Already a few days earlier, on March 27, 1666, the aforementioned "Magister Arnoldus Leuderik" had written to the congregation that the Amsterdam Consistory had issued him a calling, and he would come as soon as his father returned from Germany. By the way, he wished that the salarium should not be so generally stated as "an honest tractament," but should be "precisely described." Copies of both letters were in another package.

1) "our privileges" says the label.

if in the "iron box". From this correspondence, of which we have until now only knowledge from the manuscripts of the St. Matthew's congregation, it becomes clear first of all that already in 1666 a pastor was again appointed for the Lutheran congregation in New York; secondly, however, it is clear from that remark of the 14th Leuderik concerning the salary that one did not regard the supply of the New York Lutherans as the occupation of a missionary area. Leuderik concerning the salary, it is clear that both sides did not regard the provision for the New York Lutherans as the occupation of a missionary territory, on which the appointed person would first have to gather a congregation, while he would have to expect his support from Holland until this was successful, but as the provision of a pastor for an independent congregation, which could and wanted to pay its pastor itself. This is further confirmed by the fact that, as may be seen from the contents of "Packet II." of the old "Church Papers," on a somewhat later occasion, when it was again a question of providing for a pastor, and the congregation, owing to the unkindness of the times, had to report its inability to obtain a preacher "*ex propriis*," the Consistory gave notice that it would not be possible to proceed with the appointment of a pastor until this point was settled.

Ick. Arnoldus Leuderik never took up his pastorate in America. In 1667 Francis Lovelace succeeded Nicholls, and among the "church papers" of the congregation was a document 1) in which the new governor confirmed the privileges guaranteed to that congregation by his predecessor. Also the appointment of the new pastor, whom the consistory at Amsterdam had called for the Lutheran brethren in New York, and who arrived in 1668, was approved by the new governor, with the decree that he should be permitted to administer his office in New York and Albany as long as he and his people would behave well. This new pastor was Magister Jacob Fabricius, a learned and gifted man, especially an efficient preacher, who unfortunately soon lacked the promised good behavior. Thus, in Albany, where he had fined a man a thousand thalers for being married by a civil servant instead of himself, he was forbidden to officiate for a year. Soon serious discord arose between him and the congregation in New York. Soon after his arrival, he married a widow; this resulted in an unhappy marriage. On Aug. 22, 1670, the congregation sent a letter to the Consistory in Amsterdam, which gave the impression that Fabricius would not last much longer, and in its answer of May 8, 1671, the Consistory drew the congregation's attention to a man, "Bernh. Arntsium," who would be available. 2) In the meantime one was in New

- 1) Packet I, b.
- 2) Packet II, No. 23 of the "Church Papers".

Among the "church papers" was 1) a permit dated January 16, 1671, 2) by which a certain Martin Hofman was permitted to collect funds for this purpose in the South, i.e. among the Swedish and Dutch Lutherans on the Delaware. Those who had subscribed in New York did not want to pay, and the authorities had to intervene. Superintendents or collectors resigned and "wanted to have nothing more to do with Pastor Fabricius". The latter, however, seems to have come into conflict with the authorities, and so violently that he was forbidden to officiate in New York; for we learn that he made a "last request" to the governor for permission "to preach a farewell sermon to the congregation and to install the newly arrived pastor according to the custom of those of their religion. The Governor's answer was, "The Contents of this Peticon being very reasonable, & (as I am Informed) according to ye Custom of ye Augustine Confession, I doe very well approve thereof & Grant the Peticonrs Request. Given under my Hand at ffort James in New Yorke this 11th day of August 1811 Frans Louelace. According to the date of this notice it has been assumed that Fabricius' successor had arrived in New York already in the summer of 1671. But this assumption seems to be contradicted by another circumstance. The "letter of appointment from the congregation of New York to Bernhardus Arenzius", signed by 2 elders, 2 deacons and 20 members of the congregation, with the congregational seal and signed by the notary Bogardus, and in which the new pastor was promised free housing and firewood in addition to the fixed sum of money, was dated April 20, 1672. 3) Since, according to the dates of the letters exchanged between New York and Amsterdam, as mentioned above, the profession could not have been issued in April 1671, the year 1672 will therefore be correct, but one also encounters difficulties with other conjectures, we are content here with the communication of the above information taken from the archives and only emphasize that, according to the profession certificate to Arenzius, the congregation was organized in the manner of the Dutch congregations over there with elders and deacons. A. G.

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- 1) Packet I, c.
 - 2) so according to the New York archives, not as usual, 1672.
 - 3) "Church Papers," Packet II, No. 22.

(To be continued.)

Miscellany.

Unholy Concept of the Church. In the "Ev. Kztg.", edited by Prof. Zöckler, it says, after it had been said that the necessary earthly means should be presented to the church by the sacrificial joy of its members: "However, the historical development of the church has substantially modified the application of these principles. The lost are no longer primarily sought and found by the church since it has become a legally organized people's church, but are brought to it by birth and custom, and in many cases are retained by it merely through the power of tradition and natural religious need. It is no longer gratitude for the salvation freely given, for the salvation experienced, that holds the community together, inwardly by the same sentiment that fills all the members, outwardly by the sacrifices to which it is impelled, but the legal order. Nevertheless, this principal truth must not be abandoned or set aside; it must not disappear from the consciousness of the members of the church. It must be felt everywhere as a great grace and honor to be snatched from the lost world and to be secure for the time being in the ship of the church, even by those who have only outwardly accepted the Lord in dead faith and think that their salvation is assured by belonging to the church. Now that the compulsory church attendance has been abolished, this, albeit obscured, knowledge is the most powerful motive that draws the masses to the church and keeps them there. It is still the general feeling of the people: God can be found in the church, not apart from it." So much for the "Ev. Kztg." How terrible are the practical consequences when someone no longer holds to the catechism truth that the church is the congregation of the faithful. There one speaks of people who have "accepted the Lord in dead faith" and are "snatched from the lost world and are temporarily safe in the ship of the church." Does this not mean to lull people into safety and preach them into hell? Our confession says of all unbelievers, and indeed also of those who are in the outward fellowship of the church, that they "belong to the devil's kingdom, who has caught them, and drives them where he will." (Garbage. p. 158.)

F. P.

The cause of prohibition among the Turks. Luther: "Item (is this a foolish and unreasonable thing in Mahomet's law), that he forbids wine for the sake of drunkenness, as he says in many places, although wine is a good creature of God, and the abuse of the good creature is to be condemned. But he might have thought his Saracens suspicious that they could not drink wine moderately, therefore he had to forbid it." (XX, 2244.)

Sects exist only by God's permission and decree. Luther: "Mahomet (Mohammed) speaks in the law: that all men are of one nature and of one faith, but God has made them of many kinds, because he has sent many prophets. What appearance has this, that it should be true? God wills to have unity in the highest, and not divers sects. The devil and wicked men (by God's decree) separate men from the united truth in various errors and sects." (XX, p. 2240. St. Louis ed.)

Literature.

Year of Grace. Sermons on the Gospels of the Church Year by Dr. C. F. W. Walther. Collected from his written estate. St. Louis, Mo. Concordia Lutheran Publishing House. 1890. **VIII** and 590 pp. Large 8°. Price \$2. 25.

The well-known characteristic of Walther's sermons is also clearly evident in this collection of sermons. Each sermon forms a strict unity working towards a specific goal. Here, sharp logic and healthy rhetorical richness, sober doctrinality and lively exposition, great intimacy and correct form are combined in a masterly manner. In this collection of sermons, too, the church is offered a delicious treasure, which all those who know Walther's sermons from his postils should immediately reach for. F. P.

Ecclesiastical contemporary history.

I. America.

"A seeking orthodox pastor" outside our synodal association, who is a reader of "Lehre und Wehre," has written to interpellate us because of a statement in the last number of that periodical. We take the liberty of answering him publicly here. Perhaps this reply will serve to raise concerns among other readers in a similar situation. The honored pastor thinks that in our note on the Ohio Synod, p. 389, we portrayed this Synod as an almost "pagan" one. He therefore misses in us the love which is required in the punishment of our neighbor. To this we reply that we have said nothing of the kind in our note. We have not said that the Ohio Synod is pagan. Nor do we believe it to be so. Rather, we believe that even in the Ohio Synod there are still many dear Christians who cling in their hearts to the grace of God alone in Christ. But we spoke of a certain doctrine which the Ohio Synod, through its spokesmen, had written on its banner, namely, the Ohio doctrine that conversion and salvation depend not only on the grace of God, but also, in a certain sense, on the conduct of man. This doctrine, this direct denial of "by grace alone," is pagan. There are only two essentially different religions in the world. The one teaches that a man is justified and saved by grace alone, for Christ's sake.

The other teaches that this does not happen by grace alone, but in consideration of the works, the worthiness, the good conduct, etc. of men. The former doctrine is the Christian, the latter the pagan. This is common to all heathen religions, as many as there are, that they make grace and blessedness dependent on more or less human doings and human worthiness. And the marvelous, the unheard-of, the unbelievable to the natural human heart in the Christian religion is this, that life and blessedness are wholly independent of all human works, human doings, and human conduct, and are given solely by grace for Christ's sake. Yes, this is the difference between Christianity and paganism. And when the Ohio Synod confesses and defends the doctrine that conversion and salvation depend not only on the grace of God, but also in a certain sense on the conduct of man, this doctrine is certainly pagan. This is not too strong an expression, but the right, adequate one. Pagan doctrine is not merely present when any one interferes much, but also when any one interferes only a little or only a few works in the "trade" concerning the attainment of blessedness, for then the "by grace alone" is denied, and the "by grace alone" is the characteristic of Christianity, that by which Christianity differs from all other religions. Therefore the apostle also calls out to the Galatians, who wanted to make righteousness and salvation dependent not only on the grace of God, but also on circumcision: "Behold, I Paul say unto you: If ye be circumcised, Christ is of no profit to you." "Ye have lost Christ, who would be justified by the law, and, fallen from grace." "A little leaven leaveneth the whole lump." (Gal. 5:2, 4, 9.) Luther writes of the doctrine according to which the forgiveness of sins is somehow made dependent on "our repentance or worthiness:" "This is altogether Pelagian, Turkish, heathenish, Jewish, wiedertäuserisch, schwärmerisch, and Endechristisch." (Scripture from the Keys. XIX, 943. St. Louis edition.) Luther is thus still somewhat clearer than we are, in characterizing such doctrines as Ohio's. We ask our honored correspondent to imagine what Luther would have said to the Ohio proposition that man's conversion and salvation depend not only on the grace of God, but also on the conduct of man! In the Lutheran Church of America the characteristic of Christianity has never been so directly and publicly touched as is now being done by the Ohio Synod and its friends. In the earlier battles, e.g. in the fight over the doctrine of church and ministry, the doctrine of justification, "by grace alone," was indirectly involved. But to our knowledge no one who claimed to be orthodox Lutheran said so directly and straightforwardly that conversion and blessedness did not depend solely on the grace of God. Anything, therefore, that wants to be Lutheran should stand up like a man against Ohio's doctrine and say: this is pagan! But we repeat it again: we do not say that the Ohio Synod is pagan or "sheer heathenism." The Christians in the Ohio Synod do not accept in their hearts what that sentence of their spokesmen says; nay, we shrink from saying that they, the spokesmen, really believe even their own sentence. We leave open the possibility that in their hearts they attribute conversion and blessedness to God's grace alone, while mouth and mind say that conversion and blessedness do not depend on grace alone.

God, but also depends on the behavior of man. Party fanaticism can cause great confusion in people. We are very cautious when it comes to judging the personal state of faith. The apostle Paul does not say of the Galatians, "Ye are no more Christians," but he speaks conditionally, "Wherefore ye are circumcised, Christ is of no profit to you," etc. So also we had said in that note: "If Prof. Stellhorn has really shown those people the 'exact difference between Missouri and Ohio,' and they have nevertheless joined Ohio, they must have become sheer heathens, or else be caught up in a complete confusion of the senses caused by party zeal." So we "Missourians" are well acquainted with the doctrine "of an erring conscience." But still, by God's grace, we will not cease to punish the openly appearing false doctrine and its defenders, and also to call them by their right names. This is not "dead orthodoxy," but this is required by God's Word, and is right love.

F. P.

Closing of the proposed World's Fair on Sunday. In the previous issue of this magazine we reported that Bills had been introduced in the Senate and House of Representatives to close the Chicago World's Fair on Sunday. We added: "There are social reasons for closing the Exposition on Sunday. But it is very much to be feared that the sectarian preachers are behind the intended measure, with their Jewish Sabbath doctrine contrary to the Scriptures." The "*Lutheran*," which reprints our note, appends to it the question, "Is it really un-Lutheran to vote against keeping the Exposition open?" The answer to this question is already contained in our note. If in the Bills only social reasons are given for the closing, e.g. the reason of giving the employees a necessary day of rest, etc., then even a Lutheran can vote for the Bills. If, however, "*Sunday opening*" should be forbidden in the Bills "*as not only in conflict with the traditional faith and life of this great and growing Christian nation, but as clearly a violation of the Sabbath law of the God of nations*," which the "*Lutheran Observer*" reproduces the voice of "*the pulpit and the religious press*," then a Lutheran could not vote for the Bills, because he would thereby confirm a false doctrine. F. P.

II. foreign countries.

The "Free Church" reports the following **from the Hermannsburg Synod**: It is again something very pleasing that we can report about this Synod. The same five pastors of this synod: Wetje, Meyer, Dierks, Schulze, Wöhling, who had already renounced the aforementioned mission and its unionist nature in their writing: "Our Position on the Hermannsburg Mission", have now also publicly denied the divine inspiration of the Holy Scriptures in Hermannsburg, Fr. Ehlers, and all those who stand with him, whether in the Hermannsburg or in the Immanuel Synod, have now also publicly taken up the fight, which up to now has been conducted more in silence, as can be seen from their writing, which we have announced in today's issue of the Gazette. Without making the acquisition of this writing, which we urgently recommend, superfluous, we nevertheless deem it necessary to share some of its special ecclesiastical and contemporary historical significance here, so that all readers of our paper can also obtain from the outset the information they need to understand the latest developments of the Hermannsburg Synod, which, by God's great grace, has now returned to a healthy course.

may have the necessary clarity. After the five pastors have professed the right doctrine and rejected the counter-doctrine, they write further: "We do not want to have anything to do with such teachers and their followers in the future. We have often admonished Pastor Ehlers to profess the right doctrine, and most recently publicly admonished him before the congregations assembled in Hermannsburg and called upon him to give honor to the truth. He did not do so. Therefore we now have to act according to Rom. 16, 17, where it is written: "But I exhort you, brethren, that ye take heed of them which cause division and dissension beside the doctrine which ye have learned, and that ye depart from them. Only then can he continue to be a member of our Hermannsburg Synod, if he repentantly confesses his false doctrine, publicly confesses and renounces it, if he unequivocally and unreservedly confesses the right doctrine and rejects the false doctrine. In order to bring the dispute to a conclusion, we are calling the members of our Hermannsburg Synod to Soltau on January 8, 1891, at the request of our congregations. You now know our position on the doctrine of inspiration; it is the ancient one of the Christian, orthodox church. Whoever agrees with it is most welcome. Whoever does not want to acknowledge it as the right doctrine, thereby excludes himself from our Hermannsburg Synod. Finally, we address to the Immanuel Synod, with which we have so far been in communion, the public request to take a stand on the fundamental heresies as presented by their pastors Wagner and Könnemann in Numbers 10 and 12 of 'Immanuel', to the public annoyance of the righteous children of God. For we cannot recognize a community which tolerates such false teachings in its midst as orthodox, and therefore we cannot hold communion with it unless it puts out the false teaching."

White Raven. At various pastoral conferences in Germany the doctrine of justification has recently come up again. The speakers in question have always, with the general agreement of their fellow ministers, based their remarks on the newer theologumenon, that justifying faith is a moral act, which virtually turns the Lutheran doctrine of justification on its head. The report on the last Thuringian ecclesiastical conference is somewhat different. There, as the "A. E. L. K." writes, "Dr. Hölscher, pastor at St. Nikolai in Leipzig, had given a lecture on 'the significance of the doctrine of justification for pastoral care'. If the question was in itself of the highest interest, it could be expected that it would not be lost in these experienced hands. The speaker's remarks were based on the following seven theses: , 1. The communion with God effected by justification is the highest good of the Christian; its preservation and conscious appropriation the aim of all pastoral care. (2) The state of grace is neither effected, nor preserved, nor made certain, by sanctification, that is, by a moral condition of man. (3) Therefore faith is neither to be thought of as a moral function, nor as a principle of the moral life. (4) Only justification makes possible and brings about both assurance of salvation and true sanctification. (5) Pastoral care, as an individualization of preaching, aims exclusively at awakening and strengthening faith and assurance of salvation. 6. pastoral care reaches its climax in shallow confession. The goal of confession is absolution. The self-examination of the exhortations to confession, based solely on sanctification, is misleading and dangerous. 7. pastoral care is directed both against carnal security and against the moral sluggishness of individuals, by

It emphasizes, as a condition of justification, the recognition of sin and guilt, and, as the fruit of these, sanctification in love. It fights against despondency and uncertainty by proclaiming the free grace in Christ offered through Word and Sacrament. Justification was strictly Lutheran in conception, the material principle of the Reformation. One of the speaker's main endeavors was the clear, pure separation of the concepts of justification and sanctification, for which we are all the more grateful to him, the greater the confusion on this point today. Justification happens to man, sanctification he does,' he said, among other things. One would think that one ought to be able to distinguish between being beaten and being beaten. The strongest objections were raised against Thesis 2 (3) and Thesis 6. In the latter, it was the concept of faith, which in its Lutheran version was merely an inner act by which man appropriates grace or accepts the forgiveness of sins, without in any way being sanctification as a moral act, that crossed a delicate line for some and contradicted the Apostle's words: "Faith without works is dead," and the word of the Lord: 'By their fruits ye shall know them'."

P. Hölscher, otherwise a man of the Union and the Gustav-Adolfsverein, seems here, as far as the short notes from his lecture indicate, to have really presented the genuine Lutheran doctrine of justification. That is a gratifying testimony from the mouth of a German theologian. It is not surprising that the very core of the matter was offensive to his fellow conference members.

The longer, the more annoying. Consistorialrath D. Löber in Dresden has published in No. 10 and 11 of the first volume of the "Neue Kirchliche Zeitschrift" an article on "Die Werthbestimmung des innern Lebens in der christlichen Moral. In this elaborate work, too, truth and lies, the most diverse things, flat and tangled, dark thoughts are tied together in an indissoluble knot. Löber cannot refrain, on whatever subject he may speak or write, from making outbursts at those who, like us Missourians, for instance, hold to the infallibility of Holy Scripture. Thus, in the essay just cited (pp. 795-798), we read the following effusions: "The church of JEsu Christ, as in apostolic times, gathers about its pastor even now, and to him is given in the word of God the means of strengthening his church in the inner life. But faithful and zealous pastors sometimes take an outwardly legalistic attitude toward the Word of God. They rightly attach great importance to the words that are written. But just as the written word of the Bible, which forms an essential part of the divine revelation and keeps it present to us, must not be confused with it without further ado, so we also lead the congregations to the living God, to whom the Scriptures bear witness. Furthermore, just as the glory of creation remains assured to us, although the statements of Scripture concerning creation correspond only to the popular understanding, so also the new creation called into existence by Christ is not affected in its existence by the fact that in some subordinate historical notes of the Bible there are demonstrably errors and mistakes of memory. How the certain results of biblical criticism relate to the Word of God which we proclaim,' I have spoken elsewhere. Here it is only to be remembered that some believers stand by the Bible almost as externally as unbelievers, who, when they discover an error of memory in a subordinate historical note or in a genealogical table, assert with confidence that now the whole edifice of salvation will collapse, the living Christ will descend from His heavenly throne, all Christian faith will be abandoned and

The saintly authors, in spite of their world-moving work and in spite of their Gospel, written with indelible inscriptions in innumerable hearts, must be denied credibility. Others, of course, will deny these errors with the same confidence, in order to maintain the authority of the sacred writers. But in such assertions of power neither knowledge of the facts nor manly prudence is shown. The prophets and apostles are brought to us by the Bible as they really were, and they certainly did not demand of their congregations that they should be held infallible even in all sorts of subordinate matters. Infallible also is the multiplication table, and yet it is unfruitful to our inward man. Certainly no one looks into the Bible who has not already made up his mind for or against it; to speak of presuppositionless Bible reading is to throw sand in the eyes. We find in Scripture the word of the living God, which forms a part of his historical revelation through men and keeps it present to us. But instead of rationalizing to God how he should have done it in order to secure for us the infallible certainty of salvation, we should rather appreciate and seek to understand what is really before us. In the Bible flow to us the creative springs of the inward life. But the word of life can only be rightly understood and reproduced by those in whom this life has gained space; even the correct proclamation of the life-creating word is tainted with a terrible untruth if it is abandoned by the inner life of faith. In making these remarks, I am indeed prepared to find in them an underestimation of the 'objective' word of God and an over-emphasis on the 'subjective' moment. But even the prophets and apostles understood the word they proclaimed as a 'fruit of the lips,' a ripe fruit of what God had wrought and prepared in the depths of their inner lives. Even now light and life go forth from those who have allowed the Word of God to work in them a fruit-bearing life that has penetrated through struggle to calm clarity, while those who 'use' the Scriptural Word to place their meagre reflections under higher protection misuse it and drain it of its creative power. The inner life, of which faith is the soul, is at times in such mighty excitement that, as a life in God, it is raised to the region of perfect freedom, and at the same time is filled with blessed peace. This enthusiasm (en-theo-usiasmos) differs from the fantastic enthusiasm especially in that it is animated by the powerful urge to work out of God on other people, to intercede for them, to spread peace and joy among them.... - In order to strengthen and cultivate the inner life of the church of Jesus Christ, it is necessary to do more than just formally proclaim the Word of God in a pure and unadulterated manner. For through the impurity of our attitude, through displeasure and sullenness, which sometimes leads to the preacher himself repenting of the good he has done, the pure heart-compelling sound of the heavenly tones is dulled. Moreover, the correct 'pure doctrine' does not correspond to the fullness of life of Jesus Christ, who brought us more than a 'pure doctrine'. Also in the apostolic letters we do not find a doctrine presented with dry absoluteness; rather, the apostles strike the most diverse tones, because they were deeply touched in their own inner life by the condition of their congregations, on which they wanted to have an effect. The 'pure teaching' is reminiscent of the pure Jesus teaching of the rationalists, although this was even drier and poorer. - The Word of God must not only be 'pure and clear', but it must also be 'pure in its

The traditional theories of salvation, although they contain scriptural truth and are necessary for orientation, have sometimes turned into dry scholastic schemes. The conventional theories of salvation, although they contain scriptural truth and are necessary for orientation, have sometimes turned into dry scholastic schemes, when the thought-members, having become stiff as old men, had lost the free movement and the rejuvenating contact with the vital richness of thought of Scripture." This is almost blasphemous talk. And such talk from the mouth of a so-called believing theologian is even more annoying than when a notorious rationalist runs his unwashed mouth over Scripture and church doctrine. The more the German theology of today, and the church seduced by it, detaches itself from the firm, unshakable ground of the Bible Word, the more its so-called "inner life" becomes swarm-mindedness and "fantastic enthusiasm." The more the modern scholars of God presume to mock "the written word" and "the pure doctrine," the more God, who does not allow Himself to be mocked, will lead them into powerful errors and into the power of darkness.

G. St.

Prussian School Reform. "As is well known, a number of professors of the Berlin University have already taken a stand on the question of school reform. Another part (H. Brunner, A. Dillmann, R. v. Gneist, L. Goldschmidt, A. W. v. Hofmann, P. Kleinert, L. Kronecker, Th. Mommsen, W. Waldeyer, E. Zeller, J. Zupitza) now circulates the following declaration for signature: The undersigned teachers of the University of Berlin are of the opinion that the need for university instruction and the unity of scientific life in our nation requires an essentially similar and equivalent preliminary training for university studies for students of the various subjects, and that for the purpose of this preliminary training the knowledge of classical antiquity, its languages and written works must continue to be given its full validity in the future; that therefore changes in the curriculum and teaching of our schools of learning will only lead to real improvements if the study of classical antiquity is not substantially impaired by them.' Also 61 professors and docents of the University of Bonn have published a letter in the interest of school reform, in which they declare that they consider a pre-education of students of all scientific subjects on a grammar school-humanistic basis with the retention of the cultivation of Greek language and literature to be absolutely desirable, subject to appropriate and timely reforms. In any case, they are concerned that a further reduction of this educational community of students, beyond that which has already been permitted, would have serious disadvantages for the universities and the intellectual level of education of our people. At the same time, they express the confident expectation that essential changes in this preliminary education, which serves university studies, will not be decided upon and implemented without prior expert consultation of the universities'. 60 professors and docents of the University of Bonn (including three of the Protestant theological faculty) did not sign the declaration. A number of professors of the University of Strasbourg also sent a declaration to the Teaching Commission in Berlin on the question of the Gymnasium. Almost all of the philologists and Protestant theologians signed, but only half of the lawyers and physicians, and barely a third of the faculty of mathematics and natural sciences joined the declaration. In the last hour before the beginning of the deliberations on the school question, the Prussian technical university professors also let themselves be heard, or rather, some of them sent a circular letter on December 1 requesting approval.

The following circular has been sent to you. In this circular, the fact is taken up that the declaration suggested by the Leipzig professors Ludwig, Wislicenus, Bruhns, etc., that the preliminary education given by our humanistic grammar schools is not very suitable for the study of natural sciences and medicine, had found the signatures of 407 university lecturers for natural sciences and medicine (i.e. more than half of the lecturers under consideration here) by November 17, and then a further explanation is added, which culminates in the sentence: The grammar school education may be quite excellent for the theologian, classical philologist, historian, etc., but it is not so for the technician, according to the experience gained so far'.

National Churches. Regarding the endeavor to "make the yoke of Christ as easy as possible" for the regional church masses, a writer in the "Ev. Kztg." thus states: "If the graces and honors of the church are henceforth to a large extent to be given 'free of charge', the wishes of many clergy, even the resolutions of the synods, are that such 'free of charge' be raised to a principle (see, e.g., the negotiations of the Brandenburg Provincial Synod of 1881), then in principle nothing could be objected to it, if the motive for this 'free of charge' is compassion for the poor. (see, for example, the proceedings of the Brandenburg Provincial Synod of 1881), then in principle nothing could be objected to it, if compassion for the poor were the motive of this endeavor to dispense with the gifts of the poor out of magnanimity. But the claim made on the state at the same time as this renunciation, to pay compensation for the loss, proves that these motives do not play a part in it. But what then remains as a driving motive but the timidity of causing offence among the unchurched masses by demanding sacrifices, the fear of inducing mass departures? But these are not worthy motives; they must not be decisive. Even with the measures dictated by them, the opposite of what is intended is achieved. - At the present time an agitation is once again being staged for mass resignation from the national church. The authors themselves do not hold out much hope for the success of their agitation. The future will soon confirm that they are right. But why will the masses certainly not heed the call? One of the agitators said it himself. It is not worth it. One can be and live in the church quite free and quite unspiritual; be as ungodly, as undisturbedly ungodly, talk and walk in it as out of it. One can also satisfy one's religious needs, if any, free of charge in it. The national church is the cheapest and most convenient religious institution there is. So why leave it? That is the judgment of the church-estranged masses about the national church. They remain in it, yes, but they remain in it only because they despise it, because it is absolutely indifferent to them. And the church itself is to blame for this. She wants to make the yoke of Christ as easy as possible for the alienated, in order to keep them in her fellowship - (the exemption from all church benefits is an expression of this endeavor); she hopes thereby to awaken new desire and love for her as benefactress - but she thereby only increases the dislike, the indifference, the stupor. The effect produced on the same occasion by the appearance of a young courageous witness, which inflamed the hitherto indifferent congregation to fury, shows most clearly that the peace of the church, or, what is the same thing, the people's church, is preserved in its present form only because the church avoids touching its members, especially the loose ones among them, in the sensitive place, because it only offers, offers in vain, but does not demand." The writer in the "Ev. Kztg." puts the demands for money too much in the foreground after all. The solution of the whole difficulty is this: Let it be demanded of the members of the

The first thing that is demanded of the national church is that they keep to God's Word in doctrine and life. This is the main demand, and here tremendous opposition will arise. But if the pastors remain steadfast in this. If, however, the pastors remain steadfast to this main demand, as their office requires of them, then there will be a separation among the masses. There remain those who "earnestly desire to be Christians," as Luther says. With these, then, the question of finance presents no other difficulty than that they (the Christians), as to all Christian works, so also to the offering of their sacrifices in earthly things, must be continually provoked and enticed "by the mercy of God." But so long as over there one wants to hold fast to the principle of the people's church, one must not complain if it does not actually want to go in any way with the "church." It is really asking too much of the "people's church" to demand of it that it gladly bear the "yoke of Christ." Only he who inwardly belongs to Christ can gladly bear the yoke of Christ. The "people's church," however, is merely a geographical concept. In view of these circumstances, it is at least an achievement when the great mass of the people regard the national church as "the cheapest and most comfortable religious institution there is. The great mass of the popular Church might have even less favorable views of the Landeskirche, without this being found alienating in it (the great mass). F. P.

Jesuit Law. "On December 4 (1890), the memorial day of Francis Laver, one of the greatest missionaries of the Society of Jesus, the Centrum submitted a motion for the repeal of the Jesuit Law of July 4, 1872. This is, says the Centrum press, a step of far-reaching importance. If opportunistic considerations had been exclusively decisive for the Fraction, the motion would perhaps still have been omitted. It cannot be denied that the mood in higher regions towards the Centre and the Catholic Church is no longer as it was at the time of Bismarck. But precisely this improvement could have determined the Centrum to adopt a wait-and-see attitude. The motion will undoubtedly be very unpleasant in some places. Nor do we believe that the Centrum is indulging in sanguine hopes. One may calculate on one's head that the motion will unite a majority in the Reichstag; but then it is far from certain what attitude the Bundesrat will take, and even if it should say yes, there are still the state-legislative (!) provisions on the order system. But the Fraction has given expression to the will (?) of the Catholic people and looks forward calmly to all that follows. The motion contains the signatures of 105 Centrum members. If the motion is accepted by the Reichstag and the Bundesrat and publicized as law, the expulsion of the Jesuits from the whole territory of the Reich by Imperial Law expires with it, and the same state of affairs occurs that existed before the enactment of the Imperial Law of 1872. Where, on the other hand, in an individual State the establishment of the Jesuit Order was already constitutionally forbidden before (Saxony, Wuerttemberg), this prohibition remains in force, since it contradicts neither the Imperial Constitution nor the "Freedom of Movement" or other Imperial Laws. Incidentally, it is hardly necessary to emphasize again the irrefutable fact that the Prussian crown cannot be expected to agree to this proposal. Also the 'Conserv. Korresp.' writes on behalf of the Prussian Conservatives: As far as the conservative faction is concerned, the most notable leaders of it have already repeatedly declared themselves against such a bill; it is also undoubted that such a bill would not meet with the approval of the Bundesrat. The agitation of the Evangelical Federation against the

The repeal of the Jesuit Law has found approval in many places, even if the great mass of the Protestant people is still quite indifferent to the question. Everywhere preparations have been or are still being made to send mass petitions to the Reichstag. From Augsburg, Bonn, Bremen, Erfurt, Gera, Gotha, Halle, Hamburg, Kassel, Plauen, Weimar, Wiesbaden, Zwickau, etc. come notices of petitions against the Jesuit law. Also in Baden a petition is to circulate from house to house for signing. Likewise in Wuerttemberg the movement is a general one. By December 5, 187 petitions with 17,450 signatures from all parts of the state had arrived at a collection point in Stuttgart. Every post increases these numbers. There are also petitions in circulation in the Rhenish communities at the present time. In the Palatinate there were again large protest meetings on December 7, and on the same day in Ulm a Protestant Day, which was attended by 1500 persons. In favor of the Jesuits only one meeting has been held in Passau during the past week."

The recall of the Jesuits is not justified in the same way by all papists. One papist paper, the "Westfälische Volkszeitung," wrote openly and honestly: "That the Jesuits are the fiercest enemies of Protestantism is precisely the main reason why they are so dear to us. - That it is very disagreeable to the Protestants when we have at our disposal such heavy artillery as the Society of Jesus, to which they have nothing similar to oppose, we find quite natural; but that they therefore demand of the German Empire, which has never denied our right to exist, the shaking of our disarmament, we find impertinent." Gröber, a member of the Reichstag who belonged to the Centrum, was thus heard at the Catholics' meeting in Ulm: "A change in religious views has taken place in both camps. A change has occurred in intellectual life. Religious life has become more agitated. Thirty years ago one would not have thought that the cathedral would be rebuilt by the brave people of Ulm, or that a Protestant deaconess house would be founded in Halle. This movement among the Protestants is being observed with lively joy by the Catholics; both churches are to find each other in the works of mercy. Yes, the Catholics wish that the deaconesses should always multiply. But the Protestants should also grant the Catholics their orders." And Lord Mayor Untersee-Gmünd reclaimed the Jesuits with the following words: "We want to be men of peace, German, patriotic, fully entitled citizens of the State. In our work against the overthrowing elements we must reach out our hand to our Protestant fellow citizens, in the goal of preserving religion among the people. Do you want to deepen the schism? No, a thousand times no. Away, therefore, with the fratricidal struggle; let us emphasize that which unites us, Christianity, not that which divides us. The dangers call for peace, and the religious struggle must not be thrown in between. Forward, therefore, in the name of peace for the good of the fatherland." The last two speakers are either not good Catholics, or they are - Jesuits. F. P.

Missionary work in the churchyards. In the "Deutsche Ev. Kirchenzeitung" we read: "Since 1881 a clergyman in Paris has begun an evangelistic mission in the churchyards, which is creating much blessing. Several pastors, notably also the late Fr. Bersier, have lively supported it. Near one of the largest churchyards in Paris there is now a chapel for this purpose, and in another there is a large rented hall. A clergyman with several

permanent and temporary assistants work together. They seek to bring the consolation of the Word of God to the mourners who visit the churchyards, distribute holy scriptures and tracts among them, offer to conduct the funeral service at burials, and, where they find entrance, also visit the people in their homes. The cause is so practical and successful that multiplication of workers and places must be thought of. Pastor Theodor Monod is secretary of the committee.

Hungary. On September 14, the statue of Kaspar Karolyi, who gave the first complete Bible to the Hungarian people for their beneficial use, was dedicated in Göncz near Kaschau. What Luther became for the German people through the German translation of the Bible, Kaspar Karolyi became for the Hungarian people. He was born in Nagy-Karolyi in 1529, studied theology in Switzerland and in Germany, especially in Wittenberg, returned to Hungary in 1556 and became pastor of Göncz in 1559. In three years he completed his translation of the Bible, which appeared in print in 1591. He died in 1592.

From England. At the recent English church congress in Hull, Archdeacon Farrar subjected English trade to a cutting criticism. Among other things he said: "In a large part of English commerce principles prevail which completely disregard the Gospel and violate the moral commandments to the highest degree. Our trade is to a large extent rotten and dishonest; it destroys the body, poisons the soul, and demoralizes the world. The hustle and bustle of the stockbrokers, the trusts, corners and rings are immoral and have a devastating effect. Business is made out of a fine press that drags everything sublime into the dust and pollutes everything with a trash and filthy literature. Business is done to insure the life of the workers' children, by which the mortality of the latter has increased in whole districts, because the parents, in times of distress, are constantly tempted to shorten the life of their children by the premiums offered in case of their death. Why doesn't the press bring this new branch of private insurance industry to public attention?" - "According to statistical surveys, the number of insane persons in England receiving treatment has increased from 55,000 to 110,000. Drunkenness is said to be the principal cause; in particular, it is complained that even women of the middle classes give themselves up to drink. Some fall into delirium, and often the husband has no idea of his wife's passion. The bill is sent to him; but the purveyor, who is also a dealer in tea, puts the charges for the liquor supplied under the heading of tea or coffee. Thus the sad secret is kept. Lord Roseberry recently laid the foundation stone of a large lunatic asylum in London. At the ceremony it was mentioned that the number of lunatics in London was increasing by at least 400 a year. As that asylum would house 2000, London would need a new asylum every five years if conditions did not improve." (A. E. L. K.)

From Italy. "On 26 October the Circolo Jesu Christo was formed in Rome with 86 members, after the state government had approved the statutes of the association. Already at the unveiling of the Giordano Bruno monument the idea of glorifying the "man" Christ, the "Indignant of Galilee" had been suggested. In the previous year a similar association with a different name had been formed, which had as its aim only the dissemination of the "social overthrow efforts" of the "philosopher Jesus Christ". What became of this foundation remained unknown. Now the new association with the

blasphemous purposes, took in hand the agitation for the erection of a monument to the "Indignant of Galilee." What infernal hatred there is in this proceeding can hardly be grasped at once. And this blasphemy the government tolerates! - The campaign against the nunneries is bravely continued. By decree of the Prefect of Naples the boarding school of the Salesian nuns was suddenly closed, and the nuns ordered to send all the pupils to their parents within 24 hours. The institute was then immediately closed."

(A. E. L. K.)

From Holland. Various German ecclesiastical papers praise the funeral oration delivered by the court preacher Köttsveld at the coffin of King William III of the Netherlands on December 4 of last year as proof of manly courage. In it is said, among other things: "So you have now accomplished your task, my King! Much your heart has suffered, but for your people it has always beaten warm. And now 33 princes and princely children of the Oranian house await thee down there; even the kings go away, cut off like the stalks in the harvest, only the king of kings remains. History shall judge the king, man alone judges God. We all know how hot-tempered and passionate the character of the deceased was, and how he, sincere in everything, as a man often lacked the self-control that adorned him as a king. What is the use of my concealing it? I never flattered him in life, and will not do so after his death. But what not all can know so well, it was the inward goodness and piety which formed the main features of this agile character. Religion spoke louder in his heart than in his words!" Now the religion of the heart of the late King William could not have been far off; for he led a notoriously immoral, highly vexatious life.

From Russia. "The 'reform' of Lutheran church affairs in the Baltic provinces, which the Russian government has been striving for for some time, especially the elimination of the right of church patronage, according to which each landlord is entitled to the occupation of the parish office and the patronage over the church belonging to his estate, should be implemented in the near future. The Special Commission appointed at the Department for Spiritual Affairs of Foreign Confessions, under the chairmanship of Prince Kantakusen, who was entrusted with the examination of the Lutheran Church Order in the Baltic Provinces, has given its vote to the effect that first and foremost the subordination of the synods of the Lutheran clergy to the control of the Government seems advisable. In addition, the abolition of church patronage and the elimination of the associated dependence of the congregation on the church patron when a vacant pastorate is filled is recommended. In the relations between the state and the church, which now rightly exist, the government would in the future exercise the right of patronage and the congregations would only have the right to propose their candidates to the government in the event of a vacancy, but the Ministry of the Interior would in any case have to reserve the right of final election and confirmation of pastors. The administration of the pastor's inventory (pastorate lands), however, 'with which until now the preachers themselves were entrusted, whereby they only too often got into a discrepancy with their diocesans, but on the other hand the pastors were distracted from ecclesiastical duties' (!), shall in the future be transferred to persons who are to be appointed specifically for this purpose by the Ministry of the Interior."

(A. E. L. K.)

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Preface.

(Conclusion.)

Finally, this too has been called un-American in us, that we do not allow ourselves to be satisfied with the *public schools*, but establish and maintain our own schools, namely parochial schools, in addition to them. During the recent "school wars" we have even seen German political newspapers in which the "State" was virtually called upon to prohibit the establishment and maintenance of church schools in addition to the public schools, on the grounds that the church schools were dangerous to the welfare of the State. These omissions came at first from the radical unbelieving side, and therefore did not particularly disconcert us. The hatred of Christianity proved stronger than a certain love of the German language. But not only the spokesmen of professional unbelief demanded the suppression of the parochial schools. Even ecclesiastical sectarian papers called them "contrary to the institutions of the country" and entered into a savage struggle against our schools. This must alienate every sober Christian to the highest degree.

Here in America we are faced with an anomaly of which we can hardly find an example in other countries. Wherever the Christian church is still even a small power, it also presses for Christian schools. Wherever there is still some Christian sense, it is recognized that to the Christian church belongs the Christian school. When the Christian missions want to gain a foothold in a country and assert themselves in it, they direct their attention from the outset to the establishment and maintenance of Christian schools. The American missions are no exception. In Africa, Asia, and everywhere else where they work, they cultivate the Christian school with special zeal. But it is different here in America itself. Though the Christian Church is a power in this country, yea, though scarcely a country on earth,

Where the Christian church exercises such an influence on public life as in the United States of North America, we are confronted with the astonishing fact that the great mass of Protestant Christians have no church schools and want nothing to do with Christian schools. The most numerous sects, the Baptists, Methodists and Presbyterians, with their approximately 100,000 congregations, have no Christian schools. The people who earnestly wish to be Christians entrust their still uneducated children year after year to the religionless state schools all week long, only to remember on Sundays that Christian children belong in Christian schools. They are content with the "*Sunday Schools*." And this is not generally regarded as a state of emergency - for where should the state of emergency be, with the complete freedom of the Church, and with the rich earthly resources which these communities possess? Where should it come from, with the complete freedom of the Church, and the rich earthly resources of which most of these communities are endowed? - but as the right state of things. Among the Protestant sects, only the Episcopalians and the German Uniate form a partial exception. Not all who want to be Lutherans have Christian schools either. In the General Synod and the *General Council*, with the exception of the Swedish Augustana Synod, there are, as a rule, no parochial schools, although it must be acknowledged that there are more exceptions to the rule in the *Council* than in the General Synod.

How could this miserable condition come about? In general, it must be said that the great multitude of Christians in America have suffered the same fate as some of the heathen peoples of old and new times. When certain gross sins among the heathen have been openly and long practiced, the natural conscience has finally been numbed, and the sense of sin has been lost. So also among the Christians of America, through long habit, the Christian conscience has been dulled as to the want of the Christian school. By long bad habit it has come to this, that only very occasionally the feeling is stirred up that the religionless school is an affront to the Christian church. If we inquire more closely into the causes which underlie this abnormal condition, there is no doubt that several factors are at work here.

For one thing, sectarian Christianity in this country is almost universally of the Arminian type. The actual essence of Christianity, the gospel, the doctrine of the justification of a sinner through faith in the gospel, recedes; on the other hand, an outwardly legal essence, the "*to keep the commandments*," is pushed into the foreground as the actual quintessence of Christianity. The specific difference between nature and grace is blurred. Christianity is often regarded merely as a higher moral doctrine, which, under a certain care, develops out of natural morality. Thus, in the religionless *public schools*, as long as in them the "*to*

do right" is imprinted on the mind. If a chapter from the Bible is read in the *public schools* at the beginning of the lesson, it is easy to convince oneself that the *public schools* are still a kind of Christian school. But the main reason why people are content with the public schools and basically regard every parochial school as an "attack on our American institutions" is still another. The average American, and not only the "native," but in many cases the "foreigner," regards the establishment of the "*public schools*," with the rich funds thrown out by the State for the purpose, as the *non plus ultra* of political-social wisdom. In spite of the fact that individual sober men, also from Anglo-American circles, have always warned against the overestimation of *public schools*, the *public school* has in the course of time become a kind of national idol in the country. The great majority of American Christians have also allowed themselves to be captured by this current and have completely lost sight of the duty to establish and maintain church schools.

We Lutheran Christians, by God's grace, do not want to be carried away by this current, but remain mindful of our Christian duty. We are not enemies and fighters of the non-religious state school. We leave it in all honor on its territory. The religionless state schools are the schools for the religionless people. But there are enough religionless people in America, too. It is true that it is not the duty of the state, but of the parents, to provide for the education of their children. Just as, according to natural law, it is first the duty of parents to feed and clothe their children, so, according to natural law, it is natural that parents should first provide for the education of their children. However, when experience teaches that many parents would not or could not otherwise fulfill their duty, the state may come to the aid of the parents by establishing, maintaining, and providing schools at its expense. The state may also tax its citizens for this purpose, and least of all will the Christians among its citizens refuse to pay these taxes. The state has an interest in its future citizens being equipped with a certain amount of knowledge. Thus we recognize the relative necessity of the state schools and let these schools have their value in their field.

We Lutheran Christians will also not try to make the state schools Christian. We differ in this respect both from the Pabst Church and from the sects. The Pabst Church is also working in our country towards the end of making the Papist schools State schools. This plan was presented by Archbishop Ireland last year, quite unscrupulously, to an assembly of *public school teachers*.

school teachers. Most sect preachers, too, to this day have in mind as an ideal to make our *public schools* Christian in their sense. Even recently, somewhere in the East, prominent sect preachers were gathered to cut out a Christian religion which could be introduced into the *public schools*. It is part of the character of both the Pabst sects and the Reformed sects to mix church and state. Sober Lutheran Christians, however, make a sharp distinction between church and state. Thus they also do not want to make the schools of the state into church schools. The state is not concerned with the propagation and preservation of the Christian faith. So also the schools which it establishes, maintains, and controls are not to teach the Christian faith. If he attempts to establish such schools, he does things which he is not commanded to do, and the result will be oppression and tyranny of conscience. That is why Lutheran Christians, when state schools are necessary, advocate state schools without religion.

They themselves, of course, cannot be satisfied with the religionless state schools for their children. Before their eyes is the commandment of God: "Fathers, bring up your children in discipline and admonition to the Lord. (Eph. 6, 4.) Out of this commandment of God grow the church schools. It is true that the Christian education of children is first and foremost the responsibility of Christian parents, and the Christian church must be careful not to interfere with the rights of parents. If individual Christian parents can and want to keep the education of their children entirely in their own hands, the congregation must not want to make this a sin for them. Since, however, as Luther reminded us, most parents have neither the time nor the ability to provide the necessary instruction for their children, the Christian parochial schools become a necessity. Under the present circumstances, the Christian parochial school is one of the means by which Christians fulfill God's commandment to educate their children in a Christian manner. And since this commandment is an international one, that is, it concerns all Christians throughout the world, it also unites the Christians of America. That at present even Christians in our country call the establishment and maintenance of parochial schools "un-American" is a terrible delusion. We do not want to be drawn into this delusion, but seek to lift it in our part by our counter-conviction.

In short, we do not want to let the opposition that arises in this country against our parochial schools make them suspect or even wring them out of our hands. Rather, by God's grace, we want to cherish the parochial schools as one of the most glorious institutions of our church. Only in this way can we, under the present circumstances, fulfill the duty God has laid upon us to bring up our children in the discipline and admonition of the Lord. Only in this way will

Our children must be so grounded in the truthful teaching of God's Word that they can defend themselves against unbelief and all kinds of misbelief. Only with the help of the parochial schools will the church of the Reformation have a firm foothold in this country and be able to show a healthy growth; for if the sects increase not insignificantly even without parochial schools, it must be remembered that from the outset they refrain from the purity and unity of doctrine demanded in God's Word. Finally, we also need church schools as a means of proselytizing in circles that are still distant from the church. God bless our church schools!

F. P.

Christ in Old Testament prophecy.

(Continued.)

2. the suffering Messiah.

The prophecy testifies of the one who is to redeem Israel from all its troubles, from all its sins. But it also describes exactly the way in which the redemption would come about. Is 9:4: "Thou hast broken the yoke of their burden, and the rod of their shoulder, and the stave of their driver, as in the days of Midian." In the day of Midian, Gideon, without need of sword or force, defeated the enemies of Israel. So Christ Immanuel, without sword or violence, in a singular, miraculous way, will bring out the battle to victory. This way is already indicated in the first promise which Adam and Eve received in Paradise, Gen. 3:15. There it is said that the seed of the woman shall bruise the serpent's head, and the serpent shall bruise his heel. The seed of the woman will be victorious against Satan, the deceiver and corrupter of men, and will destroy the power of the devil, but in this battle it will receive a sensitive wound, and thus will prevail precisely through suffering. It is a characteristic of the New Testament redemption: "Zion shall be redeemed by judgment, and her returning by righteousness." (Isa. 1:27) Zion will be redeemed, but in such a way that the judgment threatened to sinners will be carried out, and righteousness will take its course. And so the image of the suffering Messiah is clearly outlined in the writings of the prophets. This, according to the testimony of Christ and the apostles, is the sum of the prophets, that Christ should suffer, and so enter into his glory. Luc. 24, 26. 46. 1 Petr. 1, 11.

The whole life of the Messiah, according to prophecy, is suffering. The whole life of the Messiah, according to the prophecy, is one of continual obedience. The Messiah confesses in the sixteenth Psalm: "Thou art the Lord; my good is not apart from thee." "But they that go after another..,

will have great heartache. I will not sacrifice their libation with the blood, nor take their name in my mouth. But the LORD is my good and my portion." "I have the LORD always before my eyes, for he is at my right hand; therefore I will abide well." V. 2. 4. 5. 8. But this life, which is all devotion to God, ends in death and the grave. V. 9. 10. Christ, in the 40th Psalm, presents Himself to His God for service and obedience, saying, "Sacrifice and meat offering is not acceptable unto thee, but thou hast opened mine ears: thou wilt not burnt offering, nor sin offering. Then said I, Behold, I come; in the book it is written of me. Thy will, O my God, will I gladly do; and thy law have I in mine heart." V. 7-9. And it is in suffering, and through suffering, of which the Messiah speaks before and after these words, v. 1-3. 13. that he desires to do the will of God, and to show obedience. Yes, he was surrounded by sufferings without number. Ps. 40, 13: "For a little while the Son of man shall be forsaken of God, and shall be destitute of an existence like unto God, and like unto an angel, in blessed joy, and gladness, and glory, and honour. Ps. 8, 6. But this "little time" includes the whole time that precedes the state of exaltation and glory, v. 6 b-9, includes the whole earthly life of the Son of Man. This is a life of misery and lowliness.

Already the origin and birth of the Messiah is wrapped in deep poverty and lowliness according to the prophecy with which the fulfillment coincides. The Son of the Virgin will eat butter and honey in his childhood and beyond, that is the food of a land plundered and devastated by enemies. When Christ Immanuel is born, long before, the judgments of God upon Judah have already begun, the armies of the Gentiles have already invaded the promised land. This is what Isaiah elaborates in the prophetic discourse 7, 14-25. The same prophesies Micah when he writes: "Therefore he will give them up until the time when the woman gives birth. Mich. 5, 2. At the time when the woman gives birth, the children of Israel are already given away into the hand and power of the Gentiles. So the former glory of Israel is gone when Christ appears. Christ is born into the lowliness and misery of his people. He shares in the sufferings, needs, and troubles of his people. In particular, he shares in the lowly, miserable lot and fate that had befallen the house of David until then. The son of David's daughter, who was born in Bethlehem Ephrata, the city of David, Mich. 5, 1. is not different, not better than his house and family. It is Isa. 11, 1. "And there shall come up a rod from the tribe of Jsai, and a branch from his root shall bring forth fruit." In the time of Christ, the proud family tree of Jsai, from which so great, mighty, famous kings have grown up, is cut down (XXX XXXX) Only a stump, a rootstock (XXXXXX) is left behind. The house of David is then

and impoverished. And out of this rootstock, by the miraculous power of God, comes forth a little sapling, a small, inconspicuous sapling, a root sapling, which is the Messiah, the Son of David. And the Son of David will be the poorest and most miserable of his family and of his people. Poverty and lowliness are his own part and inheritance, his true sign and emblem, by which he will be recognized. He is the disowned and despised. It is true that the glory hidden behind the servant's form will often shine forth in bright rays. It is prophesied of the time of the Messiah: "Then shall the eyes of the blind be opened, and the ears of the deaf unstopped. Then shall the lame leap like a hart, and the dumb tongue shall speak praise." Is. 35, 5. 6. But even when the Messiah performs miracles, He does not deny His kind. It is in the blind, the deaf, the lame, the dumb, that he will show his power. Thus it is and remains the signature of the Servant of the Lord, which Isaiah indicates in the following words: "He springeth up before him like a rice, and like a root out of dry ground; he had no form or comeliness; we saw him, but there was no form that pleased us." Isa. 53, 2. Thus speak and judge his contemporaries, who had the walk of Christ before their eyes. The whole earthly walk of the servant of God corresponds to his lowly birth and origin. He had no form and beauty, no form that would have pleased the people of his time. His form, his appearance, his manner, his whole conduct, his intercourse and intercourse with men was lowly and unsightly. Foxes have holes, birds of the air have nests, but the Son of Man did not have a place to lay his head. That is why so few followed him. He did not keep company with the great and respected among the people, nor with the leaders and teachers of the people, who had the odor of great holiness. He took care of the poor, the lowly, the miserable among the people, he ate and drank with sinners and tax collectors. And as the beginning and the middle, so the end and the exit. The drawing of the poverty and lowliness of the Lord runs into the description of the *passio magna*, which the Spirit of Christ has painted before our eyes in the writings of the prophets with vivid, bright colors.

Centuries, yes, a millennium before what we read in the last chapters of the four Gospels took place, the prophets spoke and wrote of the suffering and death of Christ and described this great story in such detail and circumstance, yes, told it, as if they had experienced it themselves. It is the Spirit of prophecy, the Spirit of Christ, who spoke through the prophets, and this is the eternal Spirit of God, the Lord, with whom there is no distinction of times, and who reveals to men what and how and when he wills. The Holy Spirit

mocks here the super-smart thoughts, that is, the foolishness of the newer scribes, who let the prophecy gradually develop out of the progress of history and the knowledge of Israel, who let the prophecy basically be brought forth out of man's own will. But the intention of the Holy Spirit was this: He wanted to clearly portray this sign of salvation, the suffering Messiah, to the children of the Old Covenant, and He wanted to strengthen the faith of the children of the New Covenant in Jesus of Nazareth, the crucified One.

The prophets first describe the suffering of the Messiah as the most severe, bitter anguish and distress into which a poor, weak human child can only fall, with such images and similes in which the sorely afflicted sufferers of the Old Covenant lamented their distress and anguish to God. Similarly, as David, for example, sighs in the eighteenth Psalm in fear of death: "The bands of death compassed me, and the rivers of Belial terrified me; the bands of hell compassed me, and the cords of death overwhelmed me. He drew me up out of great waters," vv. 5, 6, 17; similarly the Son of David speaks by the mouth of David: "I sink in the deep mire, where there is no bottom; I am in the deep waters, and the flood will drown me," Ps. 69:3.; "and drew me out of the cruel pit, and out of the mire," Ps. 40:20. And the son of David, who had just assumed the seed of David, which was flesh and blood, as we are, also felt and sorely felt this distress. He had not a heart of stone and iron. He laments, "The waters come up to my soul." "I am afraid." "But I am wretched, and I am in pain." Ps. 69, 2. 18. 30. "Fear is near," smites me hard. Ps. 22:12.

But he complains to God of his anguish and distress. "But I pray." Ps. 69:14. The whole 22nd Psalm, as well as the 69th Psalm, is prayer to God. "God, help me!" "Save me from the mire, that I sink not." "Hasten to hear me." Ps. 69:2, 15, 18. "My God, my God!" "Be not thou far from me." "But thou, O Lord, be not far from me! My strength, make haste to help me." Ps. 22:2, 12, 20. Such and similar sighs and prayers resound throughout the sufferings of the Messiah. He who is in such great distress and anguish is therefore very close to God. He calls upon God, he trusts in God, who is his help and strength. Yes, already from his mother's womb he was thrown on God. While he was still lying on his mother's breasts, he trusted in God; God had already instilled confidence in him (XXXXXX). Ps. 22, 10. 11. So it is a pious man, a righteous man, who suffers. God gives him the testimony, "Behold, my servant will do wisely." "He my servant the righteous." Isa. 52, 13. 53, 11. The suffering of the Messiah is the suffering of a righteous man. And he suffers for righteousness' sake, for God's sake. "I am jealous to death for thy house, and the reproaches of them that reproach thee fall upon me." "For thy sake I bear reproach." Ps. 69:8, 10. For God's sake,

For God's honor and truth, for God's house and people, he labored all his life. That brought him death. This is what has brought men against him, the enemies of God, who revile God. He is hated and persecuted without cause. "They that hate me without a cause are more than I have hairs of my head: they that unreasonably hate me, and destroy me, are mighty." Ps. 69, 5. The suffering Messiah is the persecuted innocence, the Hind who is pursued by wild hunters. Ps. 22, 1. He is persecuted and slain, though "he hath wronged no man, neither hath deceit been in his mouth." Is. 53, 9.

They are men, enemies, the enemies of God among men, who hate and persecute Christ. How often David complains about his enemies in his psalms! But the hatred and enmity of men against Christ far exceeds the measure of David's sufferings. The Messiah sees how the wicked have gathered around him. Ps. 22:17, and he compares this company of the wicked, because of their inhuman rage and murderousness, to a pack of ravenous dogs, Ps. 22:17, 21, to a pack of wild beasts. "Great bullocks have compassed me about; fat oxen have compassed me about." "Deliver me from the unicorns." Ps. 22:13, 22. They open their jaws against him to devour him. Ps. 22, 14. "They have determined a knave upon me: When he lieth down, he shall not rise again." Ps. 41, 9. They rest and rest not till he is slain. And when he is down, they still do not desist from him, but make arrangements and provisions that he may not rise again. But when the Messiah sees the army of raging beasts rushing upon him, one enemy in particular appears before his eyes: "a raging and roaring lion. Ps. 22, 14. "Help me out of the lion's mouth!" Ps. 22, 22. The evil host has a commander. This is the enemy of God and man, xxx *ἰξοχὴν*, this is the murderer from the beginning.

Satanas is the one who incited and led the band of murderers against the servant of the Lord, the righteous one.

But it is not only strangers, raw Gentiles, who lay hands on the Messiah of Israel. The LORD and shepherd of Israel is rejected by his own people and sold for thirty pieces of silver. Zech. 11, 13. And his nearest friends and brethren forsake him in the hour of fear and danger. "I am become a stranger unto my brethren, and unknown unto my mother's children." "I wait to see if any wail, but there is none; and for comforters, but I find none." Ps. 69:9, 21. Yea, one of his most trusted friends turned against him, and helped him to death. "My friend also, in whom I trusted, who did eat my bread, treadeth me under foot." Ps. 41, 10. This pains him deeply. "Yet if mine enemy ravished me, I would suffer it; and if my hater throbbed me, I would hide myself from him. But thou art my fellow, my keeper, and my kinsman, whom we have befriended with a-

42ChrsstuKtn of Old Testament prophecy.

Others were among us; we walked in the house of God in multitudes." Ps. 55, 13-15.

Men have conspired against Christ. Men are against him. Men have forsaken him. So God is his only helper and comforter. But how? God also hides his face from this righteous man who seeks help from him. This is the bitterest drop in the cup of suffering. "My God, my God, why hast thou forsaken me?" Ps. 22:2. God delivered him into the hands of his enemies. And now, as the poor man pleads and cries unto him in the extremity of his affliction, he heareth and answereth not. "I cry, but my help is far off. My God, I call in the day, and thou answerest not; neither am I silent in the night." Ps. 22:2, 3. God has denied him help and succor, and has withdrawn from him the sweet light of his comfort and grace. He would sheerly like to go astray from God. The fathers hoped in God, and cried unto God, and were not put to shame. Ps. 22, 5. 6. Here is one that crieth unto God, and with his cries and hopes profiteth nothing. God has forsaken him in fact and in truth. An incomprehensible depth of suffering, into which no other human child has ever looked.

And now the prophets describe exactly what men did to Christ and what God inflicted upon Him. The torture of Christ is presented in its individual features in the prophecy. The suffering of the Messiah is death-suffering. The streams of Belial surrounded and terrified Him. He died, however, not of a natural, but of a violent death. He was forcibly taken out of the land of the living. Isa. 53, 8. The sword struck him. "Deliver my soul from the sword!" Ps. 22, 21. But not as the sword devours men in war. The sword that strikes the wicked was meant for him. The suffering of the Messiah is the suffering of a righteous man, but on the other hand also punishment, as it is executed on criminals. "The punishment is upon him." Is. 53, 5. And God Himself has pronounced sword and punishment upon Him. "Sword, arise upon my shepherd, and upon the man that is nearest unto me, saith the LORD of hosts. Smite the shepherd, and the flock shall be scattered." Zech. 13, 7. "He is taken out of fear and judgment." Isa. 53:8. Thus he has stood in the judgment of God. God has judged him as he judges the transgressors, and he has been afraid, as a poor transgressor is afraid and grieved when God enters into judgment with him. God hath smitten him and punished him. Isa. 53, 8. so he was "counted like the workers of iniquity," he was treated like an evildoer. Isa. 53, 12. Yes, even worse happened to him than usually happens to evildoers. Otherwise evildoers are simply put away. The Messiah is prepared for death with the most cruel tortures and torments. He is "maltreated" (XXX), "wounded" and "crushed".

was. Isa. 53, 5. 7. and so he is in his blood and wounds "the man of sorrows and sickness". Isa. 53, 3. And therefore he is come of his body's strength. "I am poured out as water." Ps. 22:15. He has lost all support, all strength. "All my bones are cut asunder." "I would count all my bones." Ps. 22, 15. 18. He is stretched as on the rack. His limbs are stretched out, his bones are set asunder. "My heart is in my flesh as wax melted." Ps. 22:15. The wounds and pains have inflamed his heart; fever heat burns within him, and has parched him. "My strength is dried up like a potsherd, and my tongue cleaveth to the roof of my mouth," and he suffers thirst in such torment. Ps. 22:16. now the prophecy rises to a climax, to which not all interpreters may follow the prophet. "They have digged through my hands and my feet." Ps. 22, 17. The mad idea of old rabbis: "Like a lion" (XXX)-they have compassed-"my hands and feet," this nonsensical thought, that a lion in the singular compasses a man, and just the hands and feet of a man, will also please newer scribes better than the noble, simple statement of the bitter woe which men have done to the holy, innocent body of the Lord. Even if the situation were such, as Luther thinks, that grammar must here give way to theology, we would not allow ourselves to be robbed of the comforting truth that the Spirit of Christ has already shown to the children and sinners of the Old Covenant the hands and feet of the Saviour that have been dug through, this refuge of poor, hunted, fearful souls. But it is not so desperately bad with the grammar. XXX is an Aramaic particip of XXX = XXX, dig. Aramaisms are also found elsewhere in Scripture, also in Davidic Psalms. The participium paints this poignant scene of pain vividly before our eyes. It remains that the Messiah has already sighed and cried out in the prophecy, "They have digged through my hands and feet." With this is true what he says further, "They divide my garments among them, and cast lots for my vesture." Ps. 22, 19. This also belongs to the martyrdom of the cross, that the sufferer, while still alive, is stripped of his garments. Yes, to the martyrdom of Christ on the cross the Spirit of Christ here pointed with outstretched arm. It is true that the prophets of the Old Covenant did not yet make known the name of the stake, the name of the cross. But the sufferings, agonies, pains of the suffering, dying Messiah, as they are drawn here, fit only the crucifixion, no other criminal punishment. Already the children of the Old Covenant could get an idea of how much it cost Him that they were redeemed. After the great sufferer had witnessed how men had already divided his possessions among themselves, and had already been treated as a dead man during his lifetime, he sinks into death. "And thou layest me in the dust of death." Ps. 22:16.

Truly, this is a unique suffering, the like of which has no equal among men. This is not a common human suffering, but inhuman, superhuman suffering. He who thus suffers and endures ceases, as it were, to be human (XXXX XXX), Isa. 53:3, has sunk below the level of man. The Messiah laments, "But I am a worm, and no man." Ps. 22, 7. And "because he was so vilely made, because his appearance, his form was altogether unlike man (XXXX, XXX XXX), Isa. 52, 14., therefore many were astonished at him, vexed at him. Therefore was he scorned and despised; therefore was his face hid from him, and he was esteemed nothing. They that saw him took him for one that was afflicted, smitten of God, and martyred. Isa. 53:3, 4. And this deep contempt, this abhorrence, then passed into mockery and blasphemy. The prophets place by the side of the martyrdom of Christ the reproach of Christ. The suffering Messiah is "a mockery of the people, and contempt of the people." "All they that see me mock me, and open their mouths, and shake their heads: let him complain of it unto the Lord, and let him be delivered, if he have pleasure in him." "They look and see their delight in me." Ps. 22:7-9, 18. "They that sit in the gate wash of me, and in the taverns they sing of me." "Thou knowest my reproach, and my shame." "Shame breaketh my heart, and grieveth me." Ps. 69:13, 20, 21. Thus men only increased the measure of his sufferings, which were already overflowing. Mockery and reproach that grieveth his heart, it is also that they give him gall to eat, and vinegar to drink in his great thirst. Ps. 69, 22. Beyond death men still persecuted the servant of the Lord with their invectives. "They appointed him," when he was dead, "his grave with the ungodly." He was to be buried as an ungodly man with the ungodly. This is what men intended for him. But it came to pass otherwise than men would have it. He came to lie in his death with a rich man, in the grave of a rich man. Is. 53, 9. He was honored in death and buried with honor, because this wicked man was still a righteous man without blemish.

And all this heaviness, which God and men laid upon him, this bitter humiliation and torture, the servant of the Lord endured, endured, calmly endured. He willingly "bowed down" (XXXX XXXX) under the strong hand of God. Isa. 53:7. He suffered patiently, and stood firm to the last. He was obedient in suffering, even unto death. "The LORD hath opened mine ear, and I am not disobedient, neither do I go back. I offered my back to them that smote me, and my cheeks to them that scuffled me; my face I hid not from shame and spittle." "I offered my face as a pebble." Isa. 50:5-7. "He opened not his mouth, as a lamb that is led to the slaughter, and as a sheep that is silenced from

his shearer, and open not his mouth." Isa. 53, 7. He finally "poured out his soul unto death." Isa. 53, 12. No one took his life from him. He Himself laid down His life and gave it unto death.

This is more than human patience, this is divine patience. Throughout the suffering of the Messiah, the love, patience, long-suffering, innocence and holiness of God shine through. The servant of the Lord, yes, that is the Lord Himself. The Lord said of the thirty pieces of silver for which the people of Israel bartered away their shepherd: "A goodly sum, of which I am esteemed worthy by them." Zech. 11:13: The LORD Jehovah God of Israel said, "They shall look upon me whom they have bruised." Zech. 12, 10. The suffering of the Messiah is the passion of the LORD. The suffering and death of the Messiah, that is God's torture, God's blood, God's death. Thus the suffering Messiah is certainly the one who is to redeem Israel from all her troubles, from all her sins. G. S t.

(To be continued.)

The oldest Lutheran congregation in America.

(Continued.)

In the summer of 1673, New York once again came under Dutch rule and received the name New Orange; but the times had become different than they had been under Stuyvesant. The Lutheran congregation had experienced little joy in its pastor Fabricius, and he had moved south for the time being, where he preached among the Dutch and Swedes on the Delaware. The congregation was again affected by a poster issued by the new General Director, Anton Colve, four weeks after he took office. In this bill of October 16, it was decreed that a number of buildings, some of which stood in front of the ramparts of Fort Willem Hendrick, others under the fortifications of the city, and in fact so close that they would make it difficult to defend the city in the event of an enemy attack, were to be demolished and the owners held harmless by the allocation of new building sites within the city and compensation for the loss or removal of their houses. Among the buildings in front of the Stadtwal that had to be removed was that of the Lutheran congregation. The entire property was appraised by impartial experts and estimated at 850 guilders, a not insignificant sum for that time; of this sum, 415 guilders were paid to the congregation for the replacement of the building, but for the remainder, another building was found in the town.

The deed of transfer with the description of this property, which forms the basis of the property of the present St. Matthew's parish, is still in the original. The original deed of transfer with the description of this property, which forms the basis of the assets of the present St. Matthew's parish, is still in the archives of the parish with the personal signature of the General Director Colve and the Secretary Bayard. It is written in Dutch and reads in translation:

"Anton Colve in the name of their High Mighty Lords the States General of the United Netherlands and of their Serene Highness the Prince of Orange etc., Governor General of New Netherland. Prince of Orange etc., Governor General of New Netherland: To all those who see or hear this greeting, thus: The buildings and property of the Lutheran congregation, located outside the fortifications of the village of New Netherland, are ordered to be moved, according to the poster of October 16 last, for sufficient reasons further expressed in the same poster. Reasons ordered to be transferred, in compensation for which transfer, after appraisal by impartial persons, a certain property, marked No. 5, situated in this town, west of the Breite Weg, 1) between the property of George Cobbet and the Zingel or town wall, in the garden which formerly belonged to the West India Company, wide in front on the street, as well as in the rear on the west side, ... feet, long on the opposite sides ... the same feet, which aforesaid property, according to the same appraisement made, is conveyed and transported to the aforesaid Lutheran congregation as a right, true and freehold, with the express condition that the aforesaid Lutheran congregation, or whoever may hereafter acquire their legal title, their noble powers, the lords patrons under the sovereignty of their high masters, the lords general of the United Netherlands and the lords general of the United States of America. of the States General of the United Netherlands and of His Serene Highness the Prince of Orange as their lawful authorities, and here obey their Governor General in all things, as good established persons owe, and further submit to such burdens and justices as may be found to be due to all established persons according to the need and occasion of the country. Thus, the aforementioned Lutheran congregation, or whoever may subsequently acquire its charter, is placed in real and actual possession of the aforementioned property. Certificated to the truth thereof signed at Fort Willem Hendrick this 22nd day of May 1674A . Colve

on behalf of E. H. Governor of New Netherland N. Bayard, Secret.

Anno 1674, primo Junii, the land referred to in the above land deed is found by Jacques Cortelj ou, sworn surveyor, to be measured and four roods square. N. Bayard, Secret."

1) Broadway.

Of the five building lots which were laid out on this occasion on the property which had previously belonged to the West India Company, and which were allotted to the new owners as compensation, the Lutheran congregation, however, received the least valuable; No. 1, 2 and 3 were assessed at 460, No. 4 at 440 and No. 5 at 435 guilders. However, the municipality accepted the exchange, which was to their advantage, and when some years later the original of the above patent had been misplaced and could not be found, the municipality immediately submitted a request to Governor Dongan for a confirmation patent with the request to bear the costs of issuing such a patent. But the recovery of the original patent rendered the new certificate unnecessary. To cover the expenses arising from the relocation of the Lutheran church and the other buildings condemned to immediate demolition, Gov. Colve imposed a special tax on fur, blankets, powder, lead, muskets, wine, brandy and other spirits, which was to be levied until the account was balanced. That justice was done to the Lutherans in this way is all the more striking, because a fortnight before this strategic order, Governor Colve had already issued another decree, in which the authorities were ordered to "take care that the reformed Christian religion is maintained in accordance with the Synod of York Law, and that no other sect is permitted to do anything contrary to it. But the Lutherans, as can be seen from the already mentioned petition to Governor Dongan, had not neglected to obtain the permission of the authorities before building their first church, and the old church was thus their legally recognized property, just as the congregation was recognized as a rightfully existing religious community. As such, those Lutherans also subscribed to the Edict of 15 June, signed by Gov. Colve and Secr. Bayard of Nov. 15, the day before the publication of the order to demolish the buildings in front of the ramparts, which ordered that the first Wednesday of each month be celebrated as a day of penance and thanksgiving.

But soon, despite all strategic measures, Gov. Colve's regiment and the Dutch rule on Manhattan came to an end forever. On October 27, 1674, Colve sent a series of articles to the English governor Andros, which were to form the basis of the capitulation. In the fourth article, Colve demanded "that the inhabitants of the Dutch nation be permitted to retain their customary ecclesiastical rights with respect to worship and church discipline," and Andros approved the article with the declaration: "the customary discipline of their church shall remain to them as before." If the Lutherans of the Dutch nation were not excluded here, they were expressly included in the sixth article, when it was made a condition that "every congregation shall be entitled to the same rights as before,

Lutherans or others, to support their own poor," to which Andros remarked: "I will always be ready to permit and favor such a labor of love." A fine privilege, indeed, that the congregation had contracted in the last service that their Dutch authorities could render them!

In the meantime, the Lutherans had had to make no small sacrifices for their church system. To cover the travel expenses of Rev. Arenz's travel expenses as well as his salary, the members of the congregation had subscribed to contributions; however, some of these were not paid in, and even those who could pay quite well refused to pay. The former pastor of the congregation, Fabricius, still had his followers and, to the detriment of the congregation, was again making his way in New York or New Orange. It is true that much state could not be made with him. The authorities refused to recognize him, and on March 1, 1674, he was tried for unauthorized marriage. Another offense for which he was prosecuted, and which could not even be written into the category of "unauthorized official acts," was the beating of a woman, Marretje Jurian. The sentence against Fabricius, which was for corporal punishment and eternal banishment, was not carried out at his request for pardon and in view of his age and office; on the other hand, he was forbidden to hold any office in the province for a year, and when he made a request on April 18 that he might be permitted, if not to exercise the office of pastor, at least to baptize, this was refused by the governor and his councilors. And not even two months had passed when Fabricius was again before the court, sued by his own wife for bad treatment; and again he was condemned. That was on June 8; on July 11 the pastor even came into conflict with the police, and on July 17 he was condemned to a fine of 100 guilders and payment of the costs of the trial, and he had to make amends in court. All this certainly did not serve to strengthen his position and increase his following, all the less so as the new pastor Arenz faithfully and diligently served in his office, namely in New York and in Albany, where he also administered his office "as pastor of the Augsburg or Lutheran congregation unhindered and unmolested," as his passport of Nov. 6, 1674, stated. In New York, the new church was completed "on the broad way"; the old pulpit 1) and thus probably also the other equipment was taken from the old church. Soon a parsonage was built next to the church, and a petition of "the Lutheran congregation in the city of New York" resulted,

1) Later, in 1736, it was given to the congregation of Loonenburg, now Athens, and after its installation in the church there, it was again solemnly "inaugurated" by Berkenmeyer with two sermons. (Gettysburg Manuscript.)

that in 1684 Gov. Dongan granted tax exemption not only for the church but also for "the house appointed for the Lutheran pastor to dwell in."

In the years that followed, however, the community did not experience a great outward upswing. The influx from Holland decreased since the colony had become permanently English. The hardship of the troubled times also made itself felt by the congregation, and when the gentle, quiet Pastor Arenz was called away from his work in 1691, the congregation remained without a preacher for years. When the congregation finally wrote to the Amsterdam Consistory again in 1696, it had to admit that it was not in a position to obtain a pastor from its own resources, 1) and the Consistory replied on Nov. 9 of the same year that it was saddened to hear that the congregation, which had already had two pastors, was now not even able to raise the salary for one; however, it did not see itself in a position to proceed to an appointment before this point was settled. 2) However, the correspondence was continued, and on Dec. 12, 1700, it was reported to the Consistory that the congregation was willing to raise 350 caroli guilders if a pastor could be found for them. 3) However, when a letter from Amsterdam arrived the next spring, but no pastor, the congregation looked elsewhere.

The Swedish pastor Andreas Rudman had been working in Philadelphia since 1697. He was a weak man, naturally inclined to lung disease, but intellectually gifted and well-trained, and after three years of work in America, almost worn out by the unfamiliar climate and the strains of his ministry, he had to think about making room for a more vigorous man. On September 29, 1701, the New York congregation addressed an inquiry to him as to whether he would be inclined to accept an appointment in New York. 4) Rudman had actually intended to return to Sweden; however, there were no suitable shipping opportunities at the time; Rudman's wife, an American, was also reluctant to move to Sweden; and when, on March 7, 1702, a new letter was received from New York, Rudman was forced to return to Sweden. March 1702, a new letter was sent to him from New York, 4) the Lutherans in Albany also joined in the appeal, Rudman, whose successor had already arrived in Philadelphia, decided to make the attempt; he preached his farewell sermon in the Swedish Church in Philadelphia on July 19, 1702, and then departed with his family for New York.

The conditions which Pastor Rudman found in New York made it possible, as

- 1) Church Papers, Packet II, No. 1.
- 2) Church Papers, Packet II, No. 2.
- 3) Church Papers, Packet II, No. 3.
- 4) Church Papers, Packet II, No. 4.

Rudman, however, was not the man to stop at wishing. The parish, even apart from Albany, was scattered over a wide area; part of the people lived in the city of New York, part on Long Island, part in Hackensack, about fifteen miles northwest of New York in New Jersey. How many and which persons wanted to be under the pastoral care of the New York pastor, no one knew, and if the pastor, who was a stranger in the area, had wanted to gather them together, much time would have passed before an overview of the staff of the congregation would have been gained. The parish accounts were in disarray. The church had to be repaired. There was a lack of funds to meet the expenses of the congregation. In association with his church council, which consisted of elders, churchwardens and deacons, Rudman, after he had settled down to some extent in New York, went about putting things in order. Two deacons were commissioned to make a list of all the Lutherans in the city and on Long Island, in such a way that each one signed his name with his own hand; the church master Laurenz van Buskerk received the same commission for Hackensack, the home of the van Buskerks. At the same time it was to be determined how much the contributions would amount to, which could be counted on. In a church council meeting of 17. May 1703, about which a protocol written by Rudman and signed by him as well as by the members of the church council is available, it was also decided "that the choir should be repaired properly according to our laudable Lutheran manner"; that the "outstanding debt" should be paid as far as possible; that in view of some legacies which had fallen to the congregation, the necessary steps should be taken to secure the property; that the necessary arrangements should be made with Albany; that proper church books should be purchased; that a proper church account should be submitted to the church council, which should then be deposited in the "church chest." It was also ordered that "a humble petition be made to My Lord Cornbury", the then Governor, whether the congregation might be permitted to address a letter to the King of Sweden, from whom it was hoped support might be obtained.

So they set to work to build this Zion with united forces. Unfortunately, however, the strength of the very man on whom most depended soon proved to be insufficient, and as late as 1703 Pastor Rudman was forced to the conclusion that he would have to leave the work in which he had put his diligent hand to stronger hands if the work was not to suffer damage. At that time there was a young man in Philadelphia, a Saxon from Langen-Reinsdorf in the Zwickau district, who had studied theology in Germany, but had not felt any inclination for the pastorate, and who, together with his brother Daniel, who had been in the service of the

Frankfurter Landcompagnie as his assistant had emigrated to America. This was Justus Falckner, a man with whom we intend to acquaint our readers somewhat more closely in the next installment than would have been possible according to the meager and in part still erroneous information published about him so far.

A. G.

(To be continued.)

Miscellany.

Pastor Eberle, who recently left the Württemberg State Church, speaks about **the apostasy from God's Word in Christianity today** as follows: "In our days the last, great apostasy is preparing itself in Christianity; yes, it has already begun and is spreading like an avalanche and devouring whole groups of 'believers' through its immense power of seduction. It is no longer apostasy only from this or that individual piece of the Word of God, but apostasy from the Bible, from the Holy Scriptures as the Word of God Himself, which is taking place with frightening rapidity, by which the last ground of the Church and of the faith, the ground of the fixed, certain written Word of God ('it is written') is being withdrawn from evangelical Christendom. It is the last and greatest storm against the holy Scriptures themselves, which the devil undertakes in these days to steal from Christendom the holy Scriptures and the faith in the holy Scriptures as the inspired, infallible, written Word of God, in this way to extinguish the light of the Word of God altogether, and to bring a new, complete darkness upon Christendom, into which no light at all of the firm, certain Word of God (2 Pet. 1, 19.), but the church, like the congregations and the individuals, groping in darkness, should be completely subjected to the unrestricted and unconditional rule of human doctrines, and be completely delivered over to the arbitrariness of false teachers and false prophets, and to the seduction by the sensible speeches (Col. 2, 4.) of their false-glorious art (1 Tim. 6, 20.) with powerful effects of error, and thus to establish the bondage of men of the worst kind, in which it is no longer valid in the church: "This is what the Lord says," but: In other words, in place of the unconditional authority of the infallible, pure, holy word of God from above, the authority of the erroneous, sinful, impure, unholy word of man from below has been substituted. The battle of decision has broken out over the Holy Scriptures, whether **God** Himself has really spoken and still speaks in the Holy Scriptures through men as His instruments to men in a human way (Hebr. 1:1), as the Scriptures always say of themselves: 'thus saith

the Lord*, "thus speaketh the Holy Ghost by the mouth of the prophets*, or whether in the holy Scriptures only pious **men** speak of divine things under divine assistance; whether the Bible is really the error-free creative work of the revealing and speaking God, or the human work of human writers, standing in the same line with every book written under divine assistance, in which, among much that is merely human and erroneous, there is also divine; in a word, the decisive struggle about the Cardinal Question: Whether there should still be a **word of God** to men at all, or only a **word of** men about God and divine things among men, between which two there is a difference, as between day and night, light and darkness, righteousness and sin, life and death! This radical apostasy, especially in our day, is rooted in the fundamental tendency of the present generation, which wants no other God **than the** spirit of man, or that God should be quite silent and impotent, and let men do as they please, and to whom it is therefore repugnant that God still speaks and still confronts men in the Bible with the majestic, "Thus saith the Lord! "Thus saith the Lord."

Literature.

Dr. Martin Luther's Sämtliche Schriften, edited by Dr. J. G. Walch. Twentieth volume. Reformation Writings. Second part. Dogmatic-Polemical Writings B. Against the Sacramentarians and Other Enthusiasts, as well as Against the Jews and Turks. Published anew by order of the Ministry of the German Lutheran Synod of Missouri, Ohio, etc. St. St. Louis, Mo. Concordia-Verlag. 1890.

The title indicates which of Luther's important writings the reader will find in this volume. Luther is a true reformer, the reformer of the church. Thus, not only against the spiritless papacy with its human statutes, but also against the "false spirit" of the enthusiasts, he testified and defended the divine truth in the most powerful way from the Scriptures. The proof of the latter we find especially in this volume. It contains Luther's writings against the sacramentarians, or those who denied the true presence of the body and blood of Christ in Holy Communion: "That the words 'this is my body' still stand firm," "Confession of the Lord's Supper," 1528, "Short Confession of the Holy Supper," 1544, etc. Even individual papists have confessed that no teacher has written so powerfully about the true presence of the body and blood of Christ in the Lord's Supper as Luther.

This volume also bears witness to the untiring diligence of Prof. Hoppe. Not only has the text been carefully revised and improved according to the available aids, but it has also been possible to correct a number of incorrect time determinations and to place individual historical events in a brighter light. This volume also includes an index of rare and obsolete words in Luther's writings, which, although it does not claim to be complete, will nevertheless be welcome to Luther readers.

The volume comprises 70 pp. and 2407 columns. Price \$5.00. F. P.

Ecclesiastical contemporary history.

I. America.

Demonstration against the repeal of the Bennett Law. In the "Parish Journal" we read: What spirit prevails in the Wisconsin State School Teachers' *Association* known as the "State Teachers' *Association*" is shown by the election some time ago of the rabid Bennettlaw advocate, John Nagle, of Manitowoc, to the presidency of the same. This Mr. Nagle, as is well known, is the man who, as superintendent of schools, declared in his annual report that the parochial or common school was "a constant menace to the public school," and thus intimated that the former must be put out of business. The selection of this fanatic was, of course, intended to deal a blow to the opponents of the Bennett Law and to demonstrate against the new administration chosen to fight against the useless law, and especially against the new State Superintendent of Schools, who, in a lecture given to the Association, had explained in detail the reprehensibility of the Bennett Law.

Closing of the planned World's Fair on Sunday. "It is very much to be feared that the sect preachers are behind the intended measure with their Jewish Sabbath doctrine contrary to the Scriptures" - so it was said in reference to this in the January number of "Lehre und Wehre". That this is really the case may be illustrated here by an example. At the same time it is evident from this example that in the General Synod, as in so many other things, so also in this matter, one goes hand in hand with the sect preachers. Recently a meeting was held in the oldest "Lutheran" church here in the interest of the "*American Sabbath Union*", to which all the pastors of the city with their congregations had been urgently invited. A "Lutheran" pastor, secretary of the General Synod, presided at this meeting, which was opened by the reading of a Bible passage by a Presbyterian preacher and by prayer by a Baptist preacher. The principal address was delivered by a representative of the *American Sabbath Union*, who had much to say of the dangers threatening the *American Sabbath*, and, among other things, particularly emphasized the danger of keeping the *Columbian Exhibition* open on the Sabbath. Against this, as against many other things, a serious protest was made by resolutions introduced and unanimously adopted. And on what grounds was this done? Because of social reasons? Of course, such reasons are also mentioned, but the main reason is the Jewish Sabbath teaching of the sects, which is contrary to Scripture. In the resolutions passed by a previously appointed committee, consisting of a Methodist, a "Lutheran," and a Reformed, and now read by the Presbyterian, it is said at the very beginning: "Believing the Sabbath to be a divine institution, which has existed from the beginning of the world, and on the maintenance of which depend the highest interests, both of individuals, and of families, and of the State; believing, moreover, that the irrevocable law of Jehovah cannot be universally violated in regard to that day, without spreading demoralization far and wide, and without bringing down the righteous judgments of Heaven: we therefore unite ... to the following declarations." ... A number of things are now enumerated by which the "Sabbath" is supposed or really desecrated. Then, in reference to the World's Fair, it is said, "We can only listen with the highest interest to the general discussions in regard to the question of the

We believe that good men of every name can unite in expressing to the directors of that exposition their firm and unalterable opposition to it." By resolution, copies of these statements will be sent to the directors of the exposition. - We Lutherans certainly have no objection to the gates of the exhibition remaining closed on Sundays; on the contrary, we heartily desire this for many reasons. But if this is demanded for the reason given above, we cannot agree to this demand. - Question: What do those and other "Lutheran" pastors like them say to the following words of the Augsburg Confession, which, as they say, is also their confession? "Those who think that the ordinance of Sunday is established as necessary for the Sabbath are very much mistaken; For the holy Scriptures have abolished the Sabbath, and teach that all the ceremonies of the old law might be abated after the opening of the Gospel; and yet, because it was necessary to ordain a certain day, that the people might know when they should come together, the Christian church has ordained Sunday for this purpose, and has been the more pleased and willing to make this change, that the people might have an example of Christian liberty, that it might be known that neither the keeping of the Sabbath nor any other day was necessary"? How do they agree with Luther's explanation of the third commandment in the Large Catechism? Yes, how much does the word of the holy apostle Col. 2, 16. 17. apply to them and to all preachers of the reformed sects? If these people really believe what they profess above, "that the Sabbath is a divine institution, which has existed from the beginning of the world," why do they not celebrate the Sabbath really instituted by God in the Old Testament? Finally, has it really come to this with the pastors of the General Synod, that "*the traditional faith and life of this great and growing Christian nation*" is more valid and higher to them than the confession of the Lutheran Church, whose bread they eat and whose servants they want to be, indeed more valid than the word of the holy apostle? York.

II. Abroad.

Wroclaw Synod. From the proceedings of the Breslau General Synod, which met last fall, we emphasize the following four points, which are of general interest. A difference had arisen among the pastors of this synod over the question whether the Oberkirchenkollegium or the General Synod was the highest head of the church government. This dispute was settled by establishing, in accordance with old synodal resolutions, "that the General Synod exclusively exercises the highest church authority, to whose resolutions the High Church College is also subject, that it is to be counted among the ecclesiastical superiors, and that it also administers and exercises the church government". Thus the old Breslau heresy of the divine right of the church government was sanctioned anew. - It had been expected that the General Synod would call to account its *membrum praecipuum*, Father Rocholl, Director of the High Church College, because of angry, almost blasphemous speeches which he made at a Psingst conference in Leipzig. We have already commemorated this lecture earlier in this journal (Jahrg. 1890, p. 236), and here we add several characteristic sentences from it. Rocholl had said: "It is among the people of Israel the fanaticism of the desert, which flares up wherever natural ground and passion are aroused. Samuel cuts up the

Amalekite king Agag to pieces. Extermination with the edge of the sword is only too often a correspondingly hideous-pleasant occupation. It is the Semite nature which, as later in Islam, endures no mediations." "Christ is the mediator of the ways of thinking of the educated world of the earth, he is the Word and is reason." "If this fact (the Incarnation of the Son of God) were not present as such, one would have to construct it theoretically again and again as a necessity, as Philo did, one would have to set it up as a postulate of the psychology of peoples." By a statement arranged by the Oberkirchencollegium, Rocholl had then sought to remove the offence, as if "erroneous things had been taught" in his lecture, but had taken nothing back. The Synod thus considered the matter settled and left its director unmolested. Shame on a free-church "Lutheran" Synod for allowing such shameful speeches, which throw the whole of Christianity overboard, to go unpunished and for tolerating such a desolate spirit at the head of its church government! - Furthermore, one had expected a clear declaration of the General Synod on the doctrine of inspiration, which at present moves all ecclesiastical circles in Germany, especially since several members of the Synod, e.g. Father Greve and Rohnert, had already openly professed the old truth in this matter. But here the greater part of the Breslau theologians evidently did not like to go along, and so the General Synod agreed on the following formula: "Considering that there is perfect agreement among us that the Holy Scriptures, as inspired by God, are the infallible, infallible word of God for our salvation and our blessedness, the sole source, rule, and guide of faith, according to which, to speak with the Concordia formula, all teachings and teachers are to be judged; Considering further that with such a position on sacred Scripture all attempts to view and judge sacred Scripture differently are to be rejected by us Lutherans as an attack on the Lord and His Church - the Synod does not at present see itself induced to enter into a theological discussion of the question of inspiration, but rather recommends the same for the deliberations of the Pastoral Conferences." This sounds so pious and orthodox, but in view of the present *status controversiae* it is nothing but a quite pathetic formula of union. In the words "the infallible, infallible word of God for our salvation and blessedness" there is mischievousness. This sentence may, if need be, be understood to mean, first, that Scripture is the infallible, inerrant word of God, and therefore, secondly, that it is profitable for our salvation and blessedness; but it may equally well be understood to mean that Scripture is the infallible, inerrant word of God only in so far as it reveals things which are profitable for our salvation and blessedness. Every modern theologian who denies the literal inspiration of holy Scripture, who holds Scripture to be infallible in matters of salvation and blessedness, but in so-called secondary matters vindicates Scripture's right and liberty to err and contradict itself, can sign this sentence and this whole declaration with a clear conscience. Shame on a free-church "Lutheran" Synod when it speaks such ambiguous language in the most sacred matters concerning our souls' blessedness! It is also a genuinely modern phrase, or rather a lie, to pretend that the points of controversy about which the struggle concerning inspiration now revolves, e.g. the question whether every word of the Bible is God's Word, whether errors and contradictions are to be found in Scripture, are theological finesses which at first suited only the pastors and pastoral conferences. Every simple-minded Christian layman knows what to make of these things. It is the theologians with their super-smart reasoning who are causing trouble here. This

The decision of the Synod will be a rope of destruction for the Breslau Synod if it does not repent here and freely give glory to God and His infallible word! - One of the last resolutions of the General Synod was that the High Church College should appoint a commission "to enter into doctrinal negotiations with the Lutheran Free Churches in the name of the church, in order to bring about, by way of understanding, respectively union, communion in the Lord's Supper and pulpit fellowship." It was emphasized as advisable to always negotiate only with one church community, namely first with the Immanuel Synod, and in doing so, it was emphasized that the doctrine of church government, in which the Immanuel Synod stands quite differently than Breslau, is not church-dividing. Thus, the theologians of Breslau do not have full confidence in their Schoesskind, which has already caused them so much pain. - One can see from what has been said that the Breslau "separation" is an entirely external thing. In doctrine, in principle, these "separated Lutherans" are in agreement with modern German theology, which is the grave of all true Lutheranism. We are only sorry for the poor Lutheran Christians, the simple-minded souls, who are led along such slippery paths by their pastors and church councils.

G. St.

Störker. In the "Zeugnissen aus der ev.-luth. Kirche" (Testimonies from the Lutheran Church) we read: "The sudden dismissal of the court preacher Stöcker, which had long been demanded by the liberals, caused a great stir in all places. The external cause for this was that the Consistorialrath Dryander was commissioned by the Emperor to replace the sick Court Preacher Kögel. The court preachers Schröder and Stöcker, who had been passed over in the process, consequently asked for a vote of confidence by offering their dismissal. This was immediately accepted. What the actual reason for this so rapid dismissal of Stoecker is remains a mystery for the time being; probably, however, it lies in Stoecker's social activities, in which he often enough mixed church and political matters too much." (This, however, is not taken so badly in Germany. L. u. W.) "It is also possible that the efforts for independence which Stoecker and his party made in the ecclesiastical field were the impetus for a fine fall. Stoecker's followers, however, intend to build a church for him in Berlin, where he can continue his fine work as a preacher independently of the state church regiment. Stoecker's well-known newspaper 'Volk' is now taking vigorous action against the conditions in the state church. It writes, among other things: Come, let us show that we have strength - the strength of the Protestants, of the implacable Protestants, who stretch and stretch with holy fury in order to shake off like rubbish the bureaucracy of the state church, which has become unbearable, this helpless, dubious institution doomed to die. This bureaucracy has proved itself as rubbish in the Berlin church distress, as rubbish everywhere where it is necessary to direct forces, to combine them, to make use of them. Hardly a sign of life worthy of the name can be detected. To maintain the conventional course of the machine, to ordain, to fill pastorates - for this the administration suffices to a bare minimum; to do justice to new tasks it is in no way capable, there it is, as I said, a picture of the saddest helplessness. Therefore, all the strength available in the evangelical church must first be directed to this liberation of the state-church administration; every other administration, whether it places its emphasis in the spiritual office or in the congregation, is better than this, which places its emphasis outside the church, in the state authority. It is not easy to become too sharp in the expression of condemnation of the present constitution of the church, which is positively preposterous, dragged in

from quite different state conditions into our modern state.' - Well, let's wait and see what happens with the whole thing."

The Stöcker Movement. It has already been reported that the Berlin court preacher Stöcker has been dismissed from his office. Stöcker is a well-known personality in Prussia and in Germany in general. He is a Union man throughout. He is a fantasist and a dreamer, and recently, for example, in a lecture before a pastoral conference, he indulged in the happy illusion that in a short time the whole German people would have converted to the Christian worldview. He is a political agitator, and has certainly mixed up politics and Christianity. But one must give him credit for making every effort to win the unchurched masses for the church, and for succeeding in gathering thousands from the lower classes around God's Word. His printed sermons have found great sales among the working-class population of Berlin. And in his sermons he has always fought the unbelief of the time with an energy that few national church preachers can match, and he has confessed Christ, the Son of God, without hesitation, taking little heed even of the praise or rebuke of men. By this very fact he made many enemies. This is also the real reason why he was *persona ingrata* with the emperor and was finally dismissed from his office. In his farewell sermon, delivered on December 28, 1890, he thus speaks about this: "Certainly! This is what the world untruthfully blames us for, as if we, inspired by imperiousness, wanted to subjugate people. Even we, the preachers here at the cathedral, have been accused of this; we have been gathered together into a party, which we are not, and have fought against each other. No, dear congregation, in the play we stand before you with an honest conscience. But when, in the seventies, the pillars of State and Church tottered, and when out of a hundred copulars only twenty were married, and when out of a hundred born forty remained unbaptized, a heathen race in the midst of the capital of the newly united, so richly blessed German Empire, we thought it our duty to step into the breach, not out of imperiousness, but as men who practiced universal conscription for God and Church, for King and Fatherland. When the storm was raised against the Protestant creed, the foundation of the church, we stepped forward, our blessed father v. Hengstenberg in the lead, we fought, testified and united in one spirit, and our old Emperor Wilhelm I. was satisfied, and our congregation stood behind us, around us, with us. Never, thank God and you too, dear congregation, did we hear so much as a voice out of our congregation in those hard times condemning our struggles." He certainly did not deserve such flippant treatment from his King and Emperor. On the contrary, he has given more to the Emperor than is the Emperor's, has constantly defended the royal sumpiscopate. Now one would think that he would have been thoroughly disgusted with the national church, and that he would think of continuing to administer his pastoral office to those who support him, even without an imperial concession. He would have ample opportunity to do so. He still has a large following. From all parts of Germany he has received addresses of sympathy with thousands of signatures. A large sum of money has been given to him as a "Stöckerstiftung" (Stoecker Foundation), the interest on which he has first earmarked to have printed sermons by him distributed in the cathedral congregation. And in Berlin itself, a large number of his friends and listeners have joined together to build a sermon hall for him, in which they can continue to have him build them. But it should be a preaching hall, according to Stöckers own

Desire and will, yes, not a church! In a larger meeting on January 16 of this year he let himself be heard thus: "Not a church; for **I am** too ecclesiastical for that, to build a new church next to the national church. If I wanted to, I could not, and if I could, I would not. But I would be very much in favor of a large hall here in Berlin, in which one can preach Sunday morning, and which also serves other assembly and association purposes of a religious and social nature. The capital still lacks a large hall in the Centrum, where 3-4000 people can comfortably sit. This plan is no longer in its infancy. We already have 40,000 marks in our hands for it. The collections from the provinces are not yet here, but the execution is already assured. One lady gave 15,000 marks for it; another 2,000; an old, not well-dressed little mother used to take out of her pocket one thousand-mark note after another for this purpose." What incredible delusion! So utterly have they forgotten over there in the German Church what Church is and means. A servant of the church, who has been dismissed from the service of the national church for the sake of the testimony of the truth, convulsively holds on to the national church, which is constituted contrary to the Word and will of God, and abandons the church founded by God, the congregation of the faithful, no longer wants to be its pastor, who nevertheless still want him as a preacher and pastor, - "because he is too churchy! Thus the devil fools even the better-minded, the so-called "ecclesiastics" in Germany with the modern concept of church. And after all, what **is the** difference between a church and a preaching hall? So only such a stone building, which is built, for instance, in the Gothic or Romanesque style and has a bell tower at the side, is a church. On the other hand, a large hall that holds more people than many small churches, but has only four bare walls and a lectern instead of a pulpit, is not a church. And he who preaches in such a hall is only a preacher, not a pastor, and has only an audience; only he who preaches in a church of proper style is a pastor and has a congregation! An unholy confusion of terms! The committee which has taken the building of Stöcker's sermon hall in hand, has now recently sent out a circular to all the world with the request for contributions! The German pastors here in Germany, Protestant and Lutheran, have also received such a circular. How? Can't the many friends of Stöcker in Berlin, who include many wealthy and rich people, afford such a hall from their own resources, especially since Stöcker neither desires nor needs a salary for his sermons, since he is in good financial circumstances? With the same sting, indeed with even greater right, each of our local congregations, which receive all their preachers and teachers themselves, if a new church is to be built, could go through the world with their bell-bags. We would like to give Stöcker the following advice: He should first study the Scriptures and the Lutheran Confession, and learn what "church" and "ecclesiastical" mean, and then tell his constant listeners that they are his congregation, and call himself their pastor; after all, he may prefer to call his hall a sermon hall rather than a church, and then continue to study the Scriptures and the Lutheran Confession, he also wants to be Lutheran, and recognize the abomination of the Union, and then give glory to God and God's worthiness not only in so many main points, but in all things, and make his congregation a Lutheran congregation, and then continue to gather many churchless Berliners around his preaching! That would be a quite God-pleasing end to this Stoeckerian movement, so far as it has sprung from the Spirit and faith.

G. St.

From the Saxon State Church. The A. E. L. K. writes: "A deputation of the Lutheran State Consistory in Dresden presented the Minister of State v. Nostiz-Wallwitz on the occasion of his resignation on January 17 with an address executed by all ordinary and extraordinary members of the College. In it, the Minister, whose signature is already on the Church Council and Synodal Order of March 30, 1868, is assured of how the Landesconsistorium has continued to experience it from the beginning of its effectiveness, 'with what evangelical wisdom and faithfulness, with what firmness of Christian mind' the Minister in his 'high position as a member, as well as, in particular, as Chairman of the State Ministers *in evangelicis*, as well as no less as a member of the Board of the Royal Ministry of the Interior, has at all times taken care of the vital interests of our Lutheran Landeskirche, has taken care of the interests of our Lutheran Landeskirche, has taken care of the interests of our Lutheran Landeskirche, has taken care of the interests of our Lutheran Landeskirche, and has taken care of the interests of our Lutheran Landeskirche. Lutheran state church, protected it at every opportunity, so especially also in the time when the civil status legislation caused no small dangers and temptations for the church, and represented it with warmth'. The era of the Ministry of Nostiz-Wallwitz will be remembered with gratitude and honor, as in the history of the constitution of our country in general, so also in our regional church." There we have to make some marginal glosses in order to put the "honorable era" of the ministry of Nostiz-Wallwitz in the right light. The Saxon "Church Council and Synodal Regulations", which have rightly existed since 1868, have made it possible, with their lax regulations, that in many places in Saxony, almost without exception in the larger and smaller towns, notorious unbelievers, i.e. enemies of the church, sit on the church council and take care of the administration of church affairs, and that even in the synod open blasphemers, who blaspheme the divinity of Christ, have right, seat and voice. Under Nostiz-Wallwitz, as the main representative of the Saxon regional church sumpiscopate, the old religious oath was abolished in 1870 and a new vow formula, which opens the door to all heretics, was introduced. Against the wishes and aspirations of the Minister, the liberal chamber majority enforced a law in 1871, which permits resignation from the Saxon State Church and thus gave the Saxon Lutheran Free Church in Saxony a legal basis under its feet. v. Nostiz-Wallwitz has done his part to make life as sour as possible for the confessing Lutherans of Saxony who are now gathered into the Free Church. So before God and in the Church of God the era of Nostiz-Wallwitz has an evil smell. As a minister of state this man has done indisputable service to the kingdom of Saxony, but with ecclesiastical matters, which were too high for him, he should not have concerned himself.

G. St.

Leipzig Mission. Also last year, the Saxon Main Missionary Society for the Promotion of the Missionary College sent out a flyer on the Feast of the Epiphany, which briefly reports on the progress of the work of the Leipzig Mission among the Tamuls, which has now existed for 50 years. From 27 main stations in 590 villages 13,942 native Christians are served spiritually by 22 missionaries, 14 native pastors and 52 catechists. Four indigenous candidates are awaiting ordination. The Mission maintains 177 high and low schools with 265 teachers and 35 native teachers and 3144 students (including 1520 Christians) and 1048 students (including 799 Christians). A newly sent out teacher, Miss Pettersen from Sweden, takes charge of the girls' school in Madura and will visit the Indian women in their homes. At present there are 14 pupils in the Leipzig Mission House, four of whom are expected to be seconded at Pentecost, together with Candidate Zehme.

can be achieved. According to the last annual financial statement, the expenses of the Leipzig Mission amounted to 311,801 Mk, while the income was 318,893 Mk. The main Saxon Missionary Society had an annual income of 76,775 Mk (5600 Mk more than in the previous year, 10,000 Mk more than two years ago), including 19,818 Mk of income from the last Epiphany collection. In total, Saxony sacrificed 105,635 Mk. for the Tamulen Mission, including a bequest of 20,000 Mk. from the merchant Felix in Leipzig. It is only a pity that this old Lutheran mission has left the good solid ground of the Lutheran confession!

What our time needs! The Lutheran Landesconsistorium of Saxony lays in missives the duty on the heart of the Saxon pastors to drive in sermon and catechesis also "the humanity against the animals".

The Christian Church and the Regional Churches of Today. Pastor Eberle, in justifying his resignation from the Württemberg State Church, states: "If now the Christian reader even only considers the above-described abominations of the Württemberg State Church with a sincere and prejudice-free sense of truth before God, he will come to the bitter and yet salutary realization and to the depressing and yet for the glory of God and His truth inevitably necessary confession, that the Protestant Church of Wuerttemberg, despite many other good things it has, has become a world church that has obviously and willingly fallen away from Christ, from Scripture and the confession, and is filled with abominations of false doctrine, lack of discipline, and unchristian church laws contrary to Scripture. He will recognize that the Württemberg Regional Church is no longer and can no longer be the Church of Christ, as certainly as this is Christ's kingdom, in which He reigns as the sole Lord and King according to His Word alone, and His Word is the only and highest fundamental law, and a kingdom of faith, a community of believing persons, a spiritual people, but not a worldly kingdom, nor a merely external, authoritarian church institution system and not a "people of the law"; but that the Württemberg Regional Church is again "only an external police force, like other (wetlichen and state) regiments, in which there are evil and good, by which no one can notice and recognize that Christ's kingdom is spiritual with righteousness of heart and gift of the Holy Spirit, but must rather think that Christ's kingdom and church is an external way, certain order of some ceremonies and services" (Apol.); that from a "spiritual people" it has again become a "people of the law" (just as the Catholic Church), which is only distinguished from the outward police, the state, by "certain order of some ceremonies and divine services" which it has and exercises besides, and the exercise of which constitutes the well-known (external) "churchliness," with the existence of which the national church is content among its church people, if it otherwise only submits to the church laws and lets itself be bullied in the course of the existing church order. He will come to the realization that the Protestant Church of Wuerttemberg is and can no longer be the Church of the Reformation, even though it is no longer the Church of the Reformation according to Article 7 of the Augsburg Confession. 7 of the Augsburg Confession, that the Gospel is preached everywhere in unison according to pure understanding and that the sacraments are administered according to the divine word', but that the Württemberg State Church is the ecclesiastical, spiritual, inner unity of faith, confession and doctrine, of confession and doctrine, and has substituted for it unity, uniformity, and uniformity in external things (ceremonies instituted by men, church ordinances, church government, church laws), that is, a mere external and worldly unity, and that it has, in a completely papal manner, become more and more strict and inexorable-

The more lax it becomes against all disunity of doctrine in its own midst, the more it holds itself above this false, unevangelical unity and uniformity contrary to Scripture, to the extent that it expels from office those preachers who, for the sake of the divine Word, disobey the statutes of men or only one of them, while tolerating and favoring all hirelings and false teachers who submit to the "church order. He will recognize that in the Württemberg State Church the 7th article of the Augsburg Confession is precisely the same. While that article says: 'This is enough for true unity of the Christian church, that the gospel is preached with one accord according to pure understanding, and the sacraments are administered according to the divine word, and it is not necessary for true unity of the Christian church that uniform ceremonies, instituted by men, are held everywhere,' it says in the Württemberg church: 'This is enough for the true unity of the Church, that uniform ceremonies, instituted by men, are held everywhere; and it is not necessary that the Gospel should be preached unanimously according to pure understanding, and that the Sacraments should be administered according to the divine word'. He will then have to say to himself that if the Württemberg Regional Church is neither the Church of Christ nor the true Evangelical Lutheran Church, it is and must be a false anti-Christian church. The Christian reader, however, who has some Christian knowledge and the gift of examination (1 Theff. 5, 21.) from God's Word, will also recognize that we have truly not separated ourselves from the 'church,' as ignorance and lack of understanding in spiritual matters would have us believe, by separating ourselves from the Württemberg State Church, i.e., not from the church of Christ, of which we are a part. not from the Church of Christ, to which we pledged ourselves with our baptismal vows, nor from the Evangelical Lutheran Church, to which we especially pledged allegiance in Confirmation, but that, on the contrary, we broke away from the false, apostate world church, from the papal state church, to which we never pledged ourselves, neither in baptism nor in Confirmation, and have departed from it, precisely in order to remain faithful to the 'Church of Christ' to which we pledged ourselves in baptism, and to return to and belong to the true Evangelical Lutheran Church of our fathers, which God in these days has re-established in freedom and has once again placed on the scene as the free Lutheran Church."

(Free Church.)

Hermannsburg Synod. On January 8, the known five pastors met with their congregations (only the Wittingen congregation was held back by the snow; on the other hand, a number of members of the Hermannsburg congregation also appeared) in Soltau, where they unanimously and in unambiguous, clear words confessed the divine inspiration and inerrancy of the Holy Scriptures, rejecting the contrary doctrine. It was also decided that the pastors Ehlers, Madaus and Meinel, who had not appeared, "have excluded themselves from our Hermannsburg Synod by stubbornly holding on to and spreading their false doctrine and neither confessing the right doctrine nor wanting to reject the false one, but that we are prepared to re-establish contact with them as soon as they confess the right doctrine. Thus reports the "Evangelisch-lutherische Hermannsburger Freikirche," January, No. 1, a new ecclesiastical periodical edited by Father Wöhling, which is to appear at first once a month and cost 1 Mark without postage, and 40 Pfg. with postage of 1 Mark. Although the already existing ecclesiastical, namely also free-church parties and their magazines are almost more than too many, nevertheless, due to the present situation and due to the peculiar circumstances of the her-

mannsburg Synod, which until now had no organ of its own, the publication of such a one seemed to be necessary. For Father Wöhling writes in the short but pithy preface, among other things: "And in this, in the knowledge of pure doctrine, there is a great lack in our Free Church. Otherwise false teachers with their crude heresies could not find so many followers. Now this paper is mainly intended to promote the readers' knowledge of pure doctrine, it is intended to teach doctrine." We can only rejoice in this and wish with all our hearts that the right Lutheran doctrine may find more and more acceptance and spread in the circles of the Hermannsburg Synod. The hope that the new paper will serve this purpose seems to be justified both by the sample number of the paper and by the name of its editor. May the Lord grant the Synod, now cleansed of gross heresies, much grace and blessing for edification in the truth and for unity in the spirit, among themselves and with all who confess the Lutheran faith with an unadulterated and sincere heart.

(Free Church.)

The state church today is an ecclesiastical anarchy. In the "Deutsche Ev. Kztg.", Stöcker's organ, we read: To hold faith and semi-faith, the spirit of God and the spirit of the world to be equal, is today the indispensable view of the state church. And because the word of the Lord applies in the church, that he who is not for him is against him, the transgression of such a rule must entail the worst consequences. In no field is the absurdity so great as in that of the church. No public official would want to fulfill his profession with no more than reluctant employees; no one would demand that of him. No state official would be appointed if he were known to be an enemy of the state order. In the church, a professor who denies all matters of salvation, even the resurrection of Christ, has full freedom of teaching, and the privilege of disbelieving the future ministers of the church; in the church, a clergyman who contradicts all matters of salvation, if only he does not combat them too openly, has the possibility of ruining the congregations; in the church, a church elder who never goes to church, never takes Holy Communion, never prays, never reads the Bible, never gives a penny for external or internal mission, has not merely. Civil rights, but the right to help govern the church. We do not believe that a similar anarchy exists in any other sphere of public life. But if in the divine kingdom of revelation anarchy is justified, why should anarchism be unjustified in the human kingdom of opinions?

Purpose of the Church. The "Deutsche Ev. Kztg." says in reference to the "Staatschristenthum and Weltchristenthum": Basically, one also wants no rebirth, no conversion. One would like to have as much Christianity as is necessary to overcome the fire-dangerous overthrow and to secure the fireproof strongbox. The Christianity of truth, because it is truth, counts for little. One also puts up with Rome and the Roman heresy, if this heresy has external success. Basically one wants a Christianity *ad usum delphini*. And the most external means are set in motion to create such a Christianity. For this very reason the church does not gain strength, the confession does not gain recognition; and the clergy, which should stand together in our decisive times, is outwardly divided by chasms, because it is incurably divided in faith. - Certainly, the church should also recognize and help to overcome the hardships of political life; but it is not there for the sake of political and social goals, but for its own sake.

Social Democratic. "The man of letters Heinrich Hart in Berlin puts water on the mill of Social Democracy. In an essay on the end of religions he writes, among other things, the following: And whether you climb all the heights of the universe, descend into all the depths, you always touch the earthly; nowhere is there room for the supernatural, the intangible, the infinite. These super- and un- are all only delusions of your arrogance. Religion is a self-deception and, like everything false, destroys the best in us, the impulse to constant inner development. Religion and culture are two irreconcilable enemies.' These samples are enough. These are the armories whence Social Democracy draws its weapons in the struggle against religion. But what shall we say to the fact that the author of that essay, according to a newspaper report which has remained unchallenged, has received a grant from the Prussian Ministry of Culture for the completion of his 'Song of Mankind.'" "The Berlin Trade Association of Weavers held a Social Democratic Christmas party on December 25, which was introduced by the chairman with a prologue. The same is found printed in Social-Democratic sheets and contains, among other things, the following verses: 'And those who raggedly squat in the streets today, To beg their daily bread, They would gladly do without any cult, Without sermon, organ, pious choral songs, If the smell of strong dishes Instead of the incense from the church pushed.' Some time before, from the Social-Democratic Central Organ, the importance of inns and taverns to the public and political life of Social-Democracy had been pointed out. No better light can be thrown on how the roots of Social-Democracy lie in the grossest materialism of the sense instincts." (A. E. L. K.)

Hoard in Transylvania. The "Deutsche Ev. Kztg." reports: In order to exterminate Germanness, a Magyar bill intends a violent measure against the Transylvanian Saxons, who cling so faithfully to their German culture and Protestant religion. State kindergartens are to be established in every municipality, to which every family is to send its children from the age of four, unless it can be proved that the children have sufficient supervision elsewhere. Parental care in the home is not to be regarded as an equivalent. In this way the four-year-old children will be taught the culture of the Magyar race and how to pray in the Magyar language, and wide circles of the German tribesmen, who are unable to provide sufficient supervision for their children elsewhere, will be severely affected by this act of violence if it is carried out in Transylvania and Hungary.

From the Lutheran Church of France. "The two Provincial Synods of the Lutheran Church of France, assembled in Paris and Mömpelgard at the beginning of November 1890, after settling administrative matters, dealt mainly with the internal life of the Church. Of particular interest in this regard was the report given by the Parisian spiritual inspector, Felix Kuhn. According to this report, there is religious indifference in the Parisian congregations in general, but on average they surpass their surroundings in morality. In every congregation there is a core of faithful church members who regularly attend the services. The confirmed daughters will probably remain in the care of the church for some time, while the sons can hardly be kept in it any longer. The church does not have a substitute for the lost confessional elementary school; its means do not allow it, like the Catholic church, to oppose the free elementary school to the state school. In the well-attended Thursday and Sunday schools the children are eagerly, but in many cases nevertheless

prepared for confirmation only by necessity. Regarding the church books, of which the Lutherans of France are still lacking, an arid reporter was able to report that after the excellent translation of Luther's small catechism has now been put into use, a Lutheran prayer book prepared by a special commission will also appear by Pentecost of next year. - At the end of November, the Lutheran Society for Inner Mission celebrated the festival of its 50th anniversary in the Church of the Redemption. This society, which has long been widely known in Germany through the late pastors Meyer and Ballette in Paris, has rendered great services to the preservation and care of the Lutheran Church in Paris and the surrounding area. Through them, the scattered members of the church were gathered, pastored and, as soon as they had grown into congregations, accepted into the national church. Even now the Society, whose means have been greatly limited by the known political conditions, maintains some congregations in the vicinity of Paris and as far as Normandy. It should and would do much more than it has done and can do, if it could find the necessary support. These circumstances have probably cast a slight shadow on the celebration, at which, however, praise and thanks for God's help so far have not been lacking." (A. E. L. K.) Why, then, do "their means" not permit the Lutheran Church of France to establish confessional elementary schools? Because the pastors there, too, have never thought of inculcating in their congregations the duty of making sacrifices for their ecclesiastical needs. The Lutheran congregations there also have wealthy members, and the workers in Paris, and in France in general, earn on average a better wage than in Germany.

Unionism among the Russian Lutherans. The Breslau "KirchenBlatt" of February 1 reports that the Lutheran General Superintendent of the province was officially present at a celebration of a Reformed congregation in Mitau.

From Rome. "The pence of St. Peter is said to have yielded half a million less in 1890 than in 1889, and the papal budget shows a deficit of 200,000 francs. In order to meet this need, the pope ordered that from January 1, the two museums of the Vatican and the Lateran could only be visited for an entrance fee of one lira per person, with the exception of Thursdays. On the other hand, the restriction that the museums are not accessible on Saturdays, as it was the case until now, has been dropped. Officially, the right of the pope to charge entrance fees was denied with reference to the law of guarantees. - The army of the Pabst has been fixed for the year 1891 on the following effective stock: two generals, two colonels, two colonel lieutenants, one major, two captains and four lieutenants. According to the military budget of the pope, this officer corps of 13 will have to command 60 men, including the Swiss. The Papal Cavalry will consist of 13 Nobili with 8 horses." (A. E. L. K.)

Necrological. On February 2, Dr. T. N. Hafselquist, president of Augustana College at Rock Island, Ill, died at the age of 75.

Corrigendum.

In the January issue, p. 19, instead of 1811 it reads 1671.

Doctrine and Defense.

Vintage 37.

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No. 3.

D r. C. F. W. Walther as a theologian.

(Continued.)

We wanted to bring our presentation of Walther's doctrine of the election of grace to a close by taking a closer look at individual points that have become particularly important. We have already given a more detailed account of two such points, namely, the actual center of Walther's teaching and the relationship of faith to the election of grace.

A third point that deserves special consideration is the question of whether there is an election by grace in the broader and narrower sense. In particular, the last doctrinal controversy concerned the question of whether the Lutheran confession in the 11th Article of the Formula of Concord speaks of an election by grace in the broader sense.

Even the later Lutheran dogmatists claim that the Concordia formula is about election in a broader sense. It is easy to explain how they arrived at this assertion. The Formula of Concord teaches that the election of grace is not only an ordinance for salvation, but also for everything that belongs to the attainment of salvation on the basis of the merit of Christ, for calling, for conversion or faith, for justification, for sanctification, for preservation in the faith. All these pieces the Concordia formula quite expressly mentions as a consequence and effect of the election of grace. *Solid. Decl.* XI, §§ 8. 44. 45 et seq. This does not fit in with the doctrine adopted by the later dogmatists, that the election of grace was made "in view of persevering faith" (*intuitu fidei finalis*); for, according to this doctrine of the dogmatists, the objects of the election of grace are such persons as have not only already come to faith, but have also persevered in faith, persons who, according to God's foreknowledge, on whom the election of grace is based, are not only the objects of the election of grace, but also the objects of the election of faith.

The only thing they do is to say that the word "election of grace" is used in a broader sense, overlooking the fact that the Concord is based on election of grace. In order not to place themselves in obvious contradiction with the Confession, they usually say that the Confession uses the word election by grace in a broader sense, overlooking, of course, the fact that the Formula of Concord protests very decidedly against such a view, in that it (the Formula of Concord) declares from the outset that it speaks of an election of grace, which "is not especially of the pious and the wicked, but only of the children of God, who were chosen and ordained to eternal life before the foundation of the world was laid". (XI, § 5.) The dogmatists in question do not enter into much discussion of the question whether the alleged "further meaning" of the Concordia formula is founded in Scripture; only occasionally is the direct accusation found that the Concordia formula has an unscriptural concept of election. 1) Quenstedt, on the other hand, is content with the explanation that his concept of election by grace, which differs from the Concordia formula, is the only correct one. 2) Walther speaks in more detail about the interpretation of the Formula of Concord on the part of later dogmatists in his "Correction," p. 76 ff. 3)

Walther himself teaches: "There is only one election of grace in one sense, and that is the one presented by the Concordia formula on the basis of Scripture. This is the election of grace, which does not apply to all men, but only to the blessed children of God, and which is not merely an ordinance to the end of the way of salvation, to blessedness, but also a cause of the whole Christian state, by which God introduces the elect into eternal life. 4)

If the so-called "eight points" (*Solid. Decl.* XI, §§ 15-22) have been invoked to prove that the Concordia formula teaches election in a broader sense, Walther says: "The eight points are stated inasmuch as God leads the elect to blessedness by no! other way and in no other order than as he wills to lead all men to blessedness." Or, "In the eight points 'the way is reported' how God will bring, help, promote, strengthen, and preserve the elect to blessedness." That the eight points are to be understood in this way and not otherwise, Walther finds expressly attested in the Concordia formula itself, namely, in the words preceding the eight points and those following them. He also points out that only in this way can one be protected from the

1) Thus Caspar Löscher, whose statement is cited by Walther, *Berichtigung* etc., p. 77, is cited.

2) *Theol. did.-pol.* III, 89.

3) Cf. also L. u. W. 26, 68, 167.

4) L. u. W. 26, 292 ff; 26, 72 (note). 135 f. 161 f. 165. 166. 355.

The first thing we must do is to preserve the disparaging assumption of the Confession of our Church that it defines the election of grace at the very beginning as referring only to those who have been blessed, and soon thereafter, without giving any hint in this regard, gives the word election of grace a broader meaning. 1) But against this doctrine, that the election of grace alone is over the elect children of God, and is a cause of their faith, the charge has been made that it overthrows the general will of grace, or, what amounts to the same thing, that by this doctrine of the election of grace a special way of salvation is assumed for the elect, besides and apart from the general way of salvation. We come here to a fourth controversial point, namely, how the doctrine of electing grace relates to the general way of salvation or the general will of grace.

In almost innumerable variations, it has been objected in the last ten to twelve years against the doctrine that the election of grace, which is only over the children of God, is a cause of their (the elect's) conversion and perseverance in the faith, that there are then two ways of salvation, one for the elect, who attained faith and blessedness as a result of their eternal election, and another for the rest of men, who lack the power to work and maintain faith. According to Walther's doctrine of the election of grace, God, by his election of grace, had "so arranged" that most men could not come to faith, or yet could not remain in faith. - There is no doubt in our minds that through this objection many honest souls have been and are still being taken against the doctrine of election by grace, which is in accordance with Scripture and the confession. It has not helped Dr. Walther no good that he testified again and again and incessantly stated: "We believe, teach, and confess that no man is lost because God did not want to make him blessed, passed him by with his grace, and because he did not also offer him the grace of permanence and did not want to give it to him, but that all men who are lost are lost through their own fault, namely, for the sake of their unbelief, and because they have stiff-neckedly resisted the Word and grace to the end. Which 'despising the word is not the cause of God's providence (*vel praescientia vel praedestinatio*), but of man's perverse will, who rejects and perverts the means and instrument of the Holy Spirit, which God sets before him by the calling, and resists the Holy Spirit, who wills and works by the word, as Christ saith: "How often have I desired to gather thee together, and thou wouldest not," Matt. 23:37.' Therefore we reject and condemn the Calvinistic doctrine, which is contrary to this, with all our heart.

1) Illumination p. 64 ff. Correction p. 97 ff. L. u. W. 26, 298 ff.

zen." 1) This protestation, as I have said, did not help Dr. Walther. Many, nevertheless, have stuck to it, Walther, or rather the Missourians, taught a twofold way of salvation. The general will of grace and the doctrine that the election of grace is a cause of faith and of the whole Christian state of the elect could not coexist. The analogy of faith demanded the abandonment of this doctrine of the election of grace.

In the face of this argument, Walther first preserves the correct principle. He recalls that the Calvinists, too, appealed to the analogy of faith against the Lutheran doctrine of the Lord's Supper, claiming that the essential presence of Christ's body and blood in the Lord's Supper, as taught by the Lutherans, contradicted the truth, clearly attested in Scripture, that Christ's body is a truly human body. In contrast to this, however, the Lutherans had always maintained: "Scripture teaches both: that Christ's body is a truly human body and that it is nevertheless truly distributed in the Lord's Supper; both must therefore be believed and the one must not be set against the other." Thus Walther also demands that in the question whether the doctrine of universal grace, by virtue of which God earnestly desires to make all men blessed, and the doctrine of particular election by grace, which is a cause of faith and of the entire state of grace of the elect, are compatible with each other, that in this question the Scriptural principle be held fast. The question is whether Scripture does not testify just as clearly as general grace, so also the doctrine, that the election of grace refers only to those who are blessed, and is the cause of faith and of the whole state of Christianity of those who are blessed. This is what Walther teaches, and he most decisively rejects the assertion that the passages of Scripture which deal with the election of the blessed are obscure and difficult to understand. Accordingly, he demands: Both must be believed by the one who wants to be a Christian and even a orthodox Lutheran. To correct one doctrine of Scripture by another for the sake of his reason, because the former seems obscure and contradictory to him, yes, to strike it out altogether, under the pretense that one must interpret the obscure passages by the light ones, - this is a terrible sacrilege. 2)

But after Walther has preserved the correct principle, he also proves, by going into the matter more closely, how by no means two different ways of salvation come out in the doctrine that the election of grace is a cause of the faith and blessedness of the elect. He sets forth: God leads the elect no other way of salvation than that which he earnestly desires to lead all men. The elect will be saved in the time

- 1) The Fourth of the Thirteen Theses, Lutheran 1880, p. 11.
- 2) Illumination, pp. 25 ff. L. u. W. 29, 12 ff. 312 ff.; 26, 264-270.
- 3) L. u. W. 26, 296.

God has determined from eternity to call, enlighten, sanctify, and preserve the elect by grace alone for Christ's sake through the gospel, and for this reason and in this way to take care of the elect. 1) Both the eternal decree of election and the temporal execution of it correspond exactly to the general way of salvation. Walther rejects as false the doctrine of the Calvinists, that God first elected absolutely to blessedness, and then afterwards determined to redeem the elect through Christ, and to bestow faith upon them. He writes: "We believe, teach, and confess that God did not, as the Calvinists say, first elect the elect absolutely to salvation, and then afterwards determine to give them faith as the means of attaining salvation, but that God at the same time elected them to all things 'so that,' as our confession says, 'our salvation and that which belongs to it creates, works, helps, and promotes,' that is, of course, also, and above all, to faith; as the Concordia formula expressly says, when, in proof of the words cited, it cites the passage Apost. 13, 48: "And believed, as many as were ordained to eternal life. We believe, teach, and confess, therefore, that, according to the word of God, the righteous God could not have chosen any man absolutely to salvation, if he had not redeemed him, and if he had not at the same time chosen him to faith, that is, if he had not at the same time determined to give him faith; for apart from Christ there is no salvation (Acts 4:12), and without faith it is impossible to please God'. (Ebr. 11:6.) If, therefore, Calvinists do not wish to know anything of election 'in respect of faith,' it means quite another thing than if we reject this doctrine. The Calvinists do this, as has been said, because, according to their doctrine, God has first elected to blessedness absolutely, without regard to Christ and to faith; we do this because God's Word teaches that God has decided not only to give us blessedness, but at the same time to give us faith by grace, because therefore the election to blessedness and to faith coincide." Walther therefore declares it to be a gross misrepresentation of his doctrine, if it be asserted that by the same faith is excluded from the election of grace, and continues, "We rather consider faith so necessary to salvation, that we believe, teach, and confess, that, according to Rom. 8:29, 30, God has elected the elect first to the calling, and therefore to faith (not in chronological order, but in the nature of the thing), and to justification, and then to salvation." 2)

To show further that by the doctrine of eternal election, as a cause of the faith and blessedness of the elect, no

1) L. u. W. 26, 367.

2) Lighting, p. 19. 20.

Walther repeatedly points out that this doctrine of election presents us with no other mystery and no other difficulty than in the doctrine of conversion and, in general, in the consideration of the general path of salvation itself. For when human reason is permitted to draw its so-called necessary consequences, it concludes: If grace alone is the cause of faith and preservation in faith, as Scripture testifies, and yet only a portion of those who lie in the same total ruin are converted and preserved in the faith, then this grace has evidently either not been effective at all or not sufficiently effective in the case of the rest of men; in spite of the assurances of Scripture that God wants to make all men blessed, there is nothing the matter with general grace. Thus rationalizing human reason, even from the simple concept of grace, comes to a double way of salvation. Hence also the assertion of modern rationalistic-synergistic theologians that the Concordia formula would, however, have fallen into Calvinism if it allowed the actual faith to be wrought by the Holy Spirit. 1) The Lutheran Church, on the other hand, in the clear recognition that such conclusions are inappropriate conclusions of reason, holds fast to the one revealed way of salvation and says: It is solely God's work of grace that men are converted and saved, and it is solely due to man's evil, stubborn resistance, and not to a lack of God's work of grace in His Word, that men are not converted and saved. (Hos. 13:9) Now the former, that is, the fact that those who are saved come to faith and are preserved in faith by grace alone, is attributed by Scripture to eternity. The Scripture says that God not only gives and keeps faith in time to those who are blessed, but that he has already determined to do this for them from eternity. This is the election of grace. As little, therefore, can the doctrine of God's bringing those who are blessed to faith by grace alone, and keeping them in faith, be reproached as a double way of salvation, so little can this reproach be made when the same effect is said of the election of grace, for the election of grace is nothing else than eternal grace, considered in relation to those who are blessed. Here belong such expressions of Walther's as the following: "But if thou (beloved reader) standest already by God's grace in living faith, let me further ask thee, Didst thou give thyself thy faith? - Thou wilt say, Oh no; I have not been able to do the least thing to obtain a living faith by the word of the gospel, and I have not come to the

1) Cf. here the remarks, L. u. W. 1890, 349 ff.

Word has come to me, but the Word has come to me. - Well done! But do you think that you came to faith by chance? - You will doubtless answer, "Oh no! If I meant that, I should be a pure heathen; nothing happens by chance. - Well then, let me ask you further: To whom then do you owe it that you have come to believe through the Word of God? -Thou sayest, I owe this entirely to the mercy of God, and to the most holy merit of Jesus Christ. It was God who, like Lydia, opened my closed heart, so that I paid attention to what I read and heard from the Word of God. I truly deserved this with nothing! For the sake of my many sins I would rather have been worthy that God had neither called me nor brought me to faith, but rather that he had let me die and perish in my sins. My conversion is a secret to myself; only this much I know, that I have done nothing for it. - Do you think that it was only at that time that God thought of bringing you to faith, when your eyes went out, when you recognized your misery and God's grace in Christ, that you came to faith and became a different person? - You will say: How could I mean that! For I know from God's word that God not only foreknew from eternity all the good things he does in time, but also foreknew them from eternity. - So now let me ask you only one thing: Do you also hope to be saved? - You will answer, Yes, I hope so. If I did not hope so, I should have to reject Luther's 'Christian Questions'; then I could not even recite with the whole holy Christian church the third article in firm faith, in which it says: 'I believe ... I believe ... an eternal life', and could not say with our catechism: 'I believe ... that God will give me, together with all believers in Christ, an eternal life; this is certainly true'. And my dear Lord Jesus Christ says: "My sheep hear my voice, and I know them, and they follow me; and I give them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.' (John 10:27, 28.) How, then, should I doubt my blessedness? - Rightly so, beloved reader! - Behold, then, in very brief words, thou hast the whole doctrine of election to grace as in a summa. For this and nothing else is what the Concordia Formula teaches of the Election of Grace, and what we teach by the same." ("Doctrine of the Election of Grace," p. 58 f.)

We may be permitted to add the following here: If anyone really holds with the Lutheran Church the two propositions that unbelief and damnation of the perishing are due solely to the obstinate reluctance of man, but faith and blessedness of the blessed are due solely to the obstinate reluctance of man.

If he believes that salvation is due to God's grace, he can only claim, as a result of spiritual confusion, that a twofold path to salvation has been established, if it is said of the election of grace or eternal grace that it stands in a causal relationship to faith and the entire Christian state of those who become blessed. But he who teaches that conversion and salvation depend not only on the grace of God, but in some measure also on the conduct of man, cannot but see in the doctrine that the election of grace is a cause of the faith and preservation of the elect, a falsification of the general way of salvation. For by this doctrine of the election of grace, "all *opiniones* and erroneous doctrines of the powers of our natural will are laid low, because God in his counsel before the times of the world purposed and ordained that he himself should create and work in us all things that pertain to our conversion by the power of his Holy Spirit through the Word." 1) That our opponent sees here a falsification of the general way of salvation, or a special way of salvation for the elect besides and apart from the general way of salvation, comes from the fact that he has a false doctrine of the general way of salvation in the first place, namely, that in great delusion he thinks that the general way of salvation depends on the Holy Spirit. According to the general way of salvation, conversion and blessedness depend not only on the grace of God, but also on the conduct of man, and that therefore a special way of salvation is made for the elect, if their conversion and blessedness are not made dependent on their conduct, but only on the grace - the eternal grace - of God. But this is how it stands: according to the general way of salvation, conversion and salvation depend solely on the grace of God, and not - not even in the thousandth part - on the conduct of man; and according to the election of grace, nothing else but exactly the same is the case. By the election of grace, according to which God has already from eternity "not only before we have done anything good, but also before we are born" (Concordia § 88, p.723), with conversion, righteousness, and blessedness (Formula of Concord § 45, p. 714), the purer grace only comes into the light; "it confirms" - as the Formula of Concord says - "mightily the article, that we are justified and saved without all our works and merit, purely by grace, for Christ's sake alone." 2)

The charge against Dr. Walther and the Missouri Synod, that by their doctrine of election by grace, specifically by the doctrine that election by grace is a cause of conversion and blessedness, they have a double

- 1) Sol. Decl. XI. s 44, p. 714.
- 2) Concordia formula XI. 8 43, p. 713.

The idea of accepting the general way of salvation will only fall silent with that part of our opponents who know what they want when they (the opponents) have given up their false doctrine of the general way of salvation. 1)

F. P.

(Conclusion follows.)

1) The confusion and blindness into which the leaders of the Iowa and Ohio Synods have driven the ignorant among their pastors, especially by the accusation that Missouri teaches a double way of salvation, is documented. A pastor of the Iowa Synod, who is fighting "the Missourians" in the state of Wisconsin, sent a writing to a member of a congregation in Waushara County, saying: "Dear friend! On the 3rd of July a man came to us and told us that you demanded proof from me that the Missouri Synod teaches in its writings that God, by His own election of grace, is guilty of causing a portion of men to be lost. - Dear friend, I testify to you that this is undeniably evident from their writings, for in the way the Missourians teach the election of grace, there is nothing left for a portion of men but that they must go to hell by God's election, even if they, the Missourians, do not say this directly, but indirectly, that is, that it is undeniably evident from their teaching. - But let us again consider their propositions of the election of grace as they stand in their own writings. - I have in my hands a booklet by Rev. W. on the Missourian doctrine of election by grace. I suppose you also have such a book. *) Now let us first look at question No. 10 and especially at its answer. It reads thus: The eternal election of God not only sees and knows beforehand the blessedness of the elect, but is also of the gracious will and good pleasure of God in Christ Jesus a cause, so that it creates, works, helps, and promotes our blessedness and all that belongs to it. - Hereupon I say to you, my dear friend, if the election of grace is now already to be the cause of my blessedness, and that it creates and works all things, then I say this is false. Christ's merit, and faith in it, is the cause and all the ground of my blessedness; that is the right doctrine, and no other. - Let us look at the question and answer No. 11. question: 'Is it then so important that the eternal election of God is a cause of our blessedness, and that it creates, works, helps, and promotes all that pertains to it?' Answer: 'Yes, indeed, for our blessedness is thus founded upon it, that the gates of hell shall not prevail against it.' To this I say, it is important that we hear God's word, believe in Christ, do not grieve the Holy Spirit, pray and work, and then the Lord will take us[^] to Himself by grace into heaven. This is important, very important. If the Missourians say the powers of hell cannot overthrow the election of grace, and if all my blessedness depends on it, well then I cannot lose my blessedness at all. This again is false." So much for the scripture. The pastor probably had no idea that he was being so severe in his judgment of the ipsissima verba of the Concordia formula. Otherwise, in his open rejection of the Concordia formula, he would have had an honesty which the leaders of our opponents should take as a model.

*) This refers to Dr. Walther's treatise: Die Lehre von der Gnadenwahl in Frage und Antwort dargestellt aus dem elften Artikel der Concordienformel.

The oldest Lutheran congregation in America.

(Continued.)

On October 27, 1703, Pastor Rudman sent a letter to Justus Falckner in Philadelphia, requesting him to come to New York and preach a trial sermon there, 1) and three days later another call went out to Falckner with the same request. 2) Again four days later, on November 3, Falckner replied to the pastor and church council of the New York congregation that he was willing to accept the call to New York, but without a trial sermon, 3) and in a letter to Pastor Rudman he spoke further about the vocational matter. 4) The result of this correspondence was that Pastor Rudman concluded his ministry in New York and moved back to Philadelphia before the end of November. Here Falckner was ordained by the three Swedish pastors Rudman, Björk and Sandel in the Swedish church. The ordination certificate with the signatures of the three mentioned preachers was dated Nov. 25, 1703. 5) Already on the eighth day after that, on Dec. 2, Falckner arrived in New York; on the 3rd Sunday of Advent, as well as on the following Sunday, he preached in the church of the New York congregation, and from then on this congregation was again provided with a pastor and teacher. 6)

It is an exceedingly lovely, heart-warming figure that stands before us in Pastor Justus Falckner during his twenty years of ministry in New York, a man of excellent gifts, beautiful knowledge, a fine mind, a warmly pious spirit, a decidedly Lutheran point of view, an active, persevering diligence in office, in short, a complete pastor. He had taken on the office in the consciousness that he would not be able to continue in the ministry without

1) Church Papers, Packet II, No. 6.

2) Church Papers, Packet II, No. 5.

3) Church Papers, Packet II, No. 7.

4) Church Papers, Packet II, No. 8.

5) Church Papers, Packet II, No. 9.

6) According to the above and the information already given in part in the previous number, which we have taken from handwritten sources, especially also from Falckner's own handwritten notes in the church book, the erroneous statements printed here and there about Rudman and Falckner are to be corrected, such as that Rudman had worked in New York until 1704, that Falckner had come to New York in 1705 or 1704, and so on. In particular, this renders untenable the hitherto commonly held assumption that Falckner was ordained in Pennsylvania "for the purpose of his work among the Germans" and then, "ordered by Rudman as a preacher to the Germans who were then beginning to settle in New Hanover Township," first served the congregation at New Hanover, Pa. Falckner had rather been ordained as destined for the New York congregation, and in the week between his ordination and his arrival in New York had neither time nor profession to first plant churches and take up a pastorate in Pennsylvania.

God's gracious assistance; that God himself would make him capable was his heart's sigh. In the first days of his ministry, after a brief account of his origins and his entry into office, he wrote the following vow in Latin: "May God, the Father of all goodness and Lord of great majesty, who has thrust me into this harvest, be with me, his lowly and weak laborer, with his special grace, without which I would perish under the weight of the temptations that often come upon me with power. In thee, O Lord, have I hoped; let me not be put to shame. Make me fit for my work. I have not run, but thou hast sent me,' yea, thrust me into the ministry. Nevertheless, whatever my corrupt nature may add without my knowledge, thou wilt remit; forgive me at my humble supplication through our Lord, even my Lord Jesus Christ. Amen!" 1) Thus he was also in his official conduct with a faithful heart in the matter, also in the small things, also in the tasks, which otherwise easily as external, not exactly the salvation of the parishioners concerned things experience a less spiritual completion than with our Falckner. In most church records, for example, the entries of baptism consist of the names of the persons involved, as well as the date of birth and the date of baptism. Falckner's case was different. For him, as a young pastor, these entries in the church book were an occasion to remember the children who had been received into God's covenant of grace through baptism with his pastoral intercession that God would graciously keep them in the good deed they had received, and he used to add such intercession in short, beautiful words to the personal details in the church book. In terms of form, no two of these prayers were the same, although their content was essentially the same; in some cases there is a subtle response to the particular circumstances, which reveals the tender intimacy with which this man approached the individual souls who came under his spiritual care. Falckner found his first baptized children not in the city of New York, but out in Hackensack, where he baptized three children on February 27, 1704, in the barn of one Cornelius van Boskerk, after a morning service held there. Then on April 17, the second day of Easter, he baptized a child of Pieter van Boskerk in New York. For the registration of these four first baptisms he wrote in the church book, which he had kept from the beginning like later the pastors Berkenmeyer and Knoll.

1) The original reads: Deus Ter Optimus Maximus, qui intrusit me hanc in messem, adsit speciali sua gratia mihi operario abjecto et admodum infirmo, sine qua pereundum mihi est sub mole tentationum, quae me saepius obruunt. In Te, Domine, speravi, non sinas me confundi! Redde me ad vocationem meam aptum; non cucurri, sed misisti, in trusisti; interim quicquid in me inscio corrupta admiscuerit natura, remitte, da veniam humiliter deprecanti, per Dominum nostrum, imo meum Jesum Christum. Amen. Church Book, p. 18.

disch led, the vow: "O Lord, Lord, let this child with the above three Hackensack's children be and remain inscribed in the book of life through JEsu Christum. Amen." At the next baptism is the little prayer, "O God, let this child be and remain a child of eternal blessedness through Christum. Amen." At the next the vow, "God also let this child be and remain enclosed in his everlasting grace and mercy through Christum. Amen." At the following, "O HErr, let this child be commanded unto thee for temporal and eternal welfare through Christum. Amen." One of the vota of the following year reads, "Let, O my God, this child also be and remain a comrade of thy kingdom of grace and glory through Christum. Amen." In the same year Falckner baptized in the church at New York "Mary, young daughter of Are of Guinea, a Moor, 1) and his housewife, Jora, both Christians of our congregation," and to the record of this baptism he wrote: "O Lord, merciful God, who regardest not the person, but of all people he that feareth thee, and doeth right, is acceptable unto thee; let this child be and remain clothed with the white robe of innocence and righteousness, through Christ the Redeemer and Beatificator of all men. Amen." To a child baptized in 1706, for whom Falckner himself was godfather, he wrote in the church book: "O God, grant that this child may overcome the devil, the world, and his own corrupt nature, and may reign and triumph forever with Christ for Christ's sake. Amen!" At the seventh baptism of this year it is written, "Let this child, O Lord JEsu, taste and enjoy thy sweet love and grace temporally and eternally. Amen!" On 28. February 1710 Falckner baptized a child of the pastor Josua Kocherthal, who had immigrated with Palatine emigrants, and who had logged his wife Sibylla Charlotte in New York, and in the church book he laid little Louise Abigail to his and her Savior's heart with the words: "O Lord JEsu, grant by thy merit that thy heavenly Father may temporally and eternally be graciously pleased with this child, and that she may resound in time and eternity with all cherubim and seraphim praises and songs of praise at the living fountain and stream; for with thee is the living fountain. Amen." - On the 12th of June a considerable number of emigrants, who had escaped the tribulations of their old home by fleeing to England, and had thence been shipped to America, arrived again at the port of New York, and as, in view of the many deaths which had occurred on the sea voyage, it was feared that the strangers might have brought contagious diseases with them, they were brought for the time being to Nutten Island, now called Governors Island, in hastily constructed quarters for them.

1) We also find recorded the baptism of an Indian whom Falckner had previously taught.

huts. Five children born to such "poor High Germans" on the ocean were brought to Falckner for baptism, and when he entered these homeless into the baptismal register, he wrote the words: "O Lord God Almighty and Father in Christ Jesus, who by thy miraculous power hast caused these children to be born on the great and terrible sea, and miraculously preserved them alive, guide them by thy grace through the turbulent sea of this world, that at last they may all land in the harbor of the new heavenly Jerusalem, where all tyranny and all tyrannical false mercy shall have an end, through Jesus Christ. Amen." - In later years, as the number of baptisms increased considerably, and the ministerial labors had multiplied, Falckner confined himself to a common intercession for the baptized enrolled in the course of a year; e. g.: "O Lord God, merciful, gracious, patient, and of great grace and faithfulness, who hast shown mercy to a thousand members, and forgiven iniquity, transgression, and sin: let not one of the names above be blotted out of thy book, but let them be written therein and remain through JESum Christ thy dear Son. Amen. Amen."

What a beautifully gifted, heartily pious pastoral spirit is expressed in these writings of the noble man whom God had led by wonderful ways from the distant land of Saxony to New York, and here had placed him as shepherd and teacher to the Dutch Lutherans!

It was a turbulent time in which Falckner took office in New York. The terrible days of Schenectady were still fresh in his memory, and a new war had arisen and required the inhabitants of the coast to be in constant readiness for battle. One of the parish elders, who had already been a member of the church council under Rudman, Jan Hendrick de Bruyn, was a major in the infantry, a respected, influential man; another officer, Pieter van Woglom, was church master and also the pastor's landlord. An English family man, William Chambers, in whose house the Dutch pastor from Saxony was baptized, 1) was a naval officer and later a tax official; in 1708 he still had to make demands on the colonial administration for services he had rendered on an expedition against French privateers in 1705. This was not a rare case; for the insecurity of the property in the threatened parts of the country also resulted in depressed economic conditions, under which also the ecclesiastical interests had to suffer. In a lawsuit on Long Island, in which the wardens of an English community were sued, the

1) The entry about it in the church book reads: "Baptized d. 10. Octobr. 1704 in ye House of Mr. William Chambers, Richard, son of Mr. William Chambers en his wife Sarah, born d. 10. dito.... Bless o Lord, this child also with everlasting happiness through Christ Jesus."

because they did not pay Pastor Poyer his salary, the defendants gave three reasons for their delinquency, the first of which was: "*Because we had no money*"; they were acquitted. Of Pastor Falckner, however, we do not hear that he took his congregation to court for arrears of salary; but it is probable that if he had done so, point I of the defence might also have read: "*Because we had no money.*" The community was poor, and the times were not conducive to an upswing in wealth. We have heard that already in Rudman's time a petition to the King of Sweden was planned. Now it was realized that it was not necessary to send letters across the sea to reach Pastor Rudman's compatriots, but that there were Swedes and fellow believers living nearby, on the Delaware, who might have a mite to spare for their Dutch neighbors. In Pastor Falckner's logis at Pieter van Woglom's we find the church council assembled to discuss the affairs of the congregation, and as the minutes report, three letters to the Swedish Lutherans in the South were signed by the "Consistory"; a fourth letter was addressed to Pastor Rudman, in order to lay the cause of the congregation, which he had only been able to serve as a preacher for such a short time, as an inclined advocate, to his heart. But we do not learn that the petitioners received any support from the Swedish brethren in response to these requests. On the other hand, a sum of money arrived from the island of St. Thomas, where the Dutch had settled in the 17th century and where Lutherans had also settled, with the provision that it should be used for the construction of a new church. Since, however, more would have been needed to build a church and the congregation did not see itself in a position to undertake a new building "in the present bad times," a church council meeting was held on July 3, 1708, in the house of the "Vormann". July 1708 in the house of the "Reader" Samuel Beekman, it was decided that the old church "should be repaired before the onset of winter", and for this purpose not the gifts of the external co-religionists should be used, but it was expressly decided to invest the money from St. Thomas safely, but to take the costs of the repair from the house rent fund; what would still be lacking, "the elders and deacons of the congregation should try to provide".

However, Pastor Falckner was not dependent on the New York congregation alone for his livelihood, just as he did not have to devote all his energy to this congregation, but first had to serve the congregation in Albany as well. And he did not provide for this congregation in such a way that he visited it on a Sunday and preached there and performed the necessary official duties, in order to then return to Albany.

New York, for the parish was too far away for that; but he spent a part of the year entirely in that northern part of his parish. During this time the New York congregation had to be content with reading services, and therefore had a properly employed "reader. This office, with which was also connected that of precentor, and later also that of gravedigger and undertaker, was held for many years by Samuel Beekman, already mentioned, until in 1726, in view of the infirmities of age which had set in, he was succeeded by his son, Charles Beekman. The congregation in Albany was also Dutch, and also poor like that in New York. In Albany, too, the Lutherans had a little church of their own, but it was old and dilapidated, and the congregation was unable to build a new church or even to save the old one from decay. Yes, the congregation itself was in decay and was finally abandoned by Falckner's successor Berkenmeyer. However, Falckner soon succeeded in gathering congregations in the area on both sides of the Hudson south of Albany, which was populated everywhere by Dutchmen, in Klinckenberg, Kinderhoeck, Cocksackie, Loonenburg i), which he then served regularly and of which especially the last-named in time significantly outstripped the former main congregation and later became the parish seat from which the congregation in Albany was then served until its "dispersion". And as from Albany, so also from New York, Falckner missioned with active diligence; in New Jersey we find him at Hackensack, at Raritan, at Piscataway, at Remmerspach, at Elizabethtown, across the river at Phillipsburg. In addition to this Dutch mission territory, which he already found populated upon his arrival, another one grew up for him from 1709 on in the German settlements, which were established on the Hudson north of New York at the behest of the English government, by settling the German emigrants, who had gathered in England primarily from the Palatinate, for the most part in the areas where names such as Newburg and Rhinebeck still remind us of those German colonies, in order to let them cut wood and boil theer. The first company of Palatines to settle on Quassaik Creek was the Lutheran pastor Joshua Kocherthal, who returned to England in 1709 to settle the affairs of his colony, with the large transport of between 3000 and 4000 persons of his countrymen of 1710 to New York, where in the meantime the above-mentioned daughter had been born to him and Falckner had taken pastoral care of the colonists at Quassaik, and until his death in 1719 Kocherthal, "their Joshua", as his epitaph calls him, worked under

1) To the present Athens.

The oldest Lutheran congregation in America.

the German settlers there on the Hudson. But even during Kocherthal's lifetime, part of the work among the Germans fell to our Falckner, and we find him at Rosendahl and at Schawangunk, at Long Rack and at Quassaik Kil on the west side of the river, and after Kocherthal's death, he joined in his work completely and provided with word and sacrament the German settlers at Newtown, at Camp, at Claverack, at Theerbusch, at Queensbury, at Rheinbeck. There was much to do. It happened that he had to baptize five, six, eight, nine, ten children in one place on one day. Probably in order to better care for this area and to be able to stay in the region for a longer time without always having to stay in a foreign concentration, Falckner became the owner of a house in Claverack, which was located east of Loonenburg and belonged to the old estate of the Rensselaer family, just north of the extensive Livingston Manor, where many Palatines lived. Here he resided when his son Benedictus was born to him, whom his father baptized on April 11, 1723, and whom we find residing here twenty-seven years later as one of the most zealous parishioners of Pastor Berkenmeyer, then residing in Loonenburg.

However, Justus Falckner had not severed his official relationship with the congregation in New York at the time he was baptizing children in Claverack; in June he was again active in their midst, and likewise in Hackensack. In general, he had not ceased to regard and feel himself as the Dutch pastor during his activity among the Germans, and not only when he was in New York or Albany; thus, for example, he not only entered the note about the baptism of a foreign child, which he performed in his house in Claverack in 1723, but also the information about the baptism of his own child in his notebook, not in German, but in Dutch.

From what we have been able to report here about Pastor Justus Falckner, it is indeed astonishing what this man has accomplished in the years of his pastoral ministry, and in addition to all this, it remains to be mentioned that in his many official duties he also found time for literary activity. Again he is the Lutheran pastor who is anxious to meet the needs of his parishioners. Since his parishioners often found themselves in the position of having to give an account of their Lutheran faith to their Reformed compatriots and to defend it, he wrote in Dutch, in questions and answers, a "Gründlichen Unterricht gewisser vornehmsten Hauptstücke der wahren, of the true, pure, beatific Christian doctrine, founded on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone," and published this writing in print in 1708, the first known book from the pen of a Lutheran pastor in America, a book, in

in which the Lutheran doctrine is put in the light especially against the Calvinist errors and of which the last great Lutheran theologian of those days in Germany, Val. Ernst Löscher, praises: "In the present booklet he has taken great pains to protect the reader against the Calvinist errors with sayings of the divine word. . . Thus it is, as it were, a *Compendium Doctrinae Anti-Calvinianum*." 1)

That was the life and work of Justus Falckner. And its end? We do not know it. The only certain indication we have of it is a casual remark of his second successor in office, Rev. Knolls, of the year 1749 in the words, "He died in 1723." 2) If this news is correct, he must have been called home to rest from his work without a long illness; for on September 4, he was still waiting at "Philippsburg near the upper mill," that is, on the eastern bank of the Hudson south of Croton River, with whose water the present pastor of our old congregation baptizes their children, and performed a baptism. Thus active in his ministry, we see him for the last time; no deathbed, no coffin and grave, so far in history, marks the close of his earthly wall and his industrious, faithful, blessed activity.

A. G.

(To be continued.)

1) Fortgesetzte Sammlung von Alten und Neuen theologischen Sachen vom Jahr 1726, pp. 412 and 416.

2) O'Callaghan, Documentary History, quarto edition, p.354, octavo edition, p. 590. - In regard to a statement by Dr. Reynolds, in 1853, that Falckner had retired to the Raritan some years before his end, Dr. B. M. Schmucker, Luth. Church Review, Vol. III, p. 222, remarked: "The circumstance or evidence on which this opinion may be based is, that in the Record of the congregation at West Camp, Ulster Co, N. Y., there is an entry signed by Daniel Falckner, who styles himself 'Pastor at Muehlstein and in the mountains near the Raritan' N. J. Sept. 1724. This entry is surely a puzzle. Did Daniel Falckner, the older brother, ever occupy a position as pastor? or is it a mistake for Justus, and was he then still living?" We are in a position to report that there has not been any confusion between the two brothers, that Daniel Falckner, however, and as late as 1731, was pastor in New Jersey, but did not labor there to the same satisfaction as his brother, and gave occasion for unpleasant negotiations. We will also have to say more about him in our church history.

Ecclesiastical contemporary history.

I. America.

The polemical efforts of the Ohioans have been making a whimsical impression for some time. What gives the Ohioans so much trouble is the proposition in which Prof. Stellohorn has so aptly summed up the Ohio doctrine, namely, that conversion and blessedness depend not only on the grace of God, but in a certain sense also on the conduct of man. The spokesmen of the Ohio Synod would like us to stop citing this proposition as characteristic of Ohio doctrine. In part, they strike a grandiose note by asserting that we, for our part, have so far failed to prove the falsity of their fundamental proposition; in particular, it is of no importance at all what "F. P." or "Mr. F. P." said against this proposition; Missouri only wants to cover its retreat, and so on. In part they take a piteous tone, by asserting that we know quite well, or could know, how rightly they meant their sentence; they did not mean at all, when they said that conversion and blessedness did not depend on the grace of God alone; they only spoke thus in order to combat Missouri's false position. - How aptly, by the way, Prof. Stellohorn spoke in his famous sentence, that is, how skillfully he put Ohio's false doctrine to its proper expression, is also evident from the fact that the "*Lutheran Standard*," in its number of February 28th of this year, endeavors in vain to do it to Mr. Pros. Stellohorn. The "*Standard*" describes the Ohio doctrine thus: "According to the revealed order of salvation, the actual eventual success of the means of grace depends not only on the sufficiency and efficacy of the means of grace themselves, but also on the conduct of man in relation to the necessary condition of passive conduct or submission to the evangelical calling. (*According to the revealed order of salvation the actual final result of the means of grace depends not only on the sufficiency and efficacy of the means themselves, but also upon the conduct of man in regard to the necessary condition of passiveness and submissiveness under the gospel call.*) The meaning of these words is this: The actual and final success of the means of grace, that is, the conversion and blessedness of a man, depends not only on the power of God coming into effect in the means of grace, but also on the conduct of man; man, for his part, must perform the "passive conduct." When God's power and human good conduct thus work together, the "*actual final result*," conversion and blessedness, come about. So the "*Standard*" and Prof. Stellohorn are in perfect agreement on the matter. This statement of the "*Standard*" should be kept in mind for future cases. Only Prof. Stellohorn's expression is clearer and more dexterous. The *Standard*, too, in order to bring the English hymnal of the Ohio Synod into harmony with Synodal doctrine, must urge a change in the hymn: "*All glory be to God on High*". The hymn no longer conforms to the confessional position of the Ohio Synod.

F. P.

"The oldest Lutheran congregation in America is not St. Matthew's congregation in New York, but the first English congregation in Albany, N. Y. At the present time the notice is making the rounds in church papers that St. Matthew's congregation in New York is the oldest congregation in the United States.

States. But this is not so. The old Dutch Trinitatis congregation, whose first church was on Whitehall Street, south of Bowling Green, existed as early, or a year or two earlier, than the Ebenezer congregation in Albany; but it did not retain its identity. In 1784, in fact, the remnants of the Trinity congregation united with the German Christ congregation, whose church stood at Frankford and Williams streets. Both congregations gave up their churches. A new congregation, 'the united German Lutheran congregations', was founded from the two, incorporated as such by the courts, and the ownership of the two merged congregations was assigned to the new corporation. This is still the legal name of the so-called Matthäus-Gemeinde." Thus we read in "H. u. Z.," and the unnamed writer, who is vividly reminded of Father Nicum by the confidence with which he asserts things that are not true, then goes on to show how it happened that "the actual name (of this congregation) has fallen into complete disuse, even into oblivion." Now the name which our poet calls the "proper name" is not the proper one, nor "still the legal name of the so-called St. Matthew's congregation," but the former one, but changed on March 29, 1866, by the Legislature of the State of New York, into the present "legal" one of the "Lutheran St. Matthew's congregation". Lutheran St. Matthew's congregation," and the old, discarded name has not at all been "forgotten," but is in constant remembrance; for in every copy of the church order of St. Matthew's congregation now in force, which is printed in the congregation members' hands, the first sentence of the "Introduction" reads, "The name of our church was formerly, 'The United German Protestant Churches in the City of New York.'" That the congregation also "preserved its identity," we remember to prove amply in his time as well.

A. G.

A blossoming bouquet of recent theology was the inaugural address recently delivered by Dr. C. A. Briggs delivered on his assumption of the office of Professor of Biblical Theology in Union Seminary at New York, immediately after taking his oath on the sacred Scriptures of the Old and New Testaments as the only infallible rule of faith and life, and on the Westminster Confession of Faith, and in which he asserted that, besides the sacred Scriptures, the Church and Reason must also be valid as rules of faith, then, from this trinity, actually deleting the Scriptures, denying the inspiration of the Scriptural word, asserted, "the great mass of the Old Testament was written by authors whose connection with their writings had sunk into oblivion," chided the believer's reverence for God's word "bibliolatry" and put it on a level with "Roman Catholic mariolatry", sang the praises of "higher criticism," which prepared the way for "a new Reformation" that would eclipse that of the sixteenth century, expressed his joy at "the age of rationalism," claimed a place even for the rationalists in the community of believers. It is gratifying to note that some Presbyterians are now very much appalled at this emptying of their professor; not only has the hope been expressed that the next General Assembly will make use of its right and emphatically veto the retention of the new corrupter of student youth in his office, but the Presbytery of Cincinnati has already negotiated a bill containing a request to the General Assembly to intervene against Professor Briggs according to the circumstances. But the distressing thing has happened that of seven present

Professors of Theology three opposed the adoption of this bill, and a fourth did not want to have anything to do with it. They thus obtained a postponement of the final hearing to a later assembly; but since other presbyteries will probably also take steps in the same direction, they will probably not succeed in keeping the matter out of the assembly, and if the matter comes up for hearing there, one may look forward to a fierce struggle over the doctrine of the divinity of the Holy Scriptures. But that the bargain would occupy the Assembly in May is the more to be supposed, as it is altogether doubtful whether the Board of Directors of the New York Seminary were justified not only in electing the new professor, but in installing him in his office. In 1869 the reunion of the two parties, Old School and New School, took place among the Northern Presbyterians, and when the first united General Assembly was held in 1870, the directors of Union Seminary, founded in 1836, which had been a headquarters of New School theology, made the offer that if the Assembly would leave the general administration of the seminaries under its control to the boards of directors of the same, they, the directors of Union Seminary, would give the General Assembly the veto power in professorial elections. This offer was accepted, and the forthcoming General Assembly will have to discuss the legal question of whether the appointment of the newly elected professor, before the Assembly had been notified of the election and given the opportunity to exercise its right of veto, constituted a violation of the law and what the consequences of this should be. A. G.

A comrade of Dr. Briggs is Dr. J. H. Thayer, professor at Harvard University, translator of Winer's grammar of the New Testament idiom, and editor of a dictionary of the New Testament based on Grim-Wilke's *Clavis Novi Testamenti*. The two aforementioned higher Biblical critics have now joined forces in the destruction cart by undertaking a cycle of lectures in Boston, under the aegis of the Boston branch of the *American Institute of Sacred Literature*. In doing so, they had the impertinence to approach the Boston preachers from their pulpits to announce their lectures, with which they allegedly intended to promote the study of the Bible. This imposition, however, has been duly rejected by many of those to whom it was addressed, and even outside Boston there is a pleasant indignation about the enterprise of the firm of Briggs and Thayer. But the two theological poisoners are not of today and yesterday; they know quite well that they will bring their wares to the man and, unfortunately, also to the woman, that men and women will find the crowd who will be grateful to them for the "scientific justification" of their unbelief.

A. G.

The *Churchman* expresses **his pleasure at Dr. Briggs** and his inaugural address. "The speech was quite worthy of the occasion; it was a manly announcement of the principles on which his future activity in this chair is to rest. ... He is not afraid or ashamed to profess his belief that the Church is a fountain of divine authority; nor is he deterred by false notions of inspiration from admitting the necessity of a right use of reason in the contemplation and interpretation of the sacred Scriptures. In both these respects Dr. Briggs is simply true to the oldest and best traditions of Scottish and English Presbyterianism, which has **never** diminished the church after the pattern of a voluntary society, **and has** never for a moment erected the false god of an ignorant bibliolatry

has. It is a gain for all Christendom when members and teachers of a great community return to their first principles, in which - not in their abstract speculations - the foundations of the Christian faith are anchored. . . . We have often expressed our conviction, which grows stronger every day, that the worst service which can be done to divine truth is to overload and obscure it with the unauthoritative opinions and vagaries of men. Sooner or later, in one respect or another, the human weakness of such opinions and ideas will certainly be made manifest, and then there is danger that divine truth will be rejected at the same time as human error. This is precisely what has happened with regard to the Holy Scriptures. ... It is therefore high time that men whose truthfulness, learning, and Christian faithfulness cannot be questioned, speak clearly and courageously of the actual results to which the highest criticism of our day has led. We reckon it a great gain to the cause of Christianity that such a man as Dr. Briggs has been called to a position from which he will speak, not only to his immediate pupils, but also to the great Christian public, on a subject of absolutely the highest importance." - He who has been well-meaning enough to expect that this panegyrist of Dr. Briggs would at least, out of a certain sense of decency for those among his readers who are less fond of the "highest criticism of our day," add some "but" in his two-column-long outpouring, however delicate or feeble, will be thoroughly disappointed, when he has arrived at the closing words of the hymn of praise reproduced above, which is not sung by an obscure correspondent of a Unitarian Boeotian journal, but in the editorial columns of the most distinguished church journal of the noble "Church" with "historical episcopacy".

A. G.

II. foreign countries.

A side piece to Dr. Briggs' inaugural address was given by Professor Skinner, successor to the late Prof. Elmslie, in the lecture with which he entered upon his theological lectureship in the Presbyterian Theological College in London, and Skinner, too, by his views on the criticism of the Old Testament, has aroused the opposition of such Presbyterians to whom the Scriptures are still God's Word. One of the Sessions has even expressed its disapproval in such a way as to refuse the annual Collecte in the congregations, usually levied for the College, this time, and in a statement to the Presbytery of South London has given reasons for such refusal. Rightly so! For as certainly as it is the duty of the church and the duty of the individual Christian to provide for the preparation of righteous servants of the church, so certainly is it contrary to the conscience determined by truth to offer a hand and the means for the propagation of error. As Presbyterians, where the ecclesiastical boards have jurisdiction from top to bottom, the London protesters will have to put up with having their proceedings treated as disorderly, as a sort of lynching; but this only proves that such a constitution, not that such a proceeding, needs correction. The congregations have a right and a duty to demand that a teacher who, to their knowledge, publicly and demonstrably teaches fundamental false doctrine, should first of all be forbidden to speak before they contribute another cent to his salary. Admonition and instruction then still have room before the final dismissal from office, which is to be imposed on the person persisting in error.

A. G.

From the Bavarian Regional Church. In this year the "very highest decision" on the resolutions of the Bavarian General Synod of the year 1889 has appeared. Only through royal approval do synodal resolutions in Bavaria receive force and validity. The state must say "yes" and "amen" to everything that the church establishes and regulates. The reporter of the *Luthardtsche Kirchenzeitung*, in any case a royal Bavarian pastor, is glad that things have now improved, that the royal ministry this time only waited 1½ years with its decision. At the same time, however, he complains that important, decisive questions with which the last Synod was concerned have still not been settled. He writes: "One such decisive question is the question concerning the establishment of new pastorates in the larger cities. The motion of the General Synod was: The church government wants to be recommended to remedy the ecclesiastical emergency in the large cities in the direction that pastoral districts, which are assigned to individual clergymen, are delimited, where possible, new parishes are formed and the clerical forces are increased". This application received the following response: "We will, in accordance with the circumstances presented by you, as in the past, so also in the future, give the most effective support to the efforts directed towards the relief of the ecclesiastical state of emergency. It is not evident from this decision that any specific demands have been made on the State Government. We have already touched on the situation in Munich. The Verein für Innere Mission (Association for the Inner Mission) is doing great things there, but nothing has yet been done about the question of division into parishes and pastoral districts. The proposal of the Diocesan Synod in Nuremberg for the division of parishes etc. is worthy of all recognition and deserves the greatest attention, although the conditions there are in many respects more difficult than in Munich. The ecclesiastical emergencies, as we have them in Munich, Nuremberg and Würzburg, urgently require remedy and elimination. What we need in these large cities are more churches and more clergy. Through the ecclesiastical neglect of thousands, Social Democracy is given considerable encouragement. But this ecclesiastical neglect occurs wherever orderly pastoral care is impossible; and this is impossible wherever the parishes are too large. For this reason, however, it is also in the interest of the State's self-preservation that it should provide the Church with means so that it may be able to solve the task given to it in these times. We also hope that the benevolence of the State Government, which it has hitherto shown to the Lutheran Church, will soon prove effective in this direction." So it is only from the benevolence of the State Government that the Bavarian Protestant Church hopes and strives for the establishment of new parishes, while Christ has commanded His faithful, and only them, to establish the ministry of preaching. And it should be in the interest of the self-preservation of the state that it gives the church the means to solve its task. Poor church, which without state funds cannot fulfill the task assigned to it by God! So completely have the theologians of the regional churches forgotten, above their state-churchism, what the state actually is and what the church is. Yes, that a Protestant pastor is not even a little ashamed to issue such a *testimonium paupertatis* to himself and his church! - Another important point is the following: "The amendment of the church pew regulations is approved, and facilitating provisions are promised for the levying of parish taxes. That these latter provisions should be made soon is very much in the interest of the parishes, as well as of the administrative authorities themselves. Up to now the provision has applied that for the levying of

The church parish meeting was necessary for the implementation of this provision. At least two thirds of the parishioners entitled to vote had to be present. The implementation of this provision is simply impossible in the larger cities, but also in diaspora parishes in the countryside. How often the satisfaction of the most urgent needs has been held back by this! It would be welcomed with great joy if the new regulations followed the principles set forth by O.-Reg.-R. A. Luthardt in his excellent essay in the 'Neue kirchliche Zeitschrift'. The convening of a church congregational meeting will be principally to be excluded in immediate cities. The powers of the church administration should be extended to those of the municipal council and the number of its members increased, or a church committee should be set up next to the church administration, which, however, should only be convened for very specific cases. The latter seems to us to be the more cumbersome and more precarious: the curatorial approval remains as before." The state funds and the old foundations are not sufficient to satisfy all church needs. Even church lotteries, auctions, etc. organized with royal sanction do not always help to achieve the desired goal. So sometimes so-called "parish levies" or church taxes have to be imposed on the parishes. And so the state pastors advocate eliminating the last vestige of the parish principle and henceforth no longer binding the church taxes to the approval of the parishes. They are, after all, in dire straits. For the term "parish" exists in the national churches only on paper. The political parish, at least as far as it bears the name "Protestant," is also the parish. Especially in the cities, however, the greater part of this so-called parish is world and not church. How is one to get together the many members who never come to church for a congregational meeting! Thus this way of taxation, "the calling of a church meeting," will "principally have to be excluded." So principally you must exclude the principle that God's Word has set up for Christian churches in this piece. 1 Corinthians 9, Galatians 6:6, some college or committee may impose the levies as it pleases, and this church tax will then be demanded from the unchurched and unbelievers, and those who do not want to pay must be brought to justice by the state with force and the sword. A true mockery and ridicule of the church and ecclesiastical, spiritual affairs! - In a third respect the royal state government has earned the praise of the church. "The request of the General Synod that the High Consistory obtain from the highest authority a contemporary revision of the Ministerial Resolution of June 3, 1836, 'Concerning Extraordinary Meetings for Christian Edification and Instruction and for a Closer Knowledge of the Holy Scriptures,' has been granted by the highest authority in a completely satisfactory manner. Wherever the need arises in any congregation for Bible or edification classes outside the church, this can be satisfied without great difficulty. Only the approval of the Consistory is necessary. There is no restriction in the choice of location, except that the church, schoolhouse and rectory are to be considered first and foremost. Only one thing could be criticized, that these extraordinary Bible studies have to be under the direction of the local pastor or another clergyman of the national church who is authorized to do so. Friends of ecclesiastical order will not take offense at this, but will consider just this provision very wise and necessary." Thus, without the approval of the Consistory, no congregation is allowed to have its pastor apart from

The church may order special devotional hours, Bible studies, and the like, in addition to the official church services. That is Protestant priesthood. - The above praise is again followed by a quiet rebuke. "It is striking that the motion of the General Synod: It is conspicuous that the motion of the General Synod: 'that the Oberconsistorium be requested to take the necessary steps to ensure that Protestant clergy are granted a more appropriate official dress, possibly that prescribed for the Palatine clergy in the previous year, for such cases where they have to appear on ceremonial occasions in an official capacity, but without church service functions' has not received a decision at all." We would rather like to praise the Royal Bavarian State Government here for not having considered such childish desires of the Protestant pastors for a kind of gala uniform worthy of any mention or answer. - The rapporteur crowns his report with his closing words: "We conclude our report with the assurance that we gratefully accept and acknowledge what has been and is being done from above to promote church life. But this must not prevent existing desiderata, if they are well-founded, from being asserted again and again. Things are going forward in the national church: there is no doubt about that; but much more must go forward: that is the burning desire and longing hope of all who see." Whoever possesses but a little ecclesiastical, Christian insight, grieves and is appalled at such ecclesiastical mismanagement and at the incredible blindness of the teachers and leaders of the church. But the pastors of the regional church shout in triumph: "Things are moving forward in the regional church" and would only like things to move forward at an even faster pace. Already in Israel there were prophets who cried "Peace! Peace! and yet there was no peace. Yes, only ever freshly forward on this sloping path, until finally all Christianity is politicized out of the nationalized and secularized state churches! But the Bavarian Landeskirche has already sunk low enough. A more horrible slavery and deeper self-abasement is hardly conceivable.

G. St.

What is "the Lutheran Church" in Prussia? The "A. E. L. K." reports: "To the Prussian House of Representatives, the O.-K. Collegium of the Lutheran Church in Prussia at Breslau, which requests that it be advocated that, with the repeal of the General Concession of July 23, 1845, the entirety of the Lutheran Church in Prussia be granted the right of consecration. July 1845, the entirety of the congregations in Prussia under the petitioner's regimental care be granted the rights of a publicly accepted religious society as a Lutheran church, namely with recognition of their congregations as parishes, their worship buildings as churches, their clergy as having equal rights to the state as compared to the Lutheran state church, and their schools as special denominational schools. The members of the Lutheran Church within the Union of Prussia, who had gathered for a meeting in Berlin, lodged a protest against this with the Minister of Culture on January 20. According to their explanation, granting this request would only cause new confusion and disquiet. Also, the separated Lutherans have long since been divided into sharply opposing groups; indeed, such separations have formed in almost all Lutheran regional churches in Germany. For this reason alone, it seems inadmissible to recognize one of them as a "Lutheran Church" by the state. Furthermore, however different the legal views of the jurists may be, there is undoubtedly a Lutheran Church with rights in Prussia and is recognized as such by the state. Already in the fundamental Cabinet Orders of September 27, 1817, and February 28, 1834, only churches could be understood under the two "confessions" according to the context and the linguistic usage of the time.

In a decree of August 7, 1834, Minister v. Altenstein, with reference to those cabinet decrees, urgently admonishes against the erroneous opinion that the Lutheran Church and its creed have been abolished, and in a ministerial decree of April 18, 1848, it is said: there is nothing to prevent the Lutheran Church from organizing itself in cultus and regiment according to its needs. Finally, it is pointed out that in by far the largest part of Prussia the clergy would be committed to the Lutheran confession. The declaration is signed, among others, by Pastor Gensichen in Poland, Pastor Knak in Berlin, Pastor Möller in Gütersloh, Wirkl. Geh. Rath v. Kleist-Retzow, etc.". The so-called Lutherans within the Prussian Regional Church are throwing sand in their own eyes when they persuade themselves that there is still a Lutheran Church to be found within their Regional Church, when they claim to be true Lutherans. They belong, after all, to a national church which is in fact unchurched, are under a unchurched church government, sit together with unchurched, reformed, and even unbelievers in synods and pastoral conferences, and if one of them refuses the Lord's Supper to a reformed person, he is deposed. On the other hand, when one has read the above-mentioned petition of the Breslau Oberkirchencollegium, which is printed in several ecclesiastical journals, one asks oneself: *Cui bono*? There are three kinds of religious societies in Prussia, "tolerated," "admitted," and "publicly admitted religious societies. In the latter category belong the Roman Catholic Church and the Protestant Landeskirche. Among the "tolerated" religious societies are our Missouriian congregations in Nassau, Rhine Prussia, Hanover. They have considerably as much ecclesiastical freedom as they need. They have pure doctrine, can practice discipline according to God's Word without hindrance, and the state protects them, like all other citizens and corporations, against harassment and violence. Christians do not demand more from the worldly authorities than that they may lead a quiet and peaceful life in all godliness and respectability. 1 Tim. 2, 2. Now the Lutherans of Breslau stand one degree higher in the favor of the state than all other free church Lutherans of Prussia. In 1845 they received a general concession which recognizes them "as Lutherans who keep themselves separate from the national church. But that is not enough for them. They are itching to obtain the first censure, to be entered in the acts of state not only as an "admitted" but as a "publicly admitted" religious society. The State shall also call their congregations "parishes," their pastors "pastors." What on earth does such titles matter? Or do they hope in this way to gain a small subsidy from the state purse? One should surely consider that the State pays for every favor, every right. Truly, the Breslau Synod should stick its Lutheranism out at a quite different point. It should put away its official heresies of church, office, church government, church ordinances, purify itself also of other heresies, synergism, Pelagianism, etc., and prove to the world and church by word and deed what confessional Lutheranism is!

G. St.

Fight against immorality. "The petitions submitted to the Reichstag last autumn to combat immorality have been signed by 54 associations and corporations of religious and humanitarian tendencies. Seven other petitions are in the preliminary stage. They are directed against immorality in theatres and against locales with female service. The third asks for an increase in the school age of young girls, the fourth for stricter punishment of transgressing principals and servants, a fifth for

stricter punishment of adulterers, etc. They are not to be submitted simultaneously, but one after the other. The German women, namely on the Rhine, have also joined the movement and have submitted several petitions with many thousands of signatures to various authorities. In a recent lecture in Berlin on immorality and crime, Hofprediger a. D. Stöcker said, among other things: The police do their duty as much as they can, but find little support. I once spoke to the previous supreme head of our police about these things. He told me: 'The justice system is failing us.' He showed me books, pamphlets, pictures of boundless meanness. These had been confiscated by the police, but released by the courts on complaint. After such experiences, the police can no longer intervene so vigorously. Therefore the people's conscience must be sharpened, public opinion must be aroused; then the courts will also do their duty more." (A. E. L. K.)

Progress of Social-Democracy. "In the 'Vorwärts', the main organ of German Social-Democracy, the announced proposals are now being made as to how the Socialist agitation from the countryside is to be set up. The villages are to be registered according to plan and assigned to the nearest towns for processing. Pamphlets, brochures and books are to be distributed free of charge in the countryside; the rural comrades, first of all the craftsmen in the villages, are to be induced to meet with the townspeople on Sundays, so that they may become acquainted with their needs and desire to increase their own needs. A special fund is to be set up for the rural agitation. The meetings are to take place on Sundays in the cities. The townspeople are to make themselves as familiar as possible with the conditions and the way of speaking in the country; but they are not to speak of the superstition and ignorance of the rural population, 'they do not like to hear that'. Religion was to be left 'unscathed'; the priest, on the other hand, was not to be treated squeamishly; even if the country people were on the average religious, they did not pay much attention to the priest. Above all, he said, emphasis should be laid in the lectures on the socialization of land, and the following demands should be issued: Abolition of the servant system, simplification and gratuitousness of the administration of justice, reduction of working hours, etc. In peasant districts one must try to win over the small farmers." (A. E. L. K.)

From Hanover. "On the 14th of February died in Hanover the merchant C. Rocholl, a brother of the church R. R. Rocholl at Breslau. His name is closely connected with the Hanoverian Separation, which, in so far as it is attached to Breslau, probably loses in him its most zealous member. Because of his sincerely Christian attitude and his fair character, he was held in high esteem even by those who could not share his ecclesiastical views. In earlier years, he was outstandingly involved in the work of the Inner Mission; thus it is mainly thanks to his support that the Herberge zur Heimath in Hanover survived its severe crisis in the sixties; the acquisition of the Vereinshaus, in which the Evangelical Association now has its home and the hospice is housed, is essentially his work, since he bought the house at the time and then made it available to the association at the acquisition costs". (A. E. L. K.) We add that this merchant Rocholl was very close to the Saxon Free Church and Missouri in the years 1876 and 1877, when he wanted to proceed to separation, but then through his brother, who is now at the head of the Breslau Oberkirchencollegium

was filled with high-church ideas and determined to join the Breslau Synod with several other Hanoverians.

The Stöcker'sche Kchztg. comments on **the new president of the Prussian Oberkirchenrath, Dr. Barkhausen**, as follows: "The designation of the former Undersecretary of State in the Ministry of Culture, Dr. Barkhausen, as president of the Oberkirchenrath has been occupying the minds for several days. In fact, this event is remarkable. First as a sign of the ecclesiastical situation. Dr. Barkhausen is quite positive. He is fully committed to the Lutheran faith." (?) "That he is narrow-minded and one-sidedly confessional, as is assumed by the uninformed in view of his Hanoverian origins, does not correspond to reality. If it were so, Dr. Barkhausen would neither have received the post he last held, nor been able to occupy the one now intended for him." (Very true!) "He stands aloof from our party system altogether, and therefore belongs to none of the existing groups; but he is thoroughly inclined to the Union idea, and though Lutheran in orientation, is in no way exclusive." (He is thus a "Lutheran" Uniate.) "In the Lutheran churches of Prussia, the appointment of an old Prussian Uniate to the church regiment would probably have been accepted with the greatest heartache. We Unirts have no qualms of conscience about a Lutheran becoming the president of our highest church authority." (Of course not!) "We rejoice that a man of faith and confession" (the Union, as we know, is professional negation of the confession) "should lay his hand on the helm of our national church just as before. If some on the left have concluded from the court preacher crisis and the departure of v. Hermes that a time of free spiritedness will now dawn, they are completely deceived. As far as the direction is concerned, the course will remain quite the same. Perhaps also in terms of ecclesiastical policy. The coming President of the Evangelical High Church Council will probably have as little sympathy for the efforts toward independence as they have been formulated up to now as the outgoing President. He is, of course, a supporter of the sum episcopate, otherwise he would not have been appointed. He is a man of the state church; his entire past work indicates that he will not loosen the connection between state and church, but rather strive to strengthen it. But he is not a mere civil servant; we have confidence in his personality" (what superstition in relation to a "man of the state church"!), "that he does not conceive of his great task in terms of the state, but in terms of the church, that he treats the questions of church life as such, not as political.

F. P.

Schleswig-Holstein and Lauenburg. The Royal Prussian Consistory in Kiel, which is supposed to be Lutheran, had taken the liberty of ordering a church collection for the construction of an unchurched church near Bielefeld in the Lutheran state church of Schleswig-Holstein and Lauenburg, but had met with resistance from several Lutheran-minded pastors. Pastor Wendt-Süderhastedt, who had overlooked the order, apologizes for this in a letter to the church provost for Southern Dithmarschen printed in the "N. L. K.-Z." of January 23, but adds that he would make up for the collection on a subsequent Sunday if it were a matter of building a Lutheran church, but that he had reservations of conscience about a collection for a Protestant church. He then speaks out against the Union and the danger threatening the Schleswig-Holstein Regional Church, recalls that he has collected frequent contributions from his congregation for the epileptics in Bielefeld, the request of the church council in Süderhastedt for a "church of the people", and that he would not be able to support the church in the future.

The Consistory, however, rejected the granting of a collection for the Lutheran God's Box, and concludes with the words: "It must strike me and my congregation that a collection for Lutherans, who are in great need and are not considered by the Gustav-Adolf-Verein because of their loyalty to the confession, is not granted, while there is no hesitation in ordering a collection for an institution in a Lutheran church area, which naturally seeks to achieve the known purposes of the Prussian Union within the Prussian regional church. - Keep us, O Lord, by thy word! - Most obedient Wendt." Answer to this remains to be seen. The "N. L. K.-Z." of January 30 then reports how Pastor J. v. Barm in Seedorf, after having sent in a collection for the aforementioned purpose in the amount of 86 Pfg. (without postage deduction), received an inquiry from the superior Superintendent, Consistorialrath Soltau, to the effect that, because of the "exceedingly small yield" of the collection, he "must communicate as literally as possible in what manner the collection was announced. Father v. Barm answered immediately that he had indeed informed his congregation of the arrangement of the collection, but added that he had regularly supported the Bielefeld institutions in cases of physical need, but that he could not, for reasons of conscience, participate in a collection for an uninitiated church building himself, nor was he in a position to put it to the heart of the congregation. Thereupon, in a lengthy "decision of the Royal Consistory", he was given a "serious reprimand" for "disobedience", with the addition that "in the event of a repetition, we will see ourselves compelled to take harsher measures". - For our part, we can only see in all this a new confirmation of the tyranny of state-church authorities, which knows no bounds, and only wish that all true Christians and church servants would remember the saying: "Let these naughty people help you" (Acts 2:40). For it is not fitting that Christians should allow themselves to be tyrannized in the church in such a shameful manner. "Ye are bought with a price: become not the servants of men," 1 Cor. 7:23.

(Free Church.)

The thoughts of a member of the regional church on the word "sumpiscopus" are expressed in a submission to the Evangelical Church Newspaper. In it it says: "It is a strange word: sumpiscopus. One should look for its origin. Christian Thomasius wrote in 1706 'Concerns about the question to what extent a preacher may use the binding key against his sovereign, who is at the same time *summus episcopus*' - in any case a questionable origin of this title. In the time of the Reformation it could not occur to anyone to call one of the minor sovereigns *summus episcopus* in the superlative; in addition, at that time one probably thought more of the only supreme bishop of whom St. Peter writes: 'Ye are now converted unto the shepherd and bishop of your souls'. Although the Prussian Land Law followed the thoughts of Thomasius and Grotius, it did not use the word *Summepiscopus*, nor did any of the newer church orders. Nevertheless, the word has become almost a legal title and is used in many circles quite firmly for the sovereign" (and very appropriately, since one actually lets the sovereign operate as a *summus episcopus*). "It does not really make sense, since a prince otherwise has no characteristic of a bishop." "Very true, but thatsächlich one drives these and other senseless things.) "For this we have in Prussia a much nicer German title: 'Schirmherr' (*summus patronus*). - 'Let it not be said that words do not matter! Not only the Social Democrats, but also the aristocrats, and still more the bureaucrats, see the

Church as a national cultural product, and that is a dangerous, pagan error! Therefore let us eliminate the word among ourselves, let us fight it where we hear it - lest the word become a fact!" (What naivete! the word has long since become a fact.) "It has already happened that provincial synods have been opened with a hymn to the Emperor; in Pomerania this has not happened, and there one loves our King and Emperor all the more. What if, in the church, they wanted to give a toast at the birthday celebration? Synods are ecclesiastical assemblies, assembled in the name of God and before his face, where one prays and prays especially for the emperor, but one does not cry, "Hail! - That is not ecclesiastically proper. Here it is necessary to be faithful in small things and to pay attention to God's will."

Right and wrong about the task of the mission. At the mission conference in the province of Saxony, according to the report of the "Ev. Kztg.", the following was said about the task of the mission: "This is the task of the mission: to make disciples of Jesus. But the most educated peoples are not exactly the closest to Christianity, just as the first disciples of Jesus were not educated people. So also the missionary preaching is simple, entirely in the form of the history of JEsu. Civilization, on the other hand, has always" (?) "been a hindrance to Christianity. Christianity is not merely for individual souls, but for nations; but it is begun with individual conversions, and it takes a long, long time before the masses come in". (For the entrance of the "masses" we have no promise at all.) "Mass conversion right at the beginning even has a harmful effect." (?) "And it is very doubtful whether popular churches, the present form of the church, will remain here." (There are no people's churches in Germany at the present time, but there are clusters that are delimited according to the map. In the Hausen, however, there are individual Christians). - "Christian colonists next to the heathen peoples or in the midst of them will still exist for a long time; this would also be of great importance if the same were true Christians. For it remains the same: the gospel is further spread by the word, but in evidence of the Spirit and power. In worldly ways it is not built: Servants of the world shall not fight for it. The Lord Jesus would gladly have made his people kings, but he would not enter into an alliance with the national current. The rulers have nothing to fear from his kingdom, but neither can they hope for any services from it. The French Fathers and the policy of the Roman mission, of course, think and act differently. In the evangelical mission, on the other hand, it is necessary to make it clear to the rulers: 'My kingdom is not of this world'" (will be very difficult, since the church in the homeland does not make this clear to the rulers). "The evangelical mission cannot regard colonial interests as its task; otherwise it has against it the word of the Lord: 'He who takes the sword shall perish by the sword,' and further the reluctance of the missionary community, and finally the distrust of the heathen."

Civilization and Christianity. According to the above, the speaker (Dr. Warneck) at the Missionary Conference in the Province of Saxony said: "Civilization has always been a hindrance to Christianity. In the same sense, at the same conference, the missionary director Buchner of the Brethren Church also spoke out. This went to the other extreme. Modern theology maintains that civilization is a preparation for Christianity, or, to put it more precisely, that a civilized man comes more easily to faith in Christ than a barbarian (as Kahnis, for example, taught). This is wrong, Pelagian error. But it is also wrong to

94 say that civilization has always been a hindrance to Christianity. That would ultimately amount to saying that barbarism was a preparation for Christianity. It is rather this: civilized men and barbarians alike resist Christianity, the former by their civilization, the latter by their barbarism, until the Holy Spirit has changed their hearts through the Gospel. F. P.

Mission in German East Africa. The "Evangelische Kirchenzeitung" reports: "In May of this year, the mission of the Brethren Church intends to send four of its pupils to German East Africa for the purpose of establishing a station on the northern shore of Lake Nyassa. The Berlin South Africa Mission (Berlin I) had already begun to turn its attention to this important point, which, by virtue of its location, its climatic conditions, and the peculiarity of its inhabitants, offers above all favorable prospects for Christian missionary undertakings. It, too, will soon send an expedition to this important area, consisting of eight delegates under Merensky's leadership, who are to be active partly in recognizing and preparing, partly in establishing stations."

English Ecclesiasticism and Christianity. The A. E. L. K. writes: "That the tendency to denationalize the Church in England is making progress may have been shown by the last debate in the English House of Commons on this point. It is true that it concerned only the Church in Wales; but the denationalization of that part would naturally lead to further consequences. That one wants to begin in Wales is due to the circumstances: of the 1,750,000 of the population only 350,000 belong to the state church, on top of that mostly the wealthy circles, while the others, who have to provide for the income of their pastors themselves, belong to the poorer classes. The program of denationalization is advocated by a large part of the liberals. The number of its supporters is growing, and the motion introduced was defeated by a majority of only 32 votes. Once the first step has been taken, the same will soon be demanded at least for Scotland, where only a third of the members belong to the state church, and as soon as a liberal government is at the helm, the question of whether the preference of one religious community over others is 'in keeping with the times' will certainly be thoroughly discussed by some people. It is true, by the way, that there are some valid reasons for denationalization: the domination of Parliament over the Church, the movement hindered by State control, and the like. It must also be admitted that some concessions on the part of the state to religious equality (Catholic emancipation, admission of the Jews to parliament, etc.) already mean a half step on that path. On the other hand, there is no lack of voices pointing to the difficulty of the enterprise, to the dangers that could arise for the state. The difficulties of monetary regulation would, of course, be almost incalculable: a large part of the income flows from personal endowments, the ownership of which can be proved neither to the state nor to the church." - That even in the English sectarian churches all true Christianity is in the process of dying off is shown by the following note: "A strange theatrical affair is reported from London. In the Shaftesbury Theatre there a play 'Judäh' met with much applause every evening, while on the other hand there was no lack of critics who took moral offence at the performance. The subject of the play is the passion of a clergyman for a female spiritualist medium, to which he succumbs. Since the censoring judgments of

When the audience came from influential quarters, the clever director resorted to the following means in order to preserve the theatre's attraction. He invited all the better-known clergymen, both high church and dissenting, to a free and extra performance. Only eight refused; 1192 accepted, and the great majority of them are said to have applauded enthusiastically. The displeasure of the stricter-minded public at the event is understandably great, and the Baptist preacher Spurgeon, who seems to have been among those eight, complains of the Church of Christ, which has sunk so low that its ministers cheer the performances of comedians. Some clergymen retort that Spurgeort is talking about things he does not know. The theatre director, however, has a splendid income."

From Switzerland. "The condition of the Reformed Church in the Canton of Bern is exceedingly sad. The reason for this lies in the church law of 1874, according to which the state relinquished all sovereign rights over the church, with the only reservation that it retained the state examination to prevent lay preaching. But anyone who has passed this examination may preach whatever he wants. This freedom of teaching alone has hitherto prevented the Positives from leaving a church^ in which sectarians sometimes even belong to the church councils. Yes, the .reformers* themselves are the real sectirians; they stand entirely on Straussian ground, call the fundamental tenets of the faith 'legend,' 'nurse's tales,' 'vision,' etc., and pose as pillars of the church. The confusion is truly Babylonian. But the reformers are quietly allowed, since even the positive ones will not leave the field as long as believing preachers may still raise their voices in the national church." (A. E. L. K.) It is the old song again. Yes, here the State was reasonable and divested itself of any sovereign right over the Church which did not belong to it at all. And now the "faithful" would only too gladly have the State resume its dominion over the Church, and protect it from the infidels, instead of divorcing itself from them. The "faithful" here, as everywhere, are solely to blame for the Babylonian confusion of the Church.

From Spain. "Since the autumn of 1868, when the Revolution opened Spain to Protestantism, about 12,000 Spaniards have converted to it, and are scattered in small circles throughout the country. Alongside and with the German mission are missionaries from England, America, and Switzerland. Throughout Spain there were (at the end of 1890) about 120 rooms for Protestant Spanish worship, including 12 newly built churches or halls at San Fernando, Jerez, Granada, Maria Camunas, Criptana, Madrid, Escorial, Reus, Figueras, Cordoba, and Villasuca, and three formerly Catholic churches at Seville which have been purchased. Two others are under construction at Santander and Bilbao. The number of schools exceeds 100, and that of children, who are taught by 70 male and 90 female teachers, 6000. The congregations are served by 60 pastors and 40 evangelists. The regular attendants of the services are about 10,000, the communicants 3600. Several congregations, among them Madrid, Granada, Reus, Barcelona, are abundantly supported by the Gustav-Adolf-Association. It also helps the educational institutions for the training of Spanish teachers, evangelists and preachers. The evangelical bookstores founded by the German mission in Madrid and Barcelona also send thousands of books and magazines annually to Mexico, Buenos Aires and Chile. There are also six evangelical magazines published in Figueras, Barcelona and Madrid. In addition

There are Protestant orphanages in Madrid, in the Escorial and in San Sebastian, and two Protestant hospitals in Barcelona and Madrid. In addition, there are now in all large cities and in many smaller places cemeteries of their own for the Protestants, who were otherwise shamefully buried outside the churchyard." (A. E. L. K.) It is only a pity that Spain, where in the sixteenth century the pure doctrine of Luther had spread far and wide, now that the Inquisition no longer persecutes the Gospel, gets to hear a very blurred Gospel.

From Russia. "Against Stundism (an evangelical trend), action is being taken in Russia with increasing zeal. It is interesting, however, how even the regulations for combating it cannot fail to bear witness in favor of Stundism and against the Orthodox Church which combats it. Thus, in a report to Metropolitan Plato of Kiev, Bishop Anatoly of Uman recommends, among other things, that in all Stundist parishes only clergymen of blameless conduct be employed, and that they be provided with material security as far as possible; furthermore, that in the same parishes only psalm-singers not given to drunkenness be employed, and those who read aloud intelligibly and know the church chant completely; Further, to prescribe that the services not be hastily and carelessly performed, because this would repel the parishioners from the church, but above all that the funerals be held as solemnly as possible, since it was an undeniable fact that the Stundist funerals, through rich scriptural selections and the singing of sectarian songs, had such a solemn character that they attracted many Orthodox as spectators and caused them to praise the zeal of the Stundists. In the same report, the bishop advocates the command to the clergy to eradicate drunkenness among the people by all spiritual means at their disposal, with the strange motive that 'since stundism takes root more quickly where drunkenness prevails'. Apparently the Gospel of free grace proves all the more powerful where sin shows itself to be exceedingly powerful. - Unfortunately, even Bishop Anatoli is not content with these measures, which should be observed by the spiritual authority. The secular power should also come to the aid of the church. It should prohibit the employment of hourly workers at the railway stations and in the railway workshops, where they are likely to be particularly welcome because of their sobriety, honesty and reliability. It shall prohibit all meetings of hourists. It should set up a guardianship over the children of the stundists to protect them from the teachings of stundism. Whether the parents' hearts break over it, that of course does not concern the bishop." (A. E. L. K.)

From Russia. "According to the order of the Russian War Ministry, the Breslau Roman Catholic Catechism is to be translated into Russian for the Roman Catholic pupils in the military schools, but not only into Russian, but also in a genuinely Russian manner, in that all the points which may not be taken over (primacy, infallibility, marriage, etc.) are described in detail. On the whole, the minister's prohibition extends to no less than 58 points in which the Roman Catholic doctrine is not to be communicated." (A. E. L. K.)

Necrological. Died at Jena on February 24 in the 84th year of his life Dr. Willibald Grimm, mainly known by "Lexicon zum Neuen Testament".

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Christ in Old Testament prophecy.

(Continued.)

3. vicarious satisfaction.

When Christ rose from the dead, He showed His disciples from the law of Moses, the prophets and the psalms that Christ had to suffer and enter into glory through suffering, that this had to happen according to God's counsel and providence. Luc. 24, 25-27. 44-48. the gospel that Paul preached was that Christ died for our sins "according to the scriptures". 1 Cor. 15, 3. And if we look into the writings of the prophets, we find there not only the suffering Messiah pictured, but also the cause and purpose, the salvific meaning of the sufferings of Christ. Israel hoped for redemption, for the coming Redeemer. And it learned from the prophetic Scriptures that the suffering Messiah was the Redeemer, that Christ was to accomplish redemption precisely through suffering and dying. And we know it from the writings of the apostles and prophets, and shall learn to know it better and better from the Scriptures, that Christ died for us, for our sins.

We only understand Christ correctly when we add to all that he did and suffered: For us, for us! This "for us" is already written in clear letters in the Old Testament Scriptures. The whole obedience of Christ's life, which ends in His obedience of suffering, bears this stamp: For us! In the 16th Psalm, as we have seen, Christ offers Himself to His God for service and obedience. He confesses, "But the Lord is my good and my portion." "I have the Lord always before my eyes." V. 5. 8. In the very beginning of the psalm he says, "I say unto the Lord, Thou art my Lord: my goods are not apart from thee." And how do we read further? "For the saints that are in the earth, and the glorious ones, in whom I have all my pleasure." The more recent Exe-

The scholars cannot discover any connection between these two sentences, v. 2a. and v. 2b. and have therefore resorted to rearranging the words or otherwise changing the text. We take the words as they are given us, and understand the words as they are. Christ's saying to the Lord, "Thou art my Lord, my good, my highest, my only good," and his giving himself wholly to his God in this confession, is done for the saints and glories of the earth, and is for the benefit of the church of God on earth. The obedience, the merit of Christ, is for all men. But it is the saints, the faithful, who recognize and enjoy it. In the Psalms, which describe the sufferings of Christ, it is clearly enough indicated that everything Christ suffers benefits the church, the people. In the second part of the 22nd Psalm, the Messiah, having been heard and exalted by God, preaches to his brethren, proclaims to the congregation what has happened to him, that the Lord has not spurned the affliction of the poor. The church has the fruit and benefit of it. V. 23-25. it is said, "Let the miserable eat, that they may be filled." V. 27. A sacrificial meal follows the great sacrifice, and all the miserable are invited to it. All is now prepared. The table is set, salvation is purchased. Yes, it is prepared for sinners; poor sinners shall come and eat and drink, that they may be filled and have full sufficiency. It goes on to say, "Let it be remembered, and let all the ends of the earth turn unto the Lord." V. 28. Let all men far and wide remember what Christ suffered. This concerns all men. Let one generation declare it to another, that he hath done it, XXX XX that he hath brought forth the great work which bringeth salvation to all generations. V. 32. similarly we read at the close of the 69th Psalm, "The wretched see it, and rejoice." V. 33. the severe, bitter suffering of the Messiah, as figured v. 1-22. this is the consolation, the joy of all the wretched. And in the 40th Psalm the Messiah, who has passed through sufferings of death, praises the righteousness and truth of the Lord, and speaks of His salvation, v. 11. of the salvation which God has prepared for "the great congregation" by His suffering.

This "for us" in the sense of: "for our salvation and piety", "for our good", however, only remains in force and validity if we first understand the "for us" in such a way that Christ has rendered obedience to God in our place in life and suffering. He who, like v. Hofmann and the Hofmann school, denies vicarious atonement, annuls the redemption and reconciliation which has taken place through Christ, and deprives sinners of all comfort. We confess that Christ, what he did and suffered, did and suffered in our stead, and that he thus made satisfaction for our sin. This we confess according to the Scriptures, even according to the writings of the prophets. This is the idea which

underlying the Old Testament sacrifices. The innocent sacrificial lamb took the place of guilty man and, by being slain, suffered the death that sinful man deserved. Its blood served to atone for sin. Admittedly, the blood of goats and calves could not cleanse the consciences of sinners. Only in so far as the sacrifices prophesied to the right sacrificial lamb, Christ, only in so far as the eyes of the believing Israelites were directed to the future Christ, did they obtain forgiveness of their sins through the sacrifice. But we do not want to go into the Old Testament types here. The substitutionary atonement of Christ is also expressed in the prophecy of the prophets in bright, clear words. Where the apostles speak of the salutary fruit and effect of Christ's death, they have recourse to the words of the prophets. And so we too take up these prophetic words for ourselves, and cover them as a plaster and balm upon our guilt-ridden consciences. The prophets ministered to us by what they wrote.

The Christ of prophecy is the representative of man before God. The seed of the woman Gen. 3, 15 is the one who takes up the fight against the enemy of mankind in the name and place of the race of Eve. And because he himself is the Lord, he leads the battle to victory and crushes the serpent's head. The virgin son Immanuel, this God in our flesh, the child born to us, the son given to us, Isa. 7-9, intercedes for his brothers, for his people, provides them with counsel in their difficult affliction, and breaks the yoke of their burden and the rod of their shoulder. He is able to do this, for he himself is the strong God. The promised Christ, the Son of David, is equal in all things to his brethren, man among men, enters wholly into the condition of men (cf. "Lehre und Wehre" 1890, pp. 214-216), precisely because he wants to lead out the cause of men, the commerce of men with God. He is the righteous, without spot or blemish. He has fulfilled all human righteousness. Cf. "Doctrine and Reproof," 1890, pp. 278 and 279. He is Himself the Lord. And this righteousness of his is supposed to us, and it is a righteousness that is sufficient for us. He is "the LORD that is our righteousness." Jer. 23:6 The Son of man, of whom the eighth Psalm speaks, is the representative of the whole human race, which is now deprived of its original honor and dignity; the fact that for a little while he was degraded and lacking in God's love, makes it possible for the mouth of infants and children to appease the enemy and the avenger. Above all, the suffering Messiah appears in prophecy as the representative of sinful men. Isaiah writes: "Truly He bore our sicknesses and took upon Himself our pains." Isa. 53:4. XXX XXXXX XXX. Note the stressed and the collocation of the personal pronouns XXX XXX; "He" "our" ! Such collocations-

The order of the pronouns, which is also found in the New Testament, e.g. 1 Petr. 2, 24: "who himself offered up our sins", τὰς Ἀμαρτίας ἡμῶν αὐτός, is a strong proof of the ecclesiastical doctrine of substitution. The servant of the Lord, who did no wrong to any, in whose mouth also there was no deceit, Isa. 53, 9. Isa. 53, 12. The Hebrew expression really means this wonderful exchange, that one intercedes for the other and makes his cause his own and uses himself for him. Cf. Gen. 23:8: XXXXX XXXXXXXX, "Stand up for me. Ephron in!" "Intercede for me with Ephron!" Christ suffered, "the just for the unjust." 1 Pet. 3, 18. Yea, so the matter stands: in the place where the workers of iniquity should stand, there stands Christ. And again, the workers of iniquity now take the place of Christ. "He, my servant the righteous, shall make many righteous." XXXX XXXX XXXXX

XXXXX Isa. 53, 11. This is the blessed barter and trade, of which Luther so often speaks, that I say to Christ, Thou my sin, and I thy righteousness!

We see in Christ our substitute and teach a substitutionary atonement according to the Scriptures. Christ has been sufficient for our sin. Sin is not a mere delusion, but a real magnitude. Sin and what it implies, guilt and punishment, must be taken out of the way if sinful men are to be helped. But sin cannot be done away with in so easy a manner. The promise does not abolish the law. The law is also the word of the living God. The law holds every transgressor under sin, blames him, and puts a curse and punishment upon him. Which soul sinneth, it shall die. Divine justice, which is revealed in the law, counts the transgressor's transgression as guilt, and pronounces upon him the sentence of death. But God, out of abundant grace, has promised and sent a Redeemer to sinful men, and Christ, the Redeemer, intercedes for sinful men, his brethren, directs the course of divine justice to his person, expiates the guilt, atones for the punishment of men. Thus Zion is redeemed by judgment and justice. Is. 1, 27.

Christ atones for the punishment we have deserved. The description of the suffering of the Messiah in the prophecy makes this clear. What Christ suffers is no accidental misfortune. He dies a violent death. Christ's suffering is criminal punishment. In turn, the suffering of the Messiah is the suffering of a righteous man. So Christ does not suffer for his own iniquity, but takes upon himself the punishment that others have deserved. All imaginable torture, torture of body and soul, torture and disgrace like it, falls upon this One, the righteous. And God delivers the righteous into the hands of men.

God agrees to this bargain. Thus Christ bears and endures the punishment of divine justice, the punishment that God has inflicted on transgressors. The suffering of the Messiah is inhuman, superhuman suffering. This suffering is so great and deep that men cannot comprehend it at all, that men avert their gaze from this sufferer with horror and shuddering. Yes, this One must taste and savour all the bitter, unspeakable woe which mankind in general has brought upon itself with its sins and transgressions. Christ, this One, atones for the sin of the whole world.

What we see from the suffering of Christ himself, from the manner of his suffering, is now also testified to by the prophets in explicit words. The Scriptures are as bright and clear as the sun, especially when they reveal the mystery of our salvation, the innermost core of this mystery. The prophet Isaiah writes: "Truly He bore our sickness, and took upon Him our pains." 53, 4a. Sickness and pain, a thousandfold evil and bitter woe, these are the results of sin. It is "our pains and our diseases." We have sinned, and with our sins we have also bound upon our backs the inevitable consequences of sin. We have brought on ourselves evil and woe, which should befall us. Here the prophet, in speaking of our sicknesses and pains, joins with all men. For they have all sinned and deserved evil. So then it goes on to say, that "we all" went astray, like sheep, that the LORD cast "the sin of us all" upon him, that he bore the sins of "many." V. 6. 12. And now He, the Servant of the LORD, "took upon Himself and bare" all our pains and sicknesses, all the evil and woe that we were guilty of, that should befall us. In bearing it upon Him, enduring it, He has borne it. He took our burden from us and put it on his back. All his life, as Matt. 8:17 proves, he has borne this burden. He, as no other man, tasted and tasted the wretchedness and misery of this life. And when he became a man of pain and sickness in his death, how he sighed and suffered under the weight of the burden of others, how his soul labored! V. 11. The prophet continues, "But we reckoned him to be afflicted, and to be smitten of God, and to be martyred." V. 4 b. So men judged at the sight of the suffering Christ, so all men still judge, who judge according to the flesh and their carnal reason, that this Christ would be so severely afflicted, smitten, martyred by God for his own sin and iniquity. But the Spirit of Christ, who spoke through the prophets, gives the lie to this judgment of men, saying, "But he is wounded for our iniquity, and bruised for our sin." V. 5 a. Our sin is iniquity, sacrilege,

Crime (XXXXXX, XXXXXXXX). The slightest sin, every transgression is a violation of the holy commandment of God, is therefore a crime against God, a majesty crime. We are all, in the sight of God, malefactors, sacrilegious, criminals. Therefore we all deserve death, death in the fullest sense of the word. We are worthy that God should condemn us to death, and if God condemns, it is eternal damnation. But now He, the servant of the Lord, the righteous, is wounded, pierced, and bruised, crushed, martyred, and tortured to death for our iniquities and transgressions. He died the death of the transgressors in our stead.

And now the prophet says in scanty words that Christ has expiated the punishment, our punishment. "The punishment is upon him, that we might have peace; and by his wounds we are healed." V. 5b. Luther did a masterful job of Germanizing here. The Hebrew expression XXXX XXXXXX XXXX in exact translation is, "Our punishment of salvation upon him." The suffix X, according to Hebrew usage, belongs to the whole *noun compositum*. It is therefore the opinion that our punishment is upon him. The punishment, punishment in the full sense of the word, punishment not only on the part of men, but punishment such as God inflicts on the wrong-doers, yea, our punishment, the punishment which came to us for our wrong-doing, was upon him, so that he atoned for it and tolerated it. Hofmann, who has by all means set his heart on getting vicarious satisfaction out of the way, nonsensically martyrs and tortures these simple, innocent words, declaring, "What with them (the Jews) would have been chastisement for their sins, has now become this suffering of his, which brings a fruit of salvation to them." What Christ suffered, it is his opinion, was only suffering for him, and undeserved martyrdom suffering at that; if we had suffered what Christ suffered, it would have been chastening for us, but it was not chastening for him, nor chastening for the sake of strange sins. Such exegesis judges itself, and judges him who devised it. No, what was upon Christ, what Christ suffered, that was chastisement, even for him chastisement, which he felt and painfully felt as chastisement, our chastisement has become his chastisement. The punishment is upon him, that we might have peace. He has atoned for the punishment, so we are made whole, made even, made free from all punishment. By "his wound," by the deadly wound inflicted upon him, "there is healing unto us." We were sick unto death in consequence of our sin, now he has suffered death, so we are recovered from sickness, death, punishment. This latter statement includes in itself that we were really sick. We are healed of our sickness. So we were really sick, deathly sick, not only deserving of sickness and death. We must probably suffer something ourselves, for our persons, because we are once sinners. We are in the misery, in the wretchedness

Born into this life, we are by nature subject to the death that came into the world through Adam. Even now, after Christ has come and suffered, we must still suffer much and will not escape death. Nevertheless, the word remains in force and validity: the punishment is upon him, yes, all evil, pain, sickness, death he has taken from us. Pain, sickness, death are no longer a punishment for us; the bitter aftertaste has been taken out. We no longer have any punishment to fear, either now or in eternity. The punishment is on him, we have nothing more to do with it. Sickness, pain, death is now for us only the passage to a life where there is no more suffering, crying and pain, where there will be no more death. Essentially the same as this great word, "The punishment is upon him," signifies what the prophet goes on to say, "since he was afflicted for the iniquity of my people," or literally, "On account of the iniquity of my people the stroke befalls him." V. 8. is in this place, as elsewhere often, e. g. Ps. 44, 15. compare also still Job 22, 2. 20, 23. 27, 23. used singularly, and

is, as usual, the blow that comes from God. To him has fallen the blow which we deserve. God, for our iniquity, has smitten him, branded him, cursed him. Thus we are delivered from the curse. And when, in the great Passionale of the prophet, it is further said, that "his soul had appointed a trespass offering," that is, had appointed himself a trespass offering, v. 10, it is only in another form that the same thought is again expressed, that Christ has atoned for what we have been guilty of. We have forfeited our souls, our lives, with our sin and iniquity. Now Christ has offered Himself as a guilt-offering, His innocent soul "poured out unto death" in our stead (v. 12.), thus our soul remains alive, thus life is preserved to us. Yea, the suffering Messiah saith, "I must pay that which I have not stolen." Ps. 69:5. what others we have robbed, that he hath paid; what we have sinned, that he hath made good.

He has atoned for the punishment and expiated the guilt. What pains and torments the transgressor most when he realizes his transgression is not the punishment he has incurred, not the punishment itself, but the sin itself. He cannot soon forget the sin he has committed; his sin is always before him. Sin clings to his conscience, lies like a heavy burden on his heart. Sin, when it comes alive, eats away at his bones like murder. And he knows that God looks upon his sin, that God imputes sin to him. God's law puts his sin upon his head, and pronounces upon him the sentence, Thou art the man, thou hast sinned. And this judgment of the law is echoed in his conscience; he must confess: Yes, it is I, I have sinned. It is not enough for a sinner to be remitted punishment, if he is still to be considered the guilty party.

Guilt and the consciousness of guilt are the most grievous torments. And it was precisely this guilt that Christ took upon himself and atoned for. This can be seen in the description of the Messiah's suffering in the prophets. There we are shown the sin of men in its most abominable form, the diabolical hatred, the animal rage and lust for murder, the diabolical gloating of the enemies of Christ. And Christ took upon Himself all this enmity, the bitter injustice done to Him by men, that is, the sin of men. The prophets, however, give further information about this deepest background of Christ's suffering. The prophet Isaiah writes: "For He bears their sins". Isa. 53, 11. And again, "He hath borne the sins of many." V. 12. Thus he interceded for the workers of iniquity. The Prophet here, ch. 53, exactly distinguishes the several terms. Sin is not the same thing as punishment. Sin is the cause of punishment; pain, sickness, death is the result of sin, iniquity, misdeed. He bore our sickness and pain. He is wounded and bruised for our iniquity. The punishment is upon him. But he also bore the sin itself, our sins. He has taken our sin and iniquity upon Himself, upon His conscience. He imputed our sin to himself, considered it as if he had done what we had done. And God considered it so. God imputed our sin to him. "We all went astray like sheep, every one looking to his own way, but the LORD cast upon him all our sin." V. 6. This is the double sin of men: they have turned away from the living God, and are hastening after another, have turned to the vain things, goods, pleasures, enjoyments of this world. And this ingratitude of ours, our forgetfulness of God, that we have so long served the vanity of the world, the sin of us all, the Lord hath cast upon his servant, let it fall upon him, XX XXXXX. God imputes to him all that we have sinned, and looks upon it as if he had committed what we have committed. And that Christ, and that God looks at the matter thus, this view of things is now the true state of things. Christ is really in the judgment of God. When Isaiah v. 8. says, "But he is taken out of fear and judgment," it is in this that he had been in fear and judgment before. Burdened with the sin of us all, as a sinner and a transgressor, Christ stands in the judgment of God. God reckons and disputes with him, not with us, but reckons with him for what we have sinned. And so he has been in great anguish, has felt and sensed the *terrores conscientiae* in our stead. And so the sting is taken out of our conscience, so we are taken out of fear and judgment. Yea, what Christ performed and suffered in our stead is no outward equivalent. The *satisfactio vicaria* is not such an outward mechanical process as is often said of it, that Christ only inflicted a certain quantum of punishment and

Suffering would have worn away. No, this is a profound process in the soul of the Lord. Christ took upon Himself sin itself, sin in all its extent, in all its greatness and gravity, took all our sin and transgression into His holy, innocent soul, into His unhurt conscience, and experienced all the sorrow, all the heartache that sin causes, in the fullest measure, and so the punishment he bore, though alien punishment, was also punishment for himself, not only an innocent martyr's suffering, punishment for the sin he had imputed and assigned to himself; he felt the sting of punishment.

We cannot be surprised, therefore, when the prophecy elsewhere speaks of the sins of the Messiah, and of his having sinned. The Scriptures are in earnest about the substitution. The suffering Messiah laments and sighs Ps. 40:13: "My sins have taken hold of me, that I cannot see; theirs is more than hairs upon my head, and my heart hath forsaken me." He is holy and undefiled from his mother's womb, he has wronged none, neither has there been any deceit, in his mouth, neither has he sinned with any thought of his soul. He had God's law in his heart, and never departed from it a hair's breadth. (Ps. 40:9) But he took upon himself the sins of others, the sins of the whole world, which are more than the hairs of his head, and made them his sins. He said unto sinners, Your sins shall be my sins henceforth. And because these were not only his sins in appearance and name, but in fact and in truth, his sins also took hold of him and carried him away to destruction; therefore his heart forsook him, and he was troubled, as a poor thief and transgressor is troubled, when he is weighed down in conscience by his great and many sins, and loses all his hold, and knows no more how to keep himself from the multitude of his sins. And we may now say to Christ, "My conscience does not bite me. My sins are your sins. I know no more of my sins, I have no more sins. The prophetic word 2 Sam. 7:14: "If he do iniquity, I will punish him with the rod of men, and with the smiting of the children of men," we now understand rightly, and this peculiar saying need not mislead us in the Messianic conception of the whole prophecy 2 Sam. 7:12 ff. Of the Messiah, the Son of David and Son of God, it is here said that He sins, He sins in our stead. That which makes sin sin, guilt, and transgression (XXX), is His part. He never sinned and transgressed. But our sin and transgression is imputed to him, and is now counted before God and man as his sin and transgression. And we may and should now speak to God thus: It is true, I have sinned. But here is my

Guarantor and substitute. He has taken all responsibility upon himself. He not only submitted himself to the punishment and curse of the law, but he also submitted himself to the judgment of the law, he took upon himself the judgment of the law: You are the man, you have sinned. No, so I am no longer the guilty party. Christ, my guarantor, is the man who has sinned.

Christ bore sin and punishment in our place. Thus we are free and rid of sin, guilt, punishment, judgment, and condemnation. He has borne and carried away our sins. Admittedly, if he had succumbed to this burden, if he had collapsed under the weight of our sin and punishment and had not risen again, then sin would have been more powerful than grace, then we would still be in our sins. But he did not remain in fear and judgment. He was taken out of fear and judgment. God finally heard him and lifted him up. So sin and judgment exhausted themselves in him and came to an end in him. At the end of the 22nd Psalm there is the majestic word: XXX. "He hath

than." He accomplished it. He brought out to a victorious end the great work that concerned our redemption.

Christ has done enough for our sins, completely enough. We still remember that he suffered everything so willingly and patiently, like a sheep that falls silent before its shearer. Is. 53, 7. 50, 4-7. He held on to God until the end, prayed to God and sighed until his last sigh. That was a sacrifice pleasing to God, and God accepted it. And he that suffered, we emphasize here again, was the Son of God, 2 Sam. 7:14, the LORD of hosts. They sold him and pierced him. Zech. 11, 13. 12, 10. It is God's torture, death and blood, which is in the waggon. This far, far outweighs all our sin, the sin of the whole world. Jerusalem has received double for all her sins. Isa. 40:2, The debt is paid twofold, yea, a thousandfold. If sin has become mighty, grace has become much mightier.

And if any sinner should still doubt whether this whole bargain of one dying for all, this marvelous exchange and change, which of course surpasses all our thinking and comprehension, is also strong and certain before God in heaven, we still remember that according to the Scriptures God's counsel and will went out in all this. No man would ever have thought that one should atone for another. This thought arose in the heart of God. So this was God's good pleasure. It is said in Isa. 53:10, "But the LORD hath determined to bruise him thus with sickness," and what follows are God's thoughts: "if his soul had appointed a trespass offering, then should he have seed, and live to the length, and the counsel of the LORD should (also further) proceed by his hand." Christ, in suffering, only God's

Will fulfilled. Ps. 40, 9. So God Himself has set and ordained this mediator and guarantor for sinners. God Himself has put the ransom into the hands of the guilty.

Thus we are truly redeemed and reconciled to God. "The iniquity is forgiven," actually: balanced, expiated. The "knighthood" or the "joyful service", the punishment has an end. Isa. 40, 2. God now releases the prisoners of Zion by the blood of the covenant out of the pit, where there is no water. Zech. 9, 11. The word of the Lord: "I will redeem your transgression for my own sake", Isa. 43, 25, has a solid and certain reason. The transgression is really blotted out, blotted out by atonement. And we boast with the prophet: Where is such a God as thou art? ... who subdues our iniquity, and casts all our sins into the depth of the sea. Zech. 7, 11. ff. And one generation proclaims it to another, that He has done it. Ps. 22, 32. G. St.

(To be continued.)

The oldest Lutheran congregation in America.

(Continued.)

The excellent Falckner had found a poor congregation in New York; after twenty years he left a poor congregation there. Where should these people turn to be provided with a pastor and teacher again? The experiences they had had with the Amsterdam consistory had already given them cause to forego supplies from over there and to look for forces on this side of the water to do the work of the ministry among them; so Rudman and Falckner had come to New York. Now over in the South neither a Rudman nor a Justus Falckner was to be had. In addition, it was well understood that the Lutheran church system, as it existed at that time in the Swedish and German congregations outside New York, was not of the kind that a Dutch Lutheran church in America would have found a permanent foothold by adhering to it, and one therefore turned one's gaze back across the sea to the old home. And there again their poverty had to fall heavily on the hearts of the people, in view of which it was not at all to be thought that the means to pay for the passage of a preacher from Holland could be raised. 1)

In this embarrassment, a member of the New York community came forward with an offer that opened up a twofold prospect of help in the emergency. A certain Johannes Sybrand offered himself namely

1) Church council minutes of Sept. 20 (Oct. 1) 1725.

1) to bring him over at his own expense, and also to make an attempt to raise a collection from his fellow believers over there for the poor congregation on Manhattan; only the transportation costs for the new pastor's luggage and the reimbursement of any expenses in England were to be borne by the congregation. 2) With a thousand joys the congregation went along with this proposal. On December 22, 1723, the "confrere Joh. Sybrand" was issued two written powers of attorney, one authorizing him to procure the appointment of a pastor from Holland; a second authorizing him to receive from fellow believers abroad charitable gifts for the needy congregation from which this power emanated; Petitions were also placed in his hands, in which the needs of this congregation, "insofar as they could be described with a pen," were laid to the hearts of the brethren in the hope "that godly hearts might be moved out of love and mercy to assist us according to their ability and inclination. 3) Finally, a power of attorney was issued to the Amsterdam Consistory for the execution of the appointment of a pastor" 4) and by Pieter Woglom, Joh. Lagrangie, Herm. Schleydorn, Charles Beekman and Andr. van Boskerk. Thus equipped Johannes Sybrand started his journey.

A year passed, and no news was received from the plenipotentiary of the congregation that his efforts had been crowned with success. During this time of waiting, when some members of the congregation already wanted to give up hope of a pastor from the old fatherland, a German from Königsberg, Johann Bernhard von Dieren, a tailor by trade, came forward as a candidate for the vacant pastorate in New York, who had been helped by the court preacher Böhme of St. James' Chapel in London to emigrate to America, and who had now been seeking his living for years in the regions around the Hudson as a spiritual freebooter. He could boast that he had known the blessed Pastor Falckner and had been in contact with him, although the nature of this contact was not exactly to his credit; for Falckner had rejected the imposition of ordaining him out of hand and, having caught him in a lie, had spoken so earnestly into his conscience that he had asked for forgiveness, quite contrite and wistful. By the way, it did not matter to von Dieren that he found lodging in the Lutheran church, for he had also sought the ordination of the Reformed Pastor Antonides in the old Dutch congregation at Flatbush on Long Island.

- 1) A. a. O. and Kirchenrathsprotokoll of 29 Oct. 1725.
- 2) op. cit.
- 3) Minutes of 1 Oct. 1725.
- 4) Berckenmeyer's first address to the Kirchenrath, present in the Concept", further Kirchenrathsprotokoll of 25 Sept. 1725.

nation, also in vain, and finally, since the ordination he sought did not come to pass, he declared that a small Dutch Bible he carried with him was his ordination certificate, upon which he had every right to officiate everywhere. 1) So he officiated everywhere, sometimes Lutheran, sometimes Reformed, just as it was convenient, and now he appeared, as I said, in New York. He really succeeded in gaining the acceptance of members of the parish in the city and in the country and in making them understand that they would be served by his person, where the people's comrades over there denied them the service, and in the spring of 1725 a letter signed by Pieter and Andries van Boskerk 2) and others was on its way, in which the Amsterdam church council was asked to refrain from appointing a pastor, since they, "the congregation of the Augsburg Confession in New York," had now helped themselves by choosing a "God-fearing and capable man" who was "orthodox in doctrine and life.

However, Sybrand's efforts over there had been successful in two respects. Not only had the city councillors of Hamburg, the King of Denmark and the Duke of Holstein granted collections, but also good friends in Holland had lent a helping hand, but the Amsterdam Consistory had also succeeded in winning a theological candidate from Hamburg, Wilhelm Christoph Berckenmeyer, 3) for the New York congregation. He had studied at Altdorf "when the brave theologian, Mr. D. Sontag, was still alive"; at first he had not been able to decide to move to America, but then, in a serious illness, he had made up his mind to go wherever the Lord called him, if God would let him rise again, 4) and after his recovery he had really accepted the appointment issued by the Amsterdam Consistory under Oct. 6, 1724. Oct. 1724 and, after he had left "his fatherland and the precious Hamburg" with a heavy heart and had been ordained in Amsterdam on May 24, 5) 1725, was on his journey in

1) This and other information about von Dieren can be found in a review of the book: Wille m Christoffel Berkenmeyers, Diener des heiligen Evangelii bei der Nieder-deutschen Gemeine zu Neu York, Albany und daherum, als auch der Pfälzerparochie bei Quassayk, der Unveränderten Augsburgischen Confession zugethan, Getreue Hirten- und Wächter st imme u. s. w. gedruckt zu Neu York bei Peter Zenger, 1728, in der "Fortgesetzten Sammlung von Alten und Neuen Sachen" v. J. 1731, p. 72-105.

2) Berkenmeyer's letter of 4 Oct. 1727 to the Amsterdam Consistory in a copy by Berckenmeyer's hand.

3) Thus B. himself writes his name consequently till October 29, 1725; on this day and from then on almost without exception he writes himself Berkenmeyer. He was born in 1686 at Bodenteich in Lüneburg and was unmarried at the time of his immigration.

4) "Fortgesetzte Sammlung von Alten und Neuen Sachen," 1730, p. 1235.

5) The ordination certificate was dated 25 May.

the New World had already come as far as England when the letter of repudiation from New York, which had been sent to him from Amsterdam in a vidimir copy with an accompanying letter to the New York community, reached him even before his departure from Cowes. It is easy to imagine what an unpleasant surprise this news caused the man who was moving into the unknown distance. But he managed to control his feelings, to keep to his calling, which the Amsterdam Consistory did not withdraw, and to set out in God's name on the arduous sea voyage, which was to lead him to the place of his destiny in the distant, foreign land.

On September 22, 1725, Pastor Berckenmeyer arrived in New York, and was lodged with Charles Beekman, the son of the old reader of the congregation. Here, on September 25, the members of the church council and some other members of the congregation, twelve persons in all, gathered for the first consistory meeting under the new pastor of the congregation. Among those present were Andries and Pieter van Boskerk, who had co-signed Vondieren's letter and who now showed by their appearance that they were not willing to deny their recognition to the man who had dared to make the long journey under such difficult circumstances. After what had been said about the new pastor in the first days after his arrival, and which had certainly made the rounds quickly as news of great interest to the members of the congregation, one could be highly satisfied with the way in which the fathers in Amsterdam had disposed of their commission. A healthy, learned, skilful man in his prime, he had been able to inspire confidence in those who had already become close to him after his arrival, and the pleasing circumstance that the new pastor brought with him a handsome sum of money, the proceeds of a collection he had organized in Amsterdam for the purpose of establishing a parochial school, must have acted as a further recommendation, especially among the poor New York Lutherans. However, Berckenmeyer, for his part, was eagerly awaiting the outcome of the first meeting of the church council, in which he had to present himself in all formality and those who acted in the name of the congregation had to express their opinion of him and his appointment. Without haste, but also without undue delay, he entered into the negotiations by summoning the church council to his lodgings at Charles Beekman's on September 25. In the address which he addressed to the assembled twelve men after a short prayer, he first expressed his gratitude to God for his gracious protection on the journey; then he thanked the members of the Church Council for having come; "for," he said, "I take it as a sign of your friendship among yourselves, which is an honor to you, and against me, which is a joy to me; as a sign of your friendship with each other, which is a joy to me; and as a sign of your friendship with each other, which is a joy to me."

brotherly unity, which is pleasing to God and has the promise of blessing; as a sign of peace and unity in the spirit, which is the fullness of the wishes of my being here. God knows how sour it has become me to decide to leave my fatherland and the precious Hamburg and to accept the calling here. God is my witness and shall be on that day that I did it out of reverence for him, out of respect for pure doctrine and out of love for my fellow believers. . . . How much more have I been dismayed, since I have been informed both in England by the Amsterdam *Consistory* and on my arrival that there were some who would not be satisfied with the appointment of a teacher according to the authority sent. Believe, my friends, that if I were to put the fear of God out of my sight, if I were to follow more the impulse of my flesh than of my spirit, if I were to regard my work more as God's work - but then I would be more abominable than the devil - then nothing could be more pleasant to me than if I were compelled to take my journey home. I have not yet caused any expense to this community, and I would well answer for it if I left on the same foot as I came. But how would it be with you, who are offered the hope that you will be helped if you want it? What would our brethren in the faith say to this, who have stood by us with great zeal? This congregation would make itself odious before kings and princes, whose grace has been shown to you, before other cities, especially Hamburg, where I may say without vain glory that many have provided the best for this congregation out of love for me. How many oppressed brethren in faith should it be a burden after long years, when they sought help from those lands, that they did not obtain help for our sake? . . . O what a heartache it would be to all pious souls, who meant so well with this community, if they should hear that such a community, which they strove to build up, increase, and make happy, has been divided, scattered, and plunged into ruin?" He then warmly reminded his listeners of what is written in Phil. 2, 1 ff. and after he had finished, he presented the church council with his professional certificate and his ordination certificate along with the letters sent to the congregation by the Amsterdam consistory, a report on the support money collected by Sybrand, as well as his collection book from Amsterdam. After the letters from Amsterdam had been read out, all those present came forward and unanimously acknowledged with a handshake and congratulations the profession issued by the Amsterdam Consistory as their own and the man around whom they were gathered here for the first time as their rightful preacher and pastor. 1)

1) Minutes of the meeting of September 25, 1725.

Thus the parish, whose history occupies us here, had happily put a dangerous time behind it, guided by God's kindness, and new hope for a happy continuation filled the minds. Thus the heavy stone of sorrow, which the brave Berckenmeyer had carried over the sea and still rolled to the foreign shore, had disappeared under the blessings of his new parishioners.

Before the beautiful meeting, of which we have just reported, adjourned, Pastor Berckenmeyer was instructed to write a letter of thanks to the fathers in Amsterdam, and the deacon Joh. Lagrangie was instructed to pay the transportation costs for the pastor's luggage. 1) The heavy boxes of the pastor also contained a valuable gift to the congregation, namely a church library of 20 volumes in folio, 52 quarto, 23 octavo and 6 duodec volumes, which Berckenmeyer had purchased for a part of the money he had collected, and among them were works such as Calov's *Biblia Illustrata*, Balduin's Commentary on the Pauline Epistles, Dedekenn's *Consilia*, Hülsemann *auxiliis gratiae*, and Brochmand's *Systema*, books whose character already tells us what kind of theology the man who selected them had.

Much less reason for satisfaction than the Consistory in Holland had given them and the pastor who had now entered their midst gave them, was granted to the New York Lutherans by their plenipotentiary Joh. Sybrand. He had been successful in no small measure on his collection journey; in Hamburg, Lübeck, Kiel, Copenhagen, Amsterdam, the gifts had flowed abundantly. But not only did he bring home little of the money received; not only were his accounts so confused that no one could make sense of them: But not only did he bring home little of the money he had received; not only were his accounts so confused that no one could make sense of them, but, although he had voluntarily offered to serve the congregation free of charge and to bring the pastor over at his own expense, he now also made demands on the congregation, the amount of which exceeded the sum he had deposited in his name with Laasbye and Nieuwgaard in Amsterdam, or even the proceeds of the entire collections; a later calculation showed that the congregation, if it were to go according to Sybrand's debits and credits, would be short by 600 gulden. When his demands were not granted by the congregation, which was astonished by this proof, he went into angry speeches, scolded and threatened, until they felt compelled to call upon the help of the Amsterdam Consistory again and to ask it to act as a court of arbitration in this vexatious business.

After such experiences the congregation could still say of luck that Sybrand had not raised a collect which had been granted to him, namely the promised support on the part of the Lutheran

1) op. cit.

Churches in England. One could now make the attempt to knock on the door of the brothers in England without such a costly intermediary as Sybrand and with more certainty of also coming into possession of the gifts of love that had been offered. And they had a special and pleasant reason for doing so. Since Pastor Berckenmeyer's activities in his new field of work had begun, the congregation had been inspired with new courage, which was shown by the fact that they dared to seriously think about building a church again, and such an undertaking could well benefit from strong support. Therefore, already on October 1, this request was presented to the Lutheran congregation in London in a detailed letter of petition. In a letter from Dr. Gerdes in London, the congregation was informed that the collection was granted, but under the condition that the recipients of the gifts undertook not to use the funds which would flow to them in this way for any other purpose than the building of the church. This promise was given immediately; furthermore, it was agreed that a petition for support would be sent to the King of England; at the same time, however, the decision was made to hold a Collecte at home, 1) and this was the safest of all the measures mentioned.

While the congregation was thus sending out its requests for help and deciding to use its own resources, it also received a request for support from the brethren in Albany. This congregation had subsequently acceded to the authorization of the Amsterdam Consistory to appoint a pastor for America, and Pastor Berkenmeyer also entered into the same relationship with them as his predecessor Falckner had. In Albany, however, the situation of the congregation was even more miserable than in New York. The old church had long since fallen into disrepair, the congregation itself was in serious decline, and now the poor in Albany sought help from the poor in New York and found it. Remarkable, however, is the provision which the New Yorkers attached to the granting of the request. The church council decided that the "Albanian Brothers" should be granted a collection in New York; they should come and collect the gifts themselves. 2) In this way, the petitioners and the givers were brought closer together and found the opportunity to present their need themselves and at the same time to learn how things were with those whose help they were to receive.

Before the Albany deacons raised their collecte, however, those in New York were in the position of having to collect for their own household in order to be able to pay the salaries of the pastor and the reader and to raise funds for the church building in general. Four deacons

1) Church council minutes of May 30, 1726.

2) Minutes of 30 May 1726.

were to take the collection in hand in such a way that each one chose a companion from the other members of the congregation and then made the rounds with him in his district. The permission of the authorities, which was necessary for collecting in the city, was to be obtained by the pastor and a member of the church council from His Excellency, the governor; later, two other members were commissioned with this. 1) After Pastor Berkenmeyer had survived a serious illness in February, 2) the negotiations about the church building were resumed. The church documents in the iron box were looked through to see if there was anything in them that might need to be taken into consideration during the building process. In the process, they came across the "Grundbrief" (land deed), which had been communicated earlier, and found that in it the congregation was entitled to a property of four ruts in the square. How much this was, no one in the church council knew to say, and in order to get to the bottom of this important matter, the provost Charles Beekman was given the task to find out how many feet went on one ruth. 3) At the meeting of May 11, Pastor Berkenmeyer was able to report to the church council that he had collected something over 165 pounds sterling in the town, and since Beekman's research into the rue measure had led to the discovery that over the years the property of the congregation had been shortened, steps were taken to correct the boundaries. On May 22, a plan for a church of 46X30 feet, presented by the builder Chevalier, was already considered in the church council meeting; the building was to be designed in such a way that galleries could be installed in it, and it was decided to proceed with the purchase of the building materials. Soon after, Pastor Berkenmeyer had to leave for the northern part of the parish; but even in his absence, his thoughts were on building the church on Manhattan. From Loonenburg, on June 6, he wrote a heartfelt letter to the congregation, exhorting them to be careful in building and not to go higher than the means permitted, and concluded: "May the God of peace be with you, that you do and accomplish his work in peace. May he bless your worries, your deeds and your houses, and so rejoice with you with heartfelt greetings.

committed to prayer and service unto death...

W. C. Berkenmeyer." 4)

It must have been pleasing to the New York congregation that a Falckner also participated in the building of their church. This was Daniel Falckner, their blessed pastor's brother, who was active at the Raritan as pastor of several German congregations. From him Pastor Berkenmeyer received on 23 June

1) Minutes of Aug. 1, Nov. 28, and Dec. 26, 1726.

2) Minutes of 15 Feb 1727.

3) op. cit.

4) Concept by Berkenmeyer's hand.

1727 up in Claverack a missive with collection lists from the parish "at the millstone" and another one "in the mountains beyond Raritan"; in both cases Daniel Falckner himself had opened the subscription with 12 Schillings each. 1) In October Berkenmeyer was again with his people in New York and with them active in the preparations for the church building.

A. G.

(To be continued.)

Miscellany.

Hermannsburg once and now. Under this heading the "Freikirche" writes: "It is well known how L. Harms once stood by the Word of God, by the inspiration and inerrancy of the Holy Scriptures. However, in view of the audacity with which the present vocal leaders in Hermannsburg have not only come forward with their unbelief, but even claim that they never believed and taught differently in Hermannsburg than they do now, we would like to make a very clear comparison between the former and present Hermannsburg. - Thus we read in the Gospel Postillum of L. Harms (1860, p. 267) in the sermon of the Sunday Quinquagesimä: "We read further in our Gospel: But it happened, when he came near Jericho, that a blind man sat by the way side and begged. At these words, the subtle reason is immediately stirred up again. First of all, it says here: when he was near Jericho. This indicates that the blind man was sitting before Jericho. Now the evangelist Marcus tells us in the 10th chapter: "And it came to pass, as he went out of Jericho, blind Bartimaeus sat by the way. So Marcus says that this happened behind Jericho. Now how does this before and behind rhyme? Isn't that a contradiction? And another thing. Lucas and Marcus mention a beggar, but the evangelist Matthew in the 20th chapter expressly speaks of two blind men. How does that rhyme? Isn't that a contradiction too? And if the Bible contradicts itself, is it not a book of lies? Thus speak the unbelievers and scoffers, and this is even a favorite pastime with the devilish enemies of the Lord Jesus, that they seek out all kinds of contradictions in the Bible and then triumphantly exclaim: there we have it, the Bible contradicts itself, therefore it is not the Word of God. For this purpose they still read the Bible, even if they do not think it worth the trouble to look at it even once. But remember first of all, as the most certain thing, that the Bible can never contradict itself, because it is the Word of God. But that it is the word of God, we have just seen.

1) Record in the New York Minute Book.

But what is most important is that the Holy Spirit seals it into the hearts of all true believers in such an irrevocable way that the Bible is the Word of God, that this is the first and fundamental truth of all true believers: the Bible is the Word of God. It follows that it cannot contain contradictions, because God's Word does not lie. Therefore, all contradictions must be, and are, only apparent. I know of no contradictions in the Bible, and where they seem to be, they only seem to be; but on closer examination they fall away. But so certain do I know that the Bible is the Word of God, that even if it should happen that I could not solve some apparent contradictions, I would say in the most definite way: this is due to my stupidity. In fact and in truth the contradictions are not there, because they cannot be there, and then I would look forward to eternity, when my stupidity would cease and I would recognize the Lord and his word, just as I am recognized. Then I will also recognize that all contradictions were only apparent. - Now as for the first thing, before and behind, the simple explanation is this: the blind man was sitting before Jericho. Now the train passed by, and the blind man heard that JEsus was there, so he followed, and was not restrained by all threatening and rebuke, but cried out, while the train, of course, did not stop, so long as his: JEsu, thou Son of David, have mercy on me, until at last, arriving beyond Jericho, he brought it about that JEsus hearkened to him and had mercy on him. So he did the begging and crying before Jericho and behind Jericho, and that quite according to the order, since the procession was passing by and he therefore had to go along if he wanted to be heard. And as to the second, that one blind man is mentioned by two evangelists, and two by Matthew, I cannot at all understand how this should be a contradiction. If Lucas tells us that one blind man was healed, does this exclude the possibility that there was another who also received healing? If, for instance, my brother fell into the water with another, and was pulled out together with the other, and I now tell that my brother fell into the water, but was pulled out happily, do I say that the other did not also fall into the water and be pulled out? I am only telling the story of my brother, who is close to me; I do not mention the other. Another who witnessed it tells of both; well, that does not contradict each other. What I tell is true, for I speak of my brother; what the other tells is also true, he tells of both. The one evangelist tells of the principal person who did the calling in the first place, and who was particularly conspicuous to him, perhaps personally known, as may be inferred from the fact that Marcus adds the name: Bartimaeus. The other tells of two blind men who have been given the grace of the Lord. The

There would only be a contradiction if Lucas and Marcus had said that there was only one blind man and not two. But the words 'only' and 'not two' are not there. Therefore let the pointed people only prick themselves with their points; you see that these points are blunt to a believing Christian." - So it was once preached and printed at Hermannsburg. And now? Now it is preached in a Hermannsburg pulpit, and printed and published by the Hermannsburg "Missionshandlung," that, as regards inspiration, a distinction must be made in the Bible between that which pertains to "the beatific truth" and that which has "not the least meaning" for the same; that "in names, numbers, and the like" are "statements differing from one another," that "of two contradictory numbers we believe that only one is exact and correct," and that: "with 'appearances' and 'apparent' deviations we do not play hide-and-seek". But he who (as L. Harms has done) believes everything to be true that is written in the Bible, is, they say, "a self-smart, ready-made zealot," and drifts "away from simplicity in Christ," is a "legalistic Pharisee" and a "spiritless literalist," yes, which to a present Hermannsburg man is almost more terrible than all this, a - "Missourian," and "against this spirit" the congregations ought to be "armed as one man." - Hermannsburg once and now - a warning example to us who now still believe the Bible. May the time never come when someone, like us now, would have to write, "Missouri once and now." And if (which God forbid) it should nevertheless happen (for what human name and what external church organism is safe from apostasy?), then we would faithfully warn everyone to no longer adhere to "Missouri," but to that church fellowship which then bears the very marks of the orthodox visible church of God on earth; let it have whatever name it wishes. In the meantime, however, we hope that the last day is at hand, and the great apostasy of so many Christians of our day from the foundation of all faith and Christianity, from the Word of God, puts the prayer on our lips: "Come, Lord Jesus, come quickly!

How does Rome do missionary work in India? Sometimes, when one hears of Rome's missions among the heathen, one is tempted to believe that her messengers among the heathen, in view of the terrible spiritual darkness that covers the idolaters, will perhaps put aside the ballast of the Roman ceremonial service and at least let some rays of evangelical truth fall into the dark hearts. They bring the name above all names and holy baptism with them everywhere and teach their Christians at least the Apostles' Creed (even if in South India in a bad translation) and the Lord's Prayer. Should we not be allowed to rejoice in this according to Phil. 1, 18? We could only do so if Christ were really proclaimed through them.

would. In order to find out how things are in the Roman Catholic mission in India, let us visit Goa, the headquarters of the Portuguese colony on the west coast of India, which was long regarded as the "Indian Rome". This first European colony in India has an area of about 4000 sq. km. and a population of over a million, including 241,620 Catholics (in 1881), of whom, however, only 45,975, or 19/s, can read. The ancient city of Goa, once the seat of a notorious tribunal of the Inquisition, is now a heap of ruins, with almost as many churches as houses, and only 500 inhabitants. Here is also the tomb of the famous Catholic missionary to India, Francis Xavier, who, equipped with external means of power, outwardly converted a great multitude of heathens in the south of India in the sixteenth century, for which reason the Catholics attach to him the name of "Apostle of India," which, however, according to the tradition of the Syrian Christians, belongs to the Apostle Thomas. In the new capital of the colony *Villa nova de Goa* with 20,000 inhabitants, besides the Viceroy, the Catholic Archbishop has his seat, who bears the proud title "Primate of India" and as such claims the patronage over all Catholics in India. Although he relies on papal bulls (in 1531 Pope Paul III declared that the boundaries of the Bishop of Goa should extend from the Cape of Good Hope to China under the sovereignty of the King of Portugal), since the establishment of the Anglo-Indian Empire the Catholics living in it (963,054 souls) have recognized this sovereignty of the Portuguese Archbishop the longer the less. The bishops and priests sent to India in recent times by propaganda displaced the mostly very uneducated Portuguese priests, who recruited themselves predominantly only from the half-Europeans. This gave rise to many annoying disputes and lawsuits, yes, to a temporary schism, until finally in 1886 a Concordat was concluded between the Pope and the King of Portugal, according to which the latter has the right to appoint bishops in Sanct Thomk near Madras, Kotschin, Mangalur, Quilon and Tritschinopoli. But this by no means ends the dispute and confusion, but continues in all the cities where there is a "double Roman jurisdiction," a Portuguese and an immediate Papal. Hence the Madras Catholic Union has recently sent a long petition to the English Prime Minister, asking for the abolition of this patronage by diplomatic negotiation with Portugal. But let us return to Old Goa. York was celebrated on the 4th of December last "the feast of the Apostle of India." The chief object of interest, which drew pilgrims from afar, was the exhibition of the body of Francis Xavier. Since ancient times the Goa priests had been telling miraculous things about this corpse, so extraordinary that even

the resourceful Brahmins may envy them for it. The corpse of "the saint", it is said, remained fresh for centuries, the limbs flexible, the flesh soft, yes, the blood fresh, so that it began to flow as soon as one had made incisions in the flesh. Many witnesses wanted to have seen this. Signs and miracles had not been lacking there, of course. That is why from time to time this miraculous relic was shown in a precious silver coffin to the astonished crowd, which was usually "inflamed to great religious enthusiasm", as a correspondent wrote. So one believed then also in the past year once again to fan the dull burning flame of the faith zeal of the Indian Catholics by a Xavier festival. This was all the more necessary because not long before the Portuguese colonial government had been put in an unfavourable light by an uprising of its subjects that had been suppressed only with difficulty. On December 4, Xaver's body was displayed on a catafalque in the middle of the church "Bom Jesus" in Goa. About 50,000 pilgrims, many bishops from various episcopal sees of India, 14 canons, 800 priests and 192 seminarians had gathered for this display. In "imposing" procession, which was an English mile long, they moved into the church. Here a crowd of 10,000 people now crowded together. The crowd and the noise were sometimes so bad that the military could only keep order by using force. Everybody wanted to kiss the feet of the saint, but by order of the highest authority they were given only a quarter of a minute to do so. In order to take away even more blessings, most probably also placed their rosaries or other objects on the "holy" feet for a moment. Even lepers and those afflicted with other contagious diseases crowded in. But what did the more favored pilgrims, who were given more time than the great crowd, see through the glass cover? Had the miraculous power of the "saint" diminished, or had the times and the eyes of the people changed? An eyewitness, himself a Catholic, reported in the "Madras Mail" that he had seen the corpse quite clearly through the glass lid and had noticed that it was very shrunken compared to before and resembled a child's corpse, the face completely sunken, dried up and parchment-like, so that one could not form any idea of Xavier's facial features. Only the broad chin suggests his energetic, resolute character. On the whole, he thinks, such a sight makes such a bad impression that it would be better to refrain from such displays altogether. But this will probably not happen for the time being; for such festivities bring in a nice bit of money for church, state and city. On some days this time 2-3000 rupees were put in, and at the last festival the colonial government is said to have received 50,000 rupees from the pilgrims' groschen. In order that the eye-pleasure of the crowd, who came to greet-

If the spectators, who could hardly see the feet of the Laver in the third part, were to be satisfied in another way, a large firework display was set off and the city illuminated. Also many other amusements were not lacking. Otherwise one could hear many complaints about the insufficient arrangements for the accommodation of the festival guests, bad water and the like. On such occasions, when the Roman Church shows itself in its fullest splendour, and thus steps out in the heathen country from the reserve which it usually assumes towards the heathen, it becomes most evident to us that the small remnant of the Christian goods of grace which Rome's missionaries carry to the heathen is entirely buried by this mountain of anti-Christian heresies and abuses. As in Goa, the Roman festivals are also celebrated in other places in India, such as the feast of St. Thomas on St. Thomas' Hill near Madras, the feast of St. Mary near Negapatam, etc. Is it any wonder that among the members of this church there are very few traces of spiritual life, but all the more whitewashed paganism? And the missionary practice of this church was to be held up as exemplary to the evangelical mission? (A. E. L. K.)

What is the church? In the "Pilgrim from Saxony" we read the following, along with many other falsehoods: The church is by all means only a community, namely, a community of believers in Christ; it is impossible for us to call the institution of salvation the closest concept to the church. In this sense Luther expresses himself in the Large Catechism on the occasion of the linguistic discussion of the word church: "Therefore it should be called in genuine German and our mother tongue a Christian community or gathering, or in the very best and clearest way a holy Christendom. This remark of Luther's certainly has something reassuring and comforting in it for those who do not take lightly, but painfully lament, the nameless obscurity and confusion of concepts that confronts us almost everywhere at the present time with regard to this main concept of the church, which is at the center of church life, and which results in very serious aberrations in church life. Otherwise one could really get the idea of giving the Roman people the designation "church" as an addition to the "catholic" which they claim; after all, they could not misuse the latter designation any more than they could the former. Our conception of the nature of the Church is justified in the New Testament by a rich abundance of figurative designations from the mouth of the Lord Himself. . All these similitudes, as I have said, justify our conception of the nature of the church, according to which we call it the believing congregation of JESUS CHRIST; we have now only to define it more closely in accordance with those scriptural passages. According to these passages, it is certain, first of all, that everything institutional is inherent in the community, which in truth alone forms the fundamental concept of the church, only in so far as this community does not have its own nature.

Just as she herself came into life only through the scattered seed of the heavenly sower, she herself came forth like a tree from a mustard seed, so the activity through which she came into being is now her own as the agent and worker. Now it is she who scatters the seed of the divine Word, now it is she who, like a mustard seed, promotes the growth of the church. This is, if we may say so, the institutional activity, which is inseparable from the church. If, on the other hand, the church were to be understood essentially as an institution of salvation, we would have to say, with a dear but surely mistaken dogmatist of our church: "The church is the fellowship of all called Christians under Christ, the Head, in the Holy Spirit, in which He produces, sustains, and unites believers in the congregation through Word and Sacrament. The truth is that the church is not essentially the secret association of true believers, but rather the organized fellowship of all called Christians. For to the body of Christ belong: organization, doctrine, constitution, and cultus." Let us seriously consider the necessary consequences which follow from this view. . . Whoever stands on this standpoint, that he regards the church essentially as an institution for the means of grace, must consequently always confuse what first conveys the existence of the church with what the church is. As Lutherans we must in all earnestness defend ourselves against this imposition of making the church the great means of grace, for this conception leads straight to the church concept of Rome. But it is true that the power of Roman error is great, and unfortunately we can only too easily experience in ourselves how difficult it often is to fight against it, and with regard to the great mass of the Christian people it must unfortunately be said that under the ecclesiastical conditions as they are at present in reality, the clarity of understanding has sunk almost to zero even in the Protestant countries. . . We children of the nineteenth century, who through Hegel's philosophy have become so rich in all kinds of generic terms, understand how to speak of the state, of the nation, of society, etc., as if by these or similar terms not always a sum of living human beings were designated, but also a certain independent being, which, however, cannot be more closely defined. . . All external organism has nothing, nothing at all to do with the church, if we look at its essence. So teaches the Scriptures, so our confessions. Or should we today no longer be able to profess what Luther so urgently urges upon the teachers in his Large Catechism: "I believe that there is a holy company and congregation on earth of vain saints, under one head Christ, called together by the Holy Spirit, in one faith, mind, and understanding, with many different kinds of faith.

gifts, yet one in love, without divisions and separation. Of the same I am also a part and member, partaker of all the goods which she hath, and a fellow member, brought thither and implanted by the Holy Ghost, in that I have heard and still hear the word of God, which is the beginning of my entrance into it. - So the Holy Ghost abideth with the holy church, or Christianity, unto the last day, by the which he leadeth us, and useth them to lead and to urge the word, by the which he maketh and increaseth sanctification, that it may daily increase and wax strong in the faith, and in the fruits thereof, which he maketh. - After this we believe that in Christianity we have forgiveness of sins, which comes through the holy sacraments and absolution, and all the consolations of the whole gospel. - So the Holy Spirit makes it so that, though we have sin, it cannot hurt us, because we are in Christianity, where there is forgiveness of sin, both that God forgives us, and that we forgive, bear, and help one another." Is this an institution? No, the most personal fellowship, the life of the believing church, united under its transfigured head, Jesus Christ, present to His own until the end of the world.

Ecclesiastical contemporary history.

I. America.

"Herald and Magazine." We give below a few samples of how this paper polemicalizes against "Missouri" in almost every number. In the number of April 11 it says: "Prof. Stellhorn gives a history of predestination in 'Theologische Zeitblätter' and proves that the teaching of the Missouri Synod on the election of grace is taken almost verbatim from the writings of Ulrich Zwingli." Prof. Stellhorn would hardly have had such nonsense printed; prudence alone would forbid him to do so. It is more probable that the note writer in "Herold und Zeitschrift," who was quite ignorant in theological matters, did not understand Prof. Stellhorn's article at all. - In the same number Missouri is accused of slandering Hermannsburg when it accuses the latter, in so far as it is represented by Father Wagner, of apostasy from the doctrine of Inspiration. The Ohio "Kirchenzeitung" has acted more wisely in leaving a loophole open. By printing an ambiguous statement by Egmont Harms, the "Kirchenzeitung" provisionally defended Hermannsburg against Missouri, but at the same time declared that it wanted to investigate the matter further. - In the same issue of "H. u. Z." N. states at length that Missouri is afraid of "H. u. Z." and especially of N., because he, N., had not been sent Gräbner's "refutation of an ill-advised apology of the General Council". N. poses as if he has not yet grasped the situation in which he has placed himself by his persistent false reporting to all truth-loving people who know the matter in question. No more writings are sent to N. for the purpose of evaluation, because he (N.) is not honest. - In the following

In the first number of "H. u. Z." there is the following omission against Missouri: "It is well known that the Missouri Synod is making a great deal of noise concerning its condemnation of all lodgeism. Their districts discuss theses, war is declared on lodges, preaching against them, but what congregation ever expelled Missouri for lodges?" The note writer in "H. u. Z." should confine himself to reporting to his readers when someone has received a gold-buttoned stick as a gift or something similar has happened. But he should not discuss questions of doctrine and church practice; they are beyond his understanding. Let the editor of "H. u. Z." not misinterpret the fact that a number of Missourian pastors still read his paper. They do not read his paper for instruction, but, among other things, for proof of the kind of papers that can exist within the *Council*.

F. P.

Augustana Synod. Prof. Olaf Ollsen of Woodhill, Ill, has been elected president of the Swedish Lutheran Augustana College at Rock Island, Ill, in place of Dr. Hasselquist, who died recently. The elector was born in Sweden, enjoyed his education there, and came to the United States in 1869. (Common. Leaf.)

Canada Synod. The "Kirchen-Blatt" of the Canada Synod had also raised the accusation that Missouri was falsely accusing the *General Council* of tolerating false teaching. Thereupon the "Lutherische Volksblatt," published by our brethren in Canada, made the following offer: "In order to give everyone an opportunity to get to the bottom of this matter, we hereby request that, in a public disputation, proof be brought out in black and white from the organ of the Canada Synod that the General Council, and especially the Canada Synod, tolerates false teaching in their midst. This disputation may take place either in our church at Sebringville, or in any church of the CanadaSynod, and free admission be granted to any one who only desires to attend." The "Kirchen-Blatt" does not wish to enter into this disputation, on the ground that "What would come of it? We would wash ourselves white, and you, with your usual virtuosity, would still turn white into black."

II. Abroad.

Church matters of the country. About "some servants of the church" the Stöcker'sche Kirchenzeitung writes: "Already the way of theological education is such that it is not easy for some to struggle and pray through to the firmness and clarity of theological and Christian knowledge and conviction. - Many a young man enters the university quite immaturity and with little Christian support, and even future 'ministers of the word' often throw themselves into the maelstrom of student pleasures and customs with such devotion, even to the point of the eagerly cultivated measures, that it is sometimes difficult for later pastors to keep their eyes firmly on the apostolic word at their meetings: When I was a child, I spoke (and acted) like a child and had childish ideas. But when I became a man, I put away those things which were childish. And now, in addition, at the university the young man is confronted with such a flood of problems and theories that it is hardly easy at times for the mature man of sound judgment to form a well-founded judgment and to find a safe and clear way out of the labyrinths. With regard to the young theologians, we point out the contradictions and

The young man was not aware of the contradictions associated with the names of the theological faculties of Leipzig, Greifswald and Erlangen, Jena and Strasbourg, Göttingen, Marburg and Giessen. How might the young man succeed, even if he were of good will, in taking up a firm and clear position between the parties and the opinions and views that whirl back and forth? It is indeed immensely difficult to win through and, as we would like to do, to gain a positive and biblically founded attitude in office. All the time of their lives, many sway to and fro, 'like the wave of the sea, which is driven and wafted to and fro by the wind'; to convince oneself of how unstable and wavering some stand and remain, repeated observations at the conferences are sufficient. - In addition to this, there is the fact of a life that is here and there quite uncommitted and not very substantial and proper; observations can certainly be made about a lack of spiritual decorum in regard to some. To whom may not a word like Hebrews 13:9. have become significant? Be not carried about with divers and strange doctrines: for it is a precious thing that the heart should be established, which is by grace.' It almost seems as if some had not had this experience of grace, although they have to proclaim the grace of God in Christ Jesus officially. Therefore so little firmness, so little certainty of salvation, therefore so few firm and certain steps in life as in office!"

Prussia. The "Ev. Kirchenzeitung" is very pleased with the appointment of Dr. Barkhausen as President of the Oberkirchenrath and that of Count Zedlitz-Trützschler as Minister of Culture. It hopes that these appointments will be a blessing to the Church. The two appointees will strive to maintain the *status quo*, namely, the entanglement of Church and State. If this is a "blessing" to the Church, the new officials will also be "blessing."

F. P.

Berlin City Mission. At this year's annual celebration of this mission, on March 9, Fr. Stöcker gave the following report: "The Berlin City Mission currently comprises 4 clergy and 34 city missionaries, 8 of whom serve as leaders of the currents, while 26 are active in 17 different congregations in the city. It has 12 preaching rooms, which are located in the center, northwest, north, northeast, east, southeast and southwest of the city. In the men's clubs the city mission has 371 members, and in the women's clubs 279. In the Sunday schools more than 15,000 children are gathered. 6020 of these children contribute to the savings bank of the Sunday schools, which collected 42,600 Marks last year and paid out 35,000 Marks. There are 294 singers in the choirs and 195 wind players in the trombone choirs. The Bible classes are attended by 2500 people each week. Two halls are available for young girls and workers, who are employed here in an appropriate manner. The year 1890," said the reporter, "threw three glaring lights on our conditions. On February 20, 127,000 votes of subversion were cast in Berlin; on May 1, the holiday of subversion failed, and on October 1, a whole class of the population, hitherto under the law, was set free. May Day created a great deal of poverty, made many workers destitute and hopeless, and drove some of them to suicide or to prison. The city mission felt this hard in their work in these shifts. October 1 brought the call for mass resignation from the national church. Not too many heeded the call. In one congregation there were 100, in some 50 or less, who made their.

resigned. Sad are most of the conversations that were held with those who left. They displayed denial of God and hatred. Even more profound is the effect of the other slogan of the overthrow: "Let go of law and order! The number of broken families and abandoned wives is increasing. There is no progress. From six streets in a suburb with high, populous houses, only as many people go to church as there is room for in a parlor. Out of 140 families living in one house, only one is church-going; out of 90 families in another house, only two women keep regular attendance at church. Unbelief reaps its harvest, and the sects and the Salvation Army come to reap also. In the visits the 34 city missionaries have perceived a tightening of the gap against the church, a sinking of morals. At one single city missionary 56 judicially punished students have been reported. 845 prostitutes are referred to the city mission, among them 53 girls of 13-16 years!" (A. E. L. K.) What the reporter laments, he should rather rejoice over, namely, that the radical enemies of Christ are rendering service to the church and going out of it. A masfic exit of the unchristian masses would only be a blessing to the church. Or do we still indulge in the unfortunate delusion that we can make the masses Christian?

Wroclaw Synod. The petition of the Breslau High Church College, mentioned in the previous number, to recognize the church community subject to it as a publicly admitted religious society, was settled in the Prussian House of Lords on March 21 by transfer to the agenda.

Leipzig Mission. The former Superintendent von Schwartz in Cremlingen (Brunswick) has been appointed Director of the Evangelical Lutheran Mission in Leipzig; he is to take office on May 1. Director Hardeland, who was already assigned to his new office as Superintendent of Doberan (Mecklenburg) in January, will resign from the mission house in Leipzig in mid-April.

Dr. Ruperti has been appointed by royal cabinet decree as General Superintendent for Holstein. The "Witness of Truth" comments on this: Dr. Ruperti "has thus allowed himself to be appointed to a high office by an unrighteous prince. Admittedly, his sphere of activity is Holstein, which is still 'Lutheran' in name, but which is subject to the Unionist church regiment, and Dr. Ruperti thus becomes a servant of the Union."

Blasphemous Impudence of the Papists. On the occasion of the Jesuit debate in Germany, the morals of the Jesuits have again become the subject of public discussion. The ecclesiastical and the secular press have pointed out the Jesuit morality which overturns all ecclesiastical and secular order. A pope, as we see from the "Augsburger Neuesten Nachrichten" of January 18, tries to parry these attacks by asserting that Protestantism pays homage to "a much more lax morality" than the Jesuit Order, for it (Protestantism) teaches that "no good works at all are necessary for salvation, but only faith. In opposition to this papist omission, a correspondent of the "Augsburger Neuesten Nachrichten" proves from the Augsburg Confession and from a saying of Luther, "that even if, according to Protestant doctrine, good works are never acknowledged as the ground of blessedness, yet the practice of them is demanded with all firmness as a proof of the genuineness of faith, as the fruit of the new obedience, and as an expression of grateful love toward God. At the same time, it would have been appropriate to point out that, through that papist omission, the

The whole Christian religion is blasphemed. For the Christian religion differs from all pagan religions in that, according to the former, a man is not saved in any way by his own good works, but only by the vicarious work of Christ, that is, by faith.

F- P-

From the realm of the Antichrist. The following incidents of the recent past prove anew the truth of the Jesuit papist slogan *Sint ut sunt aut non sint*: "The exhibition of the Holy Robe at Trier seems to have been postponed indefinitely; the proclamation expected for March 1 has not taken place. In the autumn of 1887, on the occasion of the Catholics' Assembly at Trier, the Bishop of Luxembourg requested the Bishop of Trier that he would please issue the Holy Robe again quite soon. Dr. Korum replied that up to now God Himself had always determined the moment when the relic was to be presented. This had always happened at a world event; whether such an event was near, he did not know. The fact is that negotiations with the authoritative secular authorities have taken place, apparently without having led to the desired success." - "The second German pilgrimage to Spain, to the land of the saints, will leave Munich on April 14 and will take six weeks. On the outward journey, among other things, the birthplace of St. Bernard (born 1091) near Dijon will be visited and the Montherat with its ancient sanctuary will be climbed. On May 6 and 7, the remains of the apostle Jacob the Elder will be venerated in Santiago di Compostella. Of the programme points on the return journey, the following should be emphasised: Avila (St. Theresa), Valladolid with the room where Columbus died, Loyala 'with the home of St. Ignatius', Lourdes (on 18 and 19 May), not far from Dax the parental home of St. Vincent de Paul and in Tours the resting place of St. Martin. The journey ends in Paris (May 23 and 24). The entrepreneur of the pilgrimage is the Canoniceus Geiger in Munich." - "The decay with the eldest son grown in neglect and a wife whom even the bitterest hostility could not withhold respect, have made the death chamber of the last important Napoleonid, Prince Jerome Napoleon, who died at Rome on March 17, the scene of performances whose baseness surpasses anything that has ever been seen, and which confirm the verdict of condemnation on the atmosphere in which the representatives of one of the most richly endowed families of all times have perished. The Catholic Church also developed an adverse spectacle. When the prince was apparently dying, it reached out greedily for his soul and did not allow itself to be frightened away by his determined resistance. Cardinal Mermillod, Cardinal Bonaparte, and Abbé Puyol fluttered around the terminally ill man. They sat in the death-room, in the sick-room, by the bed of pain, and kept their eyes fixed upon him. They lay in wait for his movements. If he stirred, they remained silent or backed away. If he became motionless, they crept closer, very close, until he opened his eyes again and resisted them. The Roman reporter of the *'Débats'* has obtained from the mouth of Cardinal Mermillod himself the following account of his conversation with Prince Napoleon, which the Cardinal passes off for a confession. Mermillod asked: 'You know that you will soon appear before God?' I know it,' was the reply. You have done much evil, especially to this angel of sacrifice who is next door. (Princess Klotilde was in the next room.) 'Do you demand forgiveness?' 'I demand forgiveness. "I absolve you! And that was all. After this confession' the dying man could of course be given the sacraments.

Between six and seven o'clock in the morning, when the lethargy seemed to turn into complete unconsciousness, the Abbé, with the consent of the Princess Klotilde, gave him the last ovation and absolution. According to one version, the prince kissed the crucifix held up to him and joined in the prayers said by those present; according to the abbé's own explanation, however, the sick man persistently refused any spiritual encouragement. And yet he was absolved and a silver crucifix was placed in the folded hands of the deceased! An appendix to the will declares that in the hour of death the prince would remain faithful to the radical views of his whole life, and that he wished to be buried without religion. To this provision, however, the Italian royal family is known not to have adhered." - "At the beginning of the 14th year of Leo XIII's pontificate, the Roman Catholic hierarchy consists of 62 Cardinals, among whom only 14 appointed by Pius IX remain. Eight cardinal's hats are vacant; for the plenum of the so-called H. Collegium consists of 70. 71 cardinals have already died under the pontificate of Leo XIII. Besides the cardinals, there are now 13 patriarchs, including 8 of the Latin rite and 5 of the Oriental rite, 783 archbishops and bishops of the Latin rite, and 52 archbishops and bishops of the Oriental rite. Furthermore 308 auxiliary bishops, 16 archbishops and bishops without title and finally 7 prelates nullius dioeceseos. Under the pontificate of Leo XIII the following were newly erected: one patriarchate (India), 12 archbishoprics, 10 dioceses raised to archbishoprics, 65 dioceses, one apostolic delegation, 36 apostolic vicariates, 7 apostolic prefectures raised to vicariates and finally 16 apostolic prefectures. In all, 148 new seats in the Roman Catholic hierarchy."

(A. E. L. K.)

New Books in Germany. The "Ev.-Kztg." writes: There is no end to "much bookmaking" (Eccl. 12, 12.), indeed, the high tide of our literary production is still rising. According to the recently published "Systematische Uebersicht der literarischen Erzeugnisse des deutschen Buchhandels im Jahre 1890" (Systematic Survey of the Literary Products of the German Book Trade in 1890), there is not much missing from the enormous number of 20,000 publications that came to light during one year! The number of books and writings published in 1890 amounted to 18,875, i.e. 889 more than in the previous year. Of these almost 19,000 publications, most, namely 2099, belong to pedagogy (including youth writings, etc., for which 552 numbers are included). The next most fruitful field is - as it has been for a number of years - theological literature with 1763 publications (181 more than in 1889), followed by fiction with 1731 works, jurisprudence (together with politics, statistics, etc.) with 1638, medicine with 1353, etc. - As is well known, Hengstenberg, in view of the considerable productivity of the theological book market in his time, once spoke the rude word: "Four fifths (of these books) had better remain unwritten!" What would he think about the mass production of our time?

For your sake God's name is blasphemed among the heathen. Under this heading the Leipzig "Missionsblatt" reports: The former governor of Madras, Lord Connemara, who was very popular because of his affability and zealous care for his subordinates, has suddenly resigned his office and left India, because his wife has brought a suit against him in England, which seems to be only too well-founded - a suit for divorce because of adultery! What an impression must be made on the heathen by the annoyance given by so highly placed a "Christian"! All sorts of similar incidents in

1) Meanwhile, the court in England has granted a divorce on the grounds of adultery and cruelty.

England indicate that moral rot is on the increase in the highest circles of English society at the present time. If this is the case in the mother country, what is the situation in the colonies, where one does not have to be so considerate of others and fear public opinion as much as at home? The hair-raising revelations about the conduct of Stanley's companions, who were to guard his rear guard, are well known. What such disgraceful behavior by civilized whites who bear Christ's name means for the mission can be imagined.

Catholicism in England. "The Catholic Register for 1891, just issued in London, gives a survey of the progressive development of the Catholic Church in England. Cardinal Manning, Archbishop of Westminster, once clergyman of the Protestant Church of England, now has 14 bishops subordinate to him. Scotland counts 2 archbishops with 4 bishops subordinate to them. The united kingdom, counting Ireland, has 41 Catholic peers (members of the House of Lords in Parliament). There are 9 Catholic members of the Queen's Council, and 76 in the House of Commons in Parliament. 6 of these represent constituencies in what was once wholly Protestant England; the rest are Irish. The number of Catholic churches and chapels regularly served in England and Scotland is about 1300. Besides these there are a large number of other chapels. Catholic priests are in England and Scotland at 2800, more than double the number in 1850, since Pius IX restored the Catholic Papal States in England. The whole empire has about 10 million Catholics. Of these, about half will come from Ireland, which has always remained Catholic, and the other half from the kingdoms of England and Scotland, which at the end of the last century together contained scarcely a hundred thousand"

Perfectionism in England. "Perfectionism is the terminus technicus in England for the ever spreading false doctrine of the attainability of complete sinlessness for the Christian. One of the most zealous apostles of this doctrine, who at the time Pearsall Smith also sought to create ground in Germany, is at present an American layman, William Peck Smith of Brooklyn. He sums up his view in the sentence: 'By power of the reconciliation brought about by Christ, and by the power of the Holy Spirit, the Lord is able to destroy, uproot, and annihilate the old man in our flesh, and he is doing so in the present time.' It is pleasing to see that even 'The Christian,' that otherwise too broad-minded organ of the lively evangelical circles of England, vigorously combats this doctrine, with reference to 1 John 1:8, and warns against the evil fruits of it, which have already been shown here and there." (A. E. L. K.)

From Russia. "The Chief Procurator of the Holy Synod, Pobedonossev, has just given a new proof of Russian civilization. He has issued a regulation according to which in all general elementary schools under the jurisdiction of the Synod the teaching of the Greek Orthodox religion is to be made obligatory even for Lutheran children. These children are not to receive the certificate of graduation from school, along with the associated privileges, if they do not pass the examination in Greek religious education. The decree is of particularly drastic importance for the Greek parochial schools in the Baltic rural communities, which are attended by numerous children who do not belong to the Lutheran Church. The rape of the faith thus goes on and on, and no longer disguises itself; the Orthodox Church is thus now itself introducing forced conversion into the children's school!"
(A. E. L. K.)

Doctrine and Defense.

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Dr. C. F. W. Walther as a theologian.

(Conclusion.)

In the controversy over the doctrine of election by grace, the question was also discussed in more detail whether a Christian could and should be certain of his election to blessedness by faith or not. This point is "one of the very most important" to Walther. 1)

The modern representatives of the *intuitu fidei* denied - in this respect decisively differing from most later Lutheran theologians - that a believing Christian could and should become certain of his election. They made statements such as these: "Whether I am also chosen in a stricter sense, I do not know. That is what I am to believe and hope" and: Christians are "from day to day between fear and hope as between two millstones on trial". 2)

Walther repeatedly points out that his opponents, according to the nature of their doctrine, could not help but deny Christians the certainty of their election. The uncertainty with respect to the election of grace is a necessary consequence of the synergism advocated by the opponents. If the election of grace depends not only on the grace of God in Christ, but also on the conduct of man, then a Christian must doubt until his death whether he is an elect, since no man can know whether he will conduct himself rightly in the future. We place here some of Walther's sayings on this point. He writes: "The Arminian sect teaches that man is converted by his own cooperation with grace through his own decision, so naturally it also teaches that man must doubt his election until his death, since he cannot know how he will behave in the future." 3)

1) Lutheran 1880, p. 25.

2) Correction, p. 120. 121.

3) Lutheran 1880, p. 27. 28.

Applying this to his opponents, Walther says: "Since they (the opponents) teach that God followed the 'rule' in the election of choosing those whom he foresaw would behave rightly and remain faithful until death, and since they naturally cannot know by their own reason nor strength whether they will also behave rightly in the future and remain faithful until death, they find themselves, as 'Altes und Neues' (Jahrg. I, p. 10) so clearly says, 'from day to day between fear and hope as between two millstones on trial!'" 1) Walther writes at still greater length on the same point: "The doctrine of the uncertainty of election and blessedness is something quite unheard of in the Lutheran Church. But our opponents, in their doctrine of election by grace, cannot but deny all certainty of the same on the part of Christians with the papists. The Lutheran Confession says that election is a cause of blessedness and all that pertains to it; our opponents say that the attainment of blessedness is conversely a kind of cause of election. The Lutheran Confession teaches that faith that endures to the end depends on election; our opponents say that election depends on faith that endures to the end. The Lutheran confession most earnestly rejects that there is also in man a cause of election; our opponents say that God's rule in election is man's conduct, that election has happened in consequence of faith, of man's not resisting, of his being converted. In the doctrine of our opponents, therefore, it is quite impossible for a man to be certain of his blessedness and election without a special divine revelation; for since, according to this doctrine, his salvation rests in his hands, in his perseverance, and he must admit that he may easily stumble, fall, and fall away forever, he has nothing to make him certain of his blessedness, so he must necessarily doubt." 2)

"It is true that our opponents declare," says Walther in the same connection, "that a believing Christian can and ought to have a conditional certainty. But a conditional certainty is not a certainty. Or, say you yourself, is it certainty when a general is certain of victory on condition that he will defeat his enemies? . . . It is obvious that to take such things for certainty is downright ridiculous." 3)

Walther himself teaches that a Christian should and can be certain of his election and salvation by faith. Since the choice of grace depends solely on God's grace in Christ, the Christian can and should also make his choice of grace from the gospel, which gives him grace.

1) Correction, p. 120 f.

2) Evening Lectures, June 10, 1881.

3) Evening Lectures, June 10, 1881.

He was the only one who knew that God had revealed and promised Himself in Christ. The doctrine of the uncertainty of election and salvation is in itself a characteristic of false doctrine. He calls this doctrine, as has already been stated above, "something quite unheard of in the Lutheran Church." He writes: "By this denial of the certainty of blessedness, the doctrine of our opponents is already condemned, even if nothing else speaks against it. For that a Christian should and can be certain of his election and blessedness is taught in innumerable passages of Scripture. As often as the faithful are called blessed in the Scriptures, so often do they preach this, and urge the faithful not to doubt their future blessedness, however sore it may be to their hearts; hence Paul says, 'We are blessed indeed, but in hope,' by which he testifies that the blessedness of the faithful in this life does not consist in their already enjoying, feeling, and sensing it, but in their hoping for it, that is, expecting it with certainty. For Christian hope is nothing else than certain faith with a view to what is to come." In a fuller discussion of this point, Walther says: "It is true that Prof. S. says that the certainty of his election, which he quite rightly calls a 'certainty of faith' in the second Thesis, has 'no ground in holy Scripture'; but in this he contradicts a whole number of sunny and clear passages of Scripture. Christ says to the seventy disciples, 'Rejoice not in this, that the spirits are subject unto you; but rejoice that your names are written in heaven.'" (Luc. 10:20.) But to the apostles the Lord saith, "Ye have not (ὁ υμεῖς με) chosen me, but.

I have chosen you' (Joh. 15, 16.), and soon after: 'Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you'. (Joh. 15, 19.) Following Christ in this, the holy apostles comfort the believers in their churches that they are the elect. After St. Paul, among others, has dealt with the doctrine of election by grace, he continues: "Who will accuse the elect of God? - Who will separate us from the love of God? Affliction, or fear, or persecution, or hunger, or nakedness, or peril, or sword? As it is written, For thy sake we are slain all the day long: we are accounted as sheep for the slaughter. But in all these things we overcome far because of him that loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor things high, nor things low, nor any other creature, shall be able to separate us from the love of God which is in Christ our Lord. (Rom. 8, 33. 35-39.) The same apostle assures the believers in Ephesus: "Forasmuch then as he hath chosen us through him, before the foundation of the world.

was.' (Ephes. 1, 4.) Furthermore to the believing Thessalonians: 'Dear brethren, beloved of God, we know how you were chosen. (1 Thess. 1, 4.) Further he declares to the same: 'But we ought always to thank God for you, beloved brethren, that God hath chosen you from the beginning unto salvation.' (2 Thess. 2, 13.) To the believing Colossians he writes: 'Put on therefore, as the elect of God, saints and beloved, hearty mercies,' etc. (Col. 3:12.) Further, in the 1st chapter of his first epistle, Peter greets the believers to whom he writes with the words, 'Peter, an apostle of JEsu Christ, to and fro to the elect strangers' (1 Pet. 1:1.), and testifies to them in the 2nd chapter, 'Ye are the elect generation.' Who may now assert that all these are but empty assurances, of which the faithful could not, ought not, and ought not to have consoled themselves in faith? Not to think of all the passages here in which blessedness is promised to the faithful, and the certainty of it is assured; when, for instance, to cite only this one, the Lord says, 'My sheep hear my voice, and I know them, and they follow me, and I give them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.' (Joh. 10, 27. 28.) But as unscriptural as the doctrine is, that 'no believer can be sure of his election,' so unconfessional is this doctrine at the same time. In the Formula of Concord, after the doctrine of election has been explained, it is shown in detail who are those who can be assured of their election, from what they are to draw this assurance, and from what they are not to draw it, and why it is so important. For so it is said there: 'This also belongs to the further explanation and salutary use of the doctrine of God's providence unto salvation: because the elect alone shall be saved, whose names are written in the book of life, how it may be known, from what, and whereby it may be known, who are the elect that can and ought to embrace this doctrine for comfort.' (Art. XI. § 25. p. 709.)" ... "From this false doctrine of Prof. S.'s, that no believer should nor could become certain of his election, and therefore also of his blessedness, we must therefore herewith publicly and solemnly renounce. Otherwise we could no longer speak with the whole holy Christian church of all times: '**I believe** - an eternal life', and no longer teach our dear Christians and already our children to confess with the whole orthodox Evangelical Lutheran church: 'In which Christianity he will daily abundantly forgive me and all believers all sins, and on the last day will raise me and all the dead, and give **me** together with all believers in Christ eternal life. That is certainly true!' Yes, otherwise we should have to answer the fifth question of our Christian interrogatories :

'Do you also hope to be blessed?' instead of with our Church: 'Yes, I hope so', answer: "No, I hope not" (that is, not with certainty of faith). Cf. A. and N. I. p. 235, Antithesis 2.)"

How can and should a Christian come to the certainty of his eternal election? How Walther answers this question has already been indicated in the foregoing by the fact that Walther wants the certainty that a Christian has of his election to be called "certainty of faith. Faith has to do with God's revealed word, with the gospel of Christ. Thus it is necessary to look in faith to the gospel of Christ. He who believes the gospel of God's grace in Christ recognizes his election by grace for Christ's sake. What makes a Christian certain of God's grace in general, also makes him certain of his eternal gracious election. In more detailing these thoughts, Walther refers to the 11th article of the Formula of Concord (pp. 709 to 715) and continues: There it is taught "that a believing Christian cannot or should not become certain of his election by reason, nor by the law, nor by any appearance, much less by exploring the secret hidden abyss of divine providence, but first of all by his calling through the word proclaiming universal grace, then by his baptism, by Holy Communion, by private absolution, and by the testimony of the Holy Spirit. 1) He who wants to be sure of his eternal election must in all seriousness go the way in which God wants to make his elect blessed. "This," says Walther, "is not the right counsel: you must only firmly imagine that you are chosen. ... No! we must also go the way of salvation. The doctrine of election by grace is no resting-pillow for the flesh." Walther again refers to the Concordia formula. He writes: "The Concordia formula is strictly based on Rom. 8, 28-39, where the way is described on which God leads His elect to glory, from which it therefore concludes that whoever sees that he is on this way should not doubt that he is an elect, and that he should therefore confidently join in the exultation of the apostle: 'I am sure that neither death nor life, etc., shall be able to separate us from the love of God, which is in Christ JEsu our Lord.'" 2)

Against the certainty of election, the exhortations addressed to the faithful in the Scriptures to obtain their salvation with fear and trembling have been brought into the field. But these exhortations are not inconsistent with the certainty so clearly taught.

1) Corrigendum, p. 121.

2) op. cit., p. 121. 122.

They are not directed against firm faith in the gospel promises, but against carnal certainty; they are not for the purpose of "making us uncertain, but of keeping us in our certainty." 1)

The objection has also been raised that the very doctrine of the certainty of election and blessedness leads to carnal security. With reference to this objection, Walther says: "It is true that our opponents say that this doctrine only makes people secure. But if this were true, no man should be certain that he is in the grace of God. Christ calls out to the seventy disciples: 'Rejoice not that the spirits are subject unto you, but rejoice that your names are written in heaven. Yes, after Christ had foretold Peter's deep fall, he added to his consolation: 'But I have prayed for thee, that thy faith cease not.' Did Christ thereby make his disciples secure? No, it was the certain faith in their election that awakened them to the most faithful struggle to the bloody death of martyrdom. But as Christ dealt with his disciples in this respect, so did the disciples afterwards deal with the believers who were converted by them. We find, for example, that Paul expressly assures the believers in Ephesus, Thessalonica, Colosse, and Peter the believers living in the dispersion, that they are the elect; yes, Peter even calls the entirety of all believers 'the elect generation'. Paul even puts the song of triumph into the mouths of all believers: 'Who will accuse the elect of God? God is here who justifies. I am sure that neither death nor life, etc., shall be able to separate us from the love of God which is in Christ Jesus our Lord.' But did the apostles thereby make the faithful secure? No, they rather put the helmet of salvation and blessedness on their heads, and put the shield of faith into their hands to extinguish all the fiery darts of doubt of the wicked. There is then no doubt: whoever teaches thus of the election of grace, that believers cannot be assured of it, his doctrine is false, for it is unscriptural." 2) Walther, going still further into the position of the heart of one who is certain of his election by faith, writes: "He who knows by what way alone God leads the elect to blessedness, namely, by the way of repentance and conversion, of faith and sanctification, of the cross and constancy—we think he has warning and admonition enough in this; for as soon as he wilfully forsakes that way, according to our pure doctrine it is done for his certainty of blessedness." Only "ungodly men" think and speak that they need not be concerned about their blessedness,

1) Lutheran 1880, p. 27.

2) Evening Lectures, Oct. 28, 1881.

if it is not in their hands, but in God's hands alone. With truly believing Christians it is quite different; "the more certain they are in the faith that they are elect, and therefore will be saved, the more zealous they are in all good. "It is just with the doctrine of election by grace as with the doctrine of justification. When an ungodly man hears that we are justified and saved before God by faith alone, without the work of the law, he immediately thinks that this is a shameful doctrine which destroys all morality; for he who believes this will think that if, according to this doctrine, God does not ask anything about good works, what need have I to do good works? Even in the apostles' time there were people who really drew such conclusions from the doctrine of justification. . . . But St. Paul gives the terrible judgment about such consequence-makers: "Which condemnation is quite right* (Rom. 3, 8.)."

Those who maintain that believers cannot and should not be certain of their eternal election have sought to cover their assertion with the authority of Luther. But they have tried to mislead their readers by citing passages from Luther in which the Reformer warns against investigating the secret will of God, while the same Luther calls believers to be completely certain of their eternal election, inasmuch as it is revealed in the gospel of Christ. Walther writes with reference to this point: "When pure godly theologians, when, e. g. our Luther, for example, sometimes seems to speak against the certainty of men of their eternal election, this is directed above all against those who sought to become certain of their blessedness by investigating the secret counsel of God, in order then to be relieved of all further care for their blessedness and of all serious striving after it; For in Luther's time there were enthusiasts who believed that one could and should seek to become certain of one's election through a special divine revelation, then one could and should be unconcerned about one's blessedness, for then one could not fall away again. Of course, Luther had to call out to such ghoulish enthusiasts: Away with your certainty! The devil has made it for you! The more uncertain you become of your blessedness, the sooner you can be blessed. And since Luther himself had been in hell for a long time, because he had wanted to find out God's secret counsel about him without being able to find it out, he also considered it his duty to warn those who had fallen into grave disputes about Providence against sinking into this depth and against climbing up to this height. In this way, however, Luther not only did not revoke his doctrine of the eternal, certain, unchangeable providence, but also not, and even less so, the frightening doctrine that a Christian may doubt his salvation and hang uncertainly until death, as between heaven and hell.

that a man must be saved. Rather, in one of his last writings, namely, in the interpretation of the first book of Moses, namely, in the explanation of the 26th chapter, Luther showed so wonderfully how a person can become completely certain of his election on the right path that a godly Lutheran Christian, when he reads it, feels his heart fluttering with joy." 1) Walther cites several passages from Luther as proof. Among others this: "Why would you want to hear the Gospel, say the Epicureans, since it is all due to Providence? - So Satan takes away by force the providence of which we are assured by the Son of God and by the holy sacraments, and makes us uncertain, when before we were quite certain. And when he attacks the poor terrified consciences with this temptation, we die; just as it would have happened to me if Staupitz had not saved me, since I had just the same temptation. . . Dr. Staupitz used to comfort me with these words and said to me: "Dear, why do you bother yourself with these speculations and high thoughts? Look at the wounds of Christ and his blood, which he shed for you; from them the providence of God will shine forth to you. Wherefore let the Son of God be heard, who was sent into the flesh, and became man, and for this cause appeared, that he might destroy the works of the devil, (1 John 3:8.) and make thee sure of providence."

We conclude these remarks on Walther's doctrine of the election of grace with some words of Walther's which he wrote about this doctrine in the midst of the battle. In his tract, "The Doctrine of Election by Grace in Question and Answer," it says p. 11: "God has given our American Lutheran Church, through the controversy that has broken out over the doctrine of election by grace, the great task of fighting over one of the most mysterious doctrines of His Word, which no rational man, no idle, rash, ambitious spirits, no frivolous false Christians, but only true, enlightened Christians, anxious for their salvation, humble and fearful of God's Word, are capable and able to judge. In this doctrinal controversy concerning the election of grace, the great and highly important questions are at issue: To whom do those who come to faith, abide in faith, and are saved, owe this thanks? Do they have themselves to thank? Or do they have to thank themselves, at least in part? Or are they to thank God's mercy and Christ's most holy merit alone? Does God alone deserve the glory of our salvation? Or is there a cause of it also to be found in man? Has man by nature the power to contribute something to the work of his beatification, to decide for himself for beatitude, at least to give his consent, even if it is to be done?"

1) Lutheran 1880, p. 22.

weak, to give to it? Yes, it is around these great truths, around the doctrine of salvation by grace alone, for Christ's sake alone, through the faith given by God alone, that the present doctrinal controversy revolves, not around theological subtleties, but around the most important points of practical Christianity. May God therefore have mercy on our American Lutheran Zion, and help that no righteous soul may be led astray from the truth in this struggle, but that all true children of God within our church may finally rally under the old good banner of our confession also in regard to this doctrine, and thus become a light for many in this midnight hour of our last sorrowful time. This do God for the sake of JEsu Christ, the universal Saviour of all sinners and eternal King of truth. Amen. "

F. P.

Christ in Old Testament prophecy.

(Continued.)

Christ appears in the Old Testament prophecy from the beginning as the redeemer of men, as the salvation of the world. The seed of the woman shall bruise the head of the serpent. Through the seed of Abraham all the families of the earth shall be blessed. From the beginning, however, Christ is also presented in the prophecy as King, the King of Israel, whose dominion extends over the whole world. Out of Judah shall come the Shiloh, the Prince of Peace, to whom the nations shall cleave. Gen. 49, 10. Balaam, "the hearer of divine speech," prophesied, saying, "There shall arise a star out of Jacob, and a scepter out of Israel." Num. 24, 17. Hanna in her song gave glory to the Messiah of Israel, saying, "The LORD shall give power unto his king, and exalt the horn of his anointed." 1 Sam. 2, 10. Nathan the prophet told King David of a seed, a son of David, to whom the LORD would confirm the throne of his kingdom forever. 2 Sam. 7, 12. 13. Like the redemption that is to take place through Christ, the kingship of Christ is a main theme of prophecy, which is developed in the Psalms and in the writings of the prophets in the most manifold turns. We therefore group the Messianic prophecies, which are still backward, under the following heading:

III. the royal regiment of Christ.

The prophets often proclaim the dawn of the New Testament time, the appearance of Christ on earth, and the Messiah immediately enters the world as king. Zechariah, for example, describes the Advent as follows

Christ with the words, "But thou daughter of Zion, rejoice greatly; and thou daughter of Jerusalem, exult! Behold, your King is coming to you!" Zech. 9:9. Isaiah ascribes dominion to the child that is born unto us, to the Son that is given unto us. "And there is dominion upon his shoulder." Isa. 9, 5. The dominion bad, in the absolute sense of the word, the dominion over all, is on the shoulder of this child. The Son of David, who is to come forth out of Bethlehem Ephrata, whose goings forth have been from the beginning and from everlasting, bears in Himself the destiny that He should be Lord in Israel. Micah 5:1. Such prophetic representation corresponds to the real fact. Soon after Christ was born in Bethlehem, the wise men came from the east to Jerusalem and said, enlightened by the Spirit of God: "Where is the newborn King of the Jews?" JESUS of Nazareth, walking on earth in the form of a servant, received from the mouths of His disciples the confession, "Thou art the Son of God, Thou art the King of Israel." Joh. 1, 50. Christ testified of Himself already in the days of His lowliness: "The Father loveth the Son, and hath given all things into His hand." Joh. 3, 35. "All things are delivered unto me of my Father." Matt. 11, 27. When He stood before Pilate in His tortured form, He confessed, "Thou sayest it, I am a king." Joh. 18, 37. Commonly the prophets see the whole New Testament era as the time of the King Messiah. Elsewhere, however, they also mark out cuts and sections in the last Aeon. They already distinguish exactly, as already noted earlier, between the state of humiliation and the state of exaltation of Christ. They prophesied of the sufferings of Christ and the glory hereafter. 1 Petr. 1, 11. And they now date especially from the exaltation of Christ the free display of power of His royal rule. After we have understood the prophecy of the suffering Messiah, we will first add the prophetic sayings that deal with the exaltation of Christ.

1. the exaltation of Christ.

The 8th Psalm presents Christ to us in His supernatural glory. The Son of Man, who for a little while lacked an existence like that of God and angels, who for a little while was humbled, has crowned God with glory and adornment. This second Adam has regained the dominion over the creature which Adam had forfeited and lost. Yea, he is clothed with divine honor and glory. "All things thou hast put under his feet." V. 7. All creatures are subject to him, as they are to God the Creator. This Son of man is himself the ruler of heaven and earth. Heaven proclaims his glory. But above all, His glorious name is praised on earth, by the redeemed children, who are now delivered from the power of the enemy and

And the children of men are delivered from the revengeful, even by the mouths of babes and sucklings. V. 2. 3. For this very man-child, as the Epistle to the Hebrews interprets the 8th Psalm, is the duke of our blessedness, who brings many children with him to glory. Hebr. 2, 10.

That Christ should enter into glory through suffering is taught in the 22nd Psalm. God did not despise or scorn the affliction of the poor, nor did he hide his face from him. He heard him, raised him up again from the dust of death, and exalted him. V. 22. 25. Now it is said, "The LORD hath a kingdom, and he reigneth among the Gentiles." V. 29. The exalted Christ is King in this kingdom. The kingship of Christ coincides with the kingship of the Lord Jehovah. It is the Messiah, the King of Israel, before whom the fat of the earth fall down and worship as before their Lord and God, before whom the wretched bow the knee. V. 30. We may justly draw here also the second half of the 18th Psalm. In this song David first describes his great distress, and how God with his strong arm drew him out of the deep waters. But where the lamentation of the psalmist turns into praise and thanksgiving, where the psalmist explains how God glorifies Himself in the saved, David's speech turns into the speech of the second David. For it is only to the Messiah of Israel that the words fit, "Thou makest me a head among the Gentiles; a people whom I knew not serve me." V. 44. The second David, like the first David, rose from great depth and lowliness to royal dominion and glory. Likewise we read at the close of the 110th Psalm, "He shall drink of the brook by the way; therefore shall he lift up his head." V. 7. From the brook of afflictions he shall drink; in willing obedience to God he shall drink the bitter cup of suffering, and empty it to the lees. Therefore God also will exalt him.

The 118th Psalm, which the New Testament counts among the Messianic prophecies, sings of the victory of the LORD. "The right hand of the LORD is exalted; the right hand of the LORD retains the victory." V. 16. But this victor, whose right hand now evidences power, presses on through severe struggle, through severe chastening, through sufferings of death, to power and victory. He comes near death, but, though he die, yet dieth he not for ever, yet abideth not in death. "I shall not die, but live, and declare the work of the LORD. The LORD chasteneth me well, but giveth me not unto death." V. 17. 18. It then goes on to say, "The stone which the builders rejected is become the corner stone. This is done of the Lord, and is a wonder in our sight." V. 22, 23. That this prophecy does not refer to the people of Israel, as the more recent commentators think, but to Christ, is beyond doubt from the interpretation of Christ and His apostles. Matth. 21, 42. Luc. 20, 17. Apost. 4, 10. 11. Eph. 2, 20. 1 Petr. 2, 6. God has in Zion

inlaid a precious stone. Is. 28, 16. But the builders, the leaders and rulers of Israel misjudged, despised and rejected this precious stone and handed over the Messiah of Israel to death. Then the Lord did a miracle like it, and brought this rejected stone back to honor and made it the cornerstone of His temple, lifted up Christ and founded His church, the church of the New Testament, on this rock. So now the righteous enter into the gates of this temple. V. 19, 20. So now the great day of the Lord, the day of salvation, has dawned. Isa. 49:8, 2 Cor. 6:2, God's people are now rejoicing and praising him whom men have rejected, but whom God has set in honor, saying and rejoicing, "Hosanna! O Lord, let it be well done! Blessed is he that cometh in the name of the Lord." (vv. 24-26) Yes, he who comes in the name of the Lord, and now dwells in grace with his people, is himself God the Lord. He enlightens, sanctifies, and makes his people blessed. And his people recognize him as their Lord and God, and adorn the feast with may, with green branches up to the horns of the altar, solemnly celebrate the day of the New Testament, and serve their Lord in festive adornment. V. 27.

The servant of the Lord, of whom the prophet Isaiah speaks in the 53rd chapter of his prophecy, who atones for the punishment of sinners through suffering and death, atones for guilt and brings peace to his people, does not always remain in death according to this prophecy. Already the last stage of his humiliation, his burial, points to the coming turn of events. He who died at the stake like a criminal, like a cursed man, will receive an honorable burial. He came to lie in his death with a rich man, in the grave of a rich man, XXXXXX XXXX-XXX. V. 9.

This points to the honor God intended for him. And now he is taken out of fear and judgment, and who will fathom his generation (XXXX), the length of his life? V. 8. He shall live into length. V. 10. He liveth for ever. The sentence 52, 13. forms, as it were, the superscription to this great prophecy, which foretells the sufferings of Christ, and the glory hereafter. "Behold, my servant shall do wisely; he shall arise, and be exalted, and be exalted very high." The servant of the Lord will act wisely, will be obedient to God even in suffering, even unto death. Therefore God will also exalt him. We refer with the ancients the XXX, "he shall be exalted," to the resurrection of Christ, the XXXX, "and shall be exalted," to the ascension of Christ, the XXX XXXX, "and he shall be highly exalted," to sitting at the right hand. The prophets have, as Peter 1:11 writes, *τάς μετά ταυτα δό-ας*, which refers to the

Suffering following different stages of the glory of Christ, previously testified. Is. 52, 13. is proof of this.

And now there are prophecies, which each take a special look at one of these different stages of the exaltation and glorification of Christ.

grasp. The sixteenth Psalm has always been rightly regarded by the Church as the actual Easter Psalm. For the New Testament proves that it is the Messiah who prays all the words of this song. The same confesses v. 9. "Therefore my heart rejoiceth, and my glory is glad; my flesh also shall lie down secure." Therefore, because, as he foretold, the LORD is at his right hand, keeping and protecting him, his heart rejoiceth, and his glory, his soul is glad. His flesh also, his flesh as distinguished from his soul, his body shall lie down in safety. The body is thought of as sleeping, and the mention of "hell" in what follows shows that the sleep of death is meant. Why his soul can rejoice and be glad even in death, why his body lies quite safe even in death, in the grave, remains quite unharmed, how the LORD protects and preserves it even in death, is more fully explained v. 10. "For thou wilt not suffer my soul to lie in hell, neither wilt thou suffer thy Holy One to see corruption." God will not leave his soul, though it fall "unto hell," that is, the state of death, yet will not leave it in death, in hell, will not abandon it altogether, not for ever, to hell. And he will not give his saint, his pious, to see corruption. Again, this refers to his flesh. Again, body and soul are distinguished in this verse. XXX is aptly rendered διαφωρά by the Septuagint, *corruptio* by the Vulgate. God holds the body of this pious one in his hand, that decay may not touch and harm it. This is a singular fortune of this singular pious man. And connected with this is what the following sentence says, that death is for him only the passage to life. "Thou dost make known to me," let me experience, lead me "the way to life." V, 11a. Through death, out of death he passes through to life, to new life. And it is life in the truest, fullest sense of the word that waits beyond the death of him. "In thy presence is fullness of joy, and lovingkindness at thy right hand forever." V. 11b. He who has risen from death, who has passed through death to life, now lives God, is wholly with God, beholds God's face, and enjoys fullness of joys before God's face. The Lord holds in his right hand all things that are delightful, and presents them to his faithful. And this joy and gladness endure forever and ever. With these prophetic words St. Peter proves Apost. 2, 25. ff. and St. Paul Apost. 13, 35. ff. prove the resurrection of Jesus Christ from the dead. We still recall that what the Messiah here boasts and confesses of Himself, according to the tendency of this prophecy, is to benefit the saints on earth (v. 3.). Christ, as the firstfruits, is risen from the dead, and has opened the way to life through death for those who cling to him and follow him, and leads his own with him through death and resurrection to the joy of eternal life.

In the 68th Psalm, David describes a majestic triumph of the

The Lord Jehovah. As God once reigned in the wilderness before his people, as he made known his glory at Sinai, as the earth shook and the heavens trembled, as he then prepared a place for his people in Canaan and fed the poor with his goods, vv. 8-II, so in the future he will reveal his glorious name in a similar way. After the Almighty has scattered, driven out the enemies of his people, v. 1. **2.** 13. he will go forth in holiness as victor, as God and King. V. 23. "The chariot of God is many thousands of thousands. Thou art gone up on high, and hast caught the prison." V. 18. 19. On his heavenly throne chariot, on the cherubim, God ascends on high, carrying his enemies as prisoners with him in triumph. And then he dwells and sits enthroned in his heavenly sanctuary. V. 6. 36. But on earth they say and sing of the victory and triumph of the Lord. As once Miriam and all the women with her praised with kettledrum and round dance the glorious deed of God, that he threw man and horse into the sea, Ex. 15, 20. 21. as the congregation of Israel sang the praises of David after the fall of Goliath, 1 Sam. 18, 6-8. so a great army of victory-heralds will proclaim the last, decisive victory of the Lord. V. 12. "The singers go before, and after, the minstrels among the maidens, who are cramming." The assemblies of Israel, the kingdoms of the earth sing praises to the LORD. V. 26. 27. 33. Yea, the earth also is full of the glory of the LORD. As the LORD goeth up into the heavens, and sheweth his power in the clouds, so he revealeth his greatness and glory also unto Israel, vv. 34, 35; so also he sitteth down in his holy temple, in mount Zion, which he hath chosen, and there he will dwell for ever. V. 30. 17. He has a people, a kingdom here on earth. "He hath taken gifts among men." V. 19. the people he hath redeemed from the hand of their enemies, he hath purchased and won, they are his own. V. 19. There reigneth among them little Benjamin, the princes of Judah with their multitudes, the princes of Zebulun, the princes of Naphtali. V. 28. Even apostates, even the kings of the Gentiles, the princes of Egypt and Moorland, hear of his great deeds, and fall down before him with gifts. V. 19, 31, 32: And he that is enthroned in heaven, that is enthroned in Zion, divideth now the spoils of his victory among his people. The rich spoil glitters and shines like the wings of doves, like the dazzling snow on Mount Zalmon. V. 13-15. And the God of Israel taketh care of the poor and the miserable, the widows and the fatherless, v. 6. 7. and giveth power and strength and victory to his people against the hostile nations, who still love to make war. V. 36. 24. 31. He helps his people daily, and finally gives them free exit from death. V. 20. 21. We know from the mouth of St. Paul, Eph. 4, 8. ff., that what David here writes of the triumph of the Lord Jehovah, aims at no one else but Christ, the

Lord. We know from the gospel, from the writings of the apostles, how all that is prophesied here was fulfilled in Christ. Christ, after redeeming his people, ascended up on the chariot of God, escorted by angels. He led captivity captive. He hath stripped off the principalities and powers that held us captive, and hath made a public display of them, and hath made a triumph of them by himself. Col. 2, 15. The ascension of Christ is triumph, the last seal on the great work of redemption. He ascended above all heavens, that he might fulfil all things. Eph. 4, 10. Now the angels and the mighty and the powers are subject to him. 1 Pet. 3, 22. But at the same time he dwells with his church on earth. He that is the head over all things, he that filleth all things, is the head of his church. He gathers his church from Jews and Gentiles. He divides the spoils of the church and blesses it with all kinds of spiritual blessings in heavenly goods. He gives his church gifts that he himself has taken, people who are his own, apostles, prophets, shepherds, teachers, so that the body of Christ may be built up. Eph. 4, 11. 12. He protects His church against the hostile world and leads it through death to life. And the church sings the praises of her King on earth. Multitudes of evangelists proclaim the victory and triumph of the Lord. A great people, gathered from all the nations of the Gentiles, confess that Jesus Christ is the LORD to the glory of God the Father. Not only the one saying of St. Paul, Eph. 4:8 ff., but the whole New Testament proves that David, as a prophet, prophesied in this Psalm, as Luther remarks in the superscription, of "Christ's exaltation, and the glorious power thereof." But David himself also points in the Psalm to Christ, the King of Israel. It is said in v. 29: "Thy God hath established thy kingdom," or more exactly: "God hath revealed thy power." Who is here addressed? None other than the King and Messiah of Israel, as some of the newer commentators admit. It is he who is praised in the prophecy as the redeemer of Israel, he who crowns the work of redemption, he who leads the struggle to victory and triumph. His is the kingdom and the power. He himself is the God and King of Israel. Christ, by His very exaltation and ascension, is gloriously proved to be the Son of God, the "God over all." It corresponds to the analogy of the prophecy that just where Christ's exaltation, Christ's glory and dominion are praised, the name of the Lord Jehovah enters into the speech.

Thus also in the 47th Psalm, which the Church has always called the Psalm of the Ascension, the praise of God is intoned, and we rightly refer what is here praised to God to Christ. For, according to the prophecy, He is God and King of Israel, and the same thing is said of God here, which undoubtedly Messianic psalms, such as

the 118th and 68th Psalms, ascribe to Israel's Messiah. "God ascendeth with shouting, and the LORD with a trumpet." V. 6. Under the sound of the praises of the heavenly hosts the LORD ascends to heaven, and the shouting of the angels that escort the LORD to the throne of glory finds its echo in the praises of men on earth. V.6. 1. God then now sitteth upon his holy throne. V. 9. He is king over all the face of the earth. V. 3. 8. but he hath especially chosen Jacob for his own possession and inheritance. (v. 5) But the heathen also, the princes of the nations, are numbered with the people of the God of Abraham. V. 9, 10: And the Lord, the Most High, gives victory to his people over the nations that oppose him. "He constraineth the nations under our feet." V. 4. All this, as is before our eyes, was fulfilled in Christ, with the ascension of Christ; and the Spirit of God, speaking through the prophets, pointed with such words to Christ, to Christ's exaltation, and the kingly reign of the exalted Christ.

As in the 16th Psalm the resurrection of Christ, in the 68th and 47th Psalms the ascension of Christ, admittedly at the same time with the inclusion of its glorious consequences and effects, so in the 110th Psalm especially the *sessio ad dexteram* is described. It begins with the majestic words: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. He whom David calls his Lord, and whom he at the same time distinguishes from the Lord Jehovah, can be none other than Christ, the Son of David. This is also testified several times in the New Testament. Matth. 22, 41. ff. Marc. 12, 35. ff. Luc. 20, 41. ff. 1 Cor. 15, 25. Hebr. 1, 13. God exalts Christ to His right hand. The Son of David, who is the strong God from birth, God in our flesh and blood, appears here as equal in power and honor with God. All subordination is here excluded. If it be objected that he who sits at the right hand of God is second in rank to God, and therefore has God above him, such an interpretation is belied by the sentence in verse 5. There it is said, "The Lord on thy right hand shall smite kings in the time of his wrath." The two statements, that Christ sits at the right hand of God, and that God is at the right hand of Christ, alternate with each other. There is, as to rank, power, honor, no difference whatever between God and Christ. This presupposes full equality of essence. He who sits at the right hand of God has at the same time his seat and throne in Zion, in his kingdom of grace on earth. God sends the scepter of his supremacy from Zion. (v. 2) And so he rules from his heavenly throne, and from Zion, by virtue of his divine omnipotence, in the midst of his enemies. V. 2. Sitting at the right hand is no idle rest, but free, full development of the divine omnipotence. And he wins on earth, even from among his enemies, a people who willingly follow him.

Serves in holy adornment. V. 3. He rules and reigns until God puts all his enemies under his feet as a footstool. Then his reign is complete. It is significant here, too, that on the one hand God is said to give Christ power and dominion, and on the other hand power, victory, dominion are ascribed to Christ Himself. Since Christ was exalted to the right hand of God, it is now known and evident that he is God over all, praised forever and ever. Amen.

G. St.

(To be continued.)

(Submitted.)

Not alone - but also. 1)

Where is it going? the reader will think when he reads this headline; surely it is not intended to teach grammar in a church bulletin? That is by no means the purpose of this article. But in order to achieve our actual purpose, we do want to do a little grammar this time, and our readers, the inclined as well as the uninclined, will realize what this is good for.

So it is about the connective word "not only - but also". Some otherwise quite clever, even learned people do not seem to know what it is all about. We would like to point out to them that this connective serves to link two, and indeed different, parts of a sentence so closely together that they now become equivalent, and what is true of one can now also be said of the other. A few examples may make this clear. "To breathe" and "to catch one's breath" are, as is well known, about the same thing, and therefore no man of understanding, in order to connect these expressions with each other, will say, e. g., Our life depends not only on breathing, but also on catching one's breath. But take, for instance, the sentence: My coming tomorrow does not depend solely on my good will, but also on the weather - there the connective word "not solely - but also" is evidently quite in place. For everyone understands what I mean by this, namely this: although my will and the weather have usually nothing to do with each other, yet here, where it is a question of my coming, they enter into a close relation to each other; whether I come tomorrow depends as much on the weather as on my will; indeed, my coming is caused by my good will, but the decisive factor as to whether my will is carried out is given by the weather; if I am there tomorrow, then good will and good weather are the two factors.

1) This article, which was originally intended for the "Lutheran", is printed in "Lehre und Wehre".

Causes of my presence. The inconspicuous "not only - but also" obviously prompts, even necessitates, this whole train of thought.

And now the matter for whose sake this grammatical argument is not superfluous. As is well known, the Ohioans, in order to express sharply and clearly to us Lutherans their doctrine of conversion, have set forth the proposition, "The conversion and blessedness of man depend not alone upon God's grace, but in some measure upon man's conduct." What does this sentence mean to say, and how does and must it be understood by every one who thinks that his fellow-men talk in order to make themselves understood? He clearly and unmistakably says this: It is true that God's grace and man's conduct are two different things. But the word "not only, but also" does the miracle of uniting these quite different concepts in the closest possible way. For when it is a question of man's conversion to God, they join hands in a covenant. It is true that conversion depends on God, on his grace. But not on God's grace alone. No, it also depends on man and his behavior. God and man therefore work together to bring about the conversion of the latter, and conversion has consequently two causes, the grace of God and the conduct of man, which is naturally good. The latter, however, only "in a certain relation," the principal cause being grace. But whatever this certain relation may be, whether great or small, much or little: within its limit there takes place in conversion a co-operation of human conduct. As certainly as in the above sentence of the Ohioans "not only - but also" is written, so certainly is any other interpretation and interpretation of the same absolutely excluded from the outset.

Nevertheless, in the Ohio camp, one rejects not the sentence, but its only possible and only reasonable interpretation. One would think that if the gentlemen over there did not like it, they would simply revoke it. At least that would be honest. But it does not occur to them to do so; they will not give away their theorem under any circumstances. So then, since they do not wish to acknowledge our interpretation of it, they seek, quite in the manner of false teachers, to subordinate to it an apparently more harmless meaning. "Grace," they say, "signifies the motive by which God saves us lost and damned men from unbelief, sin, and damnation, and makes us blessed"; 1) but it does not occur to them at all to call human conduct a motive, the effecting cause of conversion. Let this prove that the Missourian interpretation of their sentence is false and slanderous. But this is a lame

1) The literal quotations as well as the Ohioan sayings reproduced according to their sense are taken from one of the last numbers of the Columbus "Church Newspaper".

Evasion they're nowhere near getting away with. We take their sentence as it is, and hold them to their word. If they wish to exchange the expression, "conversion depends on grace," for the other, "grace is the motive by which God converts," it will be all right with us. But then their sentence becomes all the more abominable. For then it reads, in meager words, "The motive for God to convert a man is **not** God's grace **alone**, **but also**, in some respects, the conduct of the man." Should not this be enough to open the eyes of the Ohioans and cause them to revoke their not only-but-also doctrine with all speed?

But this they do not want, and therefore they continue to spin their thread. Conversion, they say, does undeniably depend on something else than the motive alone, on the grace of God, e. g., on the means of grace, "and so when one says, In a certain sense our conversion depends also on Word and Sacrament, one does not thereby deny that it depends on grace alone." Hereby they think they have played a mighty trump against us Missourians, and have "exposed as a sophistry the very argument which lies at the bottom of all Missourian attacks;" for "if conversion may in a certain sense depend on the means of grace, without thereby touching 'on grace alone,' it may well depend on something else," namely, on good conduct. But let us keep to the matter in hand. Where on earth is there any question of conversion depending on the means of grace? No Missourian denies it. As certainly as conversion depends on God's grace itself, so certainly on the means of grace, for the latter works through them. But yet it does not occur to us to connect "grace" and "means of grace" in a sentence dealing with the cause of conversion by the connective word "not only-but also," as if conversion depended not only on grace but **also** on the means of grace. For this would be quite an incomprehensible speech. One might just as well say, "the quenching of my thirst depends not only on the water which I drink, but also on the glass of water from which I drink." Grace and the means of grace are not the same thing, but still less are they opposites which could be united by a "not alone - but also." When I say, grace converts me, I mean, of course, no other grace than that which is efficacious in Word and Sacrament. And conversely, when conversion is made dependent on the means of grace, one does not have in mind a mere shell without a kernel, but above all the sweet kernel, grace. Thus, for instance, we are justified before God "by grace through faith"; grace and faith are by no means the same thing, but in the commerce of blessedness the two are so intimately inter-

It is impossible to teach that a man is not justified by grace alone, but also by faith; for to be justified by grace means nothing else than to be justified by faith, and vice versa, Rom. 4:16. If, therefore, "God's grace" and "man's conduct" were terms related in sense, and might be interchanged with each other, no man of understanding would say with the Ohioans, "conversion depends not on God's grace alone, but in some respect also on man's conduct;" but about, "because on that, therefore also on this." And therefore the whole above argument of the Ohioans, by which they wish to put us out of business and put us to death, is a mere blow in the water; it does not hold the sting.

No, the gentlemen really want to express with their "not only - but also" in that infamous sentence what it says according to its wording. They really want to make it understood that man's conduct is in some causal connection with his conversion. For let us only hear how one of their spokesmen has recently explained the conduct on which conversion is supposed to depend. He writes: "Of some hearers the Scripture says: They hear the word, they accept it, they keep it in a fine good heart; they also crucify their flesh together with lusts and desires, then also confess their faith, and suffer hatred, ridicule, and persecution for it. . . . Of the others the Scripture says, they despise, want to conceal their sins, resist the Holy Spirit, harden their hearts. ... Surely no man can deny that a different conduct of men is here described! And should it not depend on this different conduct whether a man is converted and saved? 1) David, after his apostasy, says: "For when I tried to keep quiet, my bones fainted because of my daily weeping. There was therefore . . . no conversion. But then, Therefore I confess my sin unto thee: I said, I will confess my iniquity unto the Lord. So this was another conduct, and in consequence of it? thou forgavest me the iniquity of my sin. 1) ... Is not this a different conduct, and is there not on both sides the corresponding outcome? 1) Paul writes: If ye live after the flesh, ye shall die: but if ye by the spirit of the flesh kill business, ye shall live. To Timothy he even writes: "Persevere in these things (in doctrine and godliness), for where you do these things you will save yourself and those who hear you. 2) He declares

1) Underlined by us.

2) Underlined in the "Church Newspaper".

not in the clearest possible terms that Timothy's own salvation and that of his hearers depended on such 'doing' (conduct) 1)?"

Indeed, the Ohioans could not have confirmed the wording of their above sentence and our interpretation of it more clearly. There it is written in scanty words that man's conversion and salvation depend on what he does! And this synergistic nonsense is supposed to be taught on top of it by the holy Scriptures. When, then, it describes Christians as people who hear, accept, and keep God's word, who crucify their flesh, do good works, and suffer, it is supposed to teach that the conversion and salvation of Christians depend on their good conduct. When David says that God forgave his sins on his confession of sin, this means that his conversion depended on this confession of his, that is, on his deeds and conduct; that his pardon was "the consequence of it," the necessary result of this conduct. Yes, St. Paul, the implacable enemy of all works righteousness, who pursues the synergists to their last loopholes, is even said to impress upon Timothy that his deeds, even his godliness, not only made him blessed himself, but also others on top of it, that his "deeds" were therefore a superfluous treasure, which also benefited others. Truly, to refute such an interpretation of Scripture, or rather a perversion of it, would be to offend the reader. Every Christian who has some knowledge of the Scriptures knows that God's Word portrays the unconverted man as spiritually dead and blind, as an enemy of God, incapable and unfit for all good, as sinful through and through, as Satan's servant and a child of hell! And on whose conduct should conversion depend? On a good conduct which he cannot at all perform so long as he is unconverted? Because man can thwart his conversion, and, indeed, as much as he cares for it, would thwart it in every case, if grace did not overrule his reluctance, is it now to depend on man whether he will be converted? What a dreadful error, throwing the whole Christian religion over! Let him be defied who asserts that the Scriptures teach in clear words that conversion depends on something other than God's grace and Christ's blood. Grace, the free, almighty grace purchased by Christ, which is offered in the Gospel to the whole redeemed world of sinners, converts, and nothing else. This grace, which is present in the Word for all, falls as a ray of light from above into a dark sinner's heart and enlightens it with the gifts of the Holy Spirit; this grace gives the sinner's wrong will a different direction, the direction towards God, so that he now begins to want what God wants;

1) Underlined by us.

This grace causes man to long for God, the living God, to hunger and thirst for justice, to accept the forgiveness offered to him in the Word, in a word, true faith. All this is done by grace, and grace alone, without any coercion, through the gentle love of the Father to the Son. And at the same moment, not a minute earlier, when the beginnings of faith and the firstfruits of the Spirit are wrought in man, he is converted, that is, transferred from the state of wrath to that of grace. And from this moment, no sooner and no later, the struggle between spirit and flesh begins in the converted man, and the more the spirit gets the upper hand in him, the more godly now becomes his conduct; he hears and believes God's word, crucifies his flesh together with the lusts and desires, is cheerful in hope, patient in tribulation, perseveres in prayer, and perseveres in these things; in short, his converted will now works together with the divine will, so long as he remains in God's word and grace. But even now, after conversion, it cannot and must not be said, any more than before conversion, that man's blessedness depends on his godly good conduct. Though, indeed, there is a co-operation on the part of the convert, yet his perseverance and blessedness do not depend on him, but again solely on God's grace, for that "strengtheneth and keepeth us fast in his word and faith unto our end." The beginning, the means, and the end of our salvation lie entirely in the strong hand of our God. Therefore our church also confesses, "But if it be understood that the converted man, together with the Holy Ghost, should so whirl along, as two horses draw a chariot together, such a thing could by no means be admitted without detriment to divine truth." (F. C. Sol. decl. Art. II. Muller, p. 604.)

This is the teaching of the Holy Scriptures and of the orthodox church; this is also the teaching of us, the Missourians. But what do the Ohioans do? By making conversion and salvation depend not on God's grace alone, but in some respects also on the conduct of man, they profane the name of God, touch his honor, that he alone is the beginner and finisher of our salvation, and make man his own savior. And even if they say that this good conduct is wrought by grace, this judgment still remains. It is always man who, according to their doctrine, makes the difference in the work of salvation; grace alone begins the work, but man continues it under the constant influence of grace; grace alone lays the foundation, but man lays the corner-stone; grace guides man, but he himself takes the accomplishing step; in short, grace converts man, but only when he converts himself. So, then, no true Ohioan, who is serious about his doctrine, can be any more

sing: Glory be to God alone in the highest, for he makes salvation dependent on man's conduct, and God must share glory with man. But what does the great God himself say to this? Is he content that some creature and something that the creature does should be placed beside him, that his grace and man's conduct should be conflated, and that the latter should thus be accorded a share, however small, in the honor of being the author, mediator, and giver of our salvation? No, he will not suffer this, but says: "I, the Lord, that is my name, and will not give my glory to another, nor my honor to idols," Isa. 42:8.

As little, by the way, can God's grace and man's conduct be harnessed to a chariot in the third article, so little can this be done in the first article. The latter is asserted on the part of Ohio, in order to support the doctrine not alone but also. In the first article it is indeed so. Of all the benefits which it enumerates, it is said, after all: by grace alone! "But does not our bodily nourishment depend in any sense on our conduct, whether we work, take counsel of God's gifts, etc., or not? Does not the Scripture say: Thou shalt be nourished by the work of thy hands"? A beautiful proof! Therefore, because we must work for our daily bread, as God has commanded, it is right to teach: The preservation of our bodily life does not depend solely on the kindness of the gentle giver of all good gifts, but also in some measure on our diligence and our labor? Do they teach this to the children in the Ohio schools? Then God bless the race that grows up there. With them, the good saying of the fathers: "Everything depends on God's blessing" will soon be completely forgotten, if it is impressed upon them at an early age: "It's partly in man's conduct. We would rather stick to our Catechism, which teaches: "And **all** this out of **pure** divine goodness and mercy," and does not add: "**but also in** part through our good conduct"! To be sure, the godly man has the promise: "You will be nourished by the work of your hands," but still his nourishment does not depend on the work of his hands, but only on God's undeserved goodness. Thus the Ohioans, with their "not alone-but also," overthrow the first article of the Christian faith, as they overthrow the third.

But we, by the grace of God, want to stick to the slogan: **By grace alone, and not in the least by conduct!** And therefore we pray:

Preserve us in the truth, Give us everlasting liberty, To praise thy name through Jesus Christ. Amen.

A Missourian.

Miscellany.

Against the teaching of the Ohio Synod that conversion and salvation **do** not depend solely on God's grace, but in a certain sense also on the conduct of man, the "Synodal Messenger" of the Minnesota Synod writes, among other things, the following: A Christian accustomed to the mode of speaking of Scripture and of our Lutheran Church is perplexed by such language; he cannot rhyme such expression with that which he is accustomed to, "by grace alone, without all merit, through faith alone"; he sees in the latter a contradiction of it, a weakening, nay, abrogation of it; he is appalled at it. But according to Ohio this is only conceit; the "by grace alone" and "in a certain sense also of man's conduct" are not supposed to be in any opposition. . . Just see what Ohio understands by "conduct." Is it not works, partly so-called good works? Or is "confessing his faith, crucifying the flesh together with lusts and desires" not a good work? Surely! According to Ohio's own explanation of the expression "conduct," we cannot understand the proposition: blessedness also depends in a certain sense on conduct, in any other way than that blessedness also depends in a certain sense on the works of man. But that this sentence flatly contradicts the other, "Blessedness depends on God's grace alone," and not only weakens it, but downright abolishes it, every Lutheran sees. - That on which blessedness depends is certainly necessary to blessedness. Hence it is that, because salvation depends on God's grace, on Christ's merit, on the means of grace, on faith, we can and do say: grace, Christ's merit, the means of grace, faith, are necessary to salvation. Now if salvation also depends on man's "conduct," man's "conduct" will also be necessary to salvation; so we may also say, man's conduct is necessary to salvation. And now if, as Ohio's own explanation entitles us to do, we substitute for the word "conduct" the expression "doing," works, good works, we should have the sentence: "Works, good works are necessary to salvation." But every Lutheran knows that our church has long since rejected such a proposition as false and most dangerous. - As a proof that the proposition that blessedness depends in a certain sense on the "conduct" of man is right, and the other: Blessedness depends on God's grace alone, is not valid either, that Ohio, as it says, teaches that the "conduct of man," of which it speaks, again depends on God's grace alone, is made possible by God's grace alone. It is just the other way around. Precisely because God's grace alone works the "conduct" mentioned, God's work alone it is when one accepts the Word, keeps it, confesses his faith, struggles with the flesh, suffers

And for this very reason it cannot be said that man's blessedness depends in a certain sense on this "conduct" of his; for this is God's work, not his (man's) "conduct," not his work. And he who really teaches thus, ascribing all right "conduct" to God's grace alone, will not say so, or yet ought not to say so, because he would contradict himself. - The appeal to Scripture for the justification of the proposition, that blessedness also depends in a certain sense on the conduct of man, because Scripture speaks of a -different conduct of man, also fails to conceal anything. It is true that Scripture calls for right conduct, for hearing the word, for accepting, for keeping, etc.; it is true that it ascribes such conduct to those who are to be saved, that they hear God's word, accept it in faith, confess their faith, etc.; but where does Scripture use the expression, "Salvation also depends in a certain sense on this conduct of man"? Precisely because Scripture does not contain such a sentence, while it expressly makes the condemnation of men dependent on themselves, on their bad conduct, and attributes it to it: "Thou bringest thyself to destruction" (Hos. 13:9.), "Ye will not come unto me, that ye might take life of me" (Joh. 5:40.).) By this very means it seeks to teach us not to attribute salvation to man and his conduct; nay, it forbids it, in that, though it ascribes good conduct and good works to believers, yet it always attributes them to God alone, says of Lydia, who listened to Paul's word, that God opened her heart, says of those who continue in faith that they are preserved by God's power through faith unto salvation, and calls good works the fruits of the Spirit of God. Since, therefore, the Scripture, though it speaks of a right conduct (as Ohio calls it) of those who are to be saved, yet does not declare their blessedness to be dependent on it, neither do we, after the example of sound words. Nor did the blessed Dr. Walther do so. He did indeed earnestly and urgently exhort us in Scripture to hear the word, not to resist, not to close our hearts, and so on. (that is, to that which Ohio calls "conduct"), but in so doing he did not, any more than the Scriptures, establish the proposition, "Blessedness also depends in a certain sense on the conduct of man," because he knew and believed from the Scriptures that such exhortations are precisely in God's hands the means of effecting what they exhort, and that it is God's work alone when a man does not resist, does not close his heart, resolves to convert, is converted, etc. Why, then, the many quotations from Dr. Walther's sermons, in which he earnestly exhorts to the above-mentioned things? What is the point of the ungentlemanly, even outrageous, judgmental reference to his prolonged illness? Neither proves anything for Ohio's assertion that the latter had taught in former times as Ohio now does.

teach. Ohio brings the sentence from Dr. Walther's sermons: Conversion and blessedness depend in a certain sense also on the conduct of man! So long as they cannot do this, it will probably remain with that saying, "He that saith so is a liar!" - May the writer of the article in the "Kirchen-Zeitung" believe with all his heart, together with the whole Synod of Ohio, that salvation depends solely on God's grace in Christ, we cannot look into his or her heart, we go by his or her oral confession, and to this also belongs, up to now, the sentence: "Man's blessedness also depends in a certain sense on his conduct," which sentence, according to her own explanation, no one can understand otherwise than thus: "Man's blessedness also depends in a certain sense on his works," which sentence is contrary to Scripture and our confession. So long as Ohio does not recant this proposition, it cannot escape the just reproach of synergism, it is responsible for all souls who, by setting up this proposition, are drawn away from sole reliance on the grace of God in Christ, responsible for the existing separation. For though Ohio may claim this is not the main point of difference between us, it is. If Ohio, by God's grace, once ceases to attribute the conversion which has come about, and the blessedness which has been attained, even in something to the converted and blessed man, not to his "conduct," "his doing," and will once with heart and mouth attribute all this to God alone, Then it will also no longer, in the doctrine of the election of grace, in order to make the mystery clear to reason, attribute the election of the elect and their eventual blessedness to something in themselves, but solely to God's gracious will in Christ.

Ecclesiastical contemporary history.

I. America.

Prohibition. Of the recently deceased Dr. Howard Crosby, "*The National Temperance Advocate*" writes: "He was famous as an outspoken advocate of the idle use of spirituous beverages and as a fighter of the doctrine of total abstinence from the consumption of such beverages. He was an outstanding Christian preacher and claimed for himself and for others the right to drink wine. ... He was recognized by friends and foes as an upright, righteous man." Despite the fact that the "*Advocate*" has to give Crosby such praise, it still dares to continue: "the error in his moral teaching and his misleading example were a danger, especially to young people." The paper therefore concludes by calling on all people "within the preaching ministry and outside it" to "hold high the flag of total abstinence as a personal duty." It has been most galling to the temperance men of the "*Advocate*" ilk that Dr. Crosby has very seriously chastised them for abusing the Scriptures.

F. P.

General Synod. In the Zöckler'sche Kirchenzeitung we read the following characterization of the General Synod, which was provided by a member of the General Synod: "The character of the General Synod is genuinely Lutheran. It does not adhere to the Galesburg rule that 'Lutheran pulpits should only be for Lutheran preachers and Lutheran altars only for Lutheran communicants,' but it cultivates brotherly fellowship also with non-Lutheran bodies, if these are only orthodox" (!) "and is accustomed to send a deputy to the general assemblies of these. The largest and most influential church paper devoted to the interests of the General Synod, the '*Lutheran Observer*,' edited by Rev. F. W. Conrad, D. D., L. L. D., of Philadelphia, Pa., bears at its head the motto: '*In necessariis unitas, in dubiis libertas, in omnibus caritas*.'-For the sake of this stand of theirs the General Synod must put up with being sued by the more strictly confessional Lutheran Synods as non-Lutheran. In view of its richly blessed activity, however, it can confidently disregard this." F. P.

Michigan Synod. The People's Gazette reports: Rev. S. Klingmann died at his home near Ann Arbor, Mich. on April 17. He was one of the founders of the present Michigan Synod and for many years its president.

The "Liberal" Daily Press. Recently the Swedish Augustana Synod expelled from the Synodal Fellowship a congregation in Litchfield, Minn. which, in spite of all admonition, would not seriously oppose the Lodge system, and by the earnestness they showed in this matter set a good example worthy of imitation to the other Synods in the General Council. The daily press in our state, which is in the service of the Lodge, has duly shown itself to be very indignant about this, and the smallest roosters have crowed loudest about intolerance. The Augustana makes the following remark, which is also true in many other cases: "We had expected that the decision of the Minnesota Conference, by which the congregation in Litchfield was excluded from the Synodal Union, would attract attention. But we could not foresee that the so-called liberal press would forget itself and its much-vaunted liberalism over this decision. If a lodge had expelled a member for breaking the statutes of the association, or if a grand lodge had withdrawn its *charter* from another lodge because the latter had deviated from the ritual of the lodge in a manner contrary to its principles and had admitted or defended a brother who confessed the name of Christ in the lodge, we believe that the same press would have been silent or would have defended such an expulsion; but now, since it is a question of a Christian fellowship, the press is full of words and indulges in disgusting invective. Has not the Christian church the right to exist and to manage its own affairs? - For Christians, the Word of God and the conscience are of greater importance than the filthy invective of a newspaper press hostile to Christ. With sadness we perceive that even a part of the Swedish newspaper press in America is so bigoted as to want to deny a Christian community when it acts according to God's word and its conscience (not to speak of its constitution) in such matters. It seems to us as if some double of inquisitorial popes or tyrannical autocrats of bygone days had risen anew in the liberal press to restrict the rights of Christians."

(Volksblatt.)

Rome and the State Purse. The "Synodal Messenger" reports: In Manitoba there is before the Legislature a proposition to organize the State schools according to the system adopted in our

The Roman clergy naturally protested against such an innovation, especially Cardinal Taschereau, who demanded the exploitation of the state treasury as their right. Naturally the Roman clergy, above all Cardinal Taschereau, protested against such an innovation and demanded the exploitation of the state treasury as their right.

II. Abroad.

The reversal of the crown princess Sophie. In the "Deutsche Cv. Kirchenzeitung" we read: "Two remarkable announcements have been made concerning the change of confession of the Greek Crown Princess. The news of the change of confession by the Crown Princess Sophie has by no means been greeted with applause by all Greek newspapers. Some papers, such as the 'Ephimeris', have brought the news, but have kept a reserved language; others, such as the magazine 'Die Woche', have bluntly rebuked the princess's decision. What reason is there to suppose," says this magazine in its April 6 issue, in Greek style, 'that the Princess Sophie, the daughter of one of the noblest princes, would forget the glorious traditions of her fatherland and her family in order to exchange the general love which she has hitherto enjoyed for a questionable enthusiasm on the part of the uneducated portion of the Greek people? What reason is there to suppose that she does not know the proverbial forbearance of the Greeks, and that she believes that there is a separating religious barrier between her and them? Does she not then find in her very near vicinity the very highest living example of the nullity of such a presupposition, the king himself, who has remained faithful to his Protestant faith?" Thus came to pass what was to be expected. By her change of religion, effected for political reasons, the Crown Princess makes herself contemptible to all reasonably sensible and respectable people. That a change of religion for political considerations is a shameful thing is recognized even by depraved reason. F. P.

German assessments of the apostasy of the German princess. We read in the "Deutsche Ev. Kirchenzeitung": "The annual meeting of the Protestant Federation in the Province of Saxony adopted the following resolution on April 30 in Weißenfels at the request of the senior pastor Dr. Martius-Domnitzsch concerning the conversion of German Protestant princesses to the Greek Church, which is painful to every German Protestant: "The General Meeting of the Protestant Federation in the Province of Saxony expresses the deep pain with which the German Protestant people have received the news that German Protestant princesses have converted or will convert to the Greek Catholic Church. - Never less than at a time when that church is violently persecuting the Protestant confession within its sphere of power could one expect such a thing from members of Protestant princely houses, whose most honorable memories include their participation in the Reformation. - The General Assembly expresses the hope that in the future all members of our German Protestant princely houses - as in the fatherland so also in foreign countries - will hold fast to the Protestant faith and by their example strengthen our Protestant people in unshakable faithfulness." This is, to be sure, a condemnation of the step taken by Princess Sophie. But what a condemnation! The whole matter is considered merely from the standpoint of national honor! Why are such things not treated ecclesiastically in an ecclesiastical paper?

treated? Why is it not pointed out that the princess has joined a sect which in its confession rejects the gospel of Christ, and that the princess has deprived herself of soul and blessedness by accepting the shameful Greek heresies from the way of blessedness? F. P.

From Prussia. "How far one has come in Prussia with militarism, i.e., with the one-sided emphasis on the importance and honor of the one class, the military class, is shown by a report in the 'Berl. Neuest. Nachr.' about the confirmation ceremony held on Palm Sunday in the main cadet establishment at Lichterfelde. It says literally: 'After the liturgy the first verses of the hymn: "O Holy Spirit, enter with us" were sung, after which the chaplain of the institution, Lieutenant Bruck, stepped in front of the altar to deliver the sermon. - "The following application was sent to the German-Social Association in Breslau by the 'Post': 'The undersigned wishes to join the German-Social Association in Breslau as a member under assurance of an annual contribution of 100 Mk. Breslau, March 23, 1891. Moses Goldstein, genuine Jew. Residence: with the Christians. And if you call upon your three gods and all the angels of the heavenly kingdom to fight us, it will help you nothing, we Jews are destined to help you up Goymys; you live only on our money.' The letter needs no comment, it is so impudent that it would be desirable to circulate it." (P. a. S.)

From the Hamburg State Church. "The Men's Association at Hammerbrook has addressed a letter to the Hamburg Church Council, in which it asks in an urgent and thoroughly dignified manner for protection against the false doctrine which 'the comrade in spirit and representative of Pastor Halben', Strassosky, is seeking to bring into the congregation. This preacher took the liberty of calling the Easter story a legend in his sermon on the first day of Easter, March 29, 1891, in St. Thomas Church, and even referred to the Christmas story in the same way in confirmation classes. When Protestant men, for the sake of their consciences, protest against such arousal, the 'Berliner Tageblatt' dares to report to its readers about the 'religious intolerance' that is 'presently flourishing in Hamburg', speaks of a 'denunciatory indictment of intolerant orthodox', and calls that association a 'Stöcker's pious association, as they have been founded in many places lately, much to the detriment of the harmony of the congregations'. And to this paper, so tenderly concerned for the harmony of the Christian congregations, 'Christians,' nay, even theologians, lend their support!"

(A. E. L. K.)

Catholic or Lutheran? The Tübingen professor Rob. Kübel remarks in a review of a Catholic work "Christian Eschatology" by Dr. Atzberger: "The point of view is the Catholic one, strictly revelatory and Bible-believing, for whom revelation is so much as supernatural communication of doctrines. Factual errors and contradictions do not exist in the sacred writings." So far has "Lutheran theology" come that it brands as "Catholic" the standpoint which regards the whole of Scripture as the revelation of God and knows nothing of errors and contradictions in Scripture!

G. St.

Modern Lutheranism. The "Sächsische Kirchen- und Schulblatt" recommends a writing by the Saxon pastor O. Märker on "the intermediate state" and writes there among other things: "The center of the diligent, sober, and clear work is Section 3, in which the nature of the intermediate state as a state of consciousness and inwardness, of blessedness and unblessedness, of incomplete-

and indecision, the ability to develop and the possibility of conversion." The little human idea of conversion after death, which, when seen in the light, throws the whole of Christianity overboard, has now found general acceptance among German theologians. Only stop protesting against the Papal Purgatory! G. St.

Also a sign of recent times. In the "Sächsisches Kirchen- und Schulblatt" (Saxon Church and School Gazette) we read the following: "'Am Meerbusen von Neapel', so the newspapers write and announce day after day throughout the country, 'will be the watchword at the Circus Herzog in Leipzig from this Saturday onwards, and will probably cause a veritable migration of people to the Alberthalle. This newest pantomime is really sensational; listen and be amazed: within two minutes the circus ring will be transformed into a large lake with 5000 cubic feet of water, on the surface of which many rowing boats, steered by a merry company, will cavort. Costumes, props, etc. of this so original pantomime, which will be staged in the second part of today's performance, are newly made and excellently beautiful'. The influx to these plays is of course enormous, especially on Sundays. In any case, they are a sign of the times, a sign of how the desire for the *Circenses* is also increasing in the generation of our days. From Paris, the world is now buzzing with the phrase: *fin de siècle*, which has been found to apply to various phenomena that characterize the end of the century. These *Circenses terra marique* are also quite *fin de siècle*. At the time of the first Church, Tertullian wrote his pamphlet *de spectaculis*, beginning: *qui status fidei, quae ratio veritatis, quod praescriptum disciplinae inter cetera secularium errorum etiam spectaculorum voluptates adimat, dei servi, cognoscite, qui cum maxime ad deum acceditis*. The Church of our day, taking all this for adiaaphora, is almost entirely silent about it." Such circus-like games are also performed in this country to the onlooking multitude in grand style. In the great cities, as well as in the country, one circus takes the place of another. May the servants of God not cease to warn the people of God strongly against these worldly *spectaculis*, in which the world's pomp and splendor, together with all that is in the world, lust of the eyes, lust of the flesh, arrogance, are made to appear to the lustful eyes.

G. St.

From Alsace. "On April 15, Prof. Dr. Eduard Reuß, the doyen of the University of Strasburg, died at Strasburg in his 87th year. Born in Strasbourg on July 18, 1804, he became associate professor at the Protestant Seminary in 1834 and full professor at the theological faculty in 1838. On July 25, 1888, he resigned from his academic activities, after he had been allowed to celebrate the 50th anniversary of the same as well as of the 'Theological Society' which he had founded. During this extraordinarily long period of activity, Reuß was for many years also the director of studies of the Protestant Gymnasium, temporary director of the chapter of the Thomasstift, and towards the end of his distant life he was appointed by the government to the Council of State of Alsace-Lorraine. He left behind a number of important theological works in French as well as in German, in which he expounds his well-known theological point of view. The most widespread is his 'Geschichte der heiligen Schriften Neuen Testaments' (6th ed. 1887), as well as the 'Geschichte der heiligen Schriften Alten Testaments' (2nd ed. 1890). In French have appeared: '*Histoire de la théologie chrétienne au siècle apostolique*' (3rd ed. 1864); '*Histoire du Canon des saintes Ecritures dans l'église chrétienne*' (2nd ed. 1863); '*La Bible, traduction nouvelle avec introductions et commen-*

taires' (13 parts in 17 volumes, 1874-'80). The Old Testament of a similar large Bible work in the German language is ready for printing. From 1863 onwards, Reuß, in conjunction with Professors Baum and Cunitz, edited the '*Corpus Reformatorum*', namely the works of Calvin (up to now in 43 volumes), and after the death of his co-workers, he alone took care of the editing of the same." (A. E. L. K.) We only add, what the "Allgemeine Ev. L. Kirchenzeitung" passes over with silence, that this however famous theologian was a real rationalist and with his godless criticism only contributed to the fact that today's German theologians no longer know any respect for the Holy Scriptures.

The "Marquart case" still occupies the German newspapers. In the Baden town of Neuenweg, Pastor M. had preached a somewhat serious sermon of repentance on the Day of Atonement in 1890, and was interrupted by the mayor V., who was present, when he shouted "Silence! This was investigated "because of disturbance of the church service", but the mayor was acquitted by the district court. An appeal was then made to the Reichsgericht; but this confirmed the verdict of the Landgericht and declared the mayor's conduct to be justified by the act of self-defence. These judicial findings, however, receive a peculiar illumination when one reads more details about that priest in the aforementioned newspapers. Thus, a jurist had publicly written: "In N., Pastor M. considered it necessary to help the allegedly lax morals of the population inside and outside of the church by the strictest regiment. Hereupon M. asked that jurist why he did not bring any examples, and explained that he could bring such examples sufficiently, and indeed "very descriptive ones." "Twice," he said, "the case occurred to me in N. of parents wishing to be married in church and to have their child baptized in the same service. In both cases the bride and groom tried everything possible to force my consent that the 'pride' of the parents might be carried before their wedding procession! I did not do so, but insisted that the parents come to the wedding without a 'baptism' and bring their child a few hours later. In the second case I implored the bride's father and bridegroom to desist from their plan, because this would be a mockery of all moral feeling, indeed, a disgrace to the Protestant Church. About the mayor V., Pastor M. thus leaves out: "I do not need to suspect the mayor V., he does this service to himself. Where a person said to me: 'Mayor V. has scolded you*', he also added: 'he was drunk, of course.* To crown this reputation, Mr. V. appeared before the judge so completely drunk that the latter had to let him sober up before he could interrogate him." - One of the mayor's most intimate friends, as a witness in Freiburg on April 28 of last year, pronounced the verdict on Marquart's sermons: "he had always found them very sharp." A few days later, the grand ducal bar sent out the gendarmerie after this man because he had seduced a student. But he abandoned his wife and children and fled to America. "Where shall it come to," exclaims Rev. M., "when a generation grows up under such influences, and the pastor, who is specially called to it, does not, or is not supposed to, utter a word of the deepest indignation against the prevailing moral corruption, as the subverters of the moral health of our German people desire?" This unirate pastor does seem to be serious in his zeal against the very grossest outbreaks of the flesh. But what rotten conditions of the Baden state church open-

What a dreadful light is thrown on the "Christian authorities"! And what an appalling light is thrown by them on the "Christian authorities," to whom all servants of the state church conspire by their oath of service to unconditional obedience! He who voluntarily makes himself a servant to such "masters" in ecclesiastical matters may not, of course, be surprised if he experiences the treatment of a servant. The Rev. M. might take that to heart.

J. F.

Ecclesiastical Hocus Pocus. As in other Catholic courts, the washing of the feet of twelve old men is performed in Munich on Maundy Thursday. The ceremoniel for this year's celebration is as follows. After the procession and the completion of Vespers, the Prince-Regent of Bavaria disposes himself in his oratory of the Residenz-Hofkapelle, preceded by the great cortège and the parade of the Hartschiergarde, into the Hercules-Saal. The Prince-Regent and the Princes, accompanied by their service, proceed to their seats. The large Cortège takes up positions on the right and left. The clergy, who then enter, proceed to the altar, at which two noble boys stand with lighted wax torches, perform the usual church functions and sing the Gospel. The Prince-Regent then hands over his hat and sabre to the Oberstkämmerer, who hands them both to the stewards on duty. At the same time, the Obersthofmeister receives the water-filled jug from the Subdiaconus and carries it to the Prince-Regent on a credenza to wash his feet; likewise, the Obersthofmarschall receives the drying cloths from the silver custodian. As soon as the Provost leaves the altar and, accompanied by the two Levites, goes to the old men, the Prince-Regent, led by the Oberstkämmerer in the function of Oberstceremonienmeister and accompanied by the Obersthofmeister, the Captain-General and the Obersthofmarschall, goes to the oldest of the men, first at the large cortège, and the foot-washing begins in the following manner. The Lord Chamberlain hands the pitcher to the Prince-Regent, the Subdiaconus holds the basin already provided for this purpose on the altar under the uncovered foot; the Prince-Regent waters the uncovered foot of each old man and dries it with the cloth handed by the Lord Chamberlain, whereupon the Provost kisses the foot of each. When the foot-washing is completed, the Master of Ceremonies of the Colonel stands next to the last old man with the jug intended for the sprinkling of the Prince-Regent's hands, then a noble boy with the basin and a noble boy with the towel lying on a credenza. After the watering has taken place, the Prince-Regent has the towel held ready by the Oberstkämmerer to dry his hands handed to him by Prince Ludwig, who is fetched in good time for this purpose by the officiating Ceremonial Master and accompanied by the Kämmerer on duty. During this act the entire clergy retires to the altar and there concludes the sacred ceremonies. At the entrance to the Knight's Chamber, an official of the Lord Chamberlain's staff then hands over to the Lord Chamberlain, on a credenza covered with blue taffeta, the gift of money in white and blue pouches for presentation to the Prince-Regent. Before the Prince-Regent hangs the money bags around the necks of the twelve old men, which the Obersthofmeister therefore carries from one to the other, the latter receives the sabre from the hands of the Oberstkämmerer, but only the hat after the last bag has been hung. After this, the Prince-Regent goes to his place and then returns to the chambers of the royal house, preceded by the great Cortège.

(A. E. L. K.)

Doctrine and Defense.

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No. 6.

A paper concerning our doctrine of the election of grace. At the same time published in memory of the late Prof. Crämer.

As is well known, the Ohioans and the Missourians who have apostatized to the Ohioans have claimed that within the Missouri Synod the doctrine of election by grace and conversion was formerly held, which they, the Ohioans, now hold. Therefore, they, the Ohioans, are really the old Missourians, while we have become "new Missourians" since about the year 1877. In former times, the teaching of the later dogmatists was presented in our Synod, especially in its teaching institutions; only since the year mentioned or even later have we begun to criticize the teaching of the later dogmatists and to call it not completely in accordance with Scripture and the confession.

This assertion of the old and new Ohioans has not only long since been proved false, but it has also been shown that in the Ohio Synod up to the year 1877 they agreed with us Missourians in condemning the *intuitu fidei*. We have cited an opinion of the faculty of the Ohio Synod of July, 1877, in which the expression "in regard to faith" is judged to be "liable to lead to error." As far as we know, no attempt has ever been made on the part of Ohio to invalidate this proof^a derived from the opinion of their faculty. We have likewise proved that Prof. Schmidt, the originator of the Ohio error, formerly stated to Iowa that conversion does not depend on human conduct or human self-decision, but solely on God's grace; for Prof. Schmidt wrote in the preface to "Lehre und Wehre" 1874, p. 39: "Let no one be surprised that for our part the theory of so-called self-decision, as expounded by Prof. G. Fritschel in Brobst's Monatshefte and

This is because this doctrine takes the miraculous work of conversion 'in the last analysis' out of God's hand and puts it into the hands of man, thus stripping it of its actual mystery. To flatten the impenetrable mystery of conversion and election by prudential speculation means here, in the last analysis, as with all the mysteries of God, nothing more and nothing less than to demonstrate away the mystery as such. But we want to hold fast to 'the mystery of faith' emphatically in this point, too - 'so that we may not be outdone by Satan. For we are not unaware of what he has in mind' - <> *ὁ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.* "On the other hand, we have from

In our publications we have shown that, for our part, the *intuitu fidei* had been described as not in accordance with Scripture and the confession long before the outbreak of the election of grace controversy. We point, for example, to statements such as those found in "Lehre und Wehre," 1872, where *intuitu fidei* is called an "unhappily chosen terminology" (p. 134), which "strictly speaking confirms a false doctrine which the (later) theologians themselves abhor" (139); where, furthermore, (p. 140) it is roundly declared: "We believe that we shall most surely escape all the misunderstanding so easily produced by abstaining entirely from the new terminology of the seventeenth-century dogmatists" (of the *intuitu fidei*) "and returning to the simplicity of the Concordia formula, which refrains from revealing the mystery here arising."

In particular, our blessed fathers, Dr. Walther and Professor Crämer, affirmed that in their teaching office they had always rejected the *intuitu fidei* of the later dogmatists as not being in accordance with Scripture and the confession. For this reason, they were accused of speaking the untruth.

As far as Dr. Walther is concerned, his earlier position on the *intuitu fidei* during the election of grace controversy has been widely discussed. It is sufficient here to refer to the words which we have just quoted from the 1872 edition of "Lehre, und Wehre," for these words, in which the *intuitu fidei* is clearly and sharply judged, were written by Dr. Walther himself. Of course, Dr. Walther did not want to declare the later Lutheran theologians, nor the theologians of the present day, to be false teachers because of the expression *intuitu fidei*, inasmuch as they held to it "by grace alone. Yes, Walther went so far as to put up with the expression: God had chosen those of whom he had foreseen that they would believe, in that Walther wants to take this expression as a description of the elect, which conception is not possible in the *intuitu fidei*. So much did Walther, on the one hand, think of the "by grace alone," and so great, on the other hand, was his veneration for the ancient teachers of our Church,

which is expressed, for example, in the words: "Nothing is further from our minds than to deviate from our old dogmatists even '*in phrasibus*' without urgent need. 1) But the *intuitu fidei*, and the doctrine thus characterized (if that expression be taken in its proper sense), Walther has always declared to be contrary to Scripture and confession. It is therefore very unseemly that the Ohioans to this day claim that Dr. Walther had formerly guided their doctrine, because he not only passes such a mild judgment on the later dogmatists, but also in some expressions, so long as these were not abused, makes himself comfortable with the teachers so highly venerated by him. The later dogmatists wished to hold that "by grace alone"; the Ohioans take it *disertis verbis* in denial.

But we wanted to deal with the same Prof. Crämer. During the Dispute over the Election of Grace, the accusation was also made against him that, when he taught his students the Christian doctrine according to Nicolaus Hunnius' doctrine of faith, he had presented the doctrine of the later dogmatists, and not the doctrine we defended in the Dispute over the Election of Grace. Prof. Crämer therefore felt compelled to make a public statement on the record at the Synod of Delegates at Fort Wayne in 1881. The passage in question, in the printed report p. 83, reads thus: "Finally, Prof. Crämer wishes to make the following remark: Mr. Rev. N. N. has indeed, as the same says in his submission to Synod, been taught by Prof. Crämer according to the instruction of Nie. Hunnius' doctrine of faith in Christian doctrine, but at the same time his attention was drawn to the fact that some of Hunnius' statements concerning the election of grace should be put right according to our confession. Mr. Pastor N. N. must have forgotten at the time to make these remarks to his textbook." On the part of the opponents, the truth of Crämer's statement was also doubted at that time.

We are now in a position to publish a document in which the students of the blessed Professor Crämer - among them also two who are now our fierce opponents, namely the pastors F. Döscher and H. Allwardt - testify that Prof. Crämer had declared during the class that Hunnius' doctrine of the election of grace "by no means completely" corresponded to the teaching of the Word of God and our symbols. The writing was found among the papers left by Dr. Walther. It is addressed to Dr. Walther, and bears the date "Fort Wayne, Ind. the 30th of May, 1859." The request contained therein that Dr. Walther prepare a German Dogmatic is justified precisely on the ground that the petitioners would have recognized from Prof. Crämer's teaching that Hunnius' doctrine of election by grace did not conform to the teaching of Scripture and the Lutheran Confession. The writing reads thus:

1) L. u. W. 1872, p. 141.

Most honorable Professor!

The apostle Paul, in his first epistle to the Corinthians, says, in the fourth verse of the 12th chapter, "There are divers gifts, but there is one Spirit." These words of the Apostle suffer their application also to our Synod, so richly blessed by God's grace; for to it he has bestowed divers glorious gifts in divers men of their association, so that we have great cause to thank God heartily for them, and to praise his grace in them. Among these precious gifts, which the Lord has bestowed and given to the Lutheran Church here in the far West out of pure undeserved grace, we can only count you, most honored Professor; for you, and especially for you, we have great cause to give heartfelt thanks to the dear Lord; for especially through your great faithfulness and care for the pure biblical teaching of our Church, the Lord has preserved it for us out of great grace until now. In sum, the Lord knows that your tireless work in his vineyard has already been a rich blessing to thousands of souls. Since we now recognize this from our hearts, namely, that the dear Lord has given you such glorious gifts to work for His kingdom, we confidently dare, in the name of the Lord and in the hope that you will not take it amiss, to make the following urgent request to you: namely, that you would be so kind and friendly, if at all possible, as to work out a practical German dogmatics that corresponds precisely to our needs, in accordance with the wish that has already been expressed to you many times. We know very well, dear Professor, that we are asking a great thing of you with this request, since, as is obvious and obvious, you are already completely overloaded with a mass of work, which is why it is also very difficult for us to make this request of you, but nevertheless, for the sake of the great need that drives us to this step, we cannot refrain from it. You will well know what the need is that we are referring to here, namely, that unfortunately, among all the German dogmatics, there is not a single one that would be sufficient for our doctrinal needs, even as a matter of necessity. If we look, for example, at that of Hunnius, we find in it a work which is not only very imperfect and deficient, but in the use of which in the lessons our dear Professor Crämer also has to describe many an expression as not entirely agreeing with our Lutheran faith; indeed, when we recently had the article on the election of grace, Professor Crämer was able to tell us from the Word of God that the Bible is not a "good" text.

The Hunnius, which is based on the symbols of our church, testifies to the fact that it does not fully correspond to our doctrinal concept. It must also be said of Hutter that he is very deficient, indeed, that he cannot even be called a dogmatic, since he is only a compilation and excerpt from the symbolic books; he also contains individual expressions that are not to be approved of. In view of this need, which is very urgent, and which you know far better than we can tell you; and because we, at least most of us, hardly ever learn enough Latin to be able to read the excellent dogmatic works of our Lutheran forefathers with benefit, we ask you once again quite urgently and cordially not to refuse, if at all possible, the request that has been made.

In the hope of a gracious fulfillment of their request, the students of the Lutheran Pro- and Predigerseminar respectfully sign:

Fort Wayne, Ind. the 30th of May, 1859.

W. Brakhage.

F. Döscher.

C. Engelder.

P. Seuel.

V. G. Haag.

W. Hoppe.

F. Keller.

H. Grupe.

H. Winner.

H. Loßner.

H. Allwardt.

E. Winter.

F. W. Oestermeyer.

H. Wehrs.

H. Evers.

So much for the document. There is no need to add anything further. We publish the same, as mentioned, also in memory of the blessed Prof. Crämer and as an eclatant testimony that also in our practical seminary for preachers, from the very beginning, in the article on the election of grace, the teaching of Scripture and of the Lutheran confession was taught and the erroneous teaching of the later dogmatists was pointed out.

By the way, as Dr. Walther has so often reminded us, we do not have to fight the doctrine of the later dogmatists in our Ohio opponents. It is true that people like Gerhard and Quenstedt deviated from Scripture and the Concordia formula with their *intuitu fidei*, but they wanted to hold on to two things: 1. that conversion and salvation depend solely on God's grace, 2. that a Christian can and should be certain of his salvation and election in faith. Our Ohioan opponents reject both. Prof. Stellhorn wrote already in the "Lutherische Kirchenzeitung" of May 15, 1885: "We consider it unchristian and heathenish to say that the real attainment of salvation, which God has perfectly prepared for all men, and which is earnestly

that certain salvation does not depend in any respect on man's conduct towards God's grace, but in every respect on God alone. A minister who preaches and ministers according to such ungodly doctrine" (that conversion and blessedness depend on God's grace alone) "is a wolf and an apostle of devils, who, as much as there is in him, can only lead the souls commanded to him into safety and everlasting ruin." There is a delusion in Ohio's vocal leaders from which Christians who are not seized with the same delusion are appalled.

F. P.

The oldest Lutheran congregation in America.

(Continued.)

On June 29, the 4th Sunday after Trinity, 1729, the new Trinity Lutheran Church in New York was solemnly dedicated, confession services having been held the day before. On the evening of the church dedication day, church council and congregational meetings were held and the pews were sold. The income, which was obtained in this way, will not have been very large; the congregation still consisted of poor people. But when the anniversary of the church consecration came, the church was almost paid for, and building plans were already underway. The old parsonage of the parish had fallen into disrepair; they had to pay an annual rent of 16 pounds for the parson's apartment. The congregation had a small capital, but it was considered indispensable for the continuation of the congregation's budget for the time being, since they did not want to collect contributions to the parish salary from strangers and some members of the congregation were already straining themselves beyond their means. Thus, when it came to building the parsonage, one felt compelled to turn again to the brothers abroad with requests for support. But even here they did not only think of themselves; but with the request for a collection at the church doors in Amsterdam they also thought of the brethren in Albany, to whom half of this collection was to go, while the other half was to be used for the building of the parsonage in New York. However, in the event that a collecte could not be granted at present, the congregation asked for an interest-free loan of 90 pounds. Unfortunately, for the time being, they did not see themselves in a position to be able to grant the support in the manner suggested by the request; however, shipments of books and other items came, which were to be sold for the benefit of the parish, and they helped themselves as best they could, not only in the New York parish, but also in the parishes connected with it to form a parish. In

Albany, the old dilapidated church failing to serve, services were held in the English church. The Palatine congregation at Quassaik, which Berkenmeyer had served since 1725, entered into a closer union with the New York congregation in 1727, the latter undertaking always to let the congregation at Quassaik share in its pastor, to note this also in the appointment of later pastors in the certificate of appointment, whereas the Palatines promised as their contribution to the pastor's maintenance the yield of a piece of land which had already been transferred to them in 1719 by a patent of King George for the purpose of maintaining a Lutheran pastor; with the yield of this land in Ulster County, however, it must not have been much at that time; for Berkenmeyer once received 30 bushels of wheat. Finally, the treaty stipulated that the New Yorkers should keep a church bell, which belonged to the Palatines, until a church was built in the colony at Quassaik, for instance. During these years, the Dutch Lutheran congregation in Loonenburg, in the middle of which a parsonage was built in 1727, experienced an upswing and where Berkenmeyer mainly stayed while he was active in the northern part of his parish until he finally moved there completely. Furthermore, the New York pastor served the congregations of Hackensack, Raritan, Claverack, Theerbusch, Camp, Rheinbeck, where a new church was consecrated on the first Sunday of Advent in 1727, Schenectady, Coxsackie, Newton, and Schoharie, where he baptized Konrad Weiser's daughter Maria in the reformed church of Fontyndorp on June 28, 1727, who became Heinrich Melchior Mühlenberg's wife eighteen years later. Where there were no churches, Berkenmeyer preached in dwellings or even more often in barns; this was also where the children who were to be baptized were brought, as in the barn of Pieter Lassing in the Highlands once fourteen baptized children were brought to a service. Berkenmeyer was the only Lutheran preacher in what is now New York State; Only the tailor von Dieren, already known to us, who, where circumstances were so, also traveled as a Lutheran preacher, and who, after failing in New York, sought another field of harvest, disputed his territory here and there, even in Albany, and knew how to fight the man, who not only fought him by word and writing, but also wrote opinions about and against him on the part of the Amsterdam Consistory and the Swedish preachers on the Delaware, inciting individual people to such an extent that Berkenmeyer was warned that he had better not go out alone, for they intended to shoot him.

However, the threatened man had no time to take such threats into consideration. He continued all the more eagerly to warn the Lutheran congregations and individual co-religionists in the regions in which he worked against seduction; in doing so, he was also anxious to protect those who were in his charge.

One congregation in which the go-getter von Dieren had succeeded in causing profound confusion was the congregation in Hackensack. Pastor Berkenmeyer had managed to hold the field...; but if the congregation was to come to rest and prosper, a pastor had to be permanently on the spot, or at least near at hand, and so already in the summer of 1728 this congregation decided, together with the congregations of Uylekil and Remmerspach, to call a pastor from Germany, after the congregation had previously decided, The congregation had already decided that "no other preacher should be recognized or accepted by our church in the future than one who has the testimony of a Lutheran Consistor from Europe or the Swedish Consistor in Pennsylvania, that he is attached to the unchanged Augsburg Confession, called to it and attached to it". So then to the Hochlöbl. Lutheran Consistory of Trinity Church in London and issued a power of attorney "to appoint in our name and for us, and in accordance with our Lutheran church orders, a person whom you will judge capable and comfortable, to serve us with the pure preaching of the Gospel as well as the Law, to present the same in Low German and edifyingly according to the contents of the Holy Scriptures and according to the guidelines of the unchanged Augsburg Confession and all other symbolic books of our Evangelical Lutheran Church, ingl. to administer the holy sacraments according to Christ's institution and the use of our pure Lutheran church, and in all things to perform and adorn the office of a Lutheran preacher". From the letters which then arrived from Europe, however, it appeared that there were difficulties in filling the planned parish in New Jersey, and a new plan now matured.

For the congregation in New York, too, it had its not insignificant disadvantages that the pastor was absent throughout the winter and lived in the North. First of all, there was a lack of proper Lutheran schooling for the youth; the Lutheran children attended the parochial school of the Dutch Reformed, and the time came when the Reformed preachers forbade the schoolmasters to let these children learn the Lutheran catechism as before. At funerals in the Reformed churchyard, the Lutherans were forbidden their Lutheran ceremonies. Thereupon the church council decided on a recommendation to the parishioners to avoid the reformed churchyard and to bury the dead rather on the English graveyard, and that the pastor should not be obliged to escort a corpse to the reformed churchyard. 1)

1) As to the fact that the Reformed had justified their demand by saying that peace and friendship would be disturbed by the various ceremonies, Berkenmeyer grimly remarks: "Simulata Calvinianorum amicitia quid aliud est quam dissimulata diabolorum malitia?"

But if such annoyances occurred while the pastor was there, how much more while he was far away in the north. And the northern congregations had also had their experiences; after all, in Albany, too, von Dieren had stirred things up. So now the northern congregations, first Albany and Loonenburg, decided to call Pastor Berkenmeyer completely for the northern area; but Berkenmeyer wanted to advise the New Yorkers to dismiss him and to call the new pastor together with Hackensack.

On Saturday, March 6, 1731, the former pastor of the large parish returned to his congregation in the city of New York, after the winter term had expired, and on the following day, at the afternoon service, a congregational meeting was appointed for March 15, to which the Hackensackers were to be invited. At this meeting, the professional matters were dealt with. It was communicated what Pastor Gerdes had written from London; further, the pastor presented the Albany and Loonenburg profession, and in connection therewith, the plan for uniting the New Yorkers, to whom, according to the pact formerly mentioned, the settlers at Quassaik belonged, with the Hackensackers into a new parish. "When the reasons had been read to the end," reports the minutes, "and the Domine had declared that he now wished to hear the counter-reasons, but no one answered, the Domine asked that if they must confess as before God that these reasons were peremptory and convincing, the brethren would give God the glory, and, in order to raise and comfort the Domine's conscience the more, say with the Ephesians: 'The will of the Lord be done. Domine burst into tears, and the others did the same without speaking. If your heart is convinced of the truth, brethren," said the Domine, "give me now your hand, that I may go in peace whithersoever God will have me;" and with this he held out his hand to Father van Boskerk, who answered: 'If it can be no other way'; and so the Domine made the round, and all agreed with silence and handshake." After Pastor Berkenmeyer had been instructed to draw up the documents necessary for the appointment of the new pastor, and while those present were preparing to leave, Laurenz van Boskerk appeared in the doorway. When he entered and heard what had happened, he was surprised; but the others told him that if he had been present, he would not have judged differently. - With the words: "Up to this point the Lord has helped", the minutes of this important meeting close. A. G.

(To be continued.)

(Enclosed by resolution of the Pastoral Conference of Central - Illinois by Father F. P. Merbitz).

The doctrine of original sin according to the first article of the Formula of Concord.

It was a glorious time in which Dr. M. Luther had brought the pure and honest gospel back on the scene and himself stood up for it against all adversaries. A time, truly, of God's gracious visitation! - Even though it was a time of struggle and strife, there was in Dr. Luther a God-illuminated champion on the scene who wielded the sword of the Spirit mightily, and whom all lovers of the truth could therefore follow with confidence. Even if the devil succeeded in awakening false prophets on all sides: at the head of those who stood up for the pure doctrine stood in Luther a man who pointed out all the falsifications and distortions of the word of truth so clearly and distinctly that the error could be recognized even by the most simple-minded. Even among those who were counted among Luther's disciples, some made a show of deviating from the example of sound doctrine: Luther was man enough against them all. Either they had to let God's word be true, or be revealed before all the world as false teachers!

But how very different things became after the Reformer's journey home to Eisleben on February 18, 1546! Luther came to eternal rest, but for the church, by God's permission, came a time of unrest, a time in which it sometimes seemed as if Satan had succeeded not only in darkening again the pure gospel brought to light by Luther, but in completely eliminating it from the world.

No sooner had Luther closed his eyes, no sooner had the Lord called him away from the battlefield to place the crown of honor on his head, than the false, arrogant spirits rose up everywhere, seeking not God's honor but their own. Many might think what the Königsberg professor and preacher Andreas Osiander 1) who falsified the most precious jewel of our Lutheran Church, the doctrine of the justification of a poor sinner before God by grace alone for Christ's sake, said in clear words, namely: "Now that the lion is dead, let him deal with the foxes and hares." (Cited in Walther: "Der Concordienformel Kern und Stern", I, p. 27.)

After Luther's death, the more courageous, the longer the more false

1) Osiander's heresy, as is well known, consisted in his assertion that "justification does not consist in an imputation of the righteousness which Christ acquired by his life, suffering, and death, and in a declaration of righteousness, but in the infusion into man of the eternal, essential righteousness of the divine nature of Christ."

Prophets with their favorite ideas came out openly, and in their part contributed to bringing the bright light of the Gospel again under a bushel and to corrupting again the doctrine, which in its apostolic purity had been placed on the lampstand by Luther.

Indeed, one must marvel at the cunning and craftiness of the arch-enemy, that he soon succeeded in spreading the weeds of false doctrine even through people who not only knew Luther, but also revered him. But Luther, "instructed by God's Word, as well as by the history of the Church of all ages and by his own experience," had already predicted this. Thus, for example, he wrote in his church postilion: "He (the apostle Paul) indicates in 2 Cor. 6:1 the danger of not neglecting grace. So that he certainly shows that the preaching of the gospel is not an eternal, lasting, permanent doctrine, but is like a driving downpour, which runs along; what it hits, it hits; what misses, it misses; but it does not come again, nor does it stand still, but the sun and heat comes afterwards and licks it up, etc. etc. This also is proved by experience, that in no place of the world did the gospel abide pure and clear above a man's remembrance; but as long as they abode that brought it up, it stood, and increased; and when they were gone, the light was gone also; and as soon as they followed, there followed red spirits and false teachers. Moses also declared in Deut. 31:29, that the children of Israel would soon perish after his death: as the book of Judges also testifieth, that it came to pass, that as often as a judge died, when the word of God arose, so often they fell away, and were made worse. And Jehoash the king did right as long as Jehoiada the high priest liveth: after that was the end. And after the time of Christ and the apostles, the world was full of the spirits of the wicked and false teachers, as St. Paul, Acts 20:29, also proclaims. 20, 29, also proclaimed and said: I know that after my departure grievous wolves shall come among you, which shall not spare the host.' So it is now also: the gospel we have fine and pure, and is the time of grace or blessedness and pleasant day; but soon after it shall be finished, the world shall stand longer." (Walch XII, 584 f.) '

In his sermons on John 6 and 7, Luther called out to the papists as early as 1531: "It is not necessary that you should thus rage against us and tyrannize against the teaching of the gospel; for without this the gospel will remain with you for a short time, especially when we, who now preach the gospel, have laid down the head. After our death it will not remain, for it is not possible that it should remain. The gospel has its course, and runs from one city to another; today it is here, tomorrow it is in another place. Believe, honor the word, live by the word of God while ye have it; watch, miss it, and sleep not: for it shall not abide for ever, it shall-

shall not last long. Now therefore this is the very best counsel, that we think not that the gospel which we have now shall abide for ever: tell me again for more than twenty years how it is. When the present pious, righteous preachers shall be dead, then shall others come, who shall preach and do as the devil pleaseth." (Walch VII, 2306. 2308.)

At last, in his last sermon, preached in 1546, shortly before his death, Luther said, among other things, to his Wittenbergers: "Hitherto ye have heard the right, true word; now beware for your own thought and prudence. The devil will kindle the light of reason and bring you from the faith; as happened to the Anabaptists and Sacramentists, and are now more heretics present..... I see before my eyes that if God does not give us faithful preachers and church servants, then the devil will tear our church apart by the spirits of the pagans, and will not cease nor desist until he has ended it. That, in short, is what he has in mind. If he cannot by pope and emperor... Emperor, he will do it through those who are in agreement with us in doctrine. Therefore pray God with earnestness, that he will let you have the word, for it will be an abominable thing." (Walch XII, 1534 ff.)

Luther warned so faithfully. But they were not warned, and the misery and lamentation of the church became very great. -

When the distress had risen to its highest level and it seemed in general as if the whole work of Luther was doomed, when it seemed that the Lutheran Church would soon no longer be thought of, and in the churches of the reformed Palatinate people were already publicly thanking God that the Church from which Lutheranism had once emanated, the Church of Saxony, had now also joined them, when the Jesuits were already rejoicing that, since the Lutherans were no longer Lutherans, they would also be tolerated in the kingdom, the Church of the Church of Saxony, had now joined them, when the Jesuits were already rejoicing that, since the Lutherans were no longer Lutherans, they no longer needed to be tolerated in the Empire, which had been promised to them by the Emperor in 1555 through the Religious Peace of Augsburg, God again had mercy on His Church. He caused all those who still cared for the Lutheran Church, the Church of the pure Word, to make the utmost effort to bring about peace and harmony. They came to the conviction that peace and harmony could only be brought about by drafting and adopting a confession in which the doctrine of the generally recognized earlier confessions was briefly repeated and the doctrinal disputes that had arisen among the Lutherans after Luther's death were clearly and thoroughly decided from God's Word. Thus, for example, the "other Martin," Dr. Martin Chemnitz, wrote on August 9, 1571, to Dr. Hartmann in Frankfort, to Dr. Marbach in Strasburg, to Dr. Andreä in Tübingen: "What shall we do now? If we all keep quiet about it, we are deniers and betrayers of the truth. But many pious people think that the best

It would be advisable if, after an exchange of opinions, a common confession of those (falsified) articles in the name of all the churches that are attached to Luther's confession were opposed to them (the crypto-Calvinists)". (Walther, *Der Concordienf. Kern* etc., I, 61.)

Thus, in the year 1577, such a new doctrinal formula was finally completed, namely, the Concordia Formula, on which the last hand was laid on May 29th of the aforementioned year at Kloster-Bergen near Magdeburg. The first article of this most recent symbol of the Evangelical Lutheran Church, which deals with original sin, is now the one that should concern us in particular.

Among other doctrines, it was also the doctrines of free will and original sin in which one deviated from the correct teaching of Scripture after Luther's death. It is true that during Luther's lifetime false doctrines with regard to these articles had already sought to assert themselves within the orthodox church, but only in a very hidden way. Now, however, they came out openly. It was Melancthon, in particular, who first encouraged the heresies in question. One could have expected the opposite from this excellent co-worker of Luther. One could have expected him to show zeal and firmness in combating all false teaching. Of course, he was naturally inclined to give in for the sake of external peace; but he was not only an extremely gifted man who could have recognized very quickly whether a doctrine agreed with Luther's teaching, but he had also already demonstrated firmness and manliness in defending the right doctrine and had exhorted others to do so. It was he, for example, who had the first public writing issued against the "Augsburg Interim" at the beginning of July 1548. In it he said, among other things: "Although war and destruction are threatened, we should nevertheless hold God's Word in higher esteem, namely, that we should not deny the known truth of the Gospel." - In a speech addressed to an assembly of theologians on Luther's birthday on November 10 of the same year, he said, "Remember that you are to be the guardians of the truth, and consider what God has entrusted to you to preserve through the prophets, through the apostles, and lastly through Dr. Luther. . . . The misfortune of the change of doctrine would not threaten us if he (Luther) were still alive; but now that there is no longer anyone who has his reputation, now that no one warns as he did, and many accept error for truth, now the churches are disrupted, the doctrine hitherto rightly handed down is distorted, idolatrous customs are established, fear, doubt, and strife prevail everywhere." - Thus, although Melancthon well knew that it was now time to stand firm, it was he who encouraged false teaching by the fact that he could be invoked as an authority.

Originally Melanchthon was of one mind with Luther in the doctrine of sin and grace, and had declared himself accordingly in his 1521 Doses. In later times, however, he changed his view, as he already indicated in the new edition of his *Loci in* 1535, but stated more precisely and positively in the edition of 1543, until finally, after Luther's death, in the edition of 1548, he quite clearly and downright acknowledged free will in its work in conversion as the *facultas se applicandi ad gratiam* (the ability to send oneself to grace). He clearly declared that "the natural power of free will is not at all able to free man from the inherent weakness which in him is contrary to the law of God, that without the power of the Holy Spirit man is not at all able to acquire true fear of God, true confidence in the mercy of God, true love of God, and steadfastness in the faith which conquers death, that "those are not living members of the church who are not governed by the Holy Spirit," and that "the Holy Spirit does not mean reason, but the Spirit proceeding from God the Father and our Lord Jesus Christ, which is communicated to the hearts of believers, and which sets them on fire, which spirit we obtain through the Word of God communicated to us. (Cf. Guericke, Kircheng. III, p. 281.) Yet he spoke as if it were not God alone who converts men, but as if, besides the two causes of conversion, the Holy Spirit and the Word of God, there were a third cause, namely, the will of man, which can send itself to grace and cooperate in conversion. The sentence in question reads, "*Concurrunt tres causae bonae actionis, verbum Dei, Spiritus Sanctus et humana voluntas assentiens nec repugnans verbo Dei.*" ("Three causes of good action work together, the Word of God, the Holy Spirit, and the human will, which assents and does not oppose the Word of God.") (*Hutterus redivivus*, 268.)

After Luther's death, Melanchthon's heresy became more and more widespread. And this was all the more so because Melanchthon was held in such high esteem in the church as "*praeceptor Germaniae*" (as "teacher of Germany") that many accepted what came from him even without careful examination, because it came from him; others, on the other hand, who noticed that one deviated from the right doctrine, did not dare to contradict Melanchthon openly and attack him for it, as long as he only spoke out his false doctrine here and there in secret.

Finally, however, the faithful Lutherans could no longer remain silent. In 1555 the Leipzig professor Pfeffinger, in a dissertation "*De libero arbitrio*", and the Jena professor Victorin Strigel came forward with the assertion that Melanchthon's teaching was the only correct one. Strigel declared quite unapologetically:

"Tres sunt causae efficientes conversionis: Deus, verbum et voluntas hominis." (Hutt, rediv., pag. 268.)

Now the dispute flared up in general. Two main parties were formed. On the one side were the students of Melancthon, who blindly followed their teacher, and who were called Philippists and later Synergists. On the other side were those who would not allow God's Word and Luther's teaching to be falsified, but would faithfully hold to the truth once recognized. Soon, from many, many pulpits, from which salvation by grace alone had been proclaimed until then, the doctrine of the cooperation, not of the convert for his sanctification, but of the unconverted for his own conversion, resounded.

One of the most zealous, brave and learned fighters of the godless synergistic heresy at that time was Matthias Flacius. Firmly and unyieldingly he stood up for the pure doctrine. But alas! the enemy of God and man, the wretched devil, succeeded in leading this brave fighter of God, this mighty witness of truth, onto the ice and bringing him down. At the same time as Flacius, the aforementioned synergist Victorin Strigel, born at Kaufbeuren in Swabia in 1514, died at Heidelberg in 1569, also known for his lectures on Melancthon's dogmatic textbook (see Guericke, Kirchengesch. III, p. 282), taught at the University of Jena. Between Strigel and Matthias Flacius there was a public colloquium at Weimar in 1560. On the occasion of this colloquium Strigel had asserted that original sin was only an "*accidens*." Flacius knew his opponent and knew that by the word "*accidens*" he wanted to make original sin only a mere, minor stain on human nature. Therefore Flacius denied this most decidedly. When Strigel then declared that if original sin was not an *accidens*, it must be the substance, that is, the essence or nature of man, then Flacius was done for. In the heat of the polemic he had not even noticed the trap set for him by Strigel, and in order to show the extreme helplessness and impotence of the natural man and to express the corruption of human nature quite strongly, Flacius stooped to the assertion that, indeed, the original sin of man is substance. This was a fatal assertion, both for Flacius and for pure doctrine in general, which now lost a capable champion in this piece. The Lutheran theologians, recognizing that this assertion of Flacius was false and might lead to Manichaeism, urged him to withdraw this expression. But retraction of a sentence once uttered was not in Flacius' character. When he could not be made to recant, the faithful Lutheran theologians had to oppose him, even though some righteous theologians who faithfully adhered to Luther's teaching, such as the Mansfeld theologian Cyriacus Spangen-

berg and Christoph Irenaeus, thought that they had to keep up with Flacius on this point, because he had been the most powerful defender of Luther's pure doctrine and had especially distinguished himself in the adiaphoristic disputes, yes, because of his resistance against the Leipzig "Interim" he even had to leave his hometown Wittenberg and flee to Magdeburg, and because they did not want to fall to Strigel, who, by the way, soon revealed which spiritual child he was, by joining the reformers not long after. Thus a new controversy arose, the so-called Flacian. It was not until the Concordia Formula that it was ended, namely by the first article of the same.

(To be continued.)

Miscellany.

"Ecclesiastical Tips." Following the recently published writing of the Rev. Kipper, "Ich will dem Kaiser Rede stehen," the "Ev. Kztg." remarks: "The author expects all salvation for church development from the episcopal system. And in theory this turns out very beautifully. At the head a spiritual and fatherly personality, surrounded by pastors who have a relationship of mutual trust with this bishop, a unified leadership, appropriate supply of the congregations with such shepherds as they need at the moment, stimulating and invigorating influence on the congregations from a central point, if one could have it that way, that would really be a church ideal. However, it must not be forgotten that the Lutheran spirit, as it was able to give itself and move freely in America, has not attained this form. There are great living ecclesiastical. There are great living ecclesiastical organisms, consisting of hundreds of congregations, which have never thought of giving themselves an ecclesiastical top. Now, of course, we in Germany have a different history than the American congregations. Here with us, because of our past, everything comes to a head of its own accord, and when in our country the special treatment that has long been necessary for external church affairs is found, and accordingly the legal element recedes, then quite naturally the spiritual type of church government will come to the forefront of the movement. But then only not such a hierarchy as the author plans by proposing a regional bishop at the head of the regional church and a provincial bishop at the head of each province, and under them again superintendents. This gives decidedly too much of governing. Frederick William IV's idea that the whole was to be divided into many manageable church bodies is the

the only correct episcopal system. Mass episcopal congregations are also evil. But where should the bishops come from? If they had to have other great gifts besides the gift of truly leading and shepherding a church of Jesus Christ, then the episcopal church districts would have to be made into huge districts. But our congregations and pastors, to be rightly governed, need nothing more than that an episcopos should have the oversight of them, who lives in the word of God, and who in faith, love, and hope knows how to speak the word of God as God's word. The author rightly says that a bishop should not be elected according to his learning and partisanship, but according to the value and consecration of his personality. If it came to that, it would certainly represent an advance over the present." So far the "Ev. Kztg." When it is said that the "ecclesiastical organisms" in the Lutheran Church of America never thought of "giving themselves an ecclesiastical top," this is not true. The Missouri Synod, for example, has an "ecclesiastical top" in its general presiding officer. The Synod breaks up into thirteen District Synods, which cover one or more States of the Union, and in turn have a "top" in the District Presidents. The District Synods break up into visitation districts with their visitators. Thus, in the Lutheran Church of America, too, everything "comes to a head," not "by reason of the past," but "of itself," that is, in consequence of a quite natural order of things. If a number of congregations enter into an ecclesiastical union for the accomplishment of certain purposes, it cannot be otherwise than that they give themselves an "ecclesiastical head." Also, our "ecclesiastical pinnacles" are endowed with ecclesiastical powers and authority. This should not be unknown to the writer in the "Ev. Kztg." either. Therefore, when he denies our "organisms" the "ecclesiastical top", he probably has in mind ecclesiastical tops of a very special nature, namely, such as govern the church by virtue of their "spiritually powerful and fatherly personality", supply the congregations with pastors, etc. Such tops we do not have and do not want. Such tops we do not have and do not want. Our ecclesiastical "superiors" have only such functions and powers as are assigned or delegated to them by the Christian congregations. The nature and extent of the delegated functions and powers is determined by the congregations themselves (of course in fellowship with their pastors). If anything is clearly taught in the Scriptures, it is that there is no superordination or subordination *jure divino* either among individual Christians or among individual churches (Matt. 23:10). All superordination and subordination in the church comes about by free agreement among the Christians themselves; it is human or ecclesiastical order. That by strict adherence to these biblical principles, even great ecclesiastical bodies can be very effective.

The evidence for this is available in the American Lutheran Church. There is, of course, one indispensable precondition for this kind of church constitution: it presupposes Christian congregations in which God's Word reigns. "Mass" or "people's" congregations, to which all who live within a certain area belong, and to which most pastors of the national church think they must adhere, can only be governed by external coercive measures. Whether these coercive measures come from ecclesiastical or secular "superiors" is basically irrelevant. For if "ecclesiastical superiors" want to impose something on Christians without their consent, a secular empire has already been made out of the church. Expressed in application to the Prussian national church, this would mean: it is, to be sure, a gross perversion of the God-ordained order that the King of Prussia, as such, is *summus episcopus* of the church; but it would be equally wrong to appoint an "ecclesiastical" bishop who, by virtue of his office (or as a "spiritually powerful and fatherly personality"), could impose something on Christians against their will. "Neither the pope, nor bishop, nor any man has power to set a sylph over a Christian man, unless it be by his will; and whatsoever is done otherwise is done by a tyrannical spirit." (Luther.) If we want other and better forms of constitution for the church in Germany, let us abandon the idea of the "people's church" and seek to form Christian congregations. Then the constitution and the right "top" will take care of themselves. If one does not want Christian congregations, but mass congregations, then one may compose oneself as one pleases. Either disorder or tyranny will result.

F. P.

Official Faith and Unofficial Faith. The "Ev. Kztg." writes about the case of Ziegler: "The course of this matter is now beginning to become especially interesting since an incident has occurred which, to my knowledge, has not yet occurred in such a disciplinary matter. Ziegler, as is well known, has tried to prevent this by obtaining the opinion of a theological faculty, the one in Strasbourg, and has also published it on the special authorization of this faculty. The opinion is entirely in favor of the one who obtained it. Nevertheless, it is significant on the other side that it declares that the faculty would not hold back with its reservations if it were a matter of statements by Ziegler, the preacher, from the pulpit. Admittedly, what would give offence to the Facultät in this case is only the form. In scientific form one may, as the Strassburgers are wont to call it, engage in "apologetics," by proving many parts of the first three Gospels to be historically untenable, and by denying to the fourth Gospel any significance as a direct source of history. But in the pulpit one must, according to the

to the extent of his knowledge, positively edify. It would be of importance if the Strasbourg faculty wanted to express how they think it is when someone, according to the measure of his knowledge, wants to edify others with stories that are in fact unhistorical. Surely one should not deceive such a poor man, who does not believe at all in fundamental facts of Christianity, for whom they do not exist at all, even more about himself by persuading him that there is a measure at all which a slender no could under certain circumstances also appear as an affirmation. The question is simply this: Is what the Scriptures and the confessions of Christ say true, or is it not true? Of this a man must be perfectly clear if he is to stand in an office for which there is an obligation to the Scriptures and the Confessions, and indeed an obligation without reservation or secondary thought." (What are the "confessions" to which, within the Union, there is a commitment "without reservation"?) "The Strasbourg opinion has, with an uncommon dexterity, played the test of Ziegler's omissions on a ground on which, according to the doctrine and law of Protestants, the decision of Scriptural doctrine may not, in principle, be sought, and has not at all entered the ground on which, according to the doctrine and law of Protestants, this decision must be sought. Whoever wishes to occupy a judge's seat in such questions must, after all, somehow look at and somehow apply the only rule and guideline which exists on the Protestant side." (The "Ev. Kztg." thinks it should actually be decided "on the Protestant side" according to Scripture). "But there is no trace of that. ... Here it is at stake whether the Word of God, which makes blessed, is justified in' the Protestant Church alone. At Liegnitz a clergyman has spoken publicly of that on which life and blessedness depend, in such a way as if the great cause on which the Christian Church has been founded for nineteen centuries were wholly uncertain. Now the question is, whether this may be, or whether this may not be. A tribunal is being formed and a preliminary decision is being made, which will be taken into account in the final judgment. Surely one has heard the Scriptures on the subject? They have not. Instead, the Strasbourg theologians confined themselves to interrogating a whole series of other theologians of a more or less positive nature, who were said to agree with Pastor Ziegler on some essential point. Thus Nitzsch, Julius Müller, Hagenbach, Hermann Schultz, Schmid, Beyschlag, Grau, Weiß, Haupt, Dieckhoff, Dorner, Luthardt, Freiherr v. d. Goltz, Delitzsch are mentioned. The Reformers, too, often cite church teachers, but never without proceeding from the Holy Scriptures and letting the Holy Scriptures speak the last word. But as here, one cites other teachers only in the church, in which it is to be said

St. Liguori says," and so others. It may be assumed, by the way, that a number of those theologians who have made use of the Strasburgers will raise a well-founded objection to this..... This much, however, is certain, that even our positive theologians will do well if they always keep in mind how easy it is, by means of misleading statements which somehow deviate from the theology of the living church of JESUS CHRIST, to somehow get in the way, by this or that roundabout way, of souls who quite simply and firmly believe in the Word of God." One must give credit to the writer in the "Kirchen-Zeitung" for the zeal with which he attacks the Strasburg opinion. But he should know that the whole of modern "scientific" theology, especially that which calls itself Lutheran, stands on the standpoint of the Strasburg opinion. A distinction is made between "theology" and "ecclesiastical proclamation of salvation," and the former is assigned a different principium cognoscendi from the latter. For theology is to draw from "enlightened reason," etc., while the "ecclesiastical proclamation of salvation" may be content with the holy Scriptures as a source of knowledge. Now, since "enlightened reason" is a rather uncontroversial thing, and yet is to be the principle of the theologian, the latter must be permitted, as a "theologian," to have other views than he may allow himself as an "ecclesiastical preacher of salvation. Thus, then, the demand for a more or less "freedom of doctrine" is a common one in modern scientific theology. Nor should one find it so surprising that the Strasburgers, instead of referring to Scripture, refer to the "other theologians." It has long since become the custom in Germany "on the Protestant side" to apply to ecclesiastical conditions not the standard of Scripture, but that of "historical development"; but to historical development belong also the "other theologians." Nor will it be possible to deny the Strasburgers the right to appeal to the "other theologians" if they want to cover up with ecclesiastical authorities the way in which Ziegler deals with Holy Scripture. The most "positive" of the "other theologians," e. g. Grau, Dieckhoff, Luthardt, Delitzsch, hold that the Scriptures also contain errors. In the case of those named, it is not merely a matter of individual "misunderstandable statements," but those theologians no longer hold the holy Scriptures to be God's inspired word. There the reverence for Scripture is withdrawn from the ground, and the foundation is laid for an ungodly treatment of it. Ziegler will go a little further than the "other theologians." That is the whole difference! F. P.

Roman idolatry. The "Allgemeine ev.-luth. Kirchenzeitung" reports: The veneration of Our Lady of Lourdes has now become part of the Roman Catholic cult. An object of great con-

The place has long been honored since the "Immaculate Conception", as the Immaculate Conception is called according to miraculous logic, appeared to the girl Bernadette on February 11, 1858. A church was built, pilgrims from all over the world came there. And this was not conspicuous. For "the water of the spring," the breviary now instructs us, "sent to all parts of the earth, restores health to the sick." Pius IX granted this church indulgences, the privilege of an 'archconfraternity, and the title of a minor basilica. Leo XIII did not lag behind; he made the "measure of his benevolence" complete by "graciously permitting, at the request of several bishops, a solemn feast under the title of 'Apparition of the Immaculate Blessed Virgin Mary', to be celebrated with its own Officium and Mass". The feast is to take place on February 11. The above passages are taken from the Lections of the Breviary. Incidentally, the feast is not yet prescribed for the whole Catholic world, but only "indulged", that is, permitted in those dioceses and orders for which it is demanded by the respective bishops and religious superiors. Among the six "ranks" it will occupy the third (*duplex majus*), that is, the same as the Transfiguration of the Lord, while most saints' feasts will be one step lower (*duplicita minora*). Finally, a few samples from the aforementioned Mass form and the Officium, which may show how in the Roman Catholic Church Christianity is becoming more and more submerged in Marianism. From a hymn in Alcæan verse: "O venerable rock, from which spring life-giving waters! Here heaps of pious people from our country and from foreign lands flock together and implore the help of the mighty Virgin. The Mother accepts the tears of the praying, gives the miserable the longed-for salvation." "O Virgin, have mercy on the misfortunes of those who pray, refresh us always in our misery, awaken the sorrowful to the joys of eternal life." From the Antiphon to the Magnificat: "Today, praising the Immaculate Conception, rejoice the choirs of angels and the faithful. Allelujah." A responsory of the new feast parodies the well-known passage Isa. 2, 2. thus: "In the last days a mountain shall be prepared for the Virgin Mary in the top of the mountains, and it shall be exalted above the heavens; and many nations shall come and say: Come, let us go up to the mountain." Thus far the A. E. L. K. The "Deutsche Ev. Kirchenzeitung" reports the following from the papist "Echo of the Annals of Lourdes" (1891, No. 4, p. 53 f.): "Not in vain did Leo XIII exclaim at the beginning of the past year: 'I would that all France would come to Lourdes - even the Masons!' This word, which the Catholic press spread over the whole globe, was literally fulfilled. Thousands upon thousands of pilgrims flocked to the shores of Messabialle, with the cross on their chests, bringing all the

Fear of man trampled underfoot. 124 pilgrimages brought 97,028 pilgrims from France, Belgium, Holland, Alsace-Lorraine and Venezuela to the grotto. Among these new crusaders were princes of the Church and those of royal blood. The Grotto received the visit of His Eminence Cardinal Lavigerie, Archbishop of Carthage and Algiers, who alone did as much as a whole army for the conquest of Tunisia. She saw Msgr. Elias XII. Abolionam, Patriarch of Chaldea, who came from that country where the cities of Nineveh and Babylon rose in his time. Dom Pedro, Emperor of Brazil, communicated at the grotto; at his side knelt Their Imperial and Royal Highnesses the Duke and Duchess of Eu. The Duke of Namur later imitated this example, as did the Duke of Norfolk. Fifty-two archbishops, bishops, princely abbots and other prelates visited the grotto one after the other, and were able to see with their own eyes Msgr. Ruffo Scilla, majordomo and prefect of the apostolic palaces, Msgr. Piffari, Sacristan of His Holiness, and Msgr. Angeli, secretary of Leo XIII, were able to see with their own eyes that the White Madonna is still, according to the Holy Father, 'Our Lady of Miracles' and that all hearts on the banks of the Gave beat out to the prisoner of the Vatican with fervent love. Diplomats and politicians were among the crowd, and we need only mention the Russian envoy, His Excellency the Baron von Mohrenheim, Messrs. Chesnelong, Lucian Brun, and Numa Baragnon, those valiant defenders of religious interests. The 28, 250 masses read in one year bear witness to the great number of priests who incited the pilgrims by word and example (so !). An equally significant number is that of the 251,050 Holy Communions distributed. The pilgrims prayed with outstretched arms at the grotto in order to obtain from the Blessed Virgin those miracles which caused a redoubled confidence. A breath of prayer emanating from Lourdes passed through the whole world, and the whole world turned to Lourdes to implore in an urgent manner the mediation of Mary. 1, 374, 242 prayerful opinions were specially mentioned; 20,577 were thanksgivings. 4232 persons were admitted to the Archconfraternity of the Immaculate Conception and 3226 to the Rosary Confraternity. Gratitude for the graces received was manifested in all kinds of gifts. 87 bridal wreaths, 74 golden and silver hearts, 305 marble tablets, 16 chasubles, two very valuable complete regalia, five albums, 11 flags, 25 altar pieces, 6 lamps and chandeliers, chalices, church linen, carpets, a plan of Rome and Jerusalem in relief, clocks with precious stones, ornamented jewellery, a court cloak, 8 orders, 7 sabres and two pairs of epaulettes were offered to the dear heavenly Mother. It will be remembered that a rather considerable sum still remains from the building of the Rosary.

church remained to be paid. (More than 400,000 francs out of 3 million francs that the whole construction cost.) This deficit has been made up and the subscription for the Piscina has already yielded a sum of 26,000 francs. For their part, the zealots of the spiritual pilgrimage have collected a sum of 54,450 francs (1889: 83,883 francs). The good works offered up for the Holy Church will also weigh in the scales of divine mercy. We note 197,445 Holy Masses, 127,582 Holy Communions and 420,452 Rosaries. The water of the grotto was more than ever the mysterious instrument of Our Lady's goodness for body and soul. In Yun-Nan, according to the apostolic vicar, Monsignor Fenouille, it was enough to fill a whole congregation of Christians with a few drops of water. In Yun-Nan, according to Msgr. Fenouille, the vicar of the apostolate, it was enough to sprinkle a few drops of Lourdes water on an entire congregation of Christians to keep away the plague, which otherwise wreaked great havoc in the congregation. 72, 290 bottles were sent to all parts of heaven. (1889: 82, 300, 1887: 82,525 bottles.)"

Ecclesiastical contemporary history.

I. America.

The "Presbyterian Church in the United States of America" held its hundred and third General Assembly in May, an assembly which had been looked forward to on many sides with eagerness; for never since the struggle between the Old School and the New School led to the division of the Presbyterian Church has it been so deeply moved as in the year since the last Assembly. It was two things that moved the minds: first, the revision question, and secondly, the bargain with Dr. Briggs, that is, two signs of the times, in which not only parties for and against meet, but along or near which may run the boundary of two ages of the history of this church territory. And it is not the territory of the American Presbyterian Church alone that forms the battlefield here, but the same parties that carry their flags against each other here are also at war with each other in other American churches, and fill the air with war cries in other parts of the world, and draw their conclusions for their own cause from the course of the struggle among the Presbyterians whose representatives were assembled in Detroit. Yes, as surely as these are signs of the times in which we too live, as surely as we too are impelled to combat the spirit of these times, we too have cause to follow with open eyes what is going on or even going on behind the borders of our own territory there. A. G.

The General Assembly raised its objection to the **appointment of Dr. Briggs**, as it had been done by the directors of Union Seminary, by adopting the proposal of a committee to that effect, whose foreman was Prof. Dr. Patton of Princeton, by 447 votes to 60. The Assembly thought it was thereby exercising a veto power conferred upon it by the treaty of 1870, and it felt compelled to take the Briggs matter in hand by the very fact that sixty-three presbyteries had called upon it to do so.

No one has spoken in favor of Dr. Briggs' doctrinal position, no one has approved of the inaugural address for which Briggs will be tried by the New York Presbytery. Dr. C. A. Dickey, a member of the board of directors of Union Seminary, declared that he had not a word to say in favor of Dr. Briggs; that he wished the latter had rather, as he had first intended, delivered his inaugural address on the "Geography of the Church," for he did not think the Doctor would have made as many mistakes in his geography as in his theology. Dr. Bartlett of Washington spoke against a substitute who asked for a postponement; they already knew sufficiently what to think of the higher criticism; nor was it a heresy hunt, for the Church was rather hounded by the heretics than the heretics by the Church. Lay delegates also raised their voices against the appointment of the false teacher; for example, an Elder George Junkin of Philadelphia, who did not want Dr. Briggs to "pour out his German views" to the students, and rejected the assertion that the people were not in a position to judge Dr. Briggs' inaugural address. Another lay delegate, the aged S. M. Breckinridge, of St. Louis, after closing his speech in the same spirit with the words, "I have done my duty," collapsed on the rostrum, dying from the blow. - To the question of what the Board of Directors of Union Seminary would now do, the latter has already answered, in that on June 5 it passed the resolution that the Board of Directors, after obtaining legal counsel and after due consideration, saw no reason to change its view with regard to the transfer of Dr. Briggs, but felt bound to adhere to the same and thus to perform its duty in accordance with the charter and constitution of the Seminary. This already indicates that the Administrative Council is prepared to take the matter to a secular court. If it comes to that, then it will either have to be decided whether the veto right of the General Assembly also extends to the "transfer" of a professor from one chair to another, i.e. to the transfer of Dr. Briggs from the chair of Hebrew to that of Biblical Theology, or whether the granting of this veto right was permissible at all according to the charter and the constitution of the Seminary or rather null and void *ab initio*.

A. G.

The colleagues of Dr. Briggs, the professors of Union Seminary, have **also made** themselves heard by publishing "a statement" in defense of their comrade. The document bears the signatures of all the professors, except that of Prof. *emer.* Dr. Schedd, who could not sign it because of his conscience, and that of Dr. Francis Brown, who is abroad. The peers of Dr. Briggs, while not wishing to advocate all that he has said and written, find that the Inaugural Address "contains nothing which might reasonably be construed as heresy or a departure from the Westminster Confession." They also point out that Briggs erred what he now presented had all been said in his writings and expounded to the students for years. By all this, these lawyers give themselves a most unfavorable report, and they raise against the institution to which they are working, and against the church to which they belong, the most terrible charges, from which the defendants will not be able to clear themselves. For apart from the fact that in Reformed theology backwards and forwards the germs of rationalism have been laid from the beginning, so it is in the circles which are now troubled by Dr. Briggs, there has long been a lack of doctrinal vigilance, and the *principiis obsta!* has not been practiced. Nor has teaching been diligently practised in the congregations, in the sermons, in the ecclesiastical journals; youth has been

not grounded in doctrine, not warned against error, and not equipped with trained senses to discern it; and all this the proud spirits make use of. This can be seen here and there among the Presbyterians; one of their editors writes excellently: "Our 'theological' seminaries are at present the subject of unusual anxiety. It will seem a vain effort to straighten a full-grown tree and cut off its outgrowths. All this determinative discipline should be practiced while people are young. The theological seminaries of greatest importance to the Church are those which have their place in the families. If we took more care of 'the church in your home,' we need be less anxious about the institutions which are nominally under the care of the Assembly. There is now a new theology coming up which is creeping in unnoticed, but will soon come where it will have to be heeded. It is the theology of the uniformed Sunday-school doctrine, which every one and any one tracts as a teacher; and this doctrine has engulfed the minds of the younger generation in the church, until we are now beginning to receive a crop of fancies, of doctrines which are supposed to suit all sorts of shades and tastes in the church; these Presbyterians allow to take the place of their own scriptural doctrines, and so they raise up some sensitive Christians, some heretics."

A. G.

A beautiful testimony against Dr. Briggs has been given by Dr. Van Dyke, professor elect of systematic theology in Union Seminary. When the same resigned his preaching office in Brooklyn, which he had administered for nearly forty years, to answer the call to the new teaching office, he also spoke in his farewell address of the present struggles, declaring, with reference to his own doctrinal position, "I believe the inspiration and infallibility of the autograph" of the sacred Scriptures. I believe that Moses wrote the Pentateuch, that Isaiah, Daniel and the "other" prophets wrote the books which bear their names. To my faith, the authority of the Word of God supersedes all." His teaching position at the seminary of which Dr. Briggs is a member, however, Dr. Van Dyke will not take up; for while the General Assembly was in session at Detroit, news came that he had died suddenly of angina pectoris. A. G.

A revision of the *Confession of Faith* now seems a certain prospect; the only question is how far it will go. A bill submitted to this year's assembly by the committee appointed by the previous General Assembly recommends, among other things, the following changes: In Chapter I, "Of the Holy Scriptures," among the outward signs of the divinity of the Scriptures to such as Dr. Briggs, the truthfulness of the historical accounts, and the testimony of the prophecies and miracles, are included. Chapter III, which deals with the eternal counsel of God, has undergone the most change, without, however, eliminating Calvinism. As it stood, § 3 reads: By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. § 4: These angels and men, thus predestinated and fore-ordained are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished. § 5: Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and

love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace. § 7: The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice. In the original, §§ 3 and 4 are deleted; § 5, according to the new count § 3, reads: God, -before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath predestinated some of mankind unto life, and hath particularly and unchangeably chosen them in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith and good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace. The proposed version of the 7th, after new counting of the 5th. Paragraph reads: The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, not to elect unto everlasting life, but to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice; yet so as thereby neither is any limitation put upon the offer of salvation to all, upon condition of faith in Christ; nor is restraint laid upon the liberty of any one to hinder his acceptance of this offer. Ch. VIII, § 5 reads in the proposed version: The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal spirit once offered up unto God, hath fully satisfied Divine justice, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him. In place of the last section of this chapter, which taught the calling of the redeemed, there is a new chapter in the original with the heading: Of the Work of the Holy Spirit, in which a general powerful calling of sinners through the Gospel is taught. Chapter IX, which dealt with free will, is expanded into two chapters, the latter of which bears the heading: Of the universal offer of the Gospel; § 1 of this chapter reads: God so loved the world that he provided in the covenant of grace through the mediation and sacrifice of the Lord Jesus Christ, a way of life and salvation sufficient for and adapted to the whole lost race of man; and he doth freely offer this salvation to all men in the Gospel. In § 2 it says: This free and universal offer of the Gospel is accompanied by the Holy Spirit, striving with and entreating men to believe on the Lord Jesus Christ. But besides this remains the former X. chapter, "Of Effectual Calling," in which effectual or successful calling is confined to the elect, and taught, § 4: Others, not elected, although they may be called by the ministry of the word, and may have some common operations of the spirit, yet inasmuch as they never truly come to Christ, they cannot be saved. The sentence of the Confession most offensive to the advocates of the revision, § 3 of this chapter, which begins: Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth, reads in the original: All infants dying in infancy, and all other persons, who, from birth to death, are incapable of being outwardly called by the ministry of the 'word, are redeemed by Christ and regenerated by the Spirit, who worketh

when, and where, and how he pleaseth. The chapter Of Saving Faith, which so far begins with the words: The grace of faith, whereby the elect are enabled to believe to the saving of their souls, begins in the original: The grace of faith, whereby sinners are enabled to believe to the saving of their souls. From the chapter Of the Church the doctrine that the pope is that antichrist, that man of sin, and son of perdition, that exalteth himself, in the Church, against Christ, and all that is called God, is erased in the original. In. the chapter Of Church censures, where it is hitherto said, § 2: To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, etc., the Bill weakens the statement by putting: To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have ministerial and declarative power respectively to retain and remit sins, etc. - This Bill shall now be considered by the several Presbyteries; they shall make known their wishes to the Committee, and the latter shall report again to the next Assembly.

A. G.

II. Abroad.

Professor Luthardt (or a student of his) attempted a justification of the **Strasbourg report** in No. 20 of the "A. E.-L. K.-Z." of May 15, which, by the way, turned out pathetic enough, as could not be otherwise expected. The expert opinion had talked about "results of scientific research", since they were only "opinions". For this is how the modern Lutherans do it: if one takes them at their word to nail down their heresies, they say that they are merely "views" which they have expressed. Then, he complains that the opinion had not been fully cited and thus had distorted Luthardt's "view." The expert opinion had in fact quoted the following from Luthardt's writing: "The Johannine Origin of the Fourth Gospel" (1874, p. 200). Sentence: "The author does not copy the external historical reality, but on the basis of the impression which the person and history of Jesus made on him, he gives the picture as he received it inwardly and as it formed itself in him inwardly in the course of a long life and became his innermost, spiritual property." The defender of Luthardt, however, thinks he can improve his cause by adding, for the sake of completeness, the following words of Luthardt: "It is not a self-made picture which he presents, or thoughts of a philosophical nature which he has found himself or borrowed from elsewhere, but what he experienced and absorbed decades ago he reproduces." We do not intend to dwell here on a certain difference between Luthardt's and Ziegler's "views". This much, however, is clear, that Luthardt, even according to the sentences quoted, has no idea of divine inspiration of the Holy Scriptures. If the evangelist John, as Luthardt thinks, merely wrote the story according to his "impressions" experienced "decades ago," who then gives us a guarantee for its accuracy? Here at least Ziegler is more consistent, open and honest than Luthardt. - The defense of Dieckhoff was equally unfortunate. For the expert opinion had referred to his lecture: "The Incarnation of the Son of God" (1882), which "frankly conceded that a simple decline to the Christology of the old dogmatists was impractical; for through their impossibilities the equally untenable attempts of Dörner and Kenot were to be rejected. Dörner's and the Cenotics' attempts were prompted by their impossibilities". The lecture in question by Dieckhoff, which had already been discussed in No. 17 d. Bl. of the year 1882 and finally-

The "Christology of our old dogmatists" is something other than "dogmas" and "dogma" is something other than "faith," etc. The "how" of the relationship between divine and human nature in Christ may be "thought of differently," and the theologian may "make the dogmas the subject of scientific investigation," but the "that" of the relationship between divine and human nature in Christ may be "thought of differently," and the theologian may "make the dogmas the subject of scientific investigation," but the "that" of the relationship between divine and human nature in Christ may be "thought of differently. The "how" of the relation between the divine and human natures in Christ may be "thought of differently," and the dogmas the theologian may "make the subject of scientific investigation," but the "that" (he means the deity of Christ) must be left standing. The truth is that the theologians who want to be Lutheran destroy the divine mysteries of the Christian faith with their "scientific," i.e., rationalistic, attempts at explanation, and if they retain the dogmatic formulas in the process, they are doing nothing but forgery, while the Protestant Unificationists, like Ziegler, have come the longer the more to abandon the language of the orthodox church. Years ago they were the counterfeiters, and were then branded as such by the Luthardian. They have now become more open, while these "Lutherans" have more and more taken their place and become counterfeiters. When will they come to similar candor, and cease to protest against "abuses" of their name, when their own writings openly testify against them?
(Free Church.)

Saxony. An exhaustive report on the state of the Evangelical Lutheran Church in the Kingdom of Saxony has been submitted to the fifth ordinary Landessynode, which opened on Tuesday, May 26, and which provides a comprehensive insight into the conditions of the entire church life in the last five years, or up to the year 1876. We take from it the following remarkable data. As far as the confessional conditions of the country are concerned, in the year 1885, 3,064,564 Lutherans, 10,193 Reformed, 86,952 Roman Catholics, 7755 Israelites, etc. were counted. Of the state population, therefore, 96.31 per cent are Lutherans; in 1834, this percentage was still 98.08 per cent. Since then, it has been in slow but steady decline, while the number of Reformed has increased fivefold since 1834 (from 1620 to 10,193), and that of Catholics more than threefold (from 27,938 to 86,952), so that the number of all members of the state church is 3,073,931. Since the overview given in 1876, from 1877 to 1890, 5126 resignations from and 1890 retirements and conversions to the National Church have been reported. Most of the departures were to the apostolic congregations (1667 or 32.52 per cent), while the departures to the Roman Catholic Church were in sixth place with 347 or 6.77 per cent. Conversely, nearly half of all conversions (881, or 46.62 per cent.) are from the Roman Catholic Church; and the next highest number are resignations from Dissent, 303, or 13.03 per cent. Israelites have converted 169, or 8.34 per cent. to the Evangelical Lutheran Church. Apart from the large cities of Dresden, Leipzig and Chemnitz, the ephories of Annaberg, Marienberg, Schneeberg, Plauen, Glauchau in the Erzgebirge and Vogtland, and above all the ephory of Zwickau, had the most changes of confession. In the latter more than one fifth of all resignations (652) occurred. Then follow, in descending order, the Ephories of Dresden I (439), Chemnitz (436), Leipzig I (154), Annaberg (148), Schneeberg (140), Plauen and Upper Lusatia (132 each), Marienberg (127), Glauchau (118), Leipzig II (112), and so on. A special section of the report discusses the relationship of the Evangelical Lutheran Church to the other churches and religious societies, and emphasizes, among other things, that the cause of the disproportionate number of Protestant churches in the country is the lack of a church.

The increase of the Roman Catholic population is to be sought partly in the effect of mixed marriages, but primarily in the strong Catholic immigration. Another consequence of this increase is the establishment of new services and churches within Protestant parishes (e.g. Sebnitz etc.). The Separation still has its headquarters in Planitz near Zwickau and Chemnitz, then in Dresden, Crimmitschau and Frankenberg. Of all sects, the report describes the Methodist as the one that has made itself felt through the strongest and often ruthless propaganda and proselytizing, and has most often given rise to complaints about unjustified intrusion and encroachment on the rights of the national church. They develop their main activity in the ephoriums of Zwickau, Plauen, Oelsnitz, Schneeberg, Werdau, Marienberg, Annaberg and Chemnitz. Dissidentism can be considered as good as extinct in places that were formerly considered the headquarters of dissidentism, such as Groitzsch. It would be a serious mistake, however, to conclude from this that indifference and outspoken opposition, even hostility, to the church and religion have diminished. On the contrary, many ecclesiastical reporters confirm that this outspoken hostility in the atheistic and materialistic teachings of Social Democracy, especially in working-class circles, has attained a spread and dominance over the minds that has hardly ever been seen before. Unfortunately, the spiritualist movement can still not be regarded as extinct, even if it is less in the public eye at the present time than it used to be. Experiences from recent times confirm that this evil still causes a lot of mischief in the Mülsengrund, but that there is just as little reason to attach any worrying significance to this phenomenon at present, since it can generally be assumed that this aberration has lost its following in the affected circles and is in the process of a decisive decline. Only in Lugau (Ephorie Stollberg) has the theosophical-spiritualist sect increased and taken a sharper stand against the church. - Concerning the conditions of the Lutheran regional church, the following can be gathered from the bill in question: With regard to the practice of the ecclesiastical sense, complaints are made from almost all parts of the country about the desecration of Sunday through Sunday work, excessively increased merry-making, taverns, dance music, and so on. Church attendance seems to have improved somewhat (?). Unfortunately, however, the communion attendance in recent times (1890) shows a not insignificant decline. Nearly one third of the Lutheran population seems to constantly avoid the Lord's Supper (!). The number of Lutheran baptisms increased from 116,458 in 1880 to 132,507 in 1889. The increase in the number of births during this period of 16 per cent. contrasts with an increase in the number of baptisms of only 13.8 per cent. Accordingly, the percentage ratio of baptisms to births shows a slow but rather steady decline. The average number of explicit refusals to be baptized in the years 1880-1889 was 46.8 [in other words: the parents of 468 children explicitly refused to be baptized. Unfortunately, the excerpt from the report of the regional consistory taken from the "Chemnitzer Tageblatt" does not contain any more precise information about this important point. In particular, it is completely silent about the number of children who died unbaptized. But already from the information that the percentage of baptisms to births is in a steady decline, it can be seen that not a few children remain unbaptized. How might it be, if these remain alive, with the confirmation of the same? W.J. Confir-

Refusals of confirmation have occurred only very occasionally, and the number of confirmations of children from mixed marriages (1880: 84, 1890: 142) has increased. In spite of the increase in mixed marriages, a recognizable disadvantage has not yet been ascertained, since in the majority of cases the relationship in regard to confessional education is still in favor of the regional church. In Upper Lusatia, however, the Catholic school attendance of children from mixed marriages is very significant. As far as marriages are concerned, from 1876 until the end of 1890, 12,032 purely Protestant marriages without church blessing have taken place within our regional church. These failures occur directly as the next effect of the Civil Status Law (?). The year 1890 had 887 - 2.9 proc. fillings. The number of explicit refusals to marry averaged 43.7 for the years 1880-1889. Here too, as in the case of refusals to baptize, there has been a certain decline since 1879, for in 1876 there were 286, in 1878 163, and in 1879 only 66 refusals to marry. Cases of marriage refusals were reported in 1881: 7, 1882: 9, 1883 and 1884: 17, 1885: 16, 1886: 13, 1887: 9, 1888: 13, 1889: 33, 1890: 28. In 1889 in 320, in 1890 in 416 cases the ecclesiastical honorary rights were withdrawn because of non-observance of ecclesiastical order; in 118, respectively 143 cases they could be granted again. With regard to ecclesiastical burials, they have increased from 74,339 in 1880 to 87,612 in 1889, i.e. by 13,273 = 17.8 per cent, while the number of those who died annually has risen from 88,753 in 1880 to 91,904 in 1889, i.e. by 3151 or 3.5 per cent. Consequently, the percentage of church funerals has also risen steadily. The state collections also appear to be a measure of the value of the church's activities. The total sum of the church love offerings raised annually in this form has risen from 53, 154 Mk. 81 Pfg. in 1880 to 97,715 Mk. 20 Pfg. in the year 1889, so that a collection yield of 3, 18 Pfg. is allotted to the head of the population in 1889, compared to only 1.84 Pfg. in 1880. This annual increase without exception can be described as a very pleasing one. The external and internal missions, the main Bible Society, the general church fund and the GUstav-Adolf-Verein mainly participated in the ordinary collections. Extraordinary collections were held for various domestic parishes and for special purposes. The church endowments and donations rose from 84,300 Mk. in 1882 to 362,432 Mk. in 1888; in 1889 they amounted to 266,540 Mk. in so far as they were reported by value. It was mainly for local purposes that the church's charitable work has so far been directed.

(Free Church.)

Regarding the Ziegler case, the "Ev. Kztg." states: "The most important personnel question for the church remains the pastor question, remains that the congregations really get bread of life from their pastors. (Very true I) "But how desolate our conditions still are here and there in this respect is again shown by Ziegler's case. If Christ, the HErr, were nothing more than what Pastor Ziegler in Liegnitz wanted to make of Him in his lectures for educated people about the historical Christ, then we could close our churches. And as for the man himself who spoke so disparagingly" (should mean blasphemously) "about the Son of God, the freeminded speaker who was among his audience is right in not being able to comprehend how one who makes such speech does not leave the church." (This can very well be grasped! If the state church tolerates Ziegler, then Ziegler has a right to assume that within it is fine home.

"L. u. W.") "At first it was heard that the Breslau Consistory had initiated the disciplinary investigation against him because of these lectures of his. Afterwards it was said: yes, with the disciplinary investigation, that is correct, but for the time being it does not refer to the false doctrine presented, but to attacks by which the Breslau Consistory feels itself offended. Since Ziegler's attack on the Son of God is notorious, one can say, even without knowing the acts, that the action against this attack must definitely be number one. And so it will probably be in fact." (A conclusion testifying to great naiveté: in the Prussian national church, discipline should be exercised on the false teachers, so this discipline is also exercised!) "Of course, on the whole line of Ziegler's comrades-in-arms, the usual storm of indignation over endangerment of doctrinal freedom is again unleashed. And also the old tactic of the opponents of the Apostolicum, which seeks to divert the authorities entrusted with the decision from the matter itself by means of an artificial distinction between official and extra-official activity of a clergyman, is again being wielded. In a hall, and especially before so-called educated people, who in reality are for the most part much more unjudgmental than the plainest people, everything is to be permitted. As if the proclamation of God's truthful word were not a task of life to which a man has sworn himself with all his powers of body and soul, but a business which he is entitled to turn at will, according as it seems fit to him, to set himself up for a boom or a bust!" F. P.

A Catholic Rector of Halle-Wittenberg. The "Deutsche Ev. Kztg." reports: The endowed Protestant University of Halle-Wittenberg has elected a Catholic as Rector, but only with a small majority. Last year a Jew, this time a Catholic. Here would be a fine task for the Evangelical Federation to awaken the consciences of the learned Protestants. But we fear that the "Collegiality" will forbid any action in this direction.

Hungary. On May 3, a jubilee celebration took place in all Protestant churches in Hungary. It is one hundred years since, after the times of persecution and suppression of the Gospel, the just Emperor Leopold II secured religious freedom for the Protestants by a national law. The Protestants in Hungary were granted complete freedom of worship, with church buildings and cultus, the formation of congregations and schools, burial places, etc.; they were exempted from participation in ceremonies and payments for Catholic purposes. The opposition of the Catholic clergy in Protestant matters was declared forever invalid. The law of 1790-'91 granted even more liberties to the Protestants than the Edict of Toleration given by Emperor Francis Joseph II. in 1787, and was greeted with rejoicing by the Protestants of Hungary. Representatives hastened before the king's throne to express the highest thanks, and on May 1, 1791, a thanksgiving service was held in all the Protestant congregations. To commemorate those days, a jubilee celebration has now taken place in all the Protestant churches of Hungary. At the same time the Protestants want to erect a monument to that righteous prince, not of stone or ore, but a life-giving one, which will annually pour out its blessing on the Protestant Church of Hungary. Collections are being made for an endowment for fourteen years, bearing the name of King Leopold, the interest on which is to be used for ecclesiastical and teaching purposes of the Protestant Church. The Protestant Slovaks of Upper Hungary have subscribed 48,071 florins for the foundation of a Protestant Slavic grammar school up to March of this year.

(D. E. Kztg.)

Doctrine and Defense.

Volume 37.

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No. 7.

An excellent confession by Dr. Rußerti.

Dr. Ruperti, who recently became General Superintendent for Holstein, has publicly confessed the Christian doctrine of the inspiration of the Holy Scriptures. It gives us all the greater joy to be able to report this, as up to now we have mostly only had to report denials of the truth from regional church dignitaries. But let us go into the relevant facts a little more closely.

A theological conference had been announced for July 7 and 8 of this year in Kiel, and the invitation to the same had been signed by the General Superintendents Dr. Kaftan and Dr. Ruperti. For this conference, the Provost Kier in Tonder, without Dr. Ruperti's prior knowledge, had put forward and published the following theses:

Sacred Scripture remains God's Word to the Christian, even if he has had to abandon the doctrine of inspiration.

1. The Holy Scriptures were taken over from the ancient Church by the Fathers of our Church as inspired, inspired by God, inerrant and infallible, and in this sense God's Word.

2. This view of Scripture was later elaborated into an elaborate theory of inspiration, when above all the doctrine of the Church became an object of faith, a theory which was to serve to give the pure doctrine a completely secure foundation against the papists and enthusiasts.

3. The theory of inspiration of ancient orthodox dogmatics has long since been abandoned. But even the unreflective view of antiquity of the inspiration of the holy book, to which many would like to return, cannot be maintained. For the fact that the Bible is a human book, afflicted with the defects and errors that are inherent in all human works, has been proved, not by the attacks of unbelief against God's Word, but by the historical-critical science of the Bible brought forth by Protestantism, which is absolutely indispensable to it.

4. This realization poses difficult questions for the Christian, especially for the servant of the church, and brings many struggles and hardships.

5. In such distresses the fact that the Bible, though full of errors, is and remains the most influential, most beneficent book in the world, the "book of books," is no consolation; the Christian rather needs the authority of God's Word.

6. The Holy Scriptures remain for the Christian, even if not inspired as a book, a document of the history of salvation, a monument of God's revelations, the Word of God through the apostles and prophets for all and to all who dwell on earth.

7. It proves itself to be the word of God through the power of God to make blessed, which is inherent in the gospel of Christ contained in it and conveyed through it alone, a power of God which is experienced in its time by those who are of the truth, experienced also in every word which makes room for the Lord in the heart, or enlightens, impels and strengthens the faithful to serve the Lord in his kingdom, so that he may abide with him here temporally and there eternally.

8. Such faith cannot be shaken by the knowledge that it did not please God to let his witnesses speak and write in a supernaturally inerrant way. Struggles and hardships also come from elsewhere; we are to endure them with God. The Lord Jesus Christ, revealed in the Scriptures, remains undimmed and unconquerable. He is our refuge.

9. To the question how far the innovation should be brought before the congregation, I answer provisionally, in literature: yes, in the pulpit: no, in confirmation classes: yes.

In these theses of Kier's, the point of view of modern "Lutheran" theology is expressed - albeit somewhat more openly than usual. Kier denies inspiration outright. He says: The holy Scriptures as such, or the Bible as a book, are not inspired. The doctrine of inspiration, both of the sixteenth century, as well as that of the dogmatists, and that of the Fathers of the Church, is to be abandoned. 1) Positively, then, Kier declares, "The Bible is a human book," and "afflicted with the defects and errors which are inherent in all human works," nay, "full of errors." This has been proved by the "historical-critical science of the Bible." In spite of the fact that Kier has hereafter cleared up as thoroughly as possible the doctrine that the holy Scriptures are God's Word, he nevertheless states

1) Incidentally, it is historically incorrect to speak of three different doctrines of inspiration by the church fathers, the sixteenth century, and the Lutheran dogmatists. The church fathers, Luther, and Quenstedt all agree on the doctrine of inspiration. That it was the Lutheran dogmatists who first developed "an artificial theory of inspiration" is an assertion that one scientific theologian thoughtlessly copies from another.

the assertion: "the holy scripture remains God's word to the Christian". Words are lacking to sufficiently characterize the imputation that is made here to all reasonable people. In Kiers' theses, God and man are literally mocked. God is mocked: for the majestic God from heaven says of the holy Scriptures: "inspired by God" (2 Tim. 3, 16.) and: "the Scriptures cannot be broken" (Joh. 10, 35.). But Provost Kier in Tondern says of the Scriptures, "not inspired of God," "a human book," "full of errors." In Kier's theses men are sheerly mocked: for every sensible man recognizes: If the doctrine of inspiration is given up, Scripture is not inspired, and that according to all the words of which it consists: so Scripture is not God's Word either for Christians or for any other man. The holy Scriptures are God's Word only by inspiration. Provost Kier, on the other hand, says that even if the holy Scriptures are "not inspired," but are a "human book" and "full of errors," nevertheless the holy Scriptures remain God's Word to the Christian. Truly, people who, in the name of "science," permit themselves such an assault on the noble gift of human understanding, should not be heard for this reason alone, but should be energetically ordered to rest. But in this respect, too, Kier has predecessors in the most celebrated Lutheran theologians of the present day. They, too, have maintained that the Protestant principle of Scripture is not altered by the denial of the inspiration of sacred Scripture. 1) Kier's theses soon found warm defenders in the camp of modern "orthodox" Lutheran theologians. A defense of these theses is available to us in the "Hannoversche Pastoral-Correspondenz", whose editor at present is Dr. E. F. Wyneken, pastor at Edesheim, a man who endeavors to walk along in the heaviest armor of modern theological "science". Dr. Wyneken puts the "Kropper Kirchlicher Anzeiger," which rightly called Kier's theses "A Proposal for the Abolition of Christianity in Schleswig-Holstein" and called for a general protest against them, in the right way: "One really has to call this 'a zeal with incomprehension. And that is still the most favorable term, for there is nothing of a sincere impulse to recognize the truth in this blind, yes, stone-blind agitation. And the worst thing is again that it is nothing but a sad lack of faith that speaks so loudly here and puts on the mask of strength of faith. We must thank God for nothing so much as that He did not, in the time of the Reformation, allow the doctrine of inspiration to be introduced as a dogma into the symbolical

1) Thus, e. g., Kahnis, *Der innere Gang* etc. 2nd ed. S. 241.

The first part of the book is not included in the first book, but only as a rather unreflected prerequisite for the foundation of the dogma, i.e., the actual content of faith. For this alone leaves open, in our time of crisis, the possibility of arriving at a corresponding, in content 'orthodox' further development of Protestant and Lutheran dogmatics without rupture. And may the good Lord help us to do this, in spite of the 'Kropper Kirchlicher Anzeiger' and those who join in its clamor. Because that is shouting. Love, faith and hope speak differently." Thus Rev. Dr. E. F. Wyneken as editor of the "Hannoversche PastoralCorrespondenz" and thus as spokesman for the most orthodox Lutherans within the Hannoversche Landeskirche. Vr. Wyneken even surpasses Provost Kier. According to Wyneken, Christians reveal a "sad lack of faith" when they do not want to have the foundation of their faith, the inspired Word of God, pulled out from under their feet. Thus, according to Dr. Wyneken, the person who believes all kinds of things without having the guarantee of the objectively inspired Word of God would be strong in faith. Hitherto it has always been thought in the Christian Church that Christian faith and the inspired Word of God belong together as Correlata. Thus the denial of the inspiration of the holy Scriptures naturally amounts to mere intellectual or emotional rapture. Yes, the editor of the Pastoral Correspondence considers the inspiration of holy Scripture to be an exceedingly terrible thing. Yet he thanks God that no doctrine of inspiration is known in the symbolical books of the Lutheran Church! We hardly believe that Dr. Wyneken is in earnest in thanking God for the absence of the doctrine of inspiration in the Lutheran Confession. If this were nevertheless the case, the thanks would be based on an almost incomprehensible blindness and the greatest lack of understanding. I)r. Wyneken then first thanked God that the Lutheran confession did not prevent him from denying the foundation of the Christian faith. Then the thanks was based on a factual error. It is true that in the Lutheran Confession there is no special article on the inspiration of holy Scripture. But this inspiration of Scripture is presupposed in our confession in such a way that the doctrine of inspiration is thereby all the more definitely confessed. For our Confession, in the well-known passages of the Augsburg Confession and the Apology, 1) calls the words of Scripture par excellence the words of the Holy Spirit!

But let us now disregard Kier, Wyneken and their comrades-in-arms. We have only gone into the debates of Kier and Wyneken here in a few words in order to make the contrast clearer, in which Dr. Ruperti, after his explanation of these

1) Cf. the citations in Baier, ed. Walther, Proleg. II, p. 96.

Men and all deniers of the doctrine of inspiration. The statement published by Dr. Ruperti thus reads:

"The theses published by the provost Kier on the inspiration of the Holy Scriptures, which came to my attention only a few days ago on my visitation journey, long after I had signed the invitation to the so-called theological conference, have caused deep concern in wide circles of our Lutheran people and have given me the conviction that the ground on which my Christian conviction and my official position rest is quite different from that of a conference where such theses can be discussed. I therefore immediately resigned from the board of the conference and renounced it.

"For me, the Holy Scriptures are the Word of God worked by the Holy Spirit, not 'revealed by flesh and blood, but inspired by God'. On it rests our Evangelical Lutheran Church with its confession, and among Lutherans it should not be possible to shake this foundation of our Church. The hypotheses of a so-called scientific criticism, which often goes so wrong ways, and which is so divided in itself, has not been able to shake me in this old faith of mine and has not yet been able to invalidate any point in it.

"I am all the more saddened by the theses because they come from a man whom I personally hold in such high esteem, and against whom it pains me to have to speak. But the circumstance that my name under the invitation to the conference can arouse the misunderstanding, as if I knew about the theses and agreed with their tendency, forces me to make this declaration. God help our Lutheran people to remain firm and faithful to their ancient Bible, in which we have eternal life!

Kiel, 23 June 1891.

D. Ruperti,
General Superintendent for Holstein."

Dr. Ruperti declares that, in spite of all "so-called scientific criticism," he holds fast to the inspiration of the holy Scriptures. He also aptly remarks that theses, like Kier's, are not at all "discutable" at a Lutheran conference, and in general among Lutherans. Dr. Ruperti has also connected a deed with his words; he has renounced the conference in question.

That is the next thing that Dr. Ruperti had to do. He will be driven to further action, if Kier does not recant, by the fact that Kier and his comrades-in-arms in the Conference still remain members of the same ecclesiastical community to which Dr. Ruperti belongs.

F. P.

The oldest Lutheran congregation in America.

(Continued.)

Soon the necessary agreements between the congregations of New York and Hackensack were made. The new pastor was to come to Hackensack at the end of November, live and work there through the winter, and be back in the city by Pentecost, where he was to remain through the summer. Furthermore, it was stipulated "that if Hackingsack should one day want to and be able to hold its own preacher, the old union should take hold again; as well as if it should perhaps happen that, just as this transfer is accepted and approved out of love for the general peace of our brethren, so after peace has been established and strengthened by God's help, and the two should consider it more tolerable and more beneficial to the communities, a change should be made, but with the *consent* of all the communities, and if that does not want to happen, with the obtaining of a *responsi ob. Judicii consistorialis in patria* that such a change should then be accepted". The "Palatines" were also treated in accordance with the agreement mentioned earlier, by writing into the new pastor's vocation that he had to visit "the parish of the Palatines at *Quassayk*" twice a year. As to what else was expected of him, the following particulars were found in the same letter. "Besides these 2 official trips now that the appointed preacher Dom. 1st & 2nd Irin, and of the. XVI. & XVII. Irinit. serves these people, as belonging to our Corporation, on Saturdays with a penitential, and on Sundays with a morning and afternoon sermon, and also with the Holy Communion. His official duties will consist of standing in *Nieuw Jorck* in the summer, preaching 2 times on Sunday and then catechizing publicly, celebrating the high feast days with a sermon according to the country's custom, and preaching Holy Communion 3 times in the middle of the year, as on Pentecost, *Cathedral* 9 & 21 *Trinity*, and the day before a *preparatory* sermon. He is to preach on *Hackingsack* in the Province of *New Jersey*, from *Ultimo Nov.* to *Ultimo Maji* or Pentecost, on Sundays one meal and *catechize* according to the weather, likewise once a week, if no feast day occurs and other circumstances want it; as well as to hold 3 meals of communion. Moreover, he must not only take care of his soul privately, according to need and conscience, but also conduct himself in all things as a *Protestant* preacher and servant of Christ should, in the teachings contained in the Holy Bible and in the Symbolic Books. The Lutheran Churches of the Holy Bible and the *Symbolic* Books of our Lutheran Churches, pure, in *administratone Sacramentorum*, unchangeable according to ancient usage, and in life, according to the example of Christ and His Apostles, humanly and ethically.

with the exception of certain weaknesses, blameless. For which we will not only wish him the cooperating grace of God, for his honor, for the preacher's joy and glory, and for the salvation of our souls, but will help him to ask for it with grateful hearts. For the maintenance of the pastor, the two congregations promised, in addition to "housing, wood and light," 30 pounds each, plus the following accidentia: "Baptism 1 s., baptismal certificate 3 s., proclamation 3 s., copulation in the house 6 s., outside 12 s., prayer at the grave 6 s., funeral sermon 20 s., blessing of women in childbed 1 s., serving a congregation outside our corporation 60 8., of which 20 8. go to the church." At last £38 to £40 travelling allowance was also granted for the passage of the new preacher. While the actual appointment was made by the congregations, the choice of the person and the ordination was left to Dr. Gerdes and the London Consistory, as the petition stated: "In this hope we take refuge in Your Highness, as well as in Your High and Welfareful Lords: and request with the most proper and guilty devotion that Your Highness, the Consistory, will graciously consider our request. *Consistory* will kindly take care of us, and see if a convenient *subject can be found*, which will make the Neu Jorck brothers forget the departure of their shepherd, and *Hackingsackifdpe* community of their previous tribulations and hardships. As we the undersigned *Ouderlingen en Diaconen* of the *Nieuw Jorck* and *Hackingsackifdpen* Lutheran congregations, then herewith E. hoch!. Consistory of the Lutheran Trinity Churches in London, freedom and authority to seek, appoint and decree in our name and for us, and according to our Lutheran church usage, to appoint such a man, whom Your Honor *Dr. Gerdes*, according to the trust which we have placed in Your Honor, proposes and appoints to Your Honor. *Consistorio* to intercede for our congregation and those in the Hoghenland, as acquired by the blood of God, according to the image of the holy word of God, and for the time being in High German and as soon as it is possible under divine blessing and his own diligence. As soon as it is possible for him, with God's blessing and his own diligence, to preach in Low German, and to administer the office of a Protestant preacher among us in every way.

Thus was done what could be done in the present circumstances on the part of the congregations with regard to the appointment of a pastor for the newly-formed parish; but how long it would be before the one sought was found and the one found happily arrived, no one could say in the wide world; but it was thought that six months would in any case elapse before the new Domine might be welcomed, and so on 29 March, after it had been decided that the appointment commission issued on 23 March should be sent to London "in expectation of divine blessing that a man may be appointed whom God wills for us", the new Domine was sent to London. March, after it had been decided to send the appointment commission issued on the 23rd to London "in expectation of divine blessing that a man might be appointed whom God would grant us," the order dictated by wise considerations of thrift was issued.

The decision was made "that Domine's house, to be rented for half a year, be posted".

There was still plenty of opportunity to carry out this decision, even after Pastor Berkenmeyer had spent his summer half-year in New York. It was not until November that he managed his resettlement in Loonenburg, where he arrived with his belongings on November 31. The year 1731 came to an end, the new one dawned, and the new pastor for New York was not yet in sight; rather, at a meeting of the Loonenburg church council on February 2, Berkenmeyer had to present a petition for New York and Hackensack, upon which he was released to serve these congregations until the arrival of the future pastor. The task which was set for the brethren in London had its special difficulties. It is true that the Dutch congregations, from which the appointment had originated, had from the outset refrained from recruiting a native Dutchman for their pulpits; after all, as we know, at that time the Lutherans over in Holland themselves had to complain of a lack of preachers. But especially the New Yorkers did not want to do without their Dutch service at all; the new pastor was to speak to them in their language "as soon as it would be possible for him under divine blessing and his own diligence," and if this goal was not to disappear into the unforeseeable distance, one had to direct one's attention to Northern Germany in the choice of the one sought. In Berkenmeyer's case we have already seen how difficult it was for a German theologian at that time to find himself thinking of directing his ship of life to the distant, wild America, just as the Swedish preachers were accustomed to take on the service of the Lutheran Church in this foreign world only for a few years, after the hope of all the more rapid promotion after their return home had helped the great decision to mature, a motive which had to be dropped for the man who was to move to New York.

Nevertheless, when God's hour had come, this man was found. Michael Christian Knoll, born on August 27, 1696 at Rendsburg in Holstein, was the one whom the Hamburg pastor Wolfs recommended to the London Consistory for appointment to America, and to whom on June 29, 1732 at Hamburg the New York Commission on Vocations was placed in his hands with an invitation to come to London. Having arrived in London, Knoll preached "the usual guest and trial sermon" on the 8th Sunday after Trinity, "for the pleasure of the whole congregation," and after he had been "delivered in the public *Consistorio*, against assurance that he was satisfied with the conditions expressed in their *letter of commission*, and that he wished to testify in accordance with them, the executed vocation itself," he was received on the 10th Sunday after Trinity, as on August 13, by Pastor Gerdes and the

Danish preacher Paulsen "publicly ordained in the presence of a large and numerous congregation". Since the travel money sent was not sufficient, a special collection was organized in the congregation, which resulted in an allowance of about 20 pounds.

Berkenmeyer received the good news that his successor for the southern congregations had finally been found in Loonenburg, and on September 22 he set out for New York. On the way he preached at Pieter Lassing's "in our Lutheran barn," as well as at other places, and on October 11 he arrived in New York. At the church council meeting on October 16, a letter from Dr. Gerdes was read, exhorting the congregation to give the new Domine a good reception, and two overseers were instructed to make the rounds among the members of the congregation and collect a collecte to be presented as a "present" to the announced pastor on his arrival. On November 26, the 25th Sunday after Trinity, Pastor Berkenmeyer preached his farewell sermon. On Saturday, December 2, he left the city and went to Hackensack; here he preached once more on the day after his arrival, the 1st Sunday of Advent, and when, delayed by rainy weather on Monday, he took his leave on Tuesday, the congregation, out of gratitude, had him brought home by horse through the highlands by Andreas Thomassen van Boskerk; on December 11 he arrived at Loonenburg, the place which had now become the chief place of his activity, and in which so much heartache still lay before him.

It was no small thing that Pastor Berkenmeyer had done for the love and benefit of the church when he resigned from his office in New York, so that, while he could henceforth supply the northern area all the better, a parish could be formed in the south, which had the prospect of getting and maintaining a preacher. He had ministered in blessing in New York, and in peace the church had edified itself under him. Firmly and faithfully he had preserved for himself and the congregation the strict Lutheran character in doctrine and practice, which did not allow any thought of fraternizing with false believers. At the same time, he, the German theologian, whose strong and skilful Latin flowed easily from his pen, was a pleasant Dutchman with his simple Dutch parishioners, who knew how to blend in with them. In the meetings of the church council, they were accustomed to deliberate "*peractis precibus*" quite fraternally "in the fear of the Lord" about the weal and woe of the congregation, and with the same calm earnestness with which the pastor recorded the decision to petition the king in the minutes, he was able to record in the same meeting: "For the good of our congregation, it was decided to accord a sum for a few mugs of beer, and to pay the same out of the treasury," as also in a later protocol, "for the good of our congregation, it was decided to accord a sum for a few mugs of beer, and to pay the same out of the treasury.

it is reported that "five shillings were accorded" "for a refreshment when the church council is together". Nowhere, however, in the picture of Berkenmeyer that we encounter in the original sources of our story, do we find any trait of frivolity; rather, it is a great seriousness that is pronounced everywhere and makes even otherwise trivial things or things that border on the comical appear in a peculiarly serious light, just as objects that are laughed at by lamplight lose this effect in the glow of a great nocturnal conflagration. In his disposition, quite different from the gentle, though no less serious Justus Falckner, Berkenmeyer was a man who was well worthy of being regarded in New York as a loss that would be difficult to replace. We, too, take leave of him now; we will later have the opportunity to get close to him again, and then see him at work as the first Lutheran synodal president in America.

On the eighth day after Berkenmeyer had left New York after his farewell sermon, Pastor Knoll arrived there, and already on the following day, December 10, he preached his inaugural sermon before the congregation. A letter from the brethren, which he had brought from London, concluded with the words: "We leave the success and outcome of everything to God, and ask him that he may equip your newly ordained preacher with spirit and strength, build up and increase your congregation through him, and fill it with all bodily, spiritual and heavenly blessings. With which we remain under the Christian brotherly greeting of our brothers on *Quassayk*.

Your Worshipfulness and Nobility.

most prayerful

we, pastor, elders and leaders of the Evangelical-German congregation of the Holy Trinity.
Dreyfaltigkeit allhier

Dr. Heinrich Walther Gerdes, Pastor John Luttmann

John Janssen

John Christ. Hermann.

"Arrived the 9th Dec.", writes Knoll, "I preached my opening sermon the 10th *ejd*. I preached my opening sermon, and on the 29th *ejd*. There I took up the holy office on Dec. 31st in a proper manner, for which the Lord may bestow his Spirit, grace and blessing through Jesus Christ. Amen. " A. G.

(To be continued.)

(Sent by resolution of the Pastoral Conference of Central - Illinois by Father F. P. Merbitz).

The doctrine of original sin according to the first article of the Formula of Concord.

(Continued.)

As for the division of the first article, the following main sections are easily discernible in it: 1st, The *status controversiae*, or the "main question in this *controversy*," is precisely stated. 2nd, That there is indeed a difference, and a very great one, between the nature of man and original sin. (3) By the doctrines of creation, redemption, sanctification, and resurrection, it is shown how "such a difference is to be most diligently maintained. (4) The true doctrine of original sin is presented, and finally (5) the false counter-doctrine in the so-called *negatives* is rejected.

[After the speaker has dealt with Parts 1 and 2, he continues in the execution of the third part thus:]

Since original sin, according to the definition used in our schools by Conr. Dietrich, "is the deepest corruption of the whole human nature, by virtue of which it is deprived of its created righteousness and perfection, and inclined to all evil; This corruption is propagated through the fleshly birth of Adam to all men, and subjects to God's temporal and eternal punishments those who are not born again to eternal life through the Holy Spirit." One might well come to the thought that, if it were only held that original sin is such a harm, it would be an unnecessary quarrel to dispute whether original sin is now nature, the substance of fallen man, or only an "*accidens*" clinging to him. But the word is true here also, Gal. 5:9: "A little leaven leaveneth the whole lump." A little false doctrine brings other false doctrine with it. And what a dangerous false doctrine it is to assert that man's nature and original sin are identical, we shall consider.

First of all, let it be remembered that he who does not know and recognize the doctrine of original sin will never come to a right recognition of his need for help; on the contrary, he will always be tempted to acquire heaven for himself in some way. Among other things, the Apology testifies to this when it says:

"But to teach this thing truly and correctly, and what original sin is or is not, is of great need, and no one can heartily long for Christ, for the unspeakable treasure of divine grace and mercy which the gospel bears, or desire it.

who does not recognize his misery and pestilence, as Christ says Matth. 9, 12. Marc. 2, 17.: The healthy do not need a doctor. All holy, honorable living, all good works, as much as a man may do on earth, are vain hypocrisy and abomination to God, for we first recognize that we are wretched sinners of a kind, who are in disfavor with God, neither fearing nor loving God. Thus saith the prophet Jeremiah, 31:19, Because thou hast shewed me, I am afraid. And the 116th Psalm: All men are liars, that is, they are not right minded before God." (Art. II. *De pecc. orig.* Müller, p. 83, 8 33.) After the Pelagian heresies of the scholastics are enumerated in the Schmalkaldic Articles, it is further said there, "Such and suchlike many pieces are come out of ignorance and ignorance both of sin and of Christ our Saviour, right heathen doctrine, which we cannot suffer." (Part III, Art. 1. M., p. 311.)

How important it is that the doctrine of original sin be kept pure and true, and that in the treatment of it God's Word be strictly adhered to, is testified to in the *Solida Declaratio* of the Formula of Concord in the following words: "Now this controversy about original sin is not an unnecessary quarrel, but if this doctrine is rightly conducted from and according to God's Word, and is separated from all Pelagian and Manichean errors: then (as the Apology says) the good deeds of the Lord Christ and his great merit, as well as the work of grace of the Holy Spirit, are all the better recognized and more praised; God is also given his glory when God's work and creature in man is rightly distinguished from the devil's work, by which nature is corrupted. For this reason, in order to explain this dichotomy in a Christian way and according to God's Word, and to preserve the right pure doctrine of original sin, we want to summarize the *thesin* and *antithesin*, i.e. the right doctrine and the counter-doctrine, in short main pieces from the preceding Scriptures." (S. 574, 8 3.)

Since it is so important that this false doctrine, that there is no difference between the nature or substance of man and original sin, should not spread in the Christian church, our present article of the *Epitome of the Formula of Concord* goes on to say: "We believe, teach, and confess that this difference should be held with the utmost diligence. Why it is so important that such a distinction should be maintained is then justified by the words: "Because this doctrine, that there should be no distinction between our depraved human nature and original sin, is contrary to the main articles of our Christian faith of the creation, redemption, sanctification, and resurrection of our flesh, and cannot exist apart from them."

A whole series of "the main articles of our Christian faith" is therefore derived from the fact that one holds to the error that original sin is the

essence or substance of man, is in danger of being distorted and possibly lost altogether.

First, the article of creation. In reference to this the *Epitome* says: "For not only Adam's and Eve's body and soul before the fall, but also our body and soul after the fall, without regard to their corruption, God created, which God also still acknowledges to be His work, as it is written in Job 10: 'Thy hands have wrought me, and made all that I am about and around.'" -

Admittedly, if the theory of evolution, which in our time is eating away at us like a cancer and leavening the various sectarian churches of our country, were true, according to which, as is well known, everything develops of itself, and God is assigned at most the role of an idle spectator, there would be no need to speak so precisely with regard to the point in question. But let us continue to confess, according to holy Scripture, with the interpretation of the first article of our most holy Christian faith: "I believe that God created me together with all creatures, gave me body and soul, eyes, ears, and all members, reason and all senses, and still preserves them," or with the "Large Catechism": "This is what I mean and believe, that I am God's creature, i.e., that he gave me, and that I am without subordination, that he has given me and continues to give me body, soul and life, limb small and great, all the senses, reason and understanding, and so on." (M.,p.450); shall also the article of creation, according to the intention of our heavenly Father, afford rich consolation to us, poor children of men, experiencing and feeling the consequences of sin in abundance, so that we may believe:

"What our God hath created, That he will also preserve; Over it he will
rule early and late With his grace. In all his kingdom all is right and all is
equal. Give glory to our God."

let us also let our creation be an occasion for us to praise and glorify our God and to sing in adoration:

"Praise the Lord, who artificially and finely prepared thee, Who gave thee health, who kindly
guided thee. In how many troubles hath not the gracious God spread wings over thee!"; -

In short, if we wish to maintain that God not only once created our progenitors at the end of the six-day work, but that even now, after the Fall, he has given and continues to give life to all the children of men, including us, and that all glory is due to him for this, we must of course take the greatest care to ensure that there is a difference between original sin and human nature.

Holy Scripture now teaches most clearly that God is still creating human beings. I confine myself here to citing only those passages of Scripture which are cited in the present first article of the Formula of Concord, *Epitome* and *Declaratio*, and which are so clear that they need no further explanation. In the *Epitome*, reference is made to Job 10:8: "Thy hands have wrought me, and made me what I am round about," and in the *Declaratio*, the following verses (vv. 9-12.) are still added: "Remember, then, that thou hast made me of glue, and wilt make me earth again. Hast thou not milked me like milk, and curdled me like cheese? Thou hast clothed me with skin and flesh; with legs and veins thou hast joined me together; life and goodness thou hast done to me, and thine oversight preserveth my breath." - In addition, the following passages are cited in the *Solida Declaratio*: *Deut.* 32:6: "Do you thus give thanks to the Lord your God, you foolish and foolish people? Is he not thy Father and thy Lord? Is it not he alone that hath made thee and prepared thee?" *Isa.* 45:11: "Thus saith the LORD, the Holy One in Israel, and their Master, Demand of me the signs; direct my children, and the work of my hands, unto me." (Cf. v. 12.) *Isa.* 54, 5. God saith unto his Church, his Bride, "For he that made thee is thy Husband, O LORD of hosts is his name; and thy Redeemer, the Holy One in Israel, who is called God to all the earth." - *Isa.* 64:8. saith the prophet, "Now, O LORD, thou art our Father, we are Thon; thou art our potter, and we are all the work of thy hands." *Apost.* 17:25 says, "Neither is God tended by the hands of men, as he that hath need of any: when he himself giveth to every man life and breath in every place." *Revelation* 4:11. the holy seer relates how the hymn of praise of the twenty-four elders before the throne of God is, "O Lord, thou art worthy to receive glory and honor and power: for thou hast created all things, and by thy will they have the being and are created." - Finally, in this confession, *Ps.* 139:14-16, "I thank thee," says David, "that I am marvellously made: marvellous are thy works, and my soul knoweth them. My bones were not hid from thee, when I was made in secret, when I was formed in the lower parts of the earth. Thine eyes saw me, when I was yet unprepared; and all the days were written in thy book, which were yet to come, and there was none of them." And *Ecclesiastes* 12:7 is written, "For the dust must return unto the earth, as it was; and the spirit must return unto God, which gave it." -

If, then, we believe the Scriptures, we must also believe that God still creates men. But the error expressed in the words of Flacius and his followers concerning original sin is utterly incompatible with such a belief. If the

If original sin were the substance of man, what consequences could one then rightly draw! The *Solida Declaratio* lists some such consequences in the following words: "If then there should be no difference at all between the nature and essence of our bodies and souls, which is corrupted by original sin, and between original sin, by which nature is corrupted: it would follow that either God, because he is a creator of this nature of ours, also created and made original sin, which would therefore also be his work and creature; or because sin is a work of the devil, that Satan would be a creator of this nature of ours, our bodies and souls, which must also be a work or creature of Satan, if without any distinction our corrupt nature should be sin itself; which is both contrary to the article of our Christian faith." (M., P. 582, § 41.)

This is clear enough. If there is no difference at all between the nature or substance of man and original sin, then both human nature and original sin must come from the same Creator or be the work of the same Master, or we would have to accept the monstrous idea that several, that is, God and the devil, work hand in hand in creation. If we confess, according to the Scriptures, that God created us, corrupted by original sin, and if we retain the Flacian error, we declare that sin comes from God, whose essential attributes include holiness, and who says of himself: "I am holy, the Lord your God." If, besides the error that there is no difference between the nature of man and original sin, we were to hold to the doctrine of Scripture that the devil is the principal cause and author of sin, it would follow that the devil would be our creator, the devil who in his time labored in vain in Egypt to make lice, much less that he could call into existence a man, the noblest creature among the visible creatures of God.

If, therefore, we wish to be preserved from error, we hold fast the truth that there is a very great difference between original sin and the substance of man. We confess with the Concordia formula: "In order that God's creation and work in man may be distinguished from the work of the devil, we say that it is God's creation that man has body and soul. Item, that it is God's work, that man can think, speak, do, and work something, for in him we live, weave, and are, Acts 17:28. 17:28; but that nature is corrupt, and thought, and word, and work, are evil, is at first the work of Satan, who through sin hath thus corrupted the work of God in Adam, which therefore is inherited by us." (8Sol. *Decl. M.*, p. 582, § 42.)

Satan has wretchedly corrupted human nature, and original sin is and remains the deepest corruption of all human nature.

nature, no man is without original sin; rather, it has penetrated so deeply into his being, into his nature, that here on earth original sin and human nature cannot be separated from one another. "That which is born of the flesh is flesh." By indirectly creating man, God needs a mass which is most horribly corrupted by original sin. And this very fact is also a proof of the eternal, incomprehensible goodness and mercy of our God, that he did not immediately cast the whole human race into eternal damnation, because it was so corrupted by original sin, but is still creatively active in the corrupt mass, in order to make the lost people partakers of the redemption of his Son Jesus Christ. This is also most clearly testified by our Concordia formula, when it says in it: "The mass, out of which God now forms and makes man, is corrupted and perverted in Adam, and is therefore grounded in us. And here let rightly pious Christian hearts consider the unspeakable goodness of God, that such a corrupt, perverse, sinful *massam* God does not immediately cast from Himself into hellish fire, but forms and makes out of it the present human nature, so miserably corrupted by sin, that through His dear Son He may cleanse it from sins, sanctify it, and make it blessed." (*Sol. Decl.* p. 581. 582, §§ 33. 34.) (To be continued.)

Miscellany.

Scientific False Coinage. Under this heading we read in the "Ev. Kztg.": "The expression 'counterfeiting' sounds harsh, and we admit from the outset that it is doubly inapplicable here. The counterfeiters who make false money know quite clearly that they are thereby perpetrating a fraud; they know that the coin they bring to market is worthless, that it has valid value; they want to see the worthless mistaken for the valuable at the expense of the inexperienced. The men of science whom we accuse of 'false coinage' are far removed from such a view as well as from such an intention. They consider the coin they make to be the better, and in seeking to put it into circulation they mean no harm to anyone. In this respect they can be absolved from any moral reproach without further ado. Nevertheless, on the other side the accusation is to be made with reason. Those who, in the name of science, or, as they call it, of truth, strive to make acceptable another Christ, a modified image of Christ, do not freely confess that the Christ they offer is in fact another than the one hitherto worshipped by the Christian community. They give themselves

the appearance that by their production they have only increased the value of the hitherto valid coin of Christ, that they have delivered an improved edition of a work that has long been passable, while in truth it is a counter writing that they issue in order to supplant the previous work. This, at least, we cannot call honest. Their excuse is that they are convinced of the higher value of their gift, and that they have not become aware of the difference between improvement and rejection of the old, so that they "deceive more" (should mean both) "themselves than others." So far the "Ev. Kztg." One thing in particular is forgotten in the foregoing description of "scientific falsehood": the "scientific" theologians, after all, deal with God's Word in their work. But God's Word clearly reveals right doctrine and just as clearly rejects all false doctrine, for all Scripture inspired by God is useful for teaching (πρὸς δῶσχαλίαν), for chastisement (πρὸς ἑλεγχον), etc. God's clear word also shines upon the

"scientific" theologians, and to this clear and majestic word they reject right doctrine and set up false doctrine. Thus there is always at the bottom of "scientific false doctrine" a moral transgression. F. P.

The Church and the Social Question. From the newspaper "Unter dem Kreuze" (Under the Cross) we report the following: "As is well known, in our days the church is once again being called upon and proclaimed - this has already happened many times in the course of time, even if in a different form - to cooperate in the solution of the social question and especially to do its part to control the increasing social democracy. It is remarkable that this call to the church is issued by the state, the same state that thus keeps the church bound and restricts its free movement, so that even people who are quite loyal to the state not only groan under this yoke, but even now and then rise up to a public cry: free from the state, let the church be free! At the same time, one can perceive how uncommonly willing and ready the Church can be found almost everywhere to submit to this new work entrusted to it by the State. One almost believes to see the submissive bows with which they have received this new order of the State; one notices the joy which they feel over this opportunity to prove themselves obliging and serviceable to the State. Themes of the 'social question' and the 'social tasks' of the church not only fill the agendas of church conferences, but also the consistories issue notices to their pastors urging them to cooperate in the solution of this social question, and also seek on other occasions to at least include the reminder of this work. Thus, among other things, also the Hannöversche Landes-Consistorium recently writes (Kirchl. Amtsblatt 91, Stück 5) in announcing the basin collection for

The "Neue luth. Kirchenzeitung" (New Lutheran Church Newspaper) again speaks of the cooperation of the church in the social reform and again speaks of the great tasks incumbent upon the church in our time! - Very rightly, a contributor to the 'Neue luth. Kirchenzeitung' (New Lutheran Church Newspaper) makes the remark: 'Yes, to act for the good of the state in particular, that is what this state-church authority counts among the great tasks incumbent upon the church in our time. The actual great task incumbent upon the church of our time, to fight against the Union and Ritschl's false doctrine, is simply hushed up. And this from the shepherds and guardians of the Church! . . . That the Church must bear witness against every sin - that is, also against Social Democracy - is self-evident. Besides, I ask: If an unbelieving man becomes a social democrat in addition, that may be of interest to the state, but to what extent to the church? He who is lost through unbelief is lost.' - One notices the displeasure in which these words are written, at any rate, by a Hanoverian clergyman, who would much rather see his church authority issue a notice against Union, Ritschlian and other false doctrines, and can understand it only too well." (Why wait for the "tender" of the church authority? The supreme authority in the Church, Christ, has long since written out the fight against "Ritschlian and other false doctrine" in His Word. L. u. W.) - "Certainly, the church has a 'social task,' but it was not given to her today, but from the first day of her existence, after and with the command of the Lord: "Go ye into all the world, and preach the gospel to every creature. With this gospel the church is to penetrate the world, and by it renew and transform it. This solves all social questions by itself. For, 'Here (with Christ and His Church) is neither Jew nor Greek, here is neither bond nor free, here is neither male nor female; for ye are all one in Christ' (Gal. 3:29). Now the condition, the only one, but also the necessary one, under which the church can do justice to this social duty of hers, is that the gospel should be rightly preached, and that the church should act rightly in accordance with the gospel. Where this is done, and the people are submissive to the gospel, then, in this world permeated and leavened by the gospel, there will again appear such a lovely picture as is presented to us in Acts 2:42-44 and Acts 4:4. 2, 42-47. and 4, 32-37. of the congregation in Jerusalem; at least the unanimity in faith will still produce the united merciful spirit that does not let the poor go hungry, but makes them partakers of the goods of the rich. Of course the church cannot enforce "obedience to the gospel," and if the world cannot be healed of its sinful misery, then all its social ills and distresses are incurable, as the history of the world has always taught in ancient and modern times. Then only the state can use its power to ward off the evildoers,

how the church, of course, in obedience to the -apostolic commandment: to make its leniency known to all men, must always help, as much as it can through its members, to alleviate social needs. The 'Pilgrim to the Homeland' writes: In certain circles there is a great fear of social democracy and cries out to the church to help. These are often the same circles which, with their unbelief, their personal contempt for the Word of God, their hedonism, their mercilessness, have artificially raised the Social Democrats. If, for example, a distinguished professor in Berlin in a lecture called woman a mother-an expression as mean as this is then gilded with the phrase: "scientific!"-if in another lecture he ridiculed the Church's teaching about angels, and the now deposed Minister of Culture, v. Goßler, accepted this without protest, the Social-Democrats will have to be punished. Goßler listens to this without protest, when from the universities, which Claudius already characteristically calls "unurbanized," the brain-burning materialism and naturalism is preached, and the gentlemen theological professors, who are to educate the servants of the church, take the greatest pains to edit the Holy Scriptures critically and to reduce them to the book of men, to tear the crown of divinity from Christ's head and to exchange the confession of the church with a new dogma of their own making, - then one need not be surprised at the wide spread of social democracy. If one takes away man's God, one makes him a beast; if one preaches to him that there is no heaven and no hell, that we may reckon only on this life, it is nothing at all peculiar that the poor classes say: Well, then, let us also savor and enjoy this life. If man has been deprived of God, he has no commandment from God to impose limits on the realization of his desires. Social democracy, then, is nothing but a natural fruit of religious free-thinking - nonsense, however, should more properly be said - combined with the economic exploitation of the workers.' - Certainly, that is so."

About the twin brother relationship between Redemptorists (Liguorians) and Jesuits, Prof. Reusch recently published detailed information in the "Preußische Jahrbücher" (1890, II. issue). In the "Deutsche Ev. Kchztg." we find the following interesting excerpt, from which it is already clear that in Germany the Jesuits are actually back in the country, if the Redemptorists are allowed to return. The mentioned church newspaper writes: Before Liguori, the founder of the Redemptorist Order, was beatified (in 1816), an examination of his writings took place according to the regulations. The result was that nothing *censura dignum*, nothing offensive was found in them. Another examination took place before his elevation to *Doctor ecclesiae* by Pius IX in 1871. With regard to the

On the occasion of the canonization and elevation to the status of Doctor of the Church and several declarations by popes and papal authorities about Liguori's moral-theological writings, the Jesuit Montrouzier says: "Saint Liguori has been proclaimed by the Holy See as the teacher (*docteur*) of moral theology, as an oracle whose entire decisions may be followed and practically applied without any danger. Nothing is more important than this solemn approbation, nay, canonization of the doctrine of the saint. Church history furnishes perhaps no other example of this." Another French theologian says: "St. Liguori has become in moral theology what St. Thomas Aquinas is in speculative theology. It cannot be denied that in the process of canonization his writings were especially taken into consideration; one seems to have wanted to canonize his person more than his teaching. During Liguori's lifetime, however, this moral theology found in Italy, besides much applause, also lively opposition, especially on the part of the Dominicans, who raised against him the same reproaches as against the Jesuits. In France, in the first decades of our century, Liguori's *Morals* were banned by several bishops for their clergy and seminaries. As late as 1864, the recently deceased Cardinal Newman expressed misgivings about some points of it. Now, of course, all objection must be silenced. In numerous editions his detailed Latin moral theology is spread. In addition, numerous compendia of Liguori's moral theology have been published, not only by Redemptorists, but also by members of other orders and by secular clergy, among whom the one by the French Jesuit J. P. Gury has found the widest circulation. Gury found the widest circulation - other theologians declared in their doctrinal letters of moral theology that they adhered to Liguori's teaching, in France the Cardinal Gousset, in America the Archbishop Kenrick, in Germany the Bishops Martin of Paderborn and E. Müller of Linz, and many others. Although, therefore, Liguori himself at first preached a doctrine somewhat different from the Jesuit one, instead of the most vulgar probabilism the so-called *aequiprobabilism*, the difference, as every connoisseur of Gury's and similar books knows, is such a minimal one that it is very understandable if the Jesuits have made use of the ecclesiastical approbation which Liguori's moral theology has found for their own religious doctrine. "The doctrine of Liguori," says the historian of the Order, Crétineau-Joly, "is identical with that of the theologians of the Society of JEsu. His moral theology is but a commentary on the *Medulla* of Father Busenbaum, the text of which he took up in full. His canonization was thus the vindication of the casuists of the Society and of Busenbaum in particular (i.e., of that Jesuit whose moral textbook has been by far the most widespread. It went through more than 200 editions)." And the Jesuit de Montézon says: "The doctrine of the Jesuits has been very much in vogue at a solemn

On this occasion the Church has recognized Liguori's moral theology as protected against all censure by the verdict passed on his beatification process, and even if the Jesuits are not expressly mentioned, the verdict nevertheless directly concerns their theology, which the venerable bishop had made his own. ... He had taken Jesuits, especially Busenbaum, as guides and in most cases made the decisions of these theologians his own, even those which Pascal and his imitators had painted with their blackest charcoal. *Nihil censura dignum*, says the decree of the Congregation of the Nites, and later another Roman tribunal declared that every confessor was entitled to follow all Liguori's decisions without further examination. This is a complete and solemn apology of the Jesuits' teaching." The Jesuits are completely right, and if in recent times a dispute has arisen between Jesuits and Redemptorists about this close relationship, it is understandable that the Redemptorists should seek to reject this now dangerous relationship, Just as it is understandable for the same reason that Liguori, in the storm that rose against the Jesuits, especially in France, renounced the Jesuits in order not to see his "equiprobabilistic" doctrine condemned with the nakedly probabilistic doctrine of the Jesuit Order.

The theologian and the doctrine of inspiration. In all theology, everything depends on the fact that, by God's grace, one firmly believes the Holy Scriptures to be God's Word. As long as a student of theology has not yet come to this faith, so long does he sail aimlessly without compass on the vast surging sea of human opinions. Soon he will hold this, soon that, and indeed the very opposite, for truth, or without all certainty he will only carry doubts in his heart and therefore feel most unhappy; or he will hold for truth only that which rhymes best with his reason. (Dr. Walther, Luther Hour Oct. 14, 1881.)

Bismarck's advice to school teachers. When recently the pupils of the teachers' seminary at Weimar visited Bismarck, the latter concluded an address to the prospective teachers with the words, "Remember also the fairy tale where the sun and the wind wagered who would first wrest the skirt from the wanderer. Not the strong storm, but the mild sunbeam succeeded." It costs constant and great self-conquest on the part of the teacher to act according to this advice, for in the external circumstances there is usually much more inducement to resemble the "strong storm" than the "mild sunbeam." But it is in the nature of things, and experience confirms it, that only the "mild ray of sunshine" brings forth the right fruits of education. What the "mild ray of sunshine" is in Christian education, the Christian teacher knows. Blessed Wyneken's prayer for our schools was: "God give us many merciful schoolmasters !

Ecclesiastical contemporary history.

I. America.

The General Synod and the Doctrine of Inspiration. At the meeting of General Synod, Dr. Ort, President of Wittenberg College, made the remark that there was no theological seminary, no college, and no pastors within the Lutheran Church in this country who were infected with the "higher criticism" (denial of the inspiration of the Scriptures). Dr. Reimensnyder read at the same meeting a letter from Dr. Green (the Moderator of the *General Assembly of Presbyterians*), in which he congratulated the Lutheran Church for "its firm stand on this question of life." Unfortunately, the editors of the *Lutheran Observer* did much damage to the good name of the Lutheran Church in this regard also. In an editorial article they took the denial of inspiration, Dr. Briggs, to task as an innocent persecuted man. But we can report that they are duly rebuked for this in their own paper by Dr. Reimensnyder. Dr. Reimensnyder's "Sent in" begins, "The writer takes the liberty of expressing his decided disagreement with your editorial censure, which you pronounced upon the *General Assembly of Presbyterians* for their refusal to confirm Dr. Briggs' election." Next, Dr. Reimensnyder, et al. says: "In your article you compare Dr. Briggs with Luther in these alienating words: 'He (Dr. Briggs) represents the spirit and example of Luther and the Reformers.' You certainly could not have contemplated the meaning of such words in connection with Dr. Briggs' setups. Dr. Briggs places fallible human reason alongside God's infallible Word as one of the 'three great sources of authority in religion.' Let us hear his words, and then let the reader judge for himself whether your author is a reliable Christian teacher. He says in his inaugural address: 'Another means which God uses to reveal Himself is reason. Here in the holies of human nature God offers himself to those who seek him.' What he means by this statement is clear from his further explanation of it. He says: 'Martineau could not find divine authority in the church or in the Bible, but he found God from the throne in his own soul.' Martineau was a Unitarian who had full light in the face of JEsu Christ, and yet willfully rejected the Incarnation of the Son of God, the Trinity, and the Atonement. This man, who has been held by all evangelical Christians to be a heretic, is said by Dr. Briggs to have found God, and to have accepted Him by the natural light of his reason, since he could not find God either in the Church or in the Bible! Our great Lutheran Church has always had the name of having stood in irreconcilable opposition to the Rationalists, but here we have Rationalism in its boldest form. And these bitter enemies of Christian orthodoxy are now to be wholly received into the family of Christendom. Dr. Briggs says: 'There are those who would deny these rationalists a place among the faithful. But they forget that all that matters is to find God, and if these people have found God without the mediation of the church or the Bible,' etc., they will not do so. Well, if the Martineaus and unbelievers can find God and blessedness without the Word and Sacraments, and are in reality much better than good orthodox Christians, as Dr. Briggs seems to want,

Why then do we found and maintain churches and do missions? If we look at Dr. Briggs' direct position on the Bible, we see why, in his opinion, men can easily do without it. He holds, first, that inspiration extends only to concepts and not to words, that Scripture is not infallible or inerrant, but that there are errors in Scripture which no one has been able to explain away, and that the greater part of the Old Testament was written by authors whose names have been lost in connection with their writings. These set-ups, to be sure, are not new to rationalists and unbelievers, but they are certainly new and alienating to public teachers of a church which holds the Bible to be the true and infallible Word of God. Dr. Briggs' treatment of miracles is extraordinarily bold and reckless; 'the miracle theories which have been taught in the Christian Church are human inventions.' Now, if one who publicly announces such opinions, and brands all who do not cherish them as imprisoned in ignorance and prejudice, were to come before our General Synod to be confirmed as a professor in one of our theological seminaries, how many votes would he get?" So far Dr. Reimensnyder. We rejoice in this debate. Would to God that in the General Synod all the articles of Christian doctrine were so decidedly witnessed to. F. P.

Buffalo - Synod. The New York Ministry has accepted the offer of the Buffalo Synod to hold a meeting on faith and union, and has chosen eight pastors to meet with a like number on the part of the Buffalo people to discuss union. (Z. d. W.)

Concerning Catholicism in North America, the English papist paper "Tadlet", as reported by the "Theologische Zeitschrift", writes: "In spite of the truly marvellous growth which Catholicism is experiencing in the United States (from 30,000 souls to nine million in a century, so that the rest of the population is rapidly being overtaken), the Catholic Church in the great republic seems to be suffering from an alarming decline, just as here (in England). This, at least, is the conclusion at which Rev. Walbury, of Cincinnati, arrives in his pamphlet, 'The Question of Nationality.' In an interesting statistical investigation he compares the population of 1670 according to its various national and religious components with the actual population of 1890. If the same proportions as then existed were maintained, there should now be 18 million Irish Catholics, five million German, two million Polish, Italian, American and other Catholics, together 25 million. In reality there are only nine to ten millions. If these figures are correct, they show a terrible departure, chiefly probably among the poor immigrants."

II. Abroad.

The "Lutherans within the Union" have been mightily strengthened in their opinion that the Lutheran confession continues unchanged in the united Prussian Landeskirche. By what? Well, by the renewed declaration of the Prussian government that "the Lutheran Confession, and with it the Lutheran Church, continues unchanged in the Lutheran Landeskirche. The Union did not create a new church, but only united the two Reformation confessions, Lutheran and Reformed, into a common constitution and congregational life. By referring to these words of the government, the "Evangelische Kirchenzeitung" (the government wished to da-

with rejecting the petition of the Breslauers for the granting of the rights of a publicly accepted religious society), it (the "Ev. Kztg."), as the mouthpiece of the "Lutherans within the Union," continues: "That the fact of the unchanged continuance of the Lutheran confession in the regional church is expressly stated by the government must fill the regional church representatives of the Lutheran confession with great satisfaction; likewise the definite rejection of the assumption as if a new church had been created by the Union. Whoever now still doubts the genuine Lutheranism of the unchurched "Lutherans," well, he - does not believe the government! - By the way, the petition of the Breslauers was not rejected by the House of Representatives, but was "presented to the State Government for consideration. The Breslau "Kirchenblatt" reports about it: "The petition of the Oberkirchenkollegium, about which the readers of No. 7 and 8 of this paper of this year want to compare, has not been completely in vain after all. After the House of Representatives, as we reported at the time, had moved on to the agenda regarding the petition, and the relevant commission of the House of Representatives had advised it to do the same, the decision of the House of Representatives was nevertheless more favorable to our church as a result of an amendment proposed by the representatives von Oertzen and Lückhoff, namely to the effect that the petition was presented to the State Government for consideration. Thus it has not been buried without song and sound, but the call for our good right continues to resound and we have to recognize this all the more with thanks to God, as according to human calculation the rejection seemed certain. "

F. P.

Opportunism in the State and in the Church. In the "Deutsche Ev. Kirchenzeitung" (German Protestant Church Newspaper) of July 11, the government is reproached: "The forces which publicly seek to fight this public ruin are opposed more with hostility than with friendship; the popular Christian-conservative, anti-Jewish, anti-mammonistic movements, the only ones in which the deep damage of the time is recognized and named, are the only ones which are intentionally treated badly. And yet it is only in their circle of thought that we find the help that we need. Our time demands a great elevation of the spirit. Instead of this, everything is treated opportunistically, just as it was in Bismarck's time. The best men sit in the government, but they do not pursue a fundamental policy that alone would be capable of initiating a transformation. In our country, the government is still the strongest factor in the formation and instruction of public opinion, if great intellectual stimuli emanate from it. But this is precisely what it lacks; it allows itself to be driven far too often by public opinion, thereby falling into half measures, and must put up with the fact that basically no one, either on the right or on the left, is satisfied. The bold spirit which comes from the adherence to great aims is not there." What the "Christian conservatives" demand of the government is basically this: that the government use its means of power to advocate vigorously for the Protestant Church both against open unbelief and against Rome. Because the government did not do this under Bismarck, nor does it intend to do so now, because it was and still is anxious to get along with all kinds of people as well as it can, the government is accused of opportunism. This is very wrong. The secular government is permitted to be opportunistic. Moses, too, as a worldly ruler, was opportunistic by God's command. Matt. 19:8: "Moses allowed you to separate from your wives because of your hardness of heart." But

The church must never be opportunistic. It has the command to inculcate the whole word of God and every part of it at all times and under all circumstances. Matth. 5, 18. 19. belongs to this: "Until heaven and earth pass away, not the smallest letter, nor one tittle of the law, shall pass away, until all be fulfilled. Whosoever therefore shall destroy one of these least commandments, and teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." But the "believers" of our times are playing the world upside down. For the Church, in which opportunism is forbidden by God, they claim the same; in place of the Word of God they make "what has become historical" the ecclesiastical norm; they have renounced unanimity in doctrine as unattainable in our time. But to the State, which is permitted opportunism, they make it a crime.

F. P.-

Very true! At the Berlin Pastoral Conference, Court Preacher Stoecker said in reference to the Egidy matter, "It is strange to me; the man is excluded from the military (because of his unbelief), and the church has done nothing to him. I wish the military had kept him and the church had excluded him." Very true! But Stoecker ought to know that the state churches are not of the nature of the Christian church in themselves; the Christian church, however, acts upon the word of the apostle, "Put out of yourselves them that are evil" (1 Cor. 5:13.).

F. P.

Dr. M. Kähler, professor of theology at Halle, wants to see "**academic freedom of learning**" restricted. The contents of an essay written by Kähler on this subject are given by the "Ev. Kchztg." renders it thus: "Based on the fact, which can be proven with all too ample evidence, that an extremely large number of students do not know how to make proper use of the complete freedom of learning allowed at our German universities, or at least lose their first semesters almost entirely because of their perversities and excesses, he seeks to direct the attention of the authorities concerned in particular to the establishment of proseminars and (for the purpose of their management) of repetent posts, as well as to the arrangement of intermediate examinations, and in general to the establishment of study regulations as expedient countermeasures against the abuses described." Prof. Kähler's proposals are certainly good. But "academic freedom of learning" corresponds to "academic freedom of teaching." If, for example, a professor of theology may teach what he likes, students should also be free whether they want to hear "one" such professor or not. F. P.

The Accidentien (Stolgebühren) in Germany. The abolition of the Stolgebühren is being worked toward in the German Landeskirchen. Only a few voices have been raised against it; the great majority of pastors seem to be quite in favor of it. This might seem strange, since the pastors of the regional churches are not generally known to let go of accidenties or other earthly goods easily. In fact, it is not an actual abolition, but only a "redemption" of the stipend. What the pastors received up to now for baptisms, confirmations, marriages, etc. from those who had such official acts performed, is to be reimbursed either by the state or by a local church tax. Thus the "Ev. Kztg." reports of the state synod of the Grand Duchy of Hesse: "A most important negotiation concerned the abolition of the Accidentien (church fees). A very grateful bill of the church regiment

decrees that all kinds of fees for baptisms, blessings of women in childbirth, marriages, funerals, confessions, home communions, confirmations and all gifts offered on the occasion of such official acts are to be abolished. If necessary, the local congregations are to raise an appropriate compensation sum by means of a local church tax. The bill was greeted with joy from all sides, although it was not concealed that its implementation would present many difficulties, especially in large cities, where the church fees still represented a significant tax. Nevertheless, the bill found unanimous approval. In individual special cases, a fee may be levied in favor of the church fund (not the clergyman)." Why this "redemption" of the stolon fees? It is to provide a further support for the national church. Since the pastors of the regional church demanded accidentia for the individual official acts, the number of those who no longer desired any official acts at all grew in view of the declining obligation to baptize and the increasing "unchurchliness" of the "people's church. The "people's church" was in danger of going off the rails because of the stipend. Thus the redemption of the Stolgebühren is a national church means of keeping the "masses" in the church. F. P.

Curiosum. The Evangelical High Church Council has recently sent the General Superintendents one copy each of the cross which the Emperor has donated for them as a badge of their dignity. According to the provisions of the decree of August 12 of last year, the holders are to be entitled to put on this cross, which is to be worn on a black moiré ribbon around the neck and hanging down on the chest, when they appear in official attire or also have to represent their office without a robe. They must always put it on as soon as they appear at Court or perform official acts in the presence of the Emperor or a member of the Royal Household. After leaving office, the cross shall pass to the successor in office. (Ev. Kztg.)

Leipzig Mission. From the annual report of the new director von Schwarz, the "Pilger a. S." reports the following. reports the following: 6 new schools were founded by the Mission, the number of which has thus increased to 183 with 271 teachers and 40 female teachers. The excellence of these schools was again acknowledged by the English government last year by awarding premiums totaling about 15,000 Marks. The number of native preachers has risen to 17 after four candidates, including a Pariah, were ordained on the 3rd of Advent. Missionary Kabis and the work school inspector Zietzschmann are at present on leave in their German homeland, while Missionary Pamperrien, after thirteen years of work in India, will be coming to Europe this year for a vacation. At present there are 15 students in the Mission Seminary in Leipzig, five in each of the three classes, and a sixth will shortly enter the lowest class. Two candidates in theology are about to be trained for the service of our mission. Our mission churches in India held their second synod last year. A pleasing sign of their inner growth is the increased willingness to make sacrifices. 5200 Rupees, that is over 10,000 Marks, have been raised by the congregations for their church needs. But of course there is also no lack of sad and penitential experiences. 207 pagans were baptized, but 191 Christians fell back into paganism. We understand the possibility of such apostasy to be a consequence of the terribly heavy temptation that was brought upon the mostly very poor newcomers in the

We are not only threatened and lured by the terrible hatred of paganism, but we also feel chastised and humiliated by these sad facts. A number of 106 converts to other confessions, especially to the Romans, contrasts with 149 Tamuls who have converted from other confessions to ours. The total income of our mission, including the cash on hand of 26,119 Marks, amounted to 350,483 Marks in the year 1890, a sum which has not yet been reached. Out of the many gifts, a bequest of 20,000 Marks and the sacrifice of the hard-pressed brethren in Russia-Poland in the total amount of 27,311 Marks should be emphasized. In the same proportion in which the income grows, the need also increases, so that again only a cash balance of 26,000 Marks remains. The sending out of the five missionaries and the teacher who goes with them requires a sum of about 15,000 Marks.

The disciplinary investigation against Fr. Ziegler, as it is now said, is not to have been initiated because of the pamphlet on the historical Christ, but because some time ago he gave a lecture in Breslau on Egidy's "Serious Thoughts" "with attacks and accusations against the existing church regime". On this the "Hannov. Past.-Corr." remarks with apt irony: "Yes, the church regiment is, however, also more important than the historical Christ" - if this is irony otherwise. For: do not all those who still remain in the present state churches thereby at least give themselves the appearance that the church regiment is also more important to them than the historical Christ? (Free Church.)

Wissmann arrived in Berlin a few days ago. His health is said to be good. On his way home from East Africa he paid a visit to the Pope and received his thanks for his well-known praise of the Catholic mission.

(P. a. S.)

Industry and the Day of Penance. What need there is in Germany for a common day of penance, the "Sächs. Kirchen- und Schulblatt" thus omits to comment: The struggle for a unified day of penitence still surges back and forth without a decision being reached. Soon the chambers of commerce, in which one does not think there is time for two days of penance in Saxony in our work-heavy time, which is so rich in secular festivities, want to have the one day of penance in the Passion period eliminated, although Saxony's industry has so far nevertheless gone up and although, as a result of the American Kinleybill, not exactly favorable times seem to be coming for Saxon and German industry (the course of business in the textile and white goods industry is at present dismal); soon it will be the largest German state, Prussia, which would first have to proceed with the introduction of a uniform Prussian day of penance for its provinces, which have gradually been won over and therefore in part have different days of penance, but cannot find it despite the proposals in the House of Representatives for the end or beginning of the church year; soon one cannot agree on the day of the month for it, whether spring or autumn; soon not on the day of the week, whether Wednesday, for which the industrialists are in favor as less disturbing to labor, or Friday, for which all church-minded people are in favor as the day of Christ's death; Soon it is the Roman Church that interferes, because it does not want to have a holiday again at this or that time because of All Souls' Day and other holidays, and does not want to celebrate such a holiday together with the Protestants, who, however, are nowadays also thought to have to be respected and heard here. It is a sad spectacle, all the sadder, the more so the-

The more senseless their choice is in part, e.g. in Württemberg June 12, thus in the middle of "nature's time of joy" (!), "then again impaired by the Roman-Catholic Feast of Corpus Christi falling in this month in certain years; the easier it would be with good will to agree on the last Friday of the church year, after the procedure in Saxony, where this day is celebrated as a day of penance without any disturbance of the industry for decades to the great blessing and with great participation, without regard then to the Roman-Catholic Church, which has no special sympathies for the "united German Empire" (how is that connected with the day of penance ?). One is almost afraid that finally God the Lord will speak a word from heaven and point the Germans to a common Day of Atonement through the courts. (?!)

Scales and duels. We read in the sheet "Under the Cross": Ueber "Mensuren und Duellen" stellt auch die "Nieders. Ztg." also offers a lengthy reflection on "Mensuren and Duels" for a well-known reason (because the German Emperor recently glorified the Mensuren. "L. u. W."). After what is already known there has been communicated to us, we read the following: "How a Hohenzoller was able to eradicate the duel almost two hundred years ago is proven by a duel mandate of King Frederick William 1 of June 28, 1713, in renewal of one issued on June 6, 1688. The entry of this duelling mandate reads: After the great and manifold harm of duels has been noticed, the following is established: Art. 1. each must show due respect to the other and not intentionally insult him. Art. 2. Whoever believes himself to have been insulted may not take revenge on his own authority. Art. 3. However, everyone is free to defend himself if he is attacked. Article 4: No servant of war or civil service, no student, etc., shall challenge anyone or accept a claim, but shall seek assistance and satisfaction from the proper authorities." The following articles contain threats of punishment: Whoever challenges someone - and no duel takes place - is deposed and must pay fines to lenient foundations and serve three years..... The challenged person may not turn himself in, but must file a complaint. Acceptance of the demand is punished as such, etc. Duelists are punished with eight to ten years of imprisonment, the first two years with water and bread, removal from office and deprivation of income for that time. Whoever remains dead in a duel will be buried by the butcher if he is of the nobility, otherwise he will be hanged as a warning. The noble murderer is executed with the sword, the non-noble one is hanged on the gallows.' Particularly interesting articles still follow on account of the gentlemen studiosi, further on the form of absolution and on the punishments of brawls. The drunken ruffians get off a little better, if they have not deliberately got drunk. The last two articles finally read: Article 15: This edict shall be made known to everyone by public notices. Art. 16: We promise by our royal word that we will have the punishments strictly enforced, and that we will not look through the fingers of anyone who acts against them, nor will we grant any mercy or pardon. Therefore let no one intercede in such cases.... Strict proceedings shall also be taken against those who make glosses about this edict and judge it wrongly. The "Nieders. Ztg." concludes: "Since Friedrich Wilhelm has forbidden the making of glosses, we also want to abstain from them." - We appropriate this conclusion, but only add, for the sake of comparison between the past and the present, the following note, which we happened to find in the same number of the "Nieders. Ztg." Nordhausen, May 14. At today's session of the criminal division, the local lawyer (that is, a man of the law!) Senger was convicted for

Challenge to duel with deadly weapons to two months and his cartel bearer court assessor (thus also a man of law!) Müller here sentenced to two weeks' imprisonment etc.". - So once: three years in prison together with loss of office and fines, and now: two months' imprisonment.

Poor Latin! For the solution of the prize task of the Protestant Theological Faculty of the University of Breslau, the Minister of Culture has for the first time permitted the use of the German (instead of the Latin) language. (A. E. L. K.)

A Roman priest about "pilgrimage". In the "Deutsche Ev. Kztg." (German Protestant Gazette), we read: "One writes to the 'Basier Nachrichten' on June 12: Never since time immemorial has the 'pilgrimage' flourished as it has this year. Enormous special trains bring the 'pilgrims' to the places of grace, especially to Walldürn, which for some days has resembled a mass camp. The clergy are subject to a certain censorship with regard to the bringing in of as large a number of 'pilgrims' as possible, in that they have to state at their chapter meetings the number of those who have taken part in the pilgrimages from their respective parishes. Thus it is easy to explain that even those who at the bottom of their hearts do not want to know anything about this kind of religious practice are compelled to bring the faithful. The day before yesterday, a clergyman who had been employed as a chaplain at a 'place of grace' for a long time, said to me literally as follows: 'You have no idea what it is like when the masses come here. My parish priest and I have often thrown our hands up in horror at the nonsense that goes on. People want to pray much less than they want to get rid of some brest or see some other selfish desire fulfilled. As a rule, we are looked at askance if some 'miracle' does not occur. But that is not the worst of it: just think of hundreds of both sexes and all ages having to spend the night in mass quarters, of boys and girls making appointments-oh, I don't like to think of what we have experienced; but this I say: if the government knew exactly how things were going, it ought at least to forbid the simultaneous accumulation of such masses. I notice what is on your tongue, the question why we, the clergy, do not counteract this being. In the 'place of grace' itself, absolutely no clergyman should dare to make any derogatory remark or even in the least to fight against superstition; he would be stoned by the fanatical masses. Among the clergy in the country there are undoubtedly many who encourage pilgrimage with all their might - for political reasons, for one wants to keep the Catholic people in a constant state of excitement in order to have them in hand as docile instruments in the elections. Our kind must not muckle about; one must be heartily glad if one remains unspoiled for one's passive behavior and only lives to be 35 or 40 years old until one receives a pastorate. You know how old I have become, although I have never been guilty of anything. One knows one's people in Freiburg."

The Hamburg "Kath. Kirchenblatt für die Nordischen Missionen" gives the following summary of the **expansion of the** Roman Catholic Church in Northwest Germany. The stations at present number about 50,000 Catholics and 46 clergy, to whom four missionary priests have been added. The largest mission is Hamburg. A compilation of the missions" (!) "results in the following. Hamburg 20,000 Catholics and 9 priests, Bremen 6000 and 5, Nordostsee-Kanal 5000 and 3, Altona 5500 and 4, Kiel 3000 and 3, Bremerhaven 2760 and 2,

Schwerin 2500 and 2, Lübeck 2000 and 2, Flensburg 1600 and 2, Wandsbeck 1500 and 1, Rostock 1000 and 1, Neumünster 800 and 1. 12 of the about 50 clergy belong to the diocese of Münster, 32 are from the diocese of Osnabrück, etc.

The "Ev.-Kirchl. Anz." writes about **the papal encyclical concerning the workers' question**: The "final solution of the social question by the infallible Pope," announced for years by the Catholic papers and periodicals, has come very late, post *post festum*. The part of the Catholics dying in cadaverous obedience may believe that the pope has discovered the philosopher's stone and solved the great riddle of our time. The grains of truth which are found in the chaff of the Encyclical, however, concern things so generally known that one must wonder how the Pope, with his regiments of bishops and scholars in all countries, has not been able to produce a better document in more than three years. Far from converting any Social-Democrat by it, the Social-Democratic press is given only material for ridiculing the Church as the "protector of capitalism." The Social-Democratic press sneeringly asks why Pius IX. did nothing for the workers in his absolutely ruled church-state, why Leo XIII. did not instruct the Catholic princes and bishops ten years ago to make employers friendly to the workers, why all papal and episcopal pronouncements on the social question are born only out of fear of Social-Democracy and out of the hope of protecting vested interests by devouring dynastic and papal interests. Where is true, unselfish love for the workers? Where are they accorded the Christian esteem and humane treatment, the lack of which produces more bitterness and discontent than any need for money and housing?

How to look at the blocking money law in the Vatiran. The "Deutsche Evang. Kztg." is written from Rome: How much our Protestant conservatives in Prussia missed when they lent their ears to the siren song that the Sperrgelder law was a peace law, is proved by the peculiar acknowledgement of gratitude which the official organ of the Vatican gives with an editorial (No. 131), in which it says: "The question of the blocking fee has now been solved in accordance with the rights of the Church, after even the progressives as well as the conservatives among the Protestants had recognized the duty to make good the injustice to which the Roman clergy had fallen victim. The resolution of the Prussian Chamber of Deputies is a sure *prelude to other similar successes (preludio sicuro di altri successi consimili!)*, inasmuch as the unanimity of the Catholics in the religious and social field, created by Dr. Windthorst's wise conduct and untiring energy, remains in its full extent."

Papist glorification of the last papal encyclical. How skilfully **Rome** knows how to agitate can also be seen from the fact that in the wake of the last Encyclical, as if on command, addresses of approval are coming from all sides, from bishops, Catholic assemblies and workers' associations. *Sfido* - says the Italian. Would then "Osservatore Romano" print others as such? But it is delicious what many a bishop can do in the way of adulation. That Encyclical, of which Professor Cremer, at the recent Pastoral Conference in Berlin, rightly said that the grain of truth it contains was learned by Leo XIII from the Reformation, but only half understood, elicits from the French Bishop of Rochelle the confession: "From now on, nowhere else will one look for the means to establish public peace and to improve the condition of the working classes; the

Catholics will cling to your teachings as to a firm and reliable anchor, and will find in them a treasure above all treasures; but society will see in them the fire signal it needs to steer back into the path of order, peace, and greatness." (German Ev. Kztg.)

France and Catholicism. The twentieth general assembly of the Catholics of France was exceedingly miserable. At the opening service 88 men and 35 women were present, "mostly of old age," as the papers report. The proceedings were attended by less than 500 people, although famous speakers such as Keller, Freppel and others made themselves heard. The great Parisian papers took no notice of the "General Assembly of the Catholics of France". Nevertheless, the Pope called and calls the French nation "devoted to the Church" (that is, to the papacy). And he has some right to do so. As little as the tone-setting Frenchmen in France themselves care for Pabst and "Church," so readily can they usually be found to make "the soldier of Pabstthum" to the outside world. Crispi was right when he recently reminded the Italians that the possibility was not excluded that France would once again land troops in Italy to protect the papacy.

F. P.

France and the Papacy. The "Osservatore Romano", the official organ of the Vatican, recently wrote: "Inwardly as well as outwardly, France always has a sincere ally, a warm friend, namely the Roman Church (read: Pabst) which, in the hour of universal abandonment, more than ever stretches out heart and hand to her first-born daughter, to this France which was once her shield and arm among Christian kings, and will be again more than ever under the spirit of her people, always great and strong, because always ardently Christian-minded and chivalrously noble."

The following is written to the "Deutsche Ev. Kztg." from Paris about the McAll **Mission in France**: The McAll Mission has made important progress in Paris and throughout France. Only a few years ago only the outskirts of Paris were surrounded with mission forts, while the center remained untouched. That has changed within the last six years. The centre of Paris has also been occupied by stations. These four squares in the centre of the capital must be far larger for the great crowds than those in the suburbs; they are open by day and evening. This, of course, costs more in strength and money than the small halls, but brings greater profit. The desire for spiritual knowledge is growing among the great masses. The views of Protestantism are changing among the public. Many who formerly heard the name "Protestant" only with disgust, now come to hear the Protestant pastors in the large popular meetings. The addresses can now be longer than before. Less variety is needed to make them attractive. One speaker is enough now where three to four were necessary in the past. At present the McAll Mission counts 41 halls with 8,200 seats in or near Paris; 87 halls with 10,500 seats in 52 cities; total: 128 halls with 18,700 seats. In these halls alone 11,000 meetings for young people are held, not counting the children's meetings and the special meetings for women and girls.

The production of opium and the opium trade have been the subject of discussion in the English Parliament and have led to the resolution that only so much opium should be produced in India and sold by the government as is necessary for medical purposes. Whether the House of Lords will follow this resolution

is by no means certain. But even if it does, this decision is not likely to have too serious an effect on the treasury of the Government of India, which draws about \$12,000,000 annually from the opium trade, for it will, in its own pecuniary interest, meet the medical needs as liberally as possible. Besides, China alone is considered the country where opium is consumed otherwise than for medical purposes. All opium exported elsewhere is not affected by this rule. Of the extent of the opium trade and consumption it is difficult to form an approximately correct idea. In 1890 there were imported into the United States 380,621 pounds of raw opium, 58,982 pounds of opium prepared for smoking, and 19,953 ounces of morphine. It is also reported that the amount of opium smuggled in 1889 was estimated at 800,000 pounds. The latter estimate may perhaps be exaggerated, but even if it were, it would be difficult to prove that about a million pounds of opium were consumed annually in consequence of medical prescriptions. It is hard to believe that the United States is the only area where opium consumption has increased so significantly in recent decades. Nevertheless, in the opinion of the English Parliament, all these countries use opium only for medicinal purposes, while it is only in China and by the Chinese that it is to be abused for intoxication.

(Theol. Zeitschr.)

Statistics on the Mission in Japan. As far as can be statistically ascertained, the successes of missionary work in Japan in 1890 were as follows: The number of missionaries (male and female) had increased from 514 to 533, the number of places for the regular preaching of the Gospel from 1069 to 1402; 27 churches were reorganized; 4554 new members joined the Christian churches, so that there are now 387 churches with 36, 256 members to be counted. The number of native pastors and evangelists, as well as of students of various degrees, has remained the same as in the preceding year. The high schools and colleges for both sexes were attended by 7780 pupils. A large number of these are preparing themselves to cooperate in the evangelization of their fellow-citizens. Besides the actual work of evangelism, the spreading of the gospel through the press, the support of the poor, the education and training of impecunious young people, etc., is going on quietly but blessedly.

(German Ev. Kztg.)

Necrological. On July 1, at the age of 73, Pastor Behrends died in Prädikow, Prov. of Brandenburg. B. edited the "Monatsschrift für die ev.-luth. Kirche Preußens" for a number of years. - On May 27, at Majaweram, India, died Winkel, a missionary from Leipzig. W. was only 29 years old and had been in India since 1885. In the Leipzig "Missionsblatt" it is noted: "He could now have just begun to preach rightly to the heathen." - On June 8 Carlo Maria Curci died in Careggi near Florence, the former Jesuit (born in Naples in 1810) who was much mentioned by name in the eighties. He caused a great stir especially by his later writings against the secular rule of the Pope. Before his death he had "reconciled himself with the church and was provided with the sacraments of death". Some time before he had written to the Jesuit General asking to be readmitted to the Order, and for that purpose had renewed his vows. (A. E. L. K.)

Doctrine and Defense.

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The latest attack on the doctrine of inspiration in the Hanoverian Church.

We already pointed out in the last issue of this magazine that the temporary editor of the "Hannover'sche Pastoral-Correspondenz", Pastor Dr. Wyneken, had defended Provost Kier and his theses (which denied inspiration par excellence). The remarks of Wyneken, however, seem to have given offence to some friends of the said paper. The "Pastoral-Correspondenz" of July 25 brings a submission by Father Bartels-Walsrode, in which he disapproves of Wyneken's evaluation of Kier's theses, as well as Wyneken's rejection of Kropper's attack. Father Bartels is not able, as he says, "to accept the solution of the question as it was attempted by the theology of the 17th century as the only one. Nevertheless, he feels urged to declare himself "decidedly" "against such a radical treatment of the matter as is found in Kier's theses." Father Bartels has a twofold reason for expressing his dissent, an external and a factual one. The external reason is to him the good name of the Landeskirchen, especially that of Hanover. He says: "One knows how sharply on such occasions the free church papers and those close to the free church take notice of the opinion of the state church bodies." Father Bartels therefore did not want to miss a "public protest," in which he "knows himself to be at one with a whole series of fellow ministers," "so that the popular generally colored and therefore false accusations are not raised again against the entire clergy of the Hanover state church." Then Father Bartels, as already indicated, does not agree with Kier or with Wyneken even factually. He does not find Kier's theses as unobjectionable as Wyneken. He says of Kier: "Is it only a matter of revealing a certain theological formulation of the doctrine of inspiration? No - and

that is just the punctum saliens - he rejects the whole doctrine of inspiration with all its skin and hair in any form whatsoever, and at the same time claims to be allowed to call the holy Scriptures God's Word." Father Bartels, on the other hand, wants to hold to an inspiration of Scripture in the sense that the sacred writers "on the basis of a unique illumination" could not go wrong in the recognition and rendering of the truth of salvation. He wants to establish not merely a gradual, but an essential difference between the holy Scriptures and the writings of godly theologians. He says: "To him (Provost Kier) the Bible is merely a "human book, afflicted also with the defects and errors which are inherent in all human works. And yet to him who has no hesitation in writing such a thing it remains (whimsically enough) God's Word, because of its inherent power, which believers experience in their own hearts. Accordingly, between it and the writings of Luther, Spener, L. Harms, and others, yes, between it and every living faithful sermon, there would be at most a gradual, but no essential difference." That is why Father Bartels finds it justifiable that the "Kropper Kirchliche Anzeiger" has attacked Kier's theses in the sharpest form. He says: "One cannot really blame the Lutheran Christians of Schleswig-Holstein if they are highly agitated over the theses of a man who is church provost and examiner of theologians. For the storm of indignation which has risen is not confined to Kropp and artificially bred there; one need only read the last numbers of the "Neue Lutherische Kirchenzeitung" to realize that it is passing through the whole Schleswig-Holstein Regional Church and especially through the lay circles. Nor can I find, after Kier has had his theses disseminated throughout the country, that it was inappropriate to attack him *oorem publico* because of this; he has simply made public defense necessary by his public attacks on the Bible. The "Neue Luth. Kztg." reports a letter from the General Superintendent Dr. Ruperti in Kiel to Pastor Th. in Lauenburg, in which the latter expresses his pain and displeasure over Kier's theses, immediately renounces the planned conference, and also expressly asks that this step of his be made known as soon as possible. And as far as the form of the article in the "Kropper Kirchl. Anzeiger" is concerned, I think: too mild a form was not appropriate here either. For if Kier calls the Bible a book "full of errors" in very thin words, I must agree with the "Neue Luth. Kztg. ' is right in calling this a crude attack which deserves the severest rejection." Finally, Fr. Bartels thinks that the question of the divine inspiration of the Holy Scriptures is nowadays the real burning question on which the destiny of the Church can easily be decided, and which therefore should not be treated so ruthlessly.

These disputes of Bartels, however, did not make Dr. Wyneken anxious at all. While Provost Kier himself, according to the available reports, "calmed the tempers at the Kiel Conference by modifying his theses, in which he had not been able to carefully weigh every word in the rush of time," Wyneken stuck to his position. In the same number of the "Pastoral-Correspondenz" in which he publishes Fr. Bartel's submission, he publishes an article under the heading "Is Inspiration a Dogma?" in which he not only wants to maintain his earlier remarks, but also indicates his determination to fight through the struggle, unconcerned about the external consequences. He exclaims, "Only fresh in, it will not be so deep." He has just "deplored" from the outset the ninth of Kier's theses, in which Kier says that "the innovation" should probably be treated in confirmation classes, but not in the pulpit. This position recommends "a half-measure for practice." "I turn" - says Dr. E. Wyneken - "the tables. I say, the very consideration, not indeed of the congregations, but of the church, of the health of the Christian church, must induce us not to avoid this matter, but to fight it through - but now, of course, in a lovingly understanding manner. For this struggle has been forced upon us, and it is no longer worth while to discuss whether it was reasonable to let it be forced upon us first, instead of entering into the development ourselves - out of faith. But this much is certain: it is now a question of forwards or backwards! And to avoid the struggle is to retreat! And to retreat is to prove deficient in the faith, and that is to leave the field more than half to the opponents of the Christian faith." Yes, Dr. Wyneken's courage goes even further. He does not want to see the light of modern theology put under a bushel even at the cost of the Hanoverian Regional Church. If the congregations are troubled by the denial of the doctrine of inspiration, it is true that the pastor should try everything to calm the minds. "If then" - but Dr. Wyneken continues - "people set upon separating, such are not to be kept, and in any case Christ has nowhere commanded us to deny the truth in order to save the Hanoverian Landeskirche from separation." One can see that Dr. Wyneken is bitterly serious about fighting the "old doctrine of inspiration."

But he also discovered many bad qualities in this doctrine. In his opinion, it is useless, untenable, a support for the old Adam, an obstacle to the proper development of the Christian faith, and so on. Let us go a little further into these assertions and the reasons for them.

The old doctrine of inspiration is therefore said to be useless in the first place. Dr. Wyneken repeatedly asks: "What, then, has the old doctrine of inspiration actually given us in all the world?"

What use is the doctrine of inspiration?" Its uselessness is supposed to be evident from the fact "that even a Scripture inspired word for word must first be understood and interpreted by us erring men. Does Dr. Wyneken mean to say by this that one must altogether refrain from communicating with men with certainty, because men are subject to error? Well, then he too should stop speaking and writing. Or does he think that an understanding can be reached through his, Dr. Wyneken's, word, but that this cannot happen through the word of God the Holy Spirit, through "a Scripture inspired word for word"? Or is Dr. Wyneken's argument based on the assumption that Scripture is dark and only becomes light through human interpretation? Scripture itself protests against this assumption. It calls itself a lamp unto our feet, and a light unto our paths (Ps. 119:105); it can be known and instructed unto blessedness from infancy (2 Tim. 3:15); it makes the foolish wise (Ps. 19:8). In order to put an end to the error of men, God has put the light of Scripture into the world, and he who takes heed to this light need not remain in the darkness of uncertainty. Of course, we are well aware that the doctrine of the clarity of Scripture has been very much forgotten in the so-called evangelical church of today. It is often said, for example, that Luther and Zwingli were able to refer to Scripture in the same way; it was only in the interpretation of Scripture that they differed. In reality, however, the matter stands as Luther always emphasized: Zwingli had no "text" for his doctrine, i.e., no text of Scripture, no word of Scripture. All Christian doctrines are revealed in perfectly clear words, intelligible even to the unlearned. One must first turn away one's eyes from the clear words of Scripture, or twist the clear words, against their protest; rather, to err in doctrine is not possible. This already answers the words of Dr. Wyneken, which still follow, when he says, "that just in the time of the old faith in inspiration a myriad of sects has already arisen, not to speak of the great division of the churches!... And who does it (the old inspiration doctrine) now hinder from bringing up new doctrine?" To be sure, the "word for word inspired Scripture" does not outwardly shut the mouths of the false teachers and does not outwardly take the pen out of their hands, but aloud it testifies in majestic clarity until the last day against all false doctrine that is spread in word and Scripture, condemns it, rejects it, and will still judge on the last day those who would not heed its testimony. (Joh. 12, 48.) The Scriptures also clearly testify against Dr. Wyneken, if he only wanted to hear them. It does not outwardly prevent him from writing articles in the "Hannoversche Pastoral-Correspondenz" in which he rejects the doctrine of inspiration, but it condemns his actions. When, for example, Dr. Wyneken asks: "What

hath the old doctrine of inspiration been of any use to us in all the world?" and repeats this question "most emphatically": so the Scripture says on this subject 2 Tim. 3:16, 17. **"All Scripture inspired of God is profitable for doctrine, for judgment, for correction, for chastening in righteousness, that a man of God may be perfectly fitted unto all good works."** And when Dr. Wyneken goes on to say that errors are found in the Scriptures, the Scripture says John 10:35: **"And yet the Scriptures cannot be broken."** Truly the Scriptures do not fail to condemn Dr. Wyneken and all false teachers. The fact that God does not immediately execute his judgment revealed in Scripture against the false teachers is due to his incomprehensible patience and long-suffering. When Dr. Wyneken says: "Whom does it hinder (the doctrine of inspiration) to bring up new doctrines?" and when he thereby wants to show the uselessness of "a Scripture inspired word for word," he might, in the same way, also say: "What is the use of having a God in heaven who forbids evil, etc.? for much evil is done"; or, "What is the use of having a Saviour who has redeemed all and wants to make them blessed, for in fact many men are lost?"

But Dr. Wyneken not only attaches the predicate useless to the old doctrine of inspiration, but also calls it "untenable," and indeed "absolutely untenable." And not only is the doctrine of inspiration "absolutely untenable," but he adds, "There is no dispute about it at all. Even the 'Kropper Kirchlicher Anzeiger' will have to admit that". And in order that everyone may know with certainty what he (Dr. Wyneken) calls "absolutely untenable," about which there is no dispute at all, he adds: "I mean, then, the Holy Scriptures as the literally inspired, inerrant source of Christian knowledge." Poor "Kropper Kirchlicher Anzeiger," who dares to make such an "absolutely untenable" statement. And poor Missourians, poor church fathers, poor Luther, Chemnitz, Gerhard, Quenstedt, etc., for they have all called the Scriptures "a literally inspired, errorless source of Christian knowledge." Yes, poor holy Scripture itself! for since it claims: "All Scripture is inspired by God," and Scripture, as is well known, consists of words, it too claims to be "a literally inspired, inerrant source of Christian knowledge." And yet everything is "absolutely untenable," so "absolutely untenable" that "there is no dispute about it at all." Thus assures Dr. E. F. Wyneken, pastor of Edesheim near Northeim in Hanover and temporary editor of the "Hannoversche Pastoral-Correspondenz" !

And Dr. Wyneken has his reasons. He has looked at the Scriptures and realized that they cannot possibly be the "literally inspired, inerrant source of Christian knowledge". The matter is much simpler than has hitherto been supposed. Other deniers of the inspiration of the Hei

The authors of this book have, with great effort, compiled a more or less large number of scriptural passages which should contain contradictions. In the case of Dr. Wyneken, no such effort is required. He playfully dismisses "the sacred Scriptures as a literally inspired, inerrant source of Christian knowledge". He simply says: "I will take an example, a very minor example in itself, but one that is simply and irrefutably decisive with respect to the point in question: the history of temptation ... I simply observe that Matt. 4. the devil tempts JEsu first with the stones, then leads him to the pinnacle of the temple, and at last to a very high mountain, while according to Lucas 4. the same tempter leads JEsu after the first temptation to the mountain, and at the end to the pinnacle of the temple." With this one example Wyneken has shown the "old doctrine of inspiration" to be "absolutely untenable"; for by the same it is irrefutably proved "that in the one account there must be an 'error,' unless one demands that a believing Christian must accept both, quite indifferently whether it be conceivable or not"; but that would then be the position "that the good God has given us reason not to use it." And this would be terrifying to Dr. Wyneken, since, judging by his whole demeanor, he is evidently convinced that he possesses a more than ordinary measure of reason. But Dr. Wyneken can reassure himself. Other people, who have hitherto also been considered reasonably reasonable, have by no means seen themselves compelled to assume that there must be an "error" in one of the two reports. For when they used the noble gift of God, reason, they saw that two reporters could report the same events in different orders without coming into conflict with each other; the one could arrange the events chronologically, the other factually or according to other points of view that were decisive for him. After this they looked more closely at the accounts of Matthew and Lucas, and saw that Matthew, in his account of the temptations, expressly uses chronological particles, v. 5 (then), v. 8 (again), and thus arranges them chronologically, while Lucas joins the temptations together by the simple "r" (and), and thus does not claim to present the individual attempts of the devil in the historical order. Thus, for example, Chemnitz, after pointing out also other 1) solutions, says: "*Manifestum autem est, Lucam in descriptione duarum illarum tentationum*

1) Cf. also Luther, E. A., 2nd ed., 11, 120. Luther thinks that Lucas follows the order that is most convenient for the preacher. "For it is easy to recite and tell that the devil first tempts with lack and misfortune" (first temptation in Matthew). "If this accomplish nothing, afterward with happiness and honor" (third temptation in Matthew). "At last, when all these things fail, that he may fall altogether, and smite with error, lies, and other spiritual wiles" (second temptation in Matthew).

non uti particulis notantibus certam ordinis seriem. De prima quidem tentatione inquit: 'esuriit, dixit autem illi tentator', quae notatio aliqua ordinis est, de reliquis simpliciter dicit: 'et abduxit eum' item: "et duxit illum". Matthaei vero descriptio certis particulis consequentiam ordinis notat; ut post primam tentationem dicit: 'tunc assumit illum in civitatem sanctam'¹. Post hanc addit: 'rursum assumit illum', qua particula indicat, prius in pinnam templi, postea in montem subductum fuisse. Et cum Christus dixisset: 'abi Satana', subjungit Matthaeus: 'tunc omittit illum diabolus'⁴. Hae sunt manifestae indicationes ordinis. Certum igitur est illum esse verum tentationum ordinem, quem Matthaeus describit, et ad illum ea, quae Lucas sine certa notatione ordinis descripsit, accommodanda esse. Ita ergo harmoniam hujus historiae constituemus." 1) Likewise, of more recent theologians, Ebrard says: "The different position of the three temptations in Matthew and Lucas is settled by the remark that only the former (Matthew) gives certain Data (xxxx πᾶλι) to designate the Consecution. 2)

We think that this can be heard, and that even a man who believes in the use of reason can be reassured by it. But Dr. Wyneken continues: "If the matter now stands in this way" - namely, with the history of temptation - "then it is evidently quite natural that one should begin at the other end and ask: How then, if one were to give up the inspiration of the holy Scriptures altogether? If one treated the Bible entirely as an ordinary, secular source of history?" This is frivolity, which is all the more offensive because it strikes the note of great superiority.

F. P.

(Conclusion follows.)

1) "It is evident that Lucas, in describing the two temptations" (which are differently placed in Matthew and Lucas) "makes no use of particles denoting a definite succession. It is true that he says of the first temptation: "He was hungry, and the tempter spoke to him," which still indicates a sequence; of the others he simply says: "and the devil led him," and further: "and he led him. But Matthew's account gives the order by certain particles. After the first temptation he says: 'then the devil led him with him into the holy city'; after this he adds, 'again the devil led him with him,' etc. By these particles he indicates that he was led first to the pinnacle of the temple, then to the mountain. And after Christ had said: "Take thee away from me, Satan," Matthew adds: "then the devil left him. These are evidently designations of the order. It is therefore certain that the order of the temptations given by Matthew is the real one" (indicating the historical course) "and that according to this one has to classify what Lucas reports without any definite relation of the order. Thus, therefore, we shall harmonize this history." (*Harmonia evangelistarum. Genevae 1645, p. 184.*)

2) Scientific Critique of Evangelical History. 2nd ed. S. 270.

(Sent by resolution of the Pastoral Conference of Central - Illinois by Father F. P. Merbitz).

The doctrine of original sin according to the first article of the Formula of Concord.

(Continued.)

[After the speaker has demonstrated by means of the Concordia formula that the doctrine that original sin is the substance of man is not compatible with the Christian doctrine of redemption, sanctification, and resurrection, he also goes into more detail about the fact that the Flacians also appealed to the authority of Luther in defense of their false doctrine. He says:]

In order to prove that Luther had taught the same doctrine as they, the Flacians referred to the fact that Luther used similar expressions in his writings as they used, namely, that he sometimes also called original sin: "natural sin, personal sin, essential sin. The 10th sentence of the *negatives of the* Epitome deals with this point. However, Luther sometimes made use of the expressions just mentioned. Thus, for example, he uses the expression "natural sin" in a sermon on Gen. 22:18, "By thy seed shall all the nations of the earth be blessed," preached at Wittenberg in 1525. There Luther says, among other things: "Now if all the Gentiles, that is, all men, are to be blessed in this Christ, all the Gentiles must have been under the curse before; otherwise the seed could not bless them. Now then, what is this curse? Thus saith our Doctor, St. Paul to Romans in the 5th Cap. V. 12: "By one man sin entered into the world, and death by sin; and so death passed through to all men, because they all sinned." This is a true master, who is able to illustrate Adam's fall in paradise, what he accomplished with the bite of the apple, namely, that he brought and grounded such a terrible curse on all men, no one excepted, without our Lord Jesus Christ, that they are conceived and born in sins, and are thereby eternally damned and lost to death, the devil. This curse is called *peccatum originale*, original sin, or natural sin, which we received by nature from our parents in our mother's womb, as the 51st Psalm v. 7. says, "Behold, I am begotten of sinful seed, and my mother conceived me in sins." And to Ephesians on the other v. 3. 'We were by nature the children of wrath,' that is, by nature, as we are conceived and born, we bring sin with us into the world, and by sin comes God's wrath and death, that we should all be lost and condemned. And this original sin is the very wellspring from which to-

the other real sins of men spring from and originate." (Erl. Aug. 19, 15.)

Luther uses the expression "original sin" as well as "essential sin" of original sin, for example, in his "Church Postil" in a sermon on New Year's Day on the feast gospel Luc. 2, 21. There it says: "This is original sin, or natural sin, or "original sin," the real principal sin; if it were not, there would be no real sin. This sin is not done, as all other sin is done, but it is, it lives, and does all sin, and is the essential sin, which sins not for an hour or a time, but where and how long the person is, there is the sin also. - God alone looks at this natural sin. No law or punishment, even a thousand, can drive it out, but the grace of God alone must sweep it out, which makes nature pure and new. The law only shows it and teaches it, but it does not help it; it only helps the hand and the limbs; it cannot hinder the person and nature from being sinful, for it came from birth before the law, and became sinful before the law forbade it. As little as it is in a man's power to be born, and to conceive the natural nature, so little is it in his ability that he should be without sin, or that he should be freed from it. He who creates us is the only one who must put it away; therefore he first gives the law, so that man may know his sin and have mercy on him; then he gives the gospel and helps him. (Erl. ed. 10, 322. 323.)

From these quotations it can be seen that Luther, although he uses such expressions as "personal sin, natural sin," and "essential sin," is saying something quite different from what the Flacians wanted him to say, as anyone can notice just by listening to what has just been said. The Epitome explains Luther's expressions quite simply and correctly as follows (proposition 10 of the *negatives*): "But such original sin is called by Luther natural sin, person sin, essential sin, not that the nature, person, or essence of man himself is original sin without any distinction, but that by such words the difference between original sin, which is in human nature, and the other sins, which are called real sins, is indicated." In the 11th. Sentence of the *Negativa* it is then reasoned that Luther teaches quite rightly: "For original sin is not a sin that one does, but it is in the nature, substance, and essence of man; therefore, even if no evil thought ever rises in the heart of the corrupt man, no useless word is spoken, nor evil deed done, yet the nature is corrupted by original sin, which is born in us in the sinful seed and is a fountainhead of all other real sins, as evil thoughts, words, and deeds, such as are called original sins.

... "Out of the heart come evil thoughts. "Out of the heart come evil thoughts," item: "The thoughts of man's heart are evil from his youth."

The Flacians, following the example of the Manichaeans, also used the ambiguity of the word "nature" in order to cover up their error. In order to prevent this abuse, a clear explanation of the word "nature" is given in the 12th sentence of the *Negativa*. We read: "Thus also the unequal understanding of the word nature is to be noted, by which the Manichaeans cover up their error and mislead many simple-minded people. For at times it is called the nature of man, as when it is said: God created human nature. At other times, however, it is called the kind and bad kind of a thing that is in the nature or essence, as when it is said, "The nature of a snake is to sting: The serpent's nature is to sting, and man's nature and manner is to sin and to sin; since the word nature is not called the substance of man, but something that is in nature or substance."

In the Flacian controversies the two Latin words "*substantia*" and "*accidens*" were much used. The dispute was precisely that the Flacians maintained that it was wrong to say that original sin was only an "*accidens*," that is, something accidentally attached to the nature of man; rather, original sin must be taught to be the "*substantia*," that is, the essence of corrupt man himself. Now, since these Latin expressions are neither Scriptural words nor intelligible to the common people, but it is the manner of faithful and righteous preachers not to use incomprehensible words, finally, in the thirteenth section of the *negatives*, counsel is given to use these words only before those who know their meaning, namely, "in the school among the learned," but to spare the "simple-minded people" these expressions. High words the people will perhaps marvel at with open mouths, but will only have harm from them. (Here also belongs, for example, when a preacher, in order to show his erudition, at every opportunity in the sermon quotes the basic text and thereby makes known his dissent or consensus with Luther's translation). This thirteenth sentence reads: "As for the Latin words *substantia* and *accidens*, because they are not words of holy Scripture, and are unknown to the common man, they are not to be used in sermons before the common, unintelligent people, but are to be spared to the simple people. - But in the schools of the learned, because they are well known and used without all misunderstanding, and because thereby the essence of every thing, and what happens to it, is actually distinguished, such words are also kept in the disputation on original sin. For the difference between God's work and the devil's work is most clearly indicated by this, because the devil cannot create any substance, but can only accidentally, out of God's fate, corrupt the substance created by God."

But our Fathers, in the I. In the first article of the Formula of Concord, however, our Fathers not only take a stand against the Flacian error, but also, in order to counter all Pelagianism and synergism, they carefully describe the depth of original sin. First of all, it must be stated that there is original sin.

At all times of the Christian church there have been people who denied original sin. Even in our time there is no lack of such people. Just as Adam and Eve did after the Fall, they look for fig leaves to cover the shame and finally simply deny it. This, too, is a piece of original sin's corruption, that man denies the same, denies it even when Scripture and experience testify to this corruption. The Scriptures clearly teach the existence of original sin. We will only cite a few passages. Joh. 3, 6. The Lord says to Nicodemus: "That which is born of the flesh is flesh." - But to be born of the flesh, and to be carnally minded, is as much as to be sinful, and to be sinfully minded. For Rom. 8:7 says, "To be carnally minded is enmity against God, because it is not subject to the law, neither is it able." Therefore, when Christ says, "That which is born of the flesh is flesh," he is saying, that which is born of sinful parents is sinful by birth, not subject to the law of God, nor able to be subject to it.

Because there is original sin in all men, Job 14:4. must ask plaintively, "Who shall find a pure man, seeing there is none pure?" In Psalm 51, v. 7. David laments, "Behold, I am begotten of sinful seed, and my mother conceived me in sins." Of this saying Luther says: "Of original sin there is no more powerful saying and text in the whole Old Testament than this verse. So also in the womb there is vain sin, that one does not know God, forgets God, is ungrateful to Him, despises Him," etc. (Erl. Ausg. 38, 303. 304.)

If man were not completely blinded by original sin, it would not be difficult for him to see the truth of the biblical passages confirmed by experience. Original sin makes itself felt daily and hourly. Where, for instance, does it come from that a little child very soon shows outbursts of anger, obstinacy, defiance? Do not say that it is the instinct of imitation. For one thing, a child only a few months old lacks the degree of observation which is necessary for the development of the imitative instinct. Secondly, the sins mentioned are manifest even in children whom one has carefully guarded against coming into contact with the manifestations of those sins. Or whence comes it that man, as he is by nature, has so little interest in the word of God, but lives only for the sensual, and is wholly absorbed in earthly things?

The cause is to be sought nowhere else than in original sinfulness. In short, experience confirms what is written in Gen. 8:21: "The imagination of man's heart is evil from his youth." -

That there is an original sin was once denied by Pelagius, of whom Guericke, in his Church History (Vol. I, p. 352), says that he was "a man not without respectable philological erudition, but ... at the same time a shallow monastic nature, who had no idea of deep, inner struggles, and knew no more important business than uninterrupted exhortation to a virtuous life. In inculcating a virtuous life, he asserted, "*Omne bonum ac malum non nobiscum oritur, sed agitur a nobis*," and represented to his hearers, "that their nature was by no means corrupt since Adam, but rather was even now in its original state, and that it depended only on the will of each individual to perfectly form the moral dispositions in it and become blessed." (l. c.)

Pelagius and his followers (the Pelagians) taught, "1. no sin passeth from Adam to man by procreation; 2. no man is condemned for Adam's sin; 3. infants are not forgiven sin in baptism, because they have none; 4. Adam's sin passeth to man by example alone." (Quenstedt. *Th. did.-pol.* p. 8. fol. 999.)

Especially against the opinion of Pelagius and his followers is now also our 1st article of the Epitome. It says in the 3rd sentence of the *Negativa*: "Likewise we reject also the Pelagian Error, since it is pretended that the nature of man, even after the fall, remained uncorrupted, and especially in spiritual things quite good and pure in its naturalibus, that is, in its natural powers."

This also includes the passage of the Apology directed against the Pelagianizing papists: "And if the adversaries shall maintain that tomes or evil inclination is neither good nor evil, not only will many sayings of Scripture be against it, but also the whole Church and all the Fathers. For all experienced Christian hearts know that these things are unfortunately in our skin, that they are innate, namely, that we esteem money, goods, and other things greater than God, that we walk and live securely. Let us always think, therefore, after the manner of carnal security, that God's wrath and earnestness are not so great against sin as he certainly is. That we do not esteem the noble and unspeakable treasure of the gospel and the atonement of Christ as precious and noble as it is. We murmur against God's work, because he does not soon help us in our afflictions, and does as we please. We know daily that we are in pain, as David and all the saints lamented, that the wicked are well pleased in this world. And all men know how easy it is for their

The heart is inflamed with ambition, then with anger and wrath, then with fornication. Now if the adversaries themselves must confess that such unbelief, such disobedience to God, is in the heart, if indeed there is not entire indignation, as they speak of it, but only inclination and lust, who will be so bold as to regard these gross pieces neither evil nor good?" (Müller, pp. 84. 85. §§ 42-44.)

Deniers of the existence of original sin are also the Socinians, whose successors in our country are the Unitarians. In the Rakau Catechism, which was written on the basis of Socinian writings in 1605 by Valentin Schmalz (a Socinian preacher at Rakau) and by Hieronymus Moscorovius (a Polish nobleman), it says, for example: "Is it then in our power to obey God in this way? Entirely; for it is certain that the first man was so created by God that he would be endowed with a free will. But there is no reason why God should deprive him of it after his fall, nor does the justice of God permit it, nor is there any mention of it among the punishments with which God punished Adam's sin. Has not this free will been corrupted by original sin? There is no original sin at all; therefore it could not corrupt free will. For from Scripture this original sin cannot be shown; and the fall of Adam, being but a single act, could not have had the power of corrupting his nature, or even that of his posterity. But that it was laid upon him for punishment, the Scripture also does not teach ... and it is quite incredible that the God who is the source of equity could have done this." (Citirt in Günther, Symbolik, 1st edition, p. 90.) - Another passage in the revised edition of the same Rakauian Catechism reads, "We do not deny that by perseverance in sinning the nature of man is afflicted with a certain disease and very great inclination to sin, but we deny that it is sin." (P. 294. I. c. p. 95.) - Socinus, in his *praelectt.* writes: "This evil concupiscence, which is said to be innate in most men, is not derived from that sin of the first father." (c. 4. I. c. p. 95.) - The Unitarian Eliot at last writes: "By original sin the majority understand nothing more than hereditary imperfection, and by the imputation of Adam's sin nothing more than the evil consequences which the child inherits from its parents in a weakened physical and mental constitution. In this sense we believe in original sin. We are certainly born imperfect, with many inclinations to evil. These inclinations are also, in part, inherited. - But if on the one hand there are evil inclinations, on the other there are equally strong inclinations to good, amiable dispositions, and a natural love of truth and purity.

HEAL. These also come upon us as our birthright." (*Discourses on the doctrines of Christianity* p. 133. l. c. p. 95.) - Similar to the Unitarians the Universalists teach.

The Arminians are also deniers of original sin. Limborch, whose dogmatic works attained great renown among them, thus writes: "We confess that even the children are born less pure than Adam was created, and with a certain inclination to sin; but this they have not both from Adam, but rather from the next parents, since, if it were from Adam, it should be the same in all men." (3, 3, 4.) Further, "The Scripture teacheth that there is no corruption in children, which is truly and properly sin." (3:4, 4.) Further, "It is absurd to assert that God has punished men with such corruption as is truly and actually called sin, and from which all real sins necessarily flow, as from one source, and then for the sake of this corruption punishes men anew with hellish punishment." (l. c. p. 95.)

Deniers of original sin are also the Swedenborgians or the members of the "Church of the New Jerusalem". Their founder, the Swedish baron Immanuel von Swedenborg, declares the doctrine of original sin and original guilt to be "contradictory, unscriptural, and outrageous to moral feeling. (l. c. p. 95. 96.) Swedenborg, in his book "*The True Christian Religion*," § 462 ff., declares that what the Scriptures say of the fall of Adam and Eve is a figurative account, not a true story.

Deniers of original sin are also the so-called Protestants, who are nothing but vulgar rationalists, and in our country have their main base in Cincinnati, Ohio. In their guide they say: "The origin of sin is told in the Scriptures in the figurative narrative of the fall of the first men. As then, sin arises even now in every man. Each one is himself guilty of his lost paradise." (l. c. p. 93.) Further, "The source of sin is selfishness. - No man is free from sin, but all men are not vicious. There are also good men, that is, such in whom sin is but a rare and ever vanishing exception, but love to God the rule." (P. 18. 19. l. c. p. 96.)

Among the deniers of original sin in our country are the *Seventh Day Adventists*. In their book: "*The nature of Christian baptism*" they write: "Suppose they" (the children) "are not baptized; what then? They will not be delivered from God's wrath, and therefore all these little children must suffer endless torment! And for what? For a long life of terrible ungodliness? No, but only because they are born innocent, helpless, and guileless creatures.

O mercy! hast thou no tears to shed over the utter follies and presumption of men?" (l. c. p. 100.) In the same book it is said, "Children are not guilty of original sin (*original sin*). Original sin is the first sin..... But they say that children are wholly depraved. This cannot be true.... Baptism is not for the remission of original sin." (l. c. p. 215.)

All these and similar deniers of original sin are condemned in the 3rd clause of the *negatives of the Epitome*.

(To be continued.)

Miscellany.

The Latin Language and Modern Theology. In Zöckler's "Evangelische Kirchen-Zeitung" we read, among other things, the following: "How will the consultations that are being held in the Ministry of Culture about the reorganization of the higher education system come to fruition? From the statements of the new minister in the House of Representatives it is already evident that the publications of the negotiations cannot have been correct in many points. For example, with regard to the future fate of the existing grammar schools and secondary schools. ... So much is certain that the higher education system will not consist merely of two divisions, the Gymnasium and the Latin-free higher school, so that there is no thought of eliminating the Realschulen with Latin instruction, at least for the time being and for a long time to come. And indeed, it would be a step backward if the educational value that this old language has for the higher educational institutions, which are primarily devoted to the cultivation of modernity, were to be completely eliminated. In authoritative places" (on the part of the Emperor) "one expects first of all a change in public opinion with regard to this and that idea which is to be given importance in the field of education, and in this connection there are a number of questions in which, however, the suggestion given from above" (the Emperor is meant) "immediately met with approval. Especially this, that German youths should be educated in our grammar schools, has sparked off everywhere. German outlook on life, German language, German history, that is what must naturally be the focus of a German grammar school, next to the firm word of God, which is the foundation of all true education. Of course, whether the abolition of the Latin essay will prove its worth is another question. But the grammatical training of the young people in the Latin language, which on the other hand is strongly emphasized, will never come to a real conclusion, if the same people are not educated in the Latin language.

The students no longer learn to express themselves independently and in context in Latin. It has often been the case that the Latinity of expression in our higher schools was not merely a compiled template, but that people spoke and wrote out of the spirit of Latinity. To the extent that this happened, the grammatical structure of the language, like the educational world of the ancients in general, was truly unsealed to the pupils. And if, as it must be, the capacity for Latin idiosyncrasy is somehow vividly developed from grammar and reading, then this by no means implies an overburdening of the learners. Yes, it also does not denationalize German thinking, which is excellently designed to understand the voices of the peoples, and thereby to become fundamentally aware of its own German character. After all, Luther's translation of the Bible, drawing from the full sense of the Greek and the Ebräischen, is at the same time the most German of all books! If not in the short term, then at least in the long term, I believe that our grammar schools will return to the Latin essay, precisely because it continues to be an educational tool of the first rank for the scientific self-control of the mind. On the other hand, however, it would be time for it to be removed from the later subject examinibus, apart from those of the philologists. In the theological examinations, for example, in which our consistorial examination commissions still conserve it, it certainly does not belong, since the Latin language has not participated in the theological thinking of modern times and is therefore too poor for it. But to the Gymnasium, this palestra of the spirit, it will presumably have to be restored later." So far the "Evangelische Kirchen-Zeitung". "Lehre und Wehre" is not the place to discuss in more detail whether and to what extent the Latin essay is "an educational means of the first rank for the scientific self-control of the mind." But this question should be worthy of closer discussion even in the circles of our philologists. What interests us here is the remark of the writer (Superintendent Holtzheuer) that the Latin language "undoubtedly" does not belong in the theological examination, since it is "too poor" for "the theological thinking of modern times". Holtzheuer is caught in a great error. For "theological thinking," in so far as there is really thinking, the corresponding expression is also found in Latin. What is clearly and correctly thought can also be expressed in Latin. Superintendent Holtzheuer confuses "theological thinking" with the modern theological phrase. For the latter, however, the Latin language is inadequate. Modern theology, in so far as it thinks it has got beyond the theology of the sixteenth century, is not peculiar to an over-abundance of thought, but to a conspicuous poverty of clear, definite terms, which poverty, of course, is concealed behind an abstract, learned-sounding language.

holds. The use of the Latin language would perhaps act here as a corrective. If modern theologians were forced to express their thoughts in the concrete manner of the Latin language, they would perhaps come to realize that what they are so proud of is a fictitious quantity. The very noble and scientific-sounding idioms would, reduced by the Latin expression to their actual content, appear very modest. F. P.

Modern Reason for Faith. In the "Litterarische Beilage" zur Deutschen Ev. Kirchenztg. it says in a critique of Haupt's brochure "Die Bedeutung der heiligen Schrift für den evangelischen Christen": "The author wants to make the salvific efficacy of Scripture independent of theological criticism, even the most negative, and stoops to the for us incomprehensible assertion that faith in salvation can come about without prior agreement with the historical truth of biblical facts, even the history of Jesus. He arrives at this result by defining the concept of revelation as a present act of God toward us, and the word of God as God speaking to us through the Scriptures, as well as through facts and other men. He calls it Roman to believe the Bible on its authority, and wants to allow only an inner assent, which is always a supramundane work of God, a miracle. At the same time he holds the whole of Scripture as the doctrinal norm of the Church, and claims of himself personally that he accepts the facts of salvation as a historical reality. What moves him to his statements is the opinion that even those who do not believe the biblical facts to be true must be helped to believe. And he reassures himself with the thought that in this way, if one disregards all factuality of the past revelations, a plus, not a minus, results in comparison with the traditional faith. We cannot agree with the author. We hold neither that a faith in salvation is possible without the truth of the facts of salvation, nor that the rejection of all external authority of Scripture is evangelical. It is written' is an argument which Christ and his apostles rightly used of the Old Testament; nor can we dispense with it in regard to the New Testament. If someone believes something because the Son of God or one of his apostles says so, this is an evangelical position. And we think it very questionable to declare such a believer to be Roman, and on the other hand to declare a man to be evangelical who rejects the things of salvation, but thinks he hears God's word in the Spirit. It seems to us that in this way most of the believers of the evangelical church are made Romanists, and that on the side of Haupt's view mostly only the half-believers are left behind. If every Christian experience is made into a miracle, every divine suggestion into a revelation, every spiritual communication into a miracle, then it is a miracle.

If the word of God is made the word of God by inspiration, this means that miracles, revelation, and the true meaning of God's word are eliminated. Modern Lutheran theology, with its denial of inspiration, has now also theoretically arrived at the principle of the enthusiasts, who have always maintained that it is not to God's Word in Scripture, but to "God's Word in the Spirit" that one must listen. F. P.

Ecclesiastical contemporary history.

I. America.

Ohio Synod. The August 29 number of Ohio's "Church Newspaper" explains Ohio's proposition that conversion and blessedness depend not on God's grace alone, but also on man's conduct, thus: "We teach that man is converted" (and blessed) "by God's grace alone, and for that very reason his conversion" (and blessedness) "depends also in a certain sense on his" (good) "conduct toward the means of grace and the Holy Spirit working in them." This explanation in a nutshell is: because a man is blessed by grace alone, he is blessed "in a certain sense" also by his good works. If only Ohioans would stop "explaining." No "explanation" can make their desperate sentence right. The writer in the "church paper" felt the same. He goes on as soon as possible to print "atrocious" sayings from our 1877 Synodal Report, in which, for example, it is said that the elect will certainly be blessed in consequence of their eternal election. F. P.

A complaint about the neglect of German is raised by "*Germanicus*" in the *Lutheran Observer*. He writes: "Why are so many of our theological students - even those with German names - unable to read the works of Lutheran theologians in the original language, while in other communities it is considered highly desirable that a theologian should understand German? President Gilman of *Hopkins University* recently said: "As Latin was the language of scholars in the Middle Ages and their means of communication, so German is the language which in our time must be understood by all who wish to lay claim to education and scholarship. Perhaps this is the explanation: our neighbours called us '*Dutch*' until we were ashamed of our origin and discarded everything that could remind us of our origins. We have become so thoroughly 'Americanized' that we no longer want to know of anything that is not American. But are we not closed off by this course of events from some important sources of our strength?"

The Constitution of the United States and the Religious Legislation of the States. A local political newspaper writes: "The Adventists have finally lost their much-discussed Sunday suit in the federal court, as was to be expected, and as every honest lawyer in the country whom they have consulted about it will have predicted. The case was this: the Adventists, like the Jews, celebrate Saturday as a day of rest, and work, if they may, on Sunday. A poor farmer, named King, who-

The man, a member of this sect, plowed his field on Sundays. He was indicted and convicted of violating the Sunday law by the courts of Tennessee in all instances. For the law forbids working on Sundays in general, and makes no exception for those who celebrate their Sunday on Saturday. Jews and Adventists in Tennessee must therefore abstain from work on two days of the week if they wish to remain faithful to their religious statutes and at the same time obedient to state law. The convicted Adventist, supported by his sect, appealed to the federal court. His counsel challenged the constitutionality of the Tennessee law, contending that it was inconsistent with the fundamental rights of the Tennessee Constitution as well as with the federal Constitution. Federal Court Judge Hammond has now rendered the judgment, and it is against the Adventists. The reasons for the decision are plausible. The question whether a state law of Tennessee is in harmony with the state constitution there is not for the federal court to consider. Its jurisdiction does not extend to such questions. But as to the Federal Constitution, it contains no provision which could be construed as if it were intended to limit, or had limited, the several States in respect to their Sunday legislation. The States, not only in regard to Sunday legislation, but in general in regard to their legislation on ecclesiastical or religious matters, are entirely independent and are in no way restricted by the Federal Constitution. The latter, however, in its First Amendment, forbids the Congress to interfere with religious liberty, or to take any measure for the establishment of religion, but the Federal Constitution forbids nothing in this respect to the individual States. However unjust or harsh this Sunday law of Tennessee and other states may be, it is not inconsistent with the federal Constitution, which does not touch such questions at all, and the federal courts can therefore grant no remedy. All this is self-evident, but still not sufficiently known to very many, including newspaper writers. It cannot be repeated often enough that the list of fundamental rights that could be compiled from various sentences of the Federal Constitution is very short. Most of the sentences that have such a character contain only limitations on the power of Congress. In the Federal Constitution, Congress is forbidden to enact laws against freedom of religion, against freedom of the press, against the right of assembly, etc. In regard to the individual states, the fundamental rights of the states are very short. With regard to the individual states, the state constitutions are authoritative. Sunday legislation is a matter for the states. At the time of the adoption of the Federal Constitution, one was more concerned about the encroachments of the newly created central power than about the transgressions of the individual States. To make matters worse, the Congress was forbidden to do various things over which, even without the prohibition, it had no power whatsoever. The so-called fundamental rights of the people are based in the main not on the federal constitution, but on the constitutions of the individual states. The Sunday law of Tennessee will stand until it is either abolished by the constitution there, or by the legislature there, or declared invalid by the state courts of Tennessee, as inconsistent with the constitution there." This is the same thing that has been stated in "Doctrine upd Wehren." The Federal Constitution does not prevent an individual state from making, for example, the Papist religion the state religion. F. P.

A "discord" in the papist camp. A local political newspaper writes:

A note of discord has broken the harmony at the Convention of the German-Catholic Central-

Association in Louisville. The local Bishop McCloskey is an Irishman and seems to look somewhat "askance" at the great festivities of the German Catholics. Of course, an invitation had been sent to him, but from the beginning his participation was not expected. This was refused and Abbot Fintan was asked to celebrate the High Mass. The Abbot agreed, but Bishop McCloskey refused his consent on the ground that he had been notified too late. In the circles of the Central Verein one is astonished and indignant at the bishop's conduct; a remark which the prelate is said to have made, and which read: "*Who is the Central Verein anyhow? Send me a German priest, to explain the thing.*" The "New York State Paper" (which, if we are not mistaken, is now in the hands of German Catholics) calls Mr. McCloskey "an Irish lout in a bishop's cap," and remarks on his appearance as follows:—"The Central Verein is a thorn in the side of the Irish bishop, because it represents the German nationality in the Church, and forms an element in the cultivation of Deutschthum in this country. As much as the Irish hold together among themselves, they do not want to allow the Germans to hold together. To this they bite out Americanism, and assert that the German language has no justification here, and that adherence to it is 'un-American'. The German Catholics, like the non-Catholic Germans in this country, will hopefully stand up for the legitimacy of their language on every side. An organization like the R. K. CentralVerein is, after all, too important to be seriously touched by such childish insults as that of the Bishop of Louisville, but it can do no harm if it does not patiently take the insult, if only to enlighten the non-German episcopate that the German Catholics are not disposed to sacrifice their rightful German essence here. After all, the leaders of the Catholic Church are usually so wise. It is hard to understand how they can so wantonly let the German Catholics be thrown under the bus. In Rome they should finally put a damper on these Irish German-haters." It's not necessary at all. Irish and German papists lie too firmly in the common bonds of Roman error to be able to seriously divide. F. P.

Rome in the United States. According to the report of the Census Bureau, the Roman Church in the United States numbers 10, 221 congregations, with 8765 church buildings and 1469 halls; the number of communicants is given as 6, 250,045. What is actually to be understood by "communicants" is not stated.

Latin in American Colleges. The following report on the graduation ceremony at Harvard comes from a dubious source, namely from papist papers. But because the papist papers refer to the report of English papers, Harvard should, if it can, justify itself. The "Catholic Messenger of the Faith" writes: As English papers report, the famous Harvard University disgraced itself at the last closing ceremony. Latin is also taught there and the parents of the students and the public in general were misled into thinking that the Latin language is learned at this university. At the end of the ceremony, the president of the university called on the graduates in Latin to come up and receive their diplomas. However, they did not come because they did not understand so much Latin. The president repeated his request, stamping his foot on the floor. The graduates, however, made an even more simple-minded face. An English newspaper commented: "*This incident shows how worthless is the teaching of Latin at Harvard.*"

French Protestant Fellowship. At Worcester, Mass. recently, 27 French Protestant preachers and delegates were assembled. It was decided to organize a union under the name of "French Protestant Association of the New England States," which should embrace all the Protestant communities laboring among the French of New England.

II. Abroad.

Strange Hopes. On July 21 and 22 of this year the Lutheran Conference for Upper Hesse met. The A. E. L. K. regards this conference as a "vivid testimony" that "the Lutheran Church in Hesse has not yet perished" and then goes on to note: "Unfortunately, the conference is very lacking in fresh new blood, since the young theologians have almost all come out of Ritschl's school in Giessen. Hopefully, the seriousness of the ministry will introduce the younger pastors to the confession and teach them that modern theology cannot help souls in need of salvation. If all pastors who have to pastor congregations of the Lutheran confession stood faithfully in the legally valid confession and conducted their ministry accordingly, things would be much better in the Hessian Church. It could not possibly be a blessing if the pastors were to be Lutheran according to the recognized law, but did not care about the confession and its faithful preservation. The church government allows all who practice Lutheranism to do so, but also those who simply ignore the confession. This state of affairs is certainly not normal, but no change seems to be expected. It is all the more important that the Lutheran Conference for Upper Hesse should not tire of standing up for the right and observance of the Confession."

Prof. Cremer of Greifswald, in a lecture to a pastoral conference, spoke of the **lack of success of modern preaching**: "Why is it that our ministry, our work, our proclamation of the Gospel has been so fruitless? That is the first thing we must be clear about, in order to know what we have to ask for from above, because only from there can we be given what we need. The church of God, the disciples of Jesus, had nothing but the Word to overcome the world. The Reformation had nothing but the Word, namely God's Word, with which it struck the hearts and held its triumphal march through all the lands, even before any prince, any authority took it up. Our time cannot be helped in any other way, by any other means, than by the Word of God. But it must be God's word that we bring to the people, God's word, which alone has a supernatural power, gospel, message of grace. You see, there it is. We teach much, we give little or nothing. We know the truth, we are convinced of its right. We defend it. But we preach it as law, not as grace. We say: You must believe, not: You may believe. Our sermons are performances with or without power; they are about the gospel and about the gospel, but they are not gospel. ... To whom have you given the comfort of forgiveness in preaching and pastoral care? You may have comforted many a sorrowful person, but how? The foundation, the beginning, the starting point, and the main content of all comfort is nothing other than the forgiveness of sins. Thou hast exhorted the poor to contentment, the rich to charity, the lords to gentleness, the servants to obedience. But didst thou help them to be content, mild, submissive? Have you shown them how to do everything like the apostle Paul?"

To be high and to be low, to be full and to be hungry, to have plenty and to be in want, all through him that maketh mighty, Christ, even through forgiveness, redemption, and pardon? He that can part with his abundance, he that can bear his want, he that can believe: I am with God in grace. You exhort to trust in God, - do you know that the only foundation of all trust in God is faith in the forgiveness of sins, the faithful having of the grace of forgiveness? Our people want to celebrate Sunday, to refresh their souls when they come to church, - they go home poor as they came, for we have given them nothing from above; we have preached to them in the form of orthodox dogmatics" (even that was hardly there! L. and W.) "only a peculiar ethic, but have not helped them as stewards over the manifold grace of God to take grace for grace out of the fullness of Christ. There is nothing more mortifying than a sermon on the gospel which is not itself gospel. That was the power of the preaching of the apostles, that was the power of the preaching of the Reformation, - do you not think such preaching has the same power today? That is preaching that brings new things, new things, supramundane and eternally new things, which never grow old, even if you hear them all your life."

A description of Stoecker according to his theological and ecclesiastical position is given in the "Deutsche Ev. Kirchenzeitung". If this description is correct - it comes from someone who is very close to Stoecker - then truth and error are whimsically mixed up in the case of the former court preacher. The aforementioned "Kirchenzeitung" writes: "If one ascribes to Stöcker the intention to initiate a new reformation of the church, then one must know little about him. The whole striving of his soul is rather directed toward helping the old Reformation to secure or regain its importance among the German people. A young man, long since in eternity, once called him a second Luther. Of course, this was a youthful folly, so foolish that one cannot even publicly defend oneself against it. But how Stoecker had to suffer from this hastiness, as if he himself laid claim to this name! No, as his entire life to date shows, he is so far removed from a 'regeneration of Christianity,' as well as from a 'reformation of the church,' at least as far as Protestant doctrine and confession are concerned, that he considers those very unwise who wish to have another doctrine in place of the simple truth of the Bible and another confession in place of the Reformation confession. He holds the Holy Scriptures, with their miracles and prophecies, with their prophetic inspirations and apostolic testimonies, to be the Word of God; he believes in a supernatural revelation, given to offer salvation to sinful men, eternal truth to mortals capable of error; to him inspiration is a fact of divine providence inseparable from revelation, and theopneustia the actual inalienable character of the Bible. He is firmly convinced that the Reformation by Dr. Martin Luther is a true act of God, first on the German people, then on Protestant Christendom, and indeed the greatest act in the Church of Christ since the time of the Apostles. He also freely and openly confesses that he recognizes in the confessions of the Reformation, especially in the Lutheran catechisms and the Augsburg Confession, "approximately" (!) "the right form of biblical truth, of course in the garb of the time and under the Roman opposition. Accordingly, he considers it the misfortune of the evangelical peoples and churches if they depart from the truth of Scripture and from the confession of the Reformation; he is especially of the opinion that the evangelical German people, if they accept the hei-

If a Protestant takes hold of or denies the sacred goods of the biblical truth testified to in the Reformation confessions, he commits a similar sacrilege as Israel did when it crucified its Messiah, and that there can be no other slogan for Germany's Protestant princes and citizens than that of faithfully taking up again the banner of the Reformation. However, he is not a servant of the letter, either in his appraisal of Scripture or in his assertion of the Confessions." (!) "He is far too much a child of the present age and a man of science not to distinguish the human and the divine in the Bible, which to him is the incarnate Word of God." (!) "Here, too, it is necessary to find the divine majesty in lowliness. But it is a false science to place the divine periods of creation of the kingdom of God, the documents of which are set down in the Old and New Testaments, on the same level with other times, other literary products, and religious experiences. It is also a false science to make out of the stories of the New Testament some as true, others as false, to make out of the sayings of the Lord Jesus some sentences as really said, others as invented. Since notarial records of the details of the life of JESUS and his apostles, and stenographic records of their speeches, do not exist and are not supposed to exist" (whimsical reasoning!), "it must be considered a useless and by no means scientific Sisyphean task to try to rearrange the factual circumstances of the latter down to the smallest circumstances and the literal wording, of the latter down to the smallest differences. To us the New Testament is the collection of sacred writings upon which the Christian Church is built, and from which, like the first congregation, all succeeding generations of Christendom draw divine life. Therein lies the great fact of the Bible and its truth. Not to acknowledge this, or not to consider it, and on the other hand, to continually cower the gnats of doubt and swallow the cameos of unbelief, is what is justly called critical rope-peddling at the Brandenburg Provincial Synod. It is true science, in the manner of Luther, to reach into the great treasury of Scripture with the conviction that we have to do here with divine truth, and yet to deal freely with the details"; (!) "such science edifies, mere criticism tears down. - And one should stand similarly by the confessions of the church. They are the documents of the mighty movement of the Spirit, wrought by God, out of which came the Reformation, this real regeneration of the Church. In this sense they are divinely authenticated and evangelical truth. Of course, this truth, like everything that has come about in human development, is relative; it has been won in the front against Rome and her works-righteousness, and therefore needs supplementing when the front is taken in another direction. But the Protestant theologians and scholars, clergy and laity, should be penetrated by the conviction that "on the whole and on a large scale" (!) "the Reformation confessions are the expression of divine truth. If the sons of the Reformation no longer have this conviction, if they no longer believe in the authority of Scripture, in justification by faith, in the sacrificial death of the Redeemer, in the divinity and resurrection of Jesus Christ-well, then for them the Protestant Church is over; then for them there can still be Protestantism as a religious, moral, and scientific cultural principle, as the Christian side of modern state and national life; but they cannot have a church, at most an Egidy'enkirche without foundation and walls, lacking windows and roof. It is the task of all

true evangelicals, to reawaken the constant conviction of the truth of the Reformation confession. If we do not succeed in this, we are lost. Not a new Reformation, but the defense, fortification, and recovery of the old one must be the work of faithful Protestantism. Only in this way is it equal to, indeed superior to, the onslaught of Rome as well as the pestilence of unbelief, the indifference of sated spirits as well as the hatred of Jews and fellow Jews. Not otherwise!" It is a pity that so much enthusiasm and energy is not based on a thoroughly pure knowledge!

F. P.

Higher education in Germany. The "Luthardt'sche Kchztg." writes: As the first result of the activities of the Berlin School Conference of last year, a reorganization of the entitlement system has now been published. According to this, the graduates of the Latin-free upper secondary schools in Prussia will now have access to the building and engineering trades, to the mining and forestry trades, to the study of mathematics and natural sciences with the prospect of employment as teachers, and the same will be done in the service area of the Reich for the postal and telegraph system, for naval shipbuilding and naval ship mechanical engineering. In the future, the certificate of higher civil schools will entitle the holder to all subaltern service, not only that of the judiciary. The prerogative of the nine-year comprehensive schools and the hitherto seven-year schools to grant the one-year certificate by mere transfer to Obersecunda will cease and everywhere after a six-year course an examination will be held under the chairmanship of a commissioner of the state authority, on the passing of which the granting of the certificate of eligibility is dependent. The first-mentioned measure, concerning the graduates of the upper secondary schools, will meet with opposition from the present architects, mining and forestry officials; whether this is entirely unjustified, we will not discuss. In any case, however, the admission to the study of mathematics and the natural sciences is not a happy one. (The linguistic studies, French, English, are not mentioned.) The deeper reasons need not be elaborated at all, and one must wonder at the obscurity of the Commission in this question. The very impossibility that all the Latin-less mathematicians and natural scientists who are now being created will be able to return to teaching at secondary schools shows the precariousness of this measure. At other institutions, however, they would have a less than pleasant position vis-à-vis the other teachers, and the gentlemen would probably consider themselves too good for the six-class middle schools. So again we would have the prospect of a mass increase of surplus teachers. If only the principles of school reform did not result in chaos. Many details will deserve approval; even the order of the entitlement system may be a demand of the times, although it cannot be concealed that our conditions, with their ever more numerous examinations, with their sealed and securitised "educational" guarantees, are beginning to bear some resemblance to the Chinese state system. But since we now have the one-year system, that ordinance, if it will really have the intended success of a deterrent, is to be recognized as benevolent.

The following report on the **Hermannsburg Mission** can be found in the "Allgemeine Ev. Luth. Kchztg: The Missionary Fund at Hermannsburg had an income of 271,592 Mk. in the previous accounting year. Of the debt to the Advance and Savings Association, 8000 Mk. could be repaid, so that the same is reduced from 62,800 Mk.

Burchard in Hamburg still has to pay 6367 Mk. The Mission Shop has delivered a surplus of 3,456 Mk.; 9,000 copies of the "Hermannsburger Missionsblatt" and 1,000 copies of the Haccius Memorandum have been printed. Five teachers work at the Hermannsburg Institute; the newly worked out curriculum assigns the first three years especially to general and linguistic education, the last three years to theological education. There are 25 students, ten of whom are in the first, four in the second, and eleven in the third course. A private school which has existed there for many years has been taken over by the Mission in order to educate the children of the Indian missionaries who were sent there for health reasons. At present there are 11 children in the children's home. The Children's Home was originally a farm purchased by L. Harms for the purpose of founding an asylum for released convicts; as the enterprise was unsuccessful, the asylum was later converted into an orphanage for about 12 children, until a few years ago it was transferred to its present purpose. It is intended to sell the farm and provide other accommodation for the children. As far as the actual missionary work is concerned, 1719 heathens were baptized in Africa last year. Among the Zulus, 22 missionaries with 59 national helpers are working in 22 stations, and among the Betschuans, 27 missionaries with 149 national helpers are working in 24 stations. There are 225 souls baptized in the Zulu mission; the total number of baptisms is 1994, which is an increase of 212 over the year 1889. In the Beth Shuan congregations 1494 souls were baptized; the total number is 14, 123; this makes an increase of 448 souls over the year 1889. In both missions the Gentile Christians raised 22, 264 Mk. in church contributions during the past year. In India there are 11 missionaries working among the Telugus, with 32 national helpers. The work there, which has progressed only slowly, is to be subjected to a visitation in the next few months, for which purpose Mission Director Harms will go there in the course of this month. During the past year 5215 Mk. were received for the planned recreation station for the missionaries in India. There is no further news about the work in Australia and New Zealand, which has to struggle with many difficulties.

Modern Associations. In the "Allg. ev.-luth. K.-Z." of July 17, the following is written: "In imitation of the work of the associations to combat public immorality, about a year ago - first in a small circle in Berlin - an association was formed among our male German youth under the name 'White Cross', whose members have taken a vow to lead a chaste life with God's help through the signature of their name representing their word of honor. In view of the appalling degeneration of our moral conditions and our views in this area, which dominate public opinion, this phenomenon is certainly a timely one, and every true friend of our people can only rejoice that our German youth has herewith been given an example to return to the praised virtue of our forefathers and thus to preserve our nation's real strength. Despite its short existence, 1340 membership cards have already been issued to many places in Germany and beyond its borders, to young men of all occupational classes: Civil servants, craftsmen, merchants, soldiers, students, pupils, and so on. May this highly gratifying process find the widest imitation in all districts of our fatherland, and may many young men of the same age join this association for their own good and for the good of future generations. The chairman of the Central Committee is the General-

The office of the Federation of the White Cross is located in Berlin, S. W., Oranienstraße 104; membership cards (10 pfennigs each) and other relevant publications can be obtained there, which contain good advice, some of which is based on medical opinions. - That all sounds quite good. But what is the church supposed to do, if its tasks are to be taken over by associations? And shall the baptismal and confirmation vows no longer apply at all? But the prevalence of associations is a loud testimony to the deep decay of the present church, which neither wants nor is able to exercise on its members the discipline commanded to it by God in His Word.

(Free Church.)

Change in the theatrical system? The A. E. L. K. writes:- The Association for the Christian Education of the People has decided to apply for a legal ban on the disgraceful plays "Miss Helyett," "Cho-Cho," "Honor," and "Sodom's End." We very much wish the intention would be attained, but doubt it. As is well known, there are no legal barriers in this field; it is for the police to decide. So there is little hope. It is necessary to win over the individual federal governments for changes in the theatre system. - An article in the "Grenzboten" also evaluates the moral conditions in our theaters. It is almost impossible for an artist to lead a decent life. Anyone who studies the conditions realizes with a shudder how many fall victim to the spirit of haggling and covetousness. The degradation of women on the stage is a stain on our social conditions; a trade is being carried on that is more shameful than the African slave trade. A girl who has no fortune or is soon to marry has no choice but to leave the stage or sacrifice her honour. We consider this essay all the more noteworthy because it confirms, from an obviously knowledgeable source, what has been known for a long time, and this in a newspaper that does not exactly have a churchly slant. May the voices increase that call attention to the boils of our time! So much for the A. E. L. K. It is incomprehensible to us how anyone can seriously consider "a change in the theatre system" possible. The theatre is an institution of the children of this world, and it would lose its patronage as soon as it wanted to stop serving carnality. F. P.

Wißmann, too, has now had the pope pin a medal on him. The "Neue Luth. K.-Z." reports: "The diploma written on parchment has arrived in Berlin, by which Pope Leo XIII appoints Major von Wißmann as Comthur of the Order of St. Pius. The diploma is accompanied by a drawing, executed in colours, which represents the uniform of the Comthur of the Order. The document, dated June 5, is issued under the Fifer ring and signed by Cardinal Ledochowsky. It will be remembered that Wissmann, although himself a 'Protestant', expressly preferred the Roman mission to the Protestant one. When he publicly declared this the previous year, there was extensive speech and counter-speech in the press. Now the Pope has awarded the above distinction to the Protestant eulogist of the Roman mission."

Protestant Workers' Associations in Germany. At present, about 250 associations with about 70,000 members belong to the Federation of Protestant Workers' Associations in Germany.

Poor Alsace. The "Luthardt'sche Kchztg." reports: "The new Bishop Fritzen of Strasbourg dedicated his first pastoral visit" to the Alsatian place of pilgrimage Marienthal on July 24 and 25, "in order to present himself and his diocese to the people of Alsace."

protection of the Queen of Heaven". "The pilgrim," writes the Alsatian, "spent most of his time in the pilgrimage church; with deep emotion" (!) "we saw him walk from altar to altar and remain before them for a long time in fervent" (!) "prayer. On July 25, he celebrated the Holy Sacrifice of the Mass at the altar of grace" (!) "of the Sorrowful Mother of God; at the end of the Mass, the solemn singing of the *Magnificat* resounded. "This act of filial love for the Mother of God made the best impression on the Alsatian population"!

Evangelical Lutheran Free Church in Denmark. The "Berlingske Tidende", the official paper of the Danish government, has published the following ministerial letter to the bishop about the Sealand monastery: "Spiritual acts of Free Church pastors. Under report that the free-church pastor Grunnet on September 9, P. J., at the request of the hufner N. N. in the parish of N. N., performed a funeral in his house on his child, the parish pastor for the parishes of N. N., in a petition received with a complimentary letter from Your Reverence of November 8, P. J., has requested that the parish priest of the parishes of N. N., in a petition received with a complimentary letter from Your Reverence of November 8, P. J., be allowed to perform a funeral in his house. the free-church pastor Grunnet is entitled to perform such an act, and the significance of the same, namely whether the above-mentioned farmer, by using a pastor who is not a member of the regional church on this occasion, should be considered to have left the regional church, so that he cannot remain a member of the school commission of the parish, nor can he be accepted as a godfather for baptism in the regional church. On this occasion, the Ministry would like to instruct Your Reverence to make it known to the applicant that no valid charge can be brought against Grunnet for the burial performed in the house, the significance of which, from the point of view of the regional church, is that the person concerned, who caused him to perform it, has thereby left the regional church *eo ipso* [as a matter of course and without further ado]. As for the question as to how far the person concerned can be accepted as a godparent in baptismal acts in the national church, this question must be answered in the affirmative in view of § 17 of the ordinance of May 30, 1828. However, if there should be a request for this, it must be considered the most correct thing for the parish priest to do in such a case to draw the attention of both the parents and the godparent in question to the obligation incumbent upon them to see to it that the child is able to participate in the instruction and guidance of the regional church in its own time, until it has reached the age at which it can be admitted to the confirmation of its covenant. Compare the Ministry's letter of September 21, 1869 (Geistliche Rescriptsammlung). Finally, as to the question of how far the person concerned can continue to remain a member of the School Commission, a decision on this will be made later." Pastor Grunnet of the Danish Free Church comments on this in his Evangelical Lutheran monthly: "We see from this that, although Denmark has had many years of free religious practice, there are still pastors here in the national church who are so ignorant of what the Free Church may or may not do that an inquiry such as the one above could be directed to the ministry. One would think that the questioner, with a little thought, would be able to see that if there is free religious practice in this country, and no funeral may be performed in the churchyard by a pastor outside the national church, there is nothing left for the Free Church but to perform this act in its own church or in the house of mourning. The ministry seems to have had the same view, as can be seen from

The pastor in question can therefore henceforth, if another member of the free church, who may well have lived in his parish, but did not regard him as a fine pastor in life, should depart with death, be glad about the information obtained, which shows clearly enough that the state church pastors in general, if in their capacity as pastors they have had nothing to do with the members of the free church in life, also have no claim, which show clearly enough that the pastors of the state church in general, if in their capacity as pastors they had nothing to do with the members of the Free Church in life, also have no claim to the burial of the same. The Free Church does not wish a pastor of the national church to say a prayer for the deceased at the burial of their deceased, which is so common among these pastors; for they do not believe in conversion after death, but against what God's word says: "As the tree falleth, let it fall at noon or at midnight; in the place where it falleth, there shall it lie. As to the other point, to be the godfather of a child whose parents belong to the national church, it is not our custom to have anything to do with this, nor even to approach anyone in the national church to be the godfather at the baptism of our children. The pastors, who have now for a long time watched with some composure how, even if slowly, an Evangelical Lutheran Free Church is growing up in this country alongside the State Church - whose doctrine cannot be rejected by the latter - would do wiser not to start a new quarrel, since their own affairs, as is well known, stand on weak foundations."

Triple Covenant and election of a pope. Among the points which were the subject of the preliminary discussion before the renewal of the Triple Alliance was also the question of the future election of the pope, since Italy demanded a guarantee against the election of an intransigent, French-minded pope, in return for which it undertook to continue to respect the existing law of guarantee and to make no change in it. Under such a condition, both imperial powers are said to have undertaken not only not to permit the transfer of the conclave to their own territory in the event of the papal see being vacated, but also to refuse in advance to recognize the election of a pope carried out on non-Roman territory, for example in France or Malta, and it would remain within the authority of the King of Italy to prohibit any pope elected on non-Italian soil from entering the Vatican. In such a case, the Vatican would remain under Italian protection and under the supervision of the envoys of the Catholic states until a legal Conclave was held in Rome. It is also said that the case of the Sedisvacanza during a war has been considered and that it has been determined that the election of the Pope would then have to take place in the Vatican, which would be under the protection of Germany, Austria-Hungary and Spain, or that it would have to be postponed until the conclusion of peace. In this case, too, the holding of a conclave outside Italy would be out of the question. Finally, it is reported that England would also not permit the holding of a Conclave on Malta. (Chronicle of the Christian World.)

The Protestant Mission and the Slave Trade. Dr. Warneck writes: Some time ago the German Colonial Society sent out 150,000 copies of a pamphlet (D. K. Z. 1891, 95) with the title: "What do we Germans do against the slave trade?" for the purpose of forming a fund to fight this abominable trade in Africa, the use of which will be at the disposal of the German Colonial Society, which will also collect the contributions. This pamphlet concludes: "A final word to our Protestant pastors. What has been done for Africa in Germany up to now has come from the Catholic side; where are the Protestants? Shall we, as so often in matters of active love, be guided by the

Catholics?" etc. - I could not believe my eyes when I read this. On page 23 of the pamphlet, the "mission colony of Bochabelo - a triumph of German efficiency" is commemorated as "a splendid, Protestant model station," and yet nothing is supposed to have been done for Africa on the part of the German Protestants up to now? Does the German Colonial Society not know that for more than half a century the Evangelical Brethren Society, the Evangelical Rhenish Missionary Society, the Evangelical Berlin Missionary Society, the Evangelical Hermannsburg Missionary Society in South Africa, the Evangelical Basel Missionary Society and the Evangelical North German Missionary Society have been active in West Africa? The German Protestant Mission has done more for Africa than the German Catholic Mission. It has collected about 90,000 Africans in more than a hundred Protestant congregations before the German Catholics even raised their hands for Africa. At the end of 1890, the Director of Missions Buchner of the Brethren Church was in Berlin to conduct all kinds of negotiations concerning the new Nyasa mission. It was pure coincidence that led him to the office of the East African Colonial Society, where an agreement was to be made about possible money settlements. Since the Kassirer was not in a position to give definitive information, he went to the heads of the company, who were just gathered for consultation. The four gentlemen invited the missionary director to join them, showed great interest in the idea of a new mission in East Africa, and asked: "Has the Brethren Society ever been on a mission before? After such an experience, however, it is not to be wondered at that even the German Colonial Society can write: "what has hitherto been done in Germany for Africa has proceeded from the Catholic side." It will not be immodest to ask that, before writing about mission, one should also first inform oneself thoroughly about it. Now such an inaccuracy goes into the country in 150,000 copies; the evangelical mission friends become disgruntled, and the ultramontanes exploit the new shining testimony for themselves. I have been asked from many sides to comment on the collection in question in general. In the pamphlet it is expressly acknowledged that an essential means of eliminating the slave trade is the mission.

An international "Concil" of Congregationalists was recently held in London. A number of *papers* were read and heard.

The "holy skirt" at Argenteuil. The French also have a so-called holy skirt. The "Frankfurter Zeitung" is told from Trier: "The French do not even want to grant us Germans the possession of the holy skirt. They claim that the old monastery at Argenteuil near Paris, whose founder is said to have been a daughter of Charlemagne, possesses the *tunica inconsutilis Christi*, and they have really begun these days to exhibit this relic. Serious papers, such as the '*Temps*', have given their columns to champion the authenticity of the holy skirt of Argenteuil. However, one is not afraid of the concurrence of this holy skirt in Trier, for if anything is certain, it is the inauthenticity of the *tunica inconsutilis* exhibited today in Argenteuil. The holy skirt at Argenteuil was first mentioned in 1156, and is said to have belonged to Charlemagne, who gave it as a gift to his daughter, who was abbess of the monastery at Argenteuil. The skirt remained in Argenteuil until the year 1557. On October 12, 1567, Argenteuil was conquered, plundered, and set on fire by a Huguenot regiment under Captain Boury. What happened to the Holy Rock? That is what Mr. Collin de Plancy tells us in his '*Dictionnaire*', where he briefly

and succinctly writes: "In 1567 this unsewn skirt was burned by the Huguenots. "However, it was not long before Argenteuil had a new holy skirt, of which it says: 'Pilgrims of every age, sex, and station soon came to pay homage to the miraculous garment, and the donations and pious endowments brought new riches to the monastery.' (Follet, *Histoire. Paris* 1842.) This second holy skirt of Argenteuil was venerated until the year 1791, when the men of the Revolution came, plundered the church at Argenteuil, and consigned all the 'objects of superstition' to the flames. So again there was no holy skirt of Argenteuil until the year 1800, when priest Ozet of Argenteuil found the relic buried in his garden. A record was made of the find. In this document a fatal mistake was made. The shrine of gilded iron and the wooden box in which the holy skirt was found do not date at all from the times of Charlemagne, not even from the days of the Huguenot wars, but evidently and admittedly from about the year 1800, the same year in which Father Ozet made his miraculous find. Auguste Follet, who has already been quoted, admittedly thinks that 'this is a completely unimportant fact', but after this discovery many people no longer wanted to believe that these modern boxes had contained the Holy Robe, and the fame of the relic at Argenteuil was over for a long time. It is only this year that the French are again trying to create a mood for their holy skirt. They even go so far as to claim that the holy skirt of Trier is a piece stolen from theirs. The Reverend Father of Argenteuil will go in person to Trier to convince himself by sight of the spuriousness of the Trier skirt. In the meantime he has addressed a new petition to the pope, who as is well known has declared himself in favor of the Trier relic, by which he hopes to convince the holy father of the authenticity of the Argenteuil skirt." - So the same hoax as at Trier.

France's popular numbers and France's popular sin. The A. E. L. K. writes: The census taken in France in April of this year, with its result of 38,075, 150 souls, i. e. an increase of not much more than 200,000 (208,584) since the year 1886, has, as the small increase corresponds approximately to the immigration rate of the last five years, confirmed anew the long established phenomenon of stagnation in the population movement. The causes are well known: Selfishness and hedonism. Marriages are on the decrease; people do not want to take upon themselves the cares of wife and children, and want to be able to indulge in pleasure without being tied down. In the marriages themselves the French national vice destroys the blessing which the Creator has placed upon marriage. The fact that on average, apart from an insignificant fraction, there are only two children to every marriage, may be illustrated by the following figures. Of the 10,425,321 families existing in France in 1889, 2,073,205 had no children, 2,542,611 one living child, 2,265,317 two living, 1,512,054 three living, 936,853 four living, 549,693 five living, 313,400 six living, 232, 185 seven and more living 'Other' That children are a burden, this view corresponds also to the bad habit, widespread even in middle circles, of giving children into care and actually seeing them only when they no longer need parents. What can become of those brought up in this way but new despisers of family life? The worst thing is that the French, at least so far as they speak publicly, are completely devoid of moral judgment about their conduct; they are virtually types of the "people of this world. Their circle of vision is dominated by the idea of

The only feeling that is evoked in them by the results of these statistics is the patriotic anxiety that one would like to be pushed to the ground by the increasing population in the neighboring country with the necessity of a physical law. The outrage itself is practiced by the rural as well as the urban population as something so self-evident that the numerous ameliorative proposals, which of course again only call forth patriotism, partly increase the immorality still further, partly, such as tax relief for fathers of households with numerous families, would at least be ineffective. How little a decayed morality can be restored by such means is shown by similar attempts in Roman imperial times; wickedness turns even the well-meant into the opposite. The proposal, finally, to bring about a revival by facilitating immigration is already rendered obsolete by the present xenophobia of the French. And who, who is not devoid of all healthy feeling, would want to give himself up to this? A poisoned body turns even healthy food into poison.

The other side in the Russian Jewish question. The "A. E. L. K." of June 19 writes: Strange ideas prevail about the Russian measures against the Jews, thanks to the liberal press. The pro-Jewish papers never tire of complaining about the "religious persecutions" which the Jews have to endure in the Czarist empire. No one even thinks of disturbing the Jews in their faith; and if the Lutherans of the Baltic provinces were as little oppressed on account of their faith as those, they would be happy people. The Jews have long had freedom of worship in Russia, but they are under sharp exceptional laws in civil matters - only that these have fallen into oblivion. Emperor Nicolaus wanted to force the Jews into productive work, since even the poorest among them disdained manual labor in agriculture and trade and preferred to beg or trade. He had a number of Jewish settlers forcibly transplanted to the lower Dnieper so that they could cultivate the beautiful wheat land. In vain. The land was cultivated by Christians, and the Jews continued to barter. In order to stem the influx into the large cities, it was decreed that only those merchants who held at least 16 commis would be allowed to move, for example, to Moscow. This precautionary measure helped as little as others. The poor Jews were, in name, the commis of the richer ones, and in fact devoted themselves to their own business. With the corruptibility of Russian officials, this did not cause the least difficulty, and the Czar's decrees were not finally forgotten. Emperor Alexander III. did nothing more than give new validity to old laws. But, they say, it is always said that most of the expelled Jews were craftsmen. The papers do not know, or do not want to know, how these "craftsmen" are treated. It would be remarkable if the inclination to handicrafts, which is generally not great among the Jewish members of other states, should be so astonishingly strengthened under Russian education. But the riddle is easily solved. Since in Petersburg only those Jews were supposed to settle who were capable of practicing a trade, they called themselves "master tailors" or "master carpenters," equipped the "workshop" with the necessary inventory, but used the company sign as a curtain behind which the actual "business" could be continued all the more undisturbed. The Jews circumvented military service with the same skill. At the right time the necessity of a business trip to America presented itself; one became an American citizen in a short time and returned as such. Would the Russians not recognize these American citizens?

there is nothing to be said against it. How far it is correct with the "cruelty" in the execution of the measures is difficult to decide from a distance. That the liberal press in its reports will have applied the colors somewhat strongly can be assumed; on the other hand, a conclusion from the treatment of the Lutherans and Catholics is obvious. Whether one will achieve one's purpose with all this in Russia is doubtful. First of all, it must be noted that it is only the little Jew who has to suffer. Rothschild and comrades are so much in command of the situation that the mighty Czarist Empire bows to them. The success of the Jewish measures therefore remains from the outset within very definite limits. Secondly, even the small Jews will come back soon enough, even if the Russian officials should become less farsighted. Nobleman, burgher and peasant cannot do without the Jew, much as they despise him. This question cannot be solved with purely political weapons, with negative measures. And where are the expellees to remain? The rest of Europe does not want to be flooded, nor does America. The "settlement projects" in Palestine, Argentina, Uruguay or elsewhere are least likely to be applauded by the Jews.

Australia. "The Lutheran Church Messenger" reports: Our teaching school in Murtoa is now beginning to grow under God's blessing. Hitherto we have had only one pupil at a time, at present we have three of them, and as others have come forward, God willing, in about a fortnight we shall have in class a class of six young people who wish to devote themselves to the service of the church. Pastor Brauer in Dimboola has agreed to take part in the training of these young people, and from May 1 he will come over once a week and teach nine lessons in various subjects. The school commission appointed by the Synod will meet again in mid-July, and we hope to be able to give our readers a pleasing annual report on our modest work and the little work we have done. The construction of the institution building, which, as our readers already know, is being carried out through voluntary love, has already begun and the first wing of it is finished. We have begun by trusting in the Lord, and we are sure that He will not put our face to shame, even though some may regard the work with indifference. But this must not make us despondent, for it is the Lord who must also make hearts willing and inclined to promote his kingdom cause, and whoever still has a heart for our Lutheran Zion here in Australia will certainly rejoice in this undertaking and willingly carry lime and stone, And to such we turn with the heartfelt request to carry this work on a praying heart and also to support it with their gifts, so that we may soon be able to employ a proper teacher and, above all, obtain a quite suitable capable teacher, for which we have appealed to the venerable Missouri Synod in America. Oh, let us not be careless in doing the work of the Lord, for we all know what is threatened to such! We live in a time when people undertake and support all kinds of things, dare and gamble, if only to gain earthly advantage, but forget the cause of the Lord and miss the best. Just read the first chapter of the prophet Haggai in devotion. May the Lord give us obedient hearts, and it will be better, and we have the promise: I am with you, says the Lord!

Necrological. The former missionary inspector at Barmen, Dr. Fr. Fabri, died at Würzburg on July 18 at the age of 67.

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The latest attack from the doctrine of inspiration in the Hanoverian Church.

(Conclusion.)

But in Pastor Dr. E. Wyneken's opinion, the doctrine that the Holy Scriptures are the "literally inspired, inerrant source of Christian knowledge" is not only useless and untenable, but also harmful. To want to have an inerrant Scripture inspired by God, he declares to be -a craving of the "old Adam," who would like to have a "paper," "infallible pope," and thus "a comfortable, purely external certainty," "instead of the inward certainty which is more difficult to attain." To assert that with the denial of the old doctrine of inspiration, Christianity falls, is, according to Dr. Wyneken, "simply silly"; with such a thing one should "no longer make himself ridiculous in these days". On the contrary, it would be in the interest of the Christian faith if the doctrine of inspiration were to fall. Wyneken sees a period of splendor for the Christian church, when the church of our time will have recognized its task and put the doctrine of inspiration to rest. He writes: "It is now the task of our time to make the personal Christ even more than before our own and that of the world. And for this reason the external supports" (the inspired Scriptures) "are taken from us, so that the Christian faith may demonstrate in us all the more its eternal glory, yes, so that the living Christ, the only-begotten Son of God, may again become man in us anew, so that we may be His living body, and each member bear ever clearer witness to Him through its Christian life until the day of perfection.

Has there ever been a fanatic who raged more senselessly against the objective Word of God found in Scripture than Pastor Dr. Wyneken? Christians have hitherto followed the practice of resorting to the infallible word of Scripture when inwardly they wanted to become uncertain of Christ and salvation in Christ. The objectively certain, majestic word of Scripture

was to them the unshakable rock to which they clung in their temptations. Thus they were saved, and in place of doubt joyful certainty came to them again. According to Dr. Wyneken, by this practice they yielded to the "old Adam," grasping in spiritual indolence for a "paper," "infallible pope," instead of gaining "inward assurance"! But not only Christians, but Christ Himself Dr. Wyneken condemns with his criticism. The Lord Christ Himself, in temptation, has resorted to the "paper", "infallible Pabst". He has always opposed the individual attempts of the tempter only with the "It is written" (Matt. 4:4, 7, 10), and thus at the same time showed Christians how they too should fight in temptation, namely, by appealing to the certain written word of Holy Scripture; but Dr. Wyneken gives Christians a different instruction, and declares the one given by Christ to be a carnal beginning! This circumstance, too, that he stands in such diametrical opposition to Christ Himself in regard to the use of Scripture, should lead Dr. Wyneken to the realization that he has an entirely wrong view of Scripture.

Furthermore, Dr. Wyneken wants the "external support" of the inspired Word of God to be removed, so that the "personal Christ" can once again become the proper possession of the church and the world, and faith can develop properly. To be sure, the personal Christ is to become proper to the people. Scripture and the Lutheran confession teach that not only gifts of Christ, but Christ himself, yes, the triune God, dwells in believers. But the "personal Christ" comes to us and dwells in us only through fine word. "He that loveth me," saith he, "shall keep my word; and my Father shall love him, and we will come unto him, and make our abode with him," Joh. 14:23. For Christ's word Christians are pure, Joh. 15:3.; if Christ's words abide in them, they shall ask what they will, and it shall be done unto them, Joh. 15, 7. ; if they keep Christ's word, they shall not see death for ever, Joh. 8, 51. Thus all connection with the "personal Christ," and all life in Christ, is mediated by Christ's word. This is the difference between this life and eternal life. In eternal life the blessed behold Christ face to face. In this life Christians have Him in His Word. Whoever, therefore, takes Christ's word from Christians, takes from them Christ Himself, the "personal Christ." He tears away the bridge and the footbridge on which Christ comes to men. A faith in Christ which is not founded on the "outward support" of the Word of Christ is a rapturous delusion, a pure conceit. Faith is a relative term, and demands as its Correlate God's Word, not merely a human report of salvation things. Wyneken refers us to the testimony of the church. But as he mistakenly calls the "personal Christ" the "personal Christ.

If he contrasts the "living testimony" of the church with the infallible word of God, he also falsely contrasts it with the inspired and infallible word of God. Certainly, the testimony of the church works faith, but only insofar and because the church testifies to God's word. St. Paul writes Rom. 10:17: "So faith cometh by preaching." But lest anyone should think that faith comes from preaching of any kind, he immediately adds, "But preaching (comes) by the word of God" (*διὰ ρήματος Θεοῦ*). Only God's word is believing-generating. Christians are "born again", "not of corruptible seed, but of incorruptible, that is, of the living word of God, which abideth forever", 1 Petr. 1, 23. Human words and thoughts are of no use here. Just as at the time of creation only God's Word caused the light to shine out of the darkness, so also only God's Word can kindle the light of faith in a man's heart. And God's Word has the Church of this time, because it has an inspired Holy Scripture. Frank's statement, also praised by Father Bartels-Walsrode, "that the spoken word of the sermon is also able to produce spiritual life independently of the holy Scriptures," is a folly. To be sure, a sermon can have an effect of faith in which not a single verse of Scripture is actually quoted. Our dogmatists also say this. But at the same time they rightly hold: a sermon is faith-producing only in so far as it does not express human words and human thoughts, but God's word and God's thoughts. Thus the sermon remains thoroughly dependent on sacred Scripture. Indeed, what of divine thought is expressed in preaching comes from sacred Scripture. Holy Scripture, as Luther says, is the only book on earth that teaches about eternal life, namely originally. If other books also still teach the beatific thoughts of God, these are drawn from Scripture. Frank's sentence is therefore to be turned upside down. It must be said: the spoken word is only able to produce spiritual life depending on the holy Scriptures. Therefore the Lord Christ says that all who will believe in Him until the last day will come to this faith through the word of the apostles: John 17:20: "But I pray not for them only, but also for them which shall believe on me through their word." Next, the church, in so far as it is such, does not give itself up to anything but God's word. When Dr. Wyneken exclaims (to show the superfluity of a holy Scripture, which is the inspired Word of God!): "Sad, when the living One holy Christian Church with its living testimony is so little esteemed as the body of Christ," the Church protests against such a view of her testimony. She has no other testimony than God's word; only God's word she takes in her mouth, according to the apostle's admonition: "If any man speak that

he speaketh it as the word of God" (*ἐ* τις λαλεῖ ὡς λόγια Φεου*), 1 Petr. 4, 11..., and of Christ himself: "If ye continue in my word, then are ye my disciples indeed," Joh. 8, 31. And the word of God being the word of the church, the children of God are born by her testimony, as the dew out of the morning light.

It is also obvious that Christians cannot remain certain of their faith if "the Holy Scriptures as the literally inspired, inerrant source of Christian knowledge" are abandoned. To be sure, Dr. Wyneken wants to offer the Church a substitute in this respect as well. He refers to the "one holy Christian church with its living testimony. The Christian church is "a pillar and foundation of truth," "it does not lie or deceive, it does not deal in lies," as Luther says. 1) But what is the right church? False churches appear by God's permission, claiming to be the true Christian church and to bear the only true testimony to divine truth. How, then, is one to distinguish the right church from the false one, when, on Dr. Wyneken's advice, one has abandoned the Scriptures "as the literally inspired, inerrant source of Christian knowledge"? Wyneken refers us to a second factor, to subjective experience. He says: "We believe the Scriptures because they offer us the Christ who wins our hearts with his person. That's the way things stand. And that is the solution." Not so! Rather, the matter stands in such a way that subjective experience itself needs a regulator. Admittedly, the Christian as Christian, that is, in so far as he is a new man, has only right experiences. But the evil, corrupt flesh clings to the Christian even unto death. And the flesh also lusts against the Spirit in such a way that it continually seeks to seduce the Christian into lies and error. God also permits the devil to shoot fiery darts into the hearts of Christians, and to bring about in them "experiences" according to which they believe the lie to be truth, and the truth to be a lie. How, then, are Christians to find their way in the conflicting experiences, if they do not follow the instruction of Christ, choose the "paper pope" for their guide, and may say "it is written"? They will be tossed to and fro by the waves of doubt, both as to doctrine and as to their personal state of faith. Without the objectively normative word of God, all certainty, and thus Christian faith, ceases in the contestation. Thus Wyneken's advice to give away the inspiration of Scripture is, however, - even if he himself is unconscious of it - a proposal for the "abolition of Christianity", Dr. Wyneken has hardly ever experienced a spiritual challenge. Otherwise he would not give the Christians the advice to get the "assurance of salvation" without

1) XVII, 1680.

to "gain" the infallible word of God. How inexperienced Wyneken is in spiritual matters - in spite of his insistence on "experience" - is also evident from the fact that he thinks that "a comfortable purely external security" comes out when a Christian holds to the inspired infallible word of Scripture. To hold fast to the Scriptural word is a difficult art, and no man can practice it by nature, but only by the power of the Holy Spirit. If Dr. Wyneken thinks that the "old Adam" longed to hold to the infallible word of Scripture, "the paper pope," he really does not know the "old Adam" very well.

But, we must also add a few words about Dr. Wyneken's "idea of inspiration". For, although Dr. Wyneken wants to give up "inspiration" itself, he wants to hold on to the "idea" of it. That this "idea," although Wyneken has it printed in bold type, can have very little of the thing itself in itself, is obvious from what Wyneken has already said. He distinguishes an inspiration in the wider and narrower sense. In the "broader sense," "every preaching of the gospel from a believing heart is to be called inspired." By inspiration in the "narrower" or specific sense he understands this, that the believing "writers of the sacred writings were under the immediate impression of the person of JEsu and the fundamental salvation things." "If it was nothing trifling," he continues in support of his "idea of inspiration," "to stand under the impression of Socrates or Plato, what must it have been to be allowed to accompany the only-begotten Son of God, if He really was, for years on end on all the paths of His life until His martyrdom on the cross, or even to receive from direct eye-witnesses the first glimmer of this impression." That with this "idea" of inspiration the sacred Scriptures could in no sense be called God's Word is clear. As little as Matthesius' "truthful history of Luther's teaching, life, and death" can be called Luther's word, although Matthesius was under the impression of Luther's tremendous personality, so little could the holy Scriptures be called God's word, if even the "authors were under the immediate impression of the person of JEsu and the fundamental salvation matters." As Luther's description of Matthesius' life is and remains Matthesius' word, so also with Wyneken's idea of inspiration the holy Scriptures would be and remain merely man's word. Therefore Christ, and then the apostles themselves, when they describe the qualification for the apostolic teaching office, bring into the field a quite different factor than the "immediate impression of the person of Jesus and the fundamental salvation causes. Yes, the Lord Christ says quite expressly that the "immediate impression" did not qualify the apostles for their teaching office. He says to them, after they had already received these impressions: "Behold!

I will send upon you the promise of my Father," that is, the **Holy Spirit**. "But ye shall dwell in the city of Jerusalem, **until** ye be clothed with power from on high. (Luc. 24:49.) And before that, "But when he, the **Spirit of truth**, shall come, he shall guide you into all truth. For he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and whatsoever is to come, that shall he declare unto you." (Joh. 16, 13.) To the same cause, namely, to the **inspiration of the Holy Spirit**, the apostles trace their teaching, when they were now actually engaged in teaching. St. Paul confesses, "Which also we speak, not with words which man's wisdom can teach, but with words which the **Holy Ghost** teacheth." (1 Cor. 2:13.) And St. Peter, at the same time putting the prophets of the Old Testament and the apostles of the New on an equal footing: (They, the prophets) "have searched to what and what time the **Spirit of Christ, which was** in them, and testified beforehand of the sufferings which are in Christ, and of the glory afterward, to whom it was revealed. For they presented it not unto themselves, but unto us: which is now preached unto you by them which preached the gospel unto you, sent down from heaven by the **Holy Ghost**." (1 Pet. 1, 11. 12.) According to the testimony of Christ and the apostles, therefore, it is thus: not the circumstance that the sacred writers had immediate impressions of Christ, or of the immediate eye-witnesses, but the circumstance that they had πνεύματι ἁγίῳ ἀποσταλέντε ἀπ' οὐρανοῦ (1 Pet. 1, 12.), or αὖτο πνεύματος ἁγίου φερόμενοί (2 Pet. 1, 21.), or, what is the same, by inspiration - actually so called - has made them the "fundamental" and normative teachers of the Christian church. So also the holy Scriptures are really and truly God's Word, because they did not come into being through the Wyneken "idea" of inspiration, but through a real and true inspiration. Incidentally, Dr. Wyneken is mistaken when he says: "We believe the Scriptures because they offer us the Christ who wins our hearts with his person. That is the way things stand. And that is the solution." For the same Scripture which offers us Christ, and thereby winnows the heart from us, also tells us that it is "inspired of God" (πάσα γραφή θεόπνευστος). The Scripture, which wins our hearts, claims from beginning to end that we are bound to all its words without fail. So, too, we must believe it in these statements about ourselves. He who rejects the claim of Scripture that it is "inspired by God" does not believe Scripture even in what it says about Christ, the Savior of sinners. Luther writes of the enthusiasts who do not believe the statements of Scripture concerning the Holy Supper.

If they boast that they believe this article of Christ's person, and speak much of it, believe it not: for they lie in all things whatsoever they say of it: with their mouth they say it, but their heart is far from it, Matt. 15:8, which is certain. He that is so bold as to deny God, or to reproach God with a lie, in one word, and wilfully does so against and above that which he hath been once or twice admonished or instructed, may also deny God, and reproach God with a lie, in all his words. Therefore it is called: round and pure, whole and all things believed, or nothing believed. The Holy Spirit cannot be separated, nor divided, so that he may teach or make believe one thing true, and another false. Ohn where are weak that are willing to be taught, and not stiff-necked to contradict." 1)

O, what a terrible plague God has visited upon the church in the modern "scientific" theologians! Their whole "theology" is tailored to place lost man upon himself. As synergists, they place man rashly on his own behavior, rather than on God's grace in Christ alone. As deniers of the inspiration of Holy Scripture, they place man upon his own experience and imagination, instead of upon the certain rock of God's Word. F. P.

The oldest Lutheran congregation in America.

(Continued.)

In a letter of February 21, 1733, to the London Consistory, in which they expressed their thanks for the sending of the new pastor, the New York churchwardens also presented an intercession with the words: "At the same time, we venture to ask our brethren at *Raretons*, etc., here most humbly that Your Highness and Your Nobility will not tire of having mercy on these brethren who are in need of their love and have been abandoned, and that they will be helped to find a pastor as we are. Gentlemen will not tire of taking pity on these brothers who are in need of their love and who have been abandoned, and that they will be helped to find a pastor just as we are." With this intercession they interceded for the request for a pastor, which the Raretonians and the congregations connected with them had addressed to Europe; the brethren in London turned again to Hamburg with their mediation, and Pastor Wolff, who had suggested Knoll, now recommended a candidate from his own kinship, Magister Johann August Wolff; the same was appointed, ordained on May 11, 1734, in the Nicolai Church in Hamburg, and deputized to America. From the congregations in New Jersey

1) St. Louis ed. XX, 1781.

He was also most welcome to his two fellow ministers Berkenmeyer and Knoll, the former, who had had to do without contact with fellow ministers for so long, and the latter, who had not yet had time to wean himself from contact with those closer to him spiritually. Thus, not only did the three preachers soon become more closely united, but they also brought their congregations into the union which we see emerging as the first Lutheran synod on American soil: American soil. As early as March 29, 1735, the church councils of Newton, Kisketamenefsy and Loonenburg sought the advice of the brethren associated with them on a difficult church discipline case and began their letter, which consisted of seven closely written folio pages, with the following words: "In consequence of our fraternal union established among us by divine blessing and the confidence flowing therefrom in Your Eminence, the church councils of Newton, Kisketamenefsy and Loonenburg are now in contact with each other. Wohl-Ehrw. and Ehrw, wohlgeachten Herren, we take the liberty of submitting to you the following *casum* and our thoughts about it for the censorship and approval to be given under the fear of God."

Unfortunately, there were other difficult negotiations in the same year, to which the youngest of the three ministers, Magister Wolff, had given rise. In his congregation there was great discontent for reasons which we can save for another place, and for the purpose of settling these disagreements a synodal assembly was called in June 1735. To the same the pastors and a number of members of the church boards were deputized from the audience, and these deputies, furnished with their credentials and letters of authority, met in the midst of the Raretonn congregation on the 20th of August. More detailed information about this synodal meeting, about which there is a simultaneous report, as well as about the further course of Wolff's trades, we also postpone to the hopefully not so distant future, by limiting ourselves here to the information that, as also a document signed by Berkenmeyer as "*Praeses et Scriba Synodi*" and a number of deputies, summarizing the results of the negotiations, shows, an agreement was reached between the parties and that after the happy return of the delegations, a report on the "Synod" was made to the congregations.

In the meantime, Domine Knoll had also received his official cross; it was first called von Dieren and caused the New York pastor a lot of trouble in the country parishes. But Knoll did not let his malicious opponent work undisturbed and unpunished. He wrote not only about him, but also to him, and reproached him for his misdeeds. That he did not treat him with the softest of gloves may be illustrated by the following passages taken from a letter covering 6½ folio pages: "1.) we have in Jorck's church box 3 letters from you in which

3 letters, you have made more than 1200 blunders in spelling, so miserable and so coarse, that if a schoolboy of 10 to 12 years of age should write thus, he would have to loosen his trousers.".... "5.) You are to be counted among those who are still cold nor warm, and thus hypocrites, that is clear, in that you have wanted to be Calvin's Domine in our Lutheran Church and also in Calvin's on Tappan. This is a great ^hell more than people can do who understand their *Catechismum*, and know that they are to confess and defend the truth of the doctrine in all *Clausules* according to their conscience. All kings and princes and consistories are too little to unite yes and no, light and darkness, Christ and *Belial*, and you want to be *Domine* on *Tappan* and *Hackingsack*? Fie on shame! O impudent stupidity of the pietistic enthusiasts! who think that if they only prate a great deal about faith, regeneration, love, etc. (of which they possess nothing), it is all right whether one believes God's word or his dreams. And the stupid people do not want to know that the pure doctrine of God, with abhorrence of all even the slightest falsehood, is the ground of faith or regeneration, of love, hope, and eternal blessedness. If you, as Lutheran preachers and witnesses of the truth, should be able and willing to stand before the rift in time of need, you who, as traitors to Lutheran truth, want to mix the religions together, believing yourselves, and pinning it on the manes of the people, if one would only break bread, then both religions would be united. O stupidity! O wickedness!" - Having heard that von Dieren had received a call to a Lutheran congregation at Tulpehocken, Pa. he did not think in his mind, "Well, may he go there, and then I shall be rid of him and have peace, and those may see how they get along"; but he dipped his pen fleetly and wrote a Latin Information letter to the Swedish pastors in Pennsylvania. In it he said, "*Degit apud nos in agris Hakkingsacken- sium sartor olim, nunc molitor*¹) *quidam, usurpator Sacri Muneris, cui nomen von Dieren, cujus ad vos fama sine dubio jam diu pervenit. Homo adeo ignarus et stupidus, ut in vernacula ne syllabam quidem sine vitio grammatico scribere possit; habemus enim tres illius epistolas MCC vitiis scatentes. Homo profanus, qui librum Italice scriptum Latinum esse contestando Deum affirmavit, qui virginis cujusdam matri olim fidem dederat se filiam ejus ducturum, et aliam sibi occasione data junxit, prioris matri dicens: Filiam tuam duxissem, sed Dominus Deus noster hoc ut faciam non vult. Homo malitiosus, qui Berkenmeyeri meamque vocationem mendatiis intervertere ausus est. Homo impius, qui datos in Ecclesiae Hakkingsackensis sustentationem agros sibi dari expetivit. Homo hypocrita, qui nostrae Ecclesiae*

1) Von Dieren had built a mill.

pariter et Calvinianis eodem tempore ceu Pastor praeesse voluit." 1) "Upon this," reports Knoll, "the vocation of Tulpehocken failed," and we can understand this. Von Dieren and his followers understood it also, and for it, in a public notice, called the Domine Knoll "a liar and a blot on the Lutheran community." How Knoll served them thereupon history may later report. Let us now turn our attention back to the New York City congregation, whose pastor at that time has already come a little closer to us in what has been communicated above.

For years a change had been going on in this congregation. The influx from Holland had almost completely ceased; on the other hand, the immigration from Germany continued, and so it happened that the German element became stronger and stronger, as in the population of the city, so in the Lutheran congregation. Of course, the public services were still held in Dutch, just as Berkenmeyer's successor had been appointed with the provision that he should preach in Low German "as soon as it would be possible for him under divine blessing and his own diligence"; and we know that this was possible for our Knoll from the beginning of his New York activity; For his records in the church books are written in Dutch right from the beginning, and we learn that he spoke better Dutch than German, although he was not ignorant of German and was able to make up for the German von Dieren's language mistakes and to tell the truth in good German. At first, as long as the Germans were in the minority, they accommodated themselves to the circumstances, attended the Dutch church, since there was no other Lutheran church in the city, learned to understand their language in their intercourse with the Dutch, and found what they needed in their community, especially the men, while the women, with their lesser intercourse, found what they needed.

1) "There is a man in our country in the area of Hackensack who used to be a tailor, is now a miller, and has arrogated to himself the sacred office. His name is von Dieren, and his reputation has probably already reached you. A man so ignorant and stupid that he is not able to write a syllable in his mother tongue without grammatical errors; for we have three letters from him, which abound with 1200 errors. A man to whom nothing is sacred, who, invoking God, claimed an Italian book to be Latin, who had made a promise to a certain girl's mother that he would marry her daughter, and, when opportunity offered, took an Andre, and declared to the mother of the former, "I would have taken your daughter; but our Lord God will not have it. A wicked man, who took pleasure in deceiving Berkenmeyer and my profession with lies. A godless man who has demanded for himself land that was given for the preservation of Hackensacker Church. A hypocritical man who wanted to preside over our church as pastor at the same time as the Calvinists."

remained more foreign to Dutch and the young people got more into English. As the number of Germans grew, however, their desire for appropriate consideration became more apparent, and from the minutes of the church council meeting of Oct. 17, 1742, we learn how representatives of the Germans presented a request for German preaching on their behalf. Although several reasons were held against them which made the introduction of German services seem inadvisable, the pastor agreed, with the written consent of the Dutch members of the congregation, to give the Germans a German confession before communion, as well as a German sermon on weekdays or in the early morning or evening hours of Sunday. This was the beginning of a movement which, before ten years were up, led to a split in the old congregation and to the establishment of a new German congregation next to the Dutch one. A detailed account of these negotiations and struggles, as is possible on the basis of the rich source material available, will also be highly instructive for our time, in which similar efforts for the introduction of English services may be imminent or have already begun here and there in the German congregations. Here only in brief the following. The demand of the Germans met with opposition from the Dutch. The first thing granted was the German confessional; we may well mention here in anticipation of the curious circumstance that after years in the old parish the last remnant of a service in the Dutch language, before the use of it entirely ceased, was a Dutch confessional. As early as 1743, the Germans requested half of the services, and they were granted the sixth part, saying that if they made good use of this permission, they would be granted more. Although many lacked "good use", they were later promised the fourth part of the sermons in German, if they came diligently to church; but the dissatisfied demanded more. As early as 1746, it seemed as if a separation was to take place, as some leaders of the German movement attached themselves to a castaway named Hofgut who had sneaked in during Pastor Knoll's absence, smuggled him into the church and let him preach when that was no longer possible, opened his pulpit for him in their houses and otherwise helped him to build his empire, until the civil authorities interfered and Hofgut had to make a change of air. - We break off here to resume with the report on the settlement of the language question in the separation of the congregation.

A. G.

(To be continued.)

Miscellany.

Importance of the Doctrine of Inspiration. According to a report in the "Ev. Kztg.", Superintendent Dr. W. Kölling says in the conclusion of his book "Die Lehre von der Theopneustie": "The doctrine of inspiration is not an island, but is inwardly most closely connected with the confession of the formal principle. A total confusion of all basic theological concepts must have preceded before anyone is able to pay homage to the superstition that is common today, to deny the Scriptures their proper divine origin and to degrade them to the level of an essentially human book, but still to call himself an evangelical theologian. - From the cathedra at Rome the Reformers freed theology, not, however, to place it under the other human tribunal of a random majority of lecturers, but for this purpose alone, to place it under the divine authority of the written Word of God."

Not Ohioan, but "Missourian," that is, Lutheran and Christian, Father Matschoß of the Breslau Synod answers the question, "Can the Christian be sure of his blessedness?" About this we take from the "Free Church" the following: To this question ("Can the Christian be certain of his blessedness?") Father Matschoß-Bunzlau answers in the "Gotthold" of August 16 of this year. Starting from the fact that this question is of great importance and cannot be answered correctly and with a cheerful "Yes" either by the Roman or by the Reformed Church, he then says: "The newer Protestant theology, as far as it is not entirely rationalistic, constantly mixes God's grace with man's conduct towards this grace and thereby robs full trust in God; it cannot say anything else than: if you believe, if you are so and so, then you will be blessed; alone such talk frightens, but it does not comfort. Our own hearts are always inclined to look to themselves for consolation where there is none; therefore it seems not superfluous to examine whether the Christian can really be sure of his salvation. Praise God! He can be quite sure of it, and he is quite sure of it, for he sings with a glad heart: 'I have now found the ground that holds my anchor forever'." After Fr. Matschoß has further explained how Christian faith itself is nothing other than "the certain confidence or firm trust that in Christ Jesus we have and possess forgiveness of sins, life, and blessedness," and that this faith "does not come about by our own decision or deliberation," but is wrought by the Holy Spirit and by the Word of God, "through which the Holy Spirit works faith"-whereby we would only have wished that, in contrast to the more Reformed emphasis on "experience," even more and more decidedly,

When, in the Lutheran way, the Word of God and the holy sacraments are emphasized, on which the Christian's anchor of faith actually rests - he then finally raises the question: "but will we also remain in faith until the end? But it depends on this," and answers this question, as follows: "Faith is God's work in us, and the question is whether God will or will not bring his work to completion; there is no doubt that God will also complete the good work he has begun, for he himself has promised it, and God is faithful. Here belong all the sayings that assure us of God's grace, e.g. Joh. 10, 28: 'I give them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. Likewise Eph. 1, 4-5: God hath ordained us to filial piety. The doctrine of Scripture concerning election by grace becomes here an inexpressible fountain of consolation, because it shows how the believer has his firm ground of anchorage in the love of God for Christ's sake. For faith does not turn its face to itself, but to God alone, and it so trusts in God that He will remain faithful to us. For the sake of God's faithfulness, the believer is certain for the future that he will never lack faith, which the Holy Spirit sustains in true faith. He seals and confirms to us the grace of God in faith for comforting certainty. But because grace is not unavoidable, the believer can easily be deprived of faith through temptations? The apostle exhorts: 'Let him that standeth take heed lest he fall. Certainly, grace is perishable, and for this very reason the Holy Spirit warns against carnal security, against slothfulness, and he says in dry words: 'He that putteth his hand to the plough, and looketh back, is not fit for the kingdom of God' (Luc. 9:62.). But by these words the Holy Spirit does not wish to make us uncertain, but only to unite us the more closely to Himself, so that we may not lose faith. For the same reason the Holy Spirit also impels believers to make their profession and election firm, by governing them and making them fit for all good. The believing Christian is sure of his blessedness, for in faith he has forgiveness of sins, the testimony of God's adoption, the sealing and assurance of all God's grace. God will also keep the believer in this state, for he has promised it. Therefore he can also confess with the apostle: 'I know in whom I believe, and am sure that he is able to keep my salvation unto that day' (2 Tim. 1:12). The certainty lies only in the faithfulness of the triune God, in whom the Holy Spirit, that is, God himself, works in us to trust. So then we do not trust in ourselves, nor in the strength of our faith and its evidence in good works, but with closed eyes we immerse ourselves in the abyss of God's mercy and are certain that whoever trusts in Him will not fall into the abyss of God's mercy.

...desecrate. This we believe, therefore shall we also be saved according to his promise. Hallelujah!"

Quite timely is an article of the A. E. L. K., entitled: "The Holy Rock at Trier and Luther's Admonition and Warning to His Dear Germans." We therefore share it here with our readers. The exhibition of the Holy Robe at Trier took place for the first time in 1512. It can be proved that Trier has been in possession of the holy coat only since 1121, according to others 1132: it was "procured" in 1121 for the dedication of the altar of St. Nicholas, as Willems says in the book "Der heilige Rock" ("The Holy Coat") approved by the present Bishop Dr. Korum; it was at the same time as the veneration of the coat of Mohammed, which the crusaders from the Orient knew to report. Soon after, in the *Gesta Trevirorum*, there is an inserted passage about the legend, of which also in 1157 a (fake) letter of Emperor Frederick I mentions it. Against the many demands to see the skirt and to check whether it was the real one, the legend was brought up that a priest had wanted to open the box and had suddenly become blind forever. The Emperor Maximilian seems to have given cause for a public exhibition of the relic in 1512, when he had many conversations with the then Archbishop and Elector of Trier Richard Greifenklau von Volrats (May 11, 1511 to March 13, 1531) at the Imperial Diet held in Trier in that year. The Bishop of Trier, Joseph P. Hommer, tells about this in his "Geschichte des heiligen Rockes" (History of the Holy Robe), published in 1834 on the occasion of the jubilee celebration of Suffragan Bishop Günther (reissued in Bonn in 1844): "Emperor Maximilian, who came to Trier in 1512 with many imperial princes and the papal legate, often conversed with the Archbishop, directed the conversation to the Holy Robe and expressed an extraordinary desire to see it. This imposition of the Emperor caused great embarrassment to the Archbishop, who was already very anxious in such matters. He evaded, hesitated, and at last told the Emperor that it could not be done. The holy relic had now been kept here for over eleven hundred years, and no one had ever seen it, except in the time of Archbishop John I (1190-1212), since it had been hidden in the earlier troubled times and had then been found again. This, however, was already more than three hundred years ago. Moreover, he should not conceal from His Majesty "how it is generally held that it is dangerous to show the holy skirt, since God the Lord has consistently given signs of His displeasure on such an occasion". The emperor and the legate, however, persuaded the archbishop to hold the exhibition after all; and, in order to keep profane eyes away, the skirt was shown only under wrappings. The first exhibition is described by a contemporary, the Benedictine monk Scheckmann at St. Maximin near Trier, who adds: "In those days many human bones were found."

exhibited in churches or on burial mounds and venerated as holy relics. Whether they were genuine and worthy of veneration, the exhibitors might observe. Enough that could yield any profit came to light at that time. Many men of earnestness and disposition thought that this new, hitherto unheard-of and numerous discovery of relics announced quite new events to the world. And very soon this did not appear to be a vain delusion. For, to say nothing of the misery of other countries, which since the exhibition of the holy skirt had broken out in unusual measure, even in Trier there was neither famine nor war, neither pestilence nor bloodshed" (Rieks, "Der Trierer Rock", p. 24). In the presence of the assembled princes, the front altar of the cathedral at Trier was opened and, according to the old legends, "our dear Lord Jesus Christ's unseparated ephod" was found in it. The pamphlets in which the miracle was illustrated by woodcuts and proclaimed to all the world are to be found in the Acts of the Imperial Diet. In all the following years the exhibition was repeated; more than a hundred thousand pilgrims had come to Trier. Leo X, in the bull of January 26, 1514, had promised great indulgences to all who would go there. The Emperor Maximilian had also come there (v. Stromberg, "Rheinischer Antiquarius" I, 2. 343 f.), but had decreed from Innsbruck under March 7, 1515, to the council there that no money should be given for indulgences for which the Emperor had not given his special consent. At the same time, the pope had issued a bull confirming the old privileges, statutes, and customs of the Trier church, and increased the archbishop's table goods. By the indulgence at the exposition the means were to be obtained to restore the cathedral. The exhibition was repeated every year until 1516, then after Leo X. had ordered one every seven years in his bull, only again in 1524, 1531, 1538, 1545, 1553, 1585, and 1594. That Luther, from the beginning of his Reformation testimony, opposed the relics with all that was attached to them, requires no proof. It is sufficient to point to his letter, a few days before leaving the Wartburg, which he addressed to his Elector with the sensitive allusion to his love for the wretched sanctities of the relics (cf. Schmalkaldic Articles, p. 303.15.22; Large Catechism, p. 403.91 and his writing of the "Conciliis and Churches" 1539, p. 435). Specifically of the skirt at Trier he has thought several times. We emphasize the following passages. Luther had returned from the Wartburg to Wittenberg and had preached against the iconoclasts, who had caused great excitement there and in many other places, including Erfurt. Everywhere the question of the veneration of the saints was discussed. Luther had addressed a missive to all the Christians in Erfurt about it; later, during his stay of several days in Weimar, he came to

From there he went to Erfurt for two days and preached three times. In his sermon on the cross and suffering of a true Christian, preached on 22 October 1522 in the merchant's church on the day of St. Severus, he speaks of the saving faith of the heart as the main principle in contrast to the trust in external works and false human wisdom of the schools; whoever believes in Christ, that he is righteousness and all good, will be preserved and saved; but whoever places righteousness on his works, corrupts his own works in his righteousness. It behooves a Christian to know what Christ taught, and what the cross of Christ is, and to let the gospel keep its title, that it is the word of the cross which we bear. Christ saith not, Take up my cross, but thy cross, and bear it: leave my cross, whereon I have suffered much infirmity. See that thou also suffer in thine own that which is laid upon thee. Therefore it is nothing that we have great churches built, great silver images with precious stones composed and erected, if we leave other better works, which are more necessary and commanded of God, to be done. Thus also an astonishingly firm and horrible game has been played with the skirt of Christ at Trier. [The above-mentioned many exhibitions since 1512 were still in everyone's memory]. But let the skirt be a skirt, the cross a cross. Christ alone calls us to follow in his footsteps, patiently carrying our cross as he carried his. Be warned and be boldly armed against such seeming enemies, who, besides Christ, give you something more than is necessary for salvation, and who lay for you the snares of eternal death, from which Christ preserves us" (Erl. Ausg. XVI, 448 ff.). To this we add the two remarks concerning the skirt in two of Luther's highly important writings. Since Luther was not allowed to appear at the Diet of Augsburg in 1531, he did not want to refrain from addressing an "admonition to the clergy, assembled at the Diet of Augsburg in 1530," so that, in addition to his spiritual presence through prayer and supplication, he might also be among them in writing with this silent and weak message, so that this day, which God's grace gives, may not pass away without something righteous being done. He reminds them in detail of what seems to have been forgotten about the way things were in the world "before my teaching began, and now no one wants to have done anything wrong, so I have to pull out the old grubs and put their forgotten virtue before the eyes of the clergy, so that they may see or remember again what should have been in the world if our gospel had not come; and we also see for our comfort how many glorious fruits the word of God has borne. Thus he treats of indulgences, confessionalibus, confession, penance, of the Mass of sale, or of the corner Mass. Of the pilgrimages he says: "If our Gospel had not come, then

there would be no more room or place left for pilgrimage. And was this not a peculiar, masterful deception [Luther uses an expression here that cannot be understood in any other way] with our Lord's skirt at Trier, as this shameful lie was revealed afterwards? What have all the Lutheran novelties done against this single deceit and mischievousness? But here was no man that could cry out or denounce novelty, but Luther, denouncing and punishing such novelty, bringeth up novelty." "Yea, saith thou, these pieces are nu accepted and a daily custom, but thine is altogether new. Dear me, tell me, how old is St. Anne's divine? How old is the rosary, the crown of Mary? How old is the pilgrimage to Grimmthal, Regenspurg, the skirt at Trier, and the like much more? Were they not new for 10, 20, 40 years? but who at that time held against the novelty? Let my gospel continue so long, for it shall wax old. Yes, your new gospel is right, but it has a peculiar novelty about it that is not good. What's that? Well, it does harm in the bag and in the churches, say the Magdeburg thumbler" (Erl. Aug. XXIV, 329 ff., esp. p. 345. 348). The writing concludes with the following words: "Let your blood be on your head, we are and want to be innocent of your blood and damnation, as we have sufficiently denounced your misdeed to you, faithfully admonished you to repentance, heartily begged, most earnestly asked for everything that serves peace, and neither sought nor desired anything else than the common consolation of our souls, the free pure Gospel, so that we may boast with a good conscience that the lack has not been in us". An exposition was again announced for the year 1531. The Diet had brought no fruit. Then Luther turns with a "warning to his dear Germans" that no one should persecute the Gospel or let himself be used for it. If war comes, they will have to answer for it. "But, because I am the German prophet (for I must ascribe such a hopeful name to myself Hinfurt, for the pleasure and favor of my papists and asses), it will nevertheless behoove me as a faithful teacher to warn my dear Germans for their harm and to give them driving and Christian instruction, which they shall have, where the Emperor, by his devils, "At Augsburg, where our confession was read for the Emperor's Majesty, they themselves have found out that this doctrine is not so evil as it is made out to be by their poisonous preachers and ear-blowers and hateful princes. Indeed, they had not even imagined that such a doctrine should be a good one; they themselves confessed much to it, saying, "It is the true, holy Scripture. They cannot be refuted with Scripture, for they had been told otherwise before. "Summa, all that they teach and do is judged, that they teach us of Christ on their and our behalf.

...to do this work." "Help God, how hath the devil here mangled dead bones, clothes, and utensils. How surely have all lying mouths been believed? How has one run to the pilgrimages, which all the pope, bishops, priests, monks have confirmed, or ever at the least kept silent, and let the people err, and taken their money and goods. What does the new deception [Luther uses the same expression here as above] at Trier do to Christ's skirt? What has the devil held here a great fair in all the world, and sold so innumerable false miraculous signs? Oh, what is it that someone may speak of this. If all the leaves and grass were tongues, they could not utter all this wickedness. We must still see that they neither confess nor atone for it, but want to preserve, strengthen, and improve it through the body and blood. And that is the very least, that they have deceived the people herewith, and have drawn them away from Christ, to trust and build on such lies. For no one has run after the sanctuary or pilgrimage; he has placed his confidence and comfort in it" (Erl. Aug. XXV, 1 ff., 25 ff., esp. p. 45 ff.). Luther thus already proceeded from the correct conviction, recognized in his time, that the skirt shown at Trier was not and could not be the real garment of our Lord. This assumption has not been overturned to this day. All previous proofs, not even the latest one by the Jesuit St. Beyssel, are not able to provide strictly historical evidence of the authenticity of the Trier relic. For the decisive moments one indulges in general phrases which are supposed to cover up the lack of evidence. Reports of alleged healings and of religious effects on pious minds during the exhibition and pilgrimage can never replace historical evidence.

The Curia makes pacts with every revolution that benefits it; it would also come to an understanding with a social democracy, which would be well Roman. (German Ev. Kztg.)

The position of Christ and the apostles in relation to Scripture is a qnder one than that of modern theology; this is the judgment on modern theology. (Fr. Schulze-Walsleben at the August Conference.)

"More Church Discipline!" Under this title the "Deutsche Ev. Kztg." publishes an article which, although it contains many wrong ideas, nevertheless stands up for the church discipline commanded in God's Word with a decisiveness which one does not usually find in the pronouncements of German pastors. In dealing with three objections against church discipline, namely, that it is unevangelical, impractical, and impracticable, the author writes, among other things: "Against the objection that church discipline is unevangelical, we refer to what we read about the conditions of the first Christianity in the Acts of the Apostles, as well as to the detailed order of church discipline which the Master himself (Matth. 18.) gave to his disciples: If your brother sins against you, punish him between you and him.

to him alone! If he hears you, you have won your brother. If he does not hear you, take one or two more to yourself, so that the whole matter may rest on the testimony of two or three witnesses. If he does not hear them, tell the congregation. If he does not hear the church, consider him a Gentile and a tax collector. From the First Epistle to the Corinthians, chapter 5, and from the Second Epistle to John, we see how the apostles understood and applied this instruction of the Lord concerning church discipline. St. Paul, the chosen armour of God among the Gentiles, enjoined the church at Corinth to exercise strict church discipline against an incestuous man. Since they hesitate to comply with his injunction, he "in spirit" (in communion with the church) "delivers up the sinner to Satan for the destruction of the flesh, that yet his soul may be saved, as a fire plucked out of the fire. And St. John, the disciple of love, writes in the 2nd Epistle in the 10th and 11th verses: If any man come unto you, and bring not this doctrine (that Christ is come in the flesh), receive him not at home, neither salute him: for he that saluteth him maketh himself partaker of his evil works. There we have from the mouth of Jesus and His apostles an exercise of discipline against moral offences and against false teachers, an exercise of discipline both in the interest of the church and its holiness and in the interest of the sinner and his correction. This gives us a secure biblical foundation for our demand for 'more church discipline'. In it are already indicated the points of view which are to be considered above all. - But how, if this were true, is church discipline impractical; it accomplishes its purpose neither in the person affected by it nor in the congregation; it emboldens instead of leading to repentance; it dissolves instead of uniting; it aggravates the disease instead of healing it? To be sure, he who does not let his thinking, speaking, and doing be determined by considerations of expediency, but only by the unchangeable Word of God, will not be frightened by such experiences of individuals, will not let failure deter him from obedience to God's Word. But is it always the case that church discipline proves to be impractical, even when it is applied in wisdom? Does it not lead the thief, the adulterer, the drunkard to repentance, if he is rejected from Holy Communion, and declared to be deprived of the right of ecclesiastical suffrage and of the right of patronage? Remains to the Church but an equally sad either-or! Either he despises this, scoffs at such spiritual punishments, and scoffs at resolutions of ecclesiastical bodies aimed at this end." (?) "Or it appears to him as an indelible insult, which is done to him. Up to now he still attended church from time to time, did not put any obstacles in the way of his wife and children in fulfilling their church duties, still had his children baptized and confirmed, and wrote his name at house meetings with a name corresponding to the gifts of the others.

He still enters his gift into the public collection list. Now he turns away from his church, from his faith, in anger and hatred. He will have his children baptized Catholic or Baptist. No foot may step out of his house on the way to God's house any more; to the clergy and 'hypocrites' he turns his most immutable enmity. The seven worse spirits enter his house and do worse in it than before! - We absolutely admit, on the basis of this experience, that the practice of church discipline can have such consequences. But is the fault in church discipline? Are such consequences to be called a harm at all, and is the church to avoid them at all costs? - If this is the case, then let the consequences be drawn for the state sphere as well! It is a fact that a thief, a brawler, a cheat, a perjurer, a criminal of the crown, often comes out of prison much worse than he went in. The peace-loving citizen has become a subversive, the occasional thief a professional, the churchgoer at high festivals a hater of the clergy, the church, and their Lord in heaven. For he does not blame himself and his sin for his misfortune, but the circumstances, society, the judge. If, nevertheless, one does not cease to punish the guilty, because some of them are brought to repentance and correction by the punishment suffered, because the honor of the state and the sanctity of the moral law require such expiation, because the punishment, even if it does not prove itself in every case to be a means of punishment for the person concerned, nevertheless remains effective as a deterrent for others, then one should also measure the punishments of the church with the same measure and judge them under the same points of view! - But, they say, the punishments of the state are effective, for the state wields the sword and has power. The church has no power, so also its punishments are ineffective. The conclusion is as little true as the supersentence! It is true that the church has no power to inflict punishment upon life and limb, goods and chattels; nor does it desire this temporal sword! But has she also no longer the power to forgive and retain sins which the Lord has given her? And is this power nothing? Is it not in the end more effectual than all mere corporal punishments? One day a member of his congregation came to the writer of these lines, who, as a habitual drinker, had been publicly excluded from Holy Communion after repeated warnings by his pastor, who had now long since gone home, in conjunction with the congregational church council and in agreement with the Consistory. At that time he had fumed, mocked, raged, laughed; for twenty-four years he had avoided church. Another pastor had come and left after a long blessed ministry. The new pastor had also been in the congregation for two years, and had only had occasion now and then to give the man, who usually gave him

went out of his way to say a few kindly, serious words at the home of his children, at the sickbed of his grown son. Now he came to him unbidden, all of his own accord. What was his wish? Let us hear him himself. Pastor, I have gone away from my Saviour, now I must come to him again, for my end is near! First I will go to church a few Sundays, then I will report for Holy Communion and do penance. Let people say what they will about me, let them condemn me from the pulpit, I will not ask for it, I will have peace! And the man kept his word. He did not become a saint even after church penance, but he went home blessed now two years ago in faith in his God and Saviour! Was church discipline unsuccessful on this heart hardened in sins? Was it impractical? Would it have been better, under the usual admonitions and warnings, to admit him twice in each year to confession, to absolve him, and to give him Holy Communion for blessing? - Can the Church really hope in earnest for repentance, if, in sinful indifference or cowardice, she foregoes the use of the means which her Lord has given her? The authorities do not carry the sword in vain; if they do not use it, they are despised and are to blame for the increase of crime. Nor has the church received the power of the keys in vain. If she refrains from using it, she becomes a child mockery and is to blame for the increase of unbelief and chastity! Especially in our time, when the Church has to endure much scorn and contempt from the high and the low, the learned and the unlearned, she should again reflect on herself and strive and fight for the glory of the Lord. Everything must be put to use! It is the highest time! A gentleness which not only appears to other eyes as an Eli-mildness, but is in fact nothing but weakness, indifference, cowardice, has never yet broken a defiant heart, never yet won back an ungodly, a rebellious man to his Lord! Certainly - one exception may apply! In a congregation which is not a congregation, where no one any longer believes in the power of forgiveness of sins, and desires the blessedness of a conscience reconciled to God, where to no one do the heavenly goods seem goods any more, perhaps not even to the G. K. R. and pastor any more, there it is impracticable, there it is impossible to exercise church discipline. Where there is no longer a church, it can do nothing, not even succumb and die!"

Nonsensical Criticism. A pastor, Axenfeld, has stated in a paper, "that the Protestant church, instead of the many associations, must do all the works of love from the church's ways." The "Ev. kirchl. Anzeiger" calls this "ecclesiastical fanaticism" and says: "the works of love are likely to be neglected in the process." However, if there are no congregations.

F. P.

Ecclesiastical contemporary history.

I. America.

Among the opinions of the presbyteries on the submission of the revision committee, the one submitted by the Steubenville Presbytery deserves praise. It states: "The Steubenville Presbytery would like to see the position of our church on the doctrine of the inspiration of Scripture more fully defined in the revised Confession. In other words, the Presbytery wishes the Confession to state that the inspiration of Scripture extends to both language and thought, and that in the original manuscripts both were free from error and infallible." A revision in this direction may be accepted in the case of a confession that is in general need of revision, and in any case a testimony such as that expressed in the words of the Steubenville report is gratifying in our time, wherever it may be pronounced.

A. G.

The Briggs case has at least the one sad, on the other hand pleasing benefit that other spirits are revealed and make themselves known for what they are, namely enemies of the truth. Thus especially colleagues of Dr. Briggs at Union Seminary, as like brethren, put on more and more blatantly the same caps, in that they find occasion to take a stand against their colleague, Dr. Brown declares in an article in the "*Evangelist*" that in the Scriptures there are manifest historical errors, and Dr. Vincent also appears in the same paper as Dr. Briggs. Vincent, in the same paper, also comes out of the shadows with the statement that it would not be difficult to cite a considerable number of inaccuracies and incompatible statements from the Scriptures, but that these errors are not irreconcilable with the belief in the inspiration of the Bible. That he can only think of an inspiration, which in truth is not an inspiration of Scripture, is evident; and to whom Scripture is not inspired, to him neither is Scripture inspired, and to him neither is Scripture inspired; the one inspiration follows of itself, not only from the other, but, if the circumstances are such, also from the other.

A. G.

Dr. Worcester, professor elect of Union Seminary, and therefore a prospective colleague of Dr. Briggs, has not failed to compliment him on the doorstep. He says: "No doubt I shall learn much from such a scholar as Dr. Briggs, as I shall learn from Dr. Shedd, Dr. H. B. Smith, Dr. Hodge, and other excellent teachers in our and other churches. But my path must be marked out for myself by my own study, and I do not intend to follow blindly in the footsteps of any uninspired man." Now it is true that one may learn this and that from bitter enemies of the truth, as from the unjust steward to be clever, and from Beelzebub not to be at variance with himself. But he who, under the present circumstances, speaks of Dr. Briggs only as of "such a scholar" from whom one will "learn much," and places said Dr. Briggs in a line with Shedd and Hodge and "other excellent teachers," denies the truth, if he has found it at all, and will also cause others to deny the truth or not to find it at all. Such conduct, of course, is again a simple consequence of this,

That you should be elected theological teacher at all by people who could elect a Dr. Briggs to such an office, and maintain such election hitherto.

A. G.

The Briggs Case and the "Impartialists". "One of our best *undenominational religious papers* 1) earnestly objects to the charge of heresy which, it is reported, is to be brought against Dr. Briggs." So writes a correspondent of the *Presbyterian*, and as the editors of the said

If the author of the first edition of this journal has omitted the necessary comment on these words, we will make it. It is this. It is just these "*undenominational papers*," even the "best," that are largely to blame for the fact that such devilish apostles as Dr. Briggs find so much hearing, and that even people who still want to be Christians can bring themselves to speak their word. Where the "*undenominational paper*," even the "best," has had its specific effect, there the sense of truth, and not only in spiritual things, is so blunted that to the patient a man who with all earnestness still holds something to be true, really true, and stands up for a truth, whatever it may be, as a dangerous zealot, while on the other hand a spirit of negation, which itself sets nothing really definite, but operates with nothing but "if" and "whether" and "perhaps," and asks with Pilate: "What is truth?" and only knows how to shake his head at what others say and set, and if it is the mouth of truth itself, appears quite as a spiritual milk-brother, who, though perhaps he comes from other parents, belongs to another house, but is nourished by the same nurse, appears worthy of a friendly nod by an *idem velle et idem nolle* - especially full. The devil in Paradise also first spoke *undenominational*, when he said, "Should God have said?" and the next thing was, "Ye shall by no means die of death"; and Eve also first became *undenominational*, and the next thing was that she took hold and ate, and the "*undenominational religious paper*" is as such of the devil, and consequently leads to the devil, and Dr. Briggs is but a station on the way to it.

A. G.

In July of this year, on the occasion of the first International Assembly of Congregationalists in London, Dr. E. P. Goodwin of Chicago bore **witness to the truth that the** Scriptures are wholly and truly the Word of God in his synodal sermon, in which he unreservedly professed the doctrine of the literal inspiration of the whole Scriptures, their absolute infallibility. The doctrine of inspiration was also the subject of discussion in the doctrinal meetings, and the Americans, with few exceptions, were strikingly distinguished from the English and Scotch by their firm adherence to the old truth of the divinity of the Word of God, so that the modern advanced theological journals say that the Americans are excellent, exemplarily equipped for organizational work, but that in regard to freedom of thought they are behind the times and need to be freed from their dogmatic bonds. Thus it was found that in the circles represented at the meeting in England no confession of certain articles of faith is a condition of admission to the congregations, whereas in America such a condition is usually made. Less pleasing, however, is the concluding remark in the report before us, which says: "On the whole, the Conciliar was highly successful; it brought the Congregationalists closer together.... Unity was a remarkable

1) We ask that you remit the translation.

train of this first meeting." To speak of unity in the face of such profound differences is to deny the testimonies given a great, perhaps the greatest, part of their value, and it would be no laudable "success," no gain, but a loss, if really this meeting had brought the hitherto still more positive Americans "nearer" to the more advanced English. A. G.

II. Abroad.

The withdrawal of Dr. Ruperti, the present General Superintendent of Holstein - this we learn from the "Freikirche" - was already evident from the suspension of Pastor Wendt. (The Holstein pastor Wendt was suspended from his office by Dr. Ruperti because he did not want to serve the unchurched, and this suspension was served on the aforementioned by a Ritschl'ian who was his neighbor in office, that is, a notorious unbeliever!) "S. Magnificenz", however, has done something else to weaken the good impression which his initial declaration against Kier's theses could have made. In the "Schleswig-Holstein'schen Kirchen- und Schulblatt" (Schleswig-Holstein Church and School Gazette) he published the following statement on July 24: "With deep sorrow and displeasure I have lately observed the language of some church papers in Schleswig-Holstein, which they have allowed themselves in connection with the theses of Provost Kier and elsewhere. Instead of taking their stand objectively, they have allowed personal bitterness to get a word in edgewise, and in doing so have brought suspicions that are neither in accord with love nor with truth. Since my name has not gone unmentioned, and since it might seem that I approve of such uncharitable and untrue suspicions as are expressed, for example, in the Neue lutherische Kirchenzeitung (New Lutheran Church Newspaper), p. 430, I feel compelled to declare publicly here that I have nothing to do with such a way of fighting, and that, on the contrary, I absolutely condemn it. Whoever feels moved to badmouth a person or an authority should at least have the courage to give his name. To shoot at a man from behind the bush of anonymity is neither courageous nor Christian." The "Neue lutherische Kirchenzeitung" has communicated this "explanation" to its readers without any further addition than the one well-justified question which destroys Ruperti's suspicion: "Has the 'Neue lutherische Kirchenzeitung' no editor?" Ruperti, however, as we see, and as his position in the church regime brings with it, has fallen the longer the more on the slippery slope of the enemies of the Church of God.

The editorship of the "Hannoversche Pastoral-Correspondenz", after having been held by Father Dr. Wyneken-Edesheim for several months, has now finally passed from the hands of Superintendent Meyer-Willershausen into those of Pastor von Lüpke-Landesbergen (brother of the former Hermannsburg Mission Inspector). In resigning the editorship, Superintendent Meyer countered a "conjecture" of the "Breslauer Kirchenblatt" concerning the motives, but left unchallenged those asserted from the circles of his own party, as they appeared with great certainty in the "Allgemeine evangelischlutherische Kirchenzeitung". If we assume that the attitude of the newspaper is to be considered a decision for a superintendent who, as such, is a representative of the church regiment, it is easy to judge what to make of his assurance that his condition, although improved, is the only "resounding" reason for taking this step. The "joyful confidence expressed by him that the same will keep the old course, so that we 'remain on the course of the church'", gives

The "Hannover'schen Sonntagblatt" (No. 16 August), however, "confident" that the "Hannoversche PastoralCorrespondenz" under its new editor "had been on the path of the Lutheran Church in general". The "confidence" of the "Hannover'sche Sonntagsblatt" (No. 33, August 16), however, that the "Hannoversche PastoralCorrespondenz" under its new editor "will be continued in the same sense as before," proves how satisfied the whole party of the Hanover Pentecostal Conference is with the attitude of this organ of theirs, and how little we do wrong to hold them responsible for it.

The "South German Evangelical Lutheran Free Church," that is, Pastor Hörger and his following (to which, as is well known, Pastor Hein, who has apostatized from the Lutheran faith, has also belonged for ten years), has for its part now (July, 1891) taken a stand on the burning question of inspiration, and that against the Christian belief in the literal inspiration of the Holy Scriptures, as is sufficiently evident from the one sentence: "What an untruth, therefore, to declare the whole Bible, from the first to the last letter, to be divinely inspired." And this in view of such passages of Scripture as, "All Scripture is inspired by God" (2 Tim. 3:16.), "Scripture cannot be broken" (John 10:35.), "It is written" (Matt. 4.), and others! Nor is Rev. Hörger afraid to speak of "dead letters." He calls it a "Jesuitical perversion of Scripture" that, according to the procedure of all Bible-believing theologians, we have the words of Paul, 1 Cor. 7:12: "But I say unto others, not unto the Lord," thus explained, that the apostle means to say, "I speak here - naturally by the Holy Ghost, or the Holy Ghost by me - of another thing than that of which the Lord spake in the Sermon on the Mount," and that the apostle, where he (verse 25.) "no commandment of the Lord," but his "own opinion," says just this, that he does not want to put a law on the conscience - of course this also, as he himself says in verse 40, by "the Spirit of God." Expressions, such as "papal mendacity of the neo-Missouri doctrinal manufacturers," "crafty" and "frivolous people," do not alienate us in a hearer. They do us no harm. It could, however, sadden us that the "South German Evangelical Lutheran Free Church" is able to confuse its readers, who certainly include simple-minded Christians, not only by denying inspiration, but also by deliberately mixing up the question of inspiration with that of translations, copies, readings, and the like, in such a way that those who read all of this can easily come to agree with it, could easily come to the point of having to say with tears, like the lady who heard Volk-Mühlau's lectures in Dorpat, that they could no longer read the Bible - if it were not for the clumsy Hörgerian way of presentation, namely the teeming with quotation marks and subsequent annotations, which might make reading that sheet impossible, especially for simple-minded people. The attacks against those who believe in the inspiration of Scripture, who for their part have also fallen into the error of mixing up the question of inspiration with those of the nature of the text, translations, etc., do not affect us, since we have defended ourselves against them in good time. However, we repeatedly draw the attention of our readers to the fact that these questions must be distinguished. The question of inspiration naturally concerns the original text as written by the prophets and apostles. Never has a Lutheran, nor probably a peasant of Lüneburg, of whom Hörger speaks so contemptuously, meant that the Holy Spirit literally inspired the translation of the Bible, but rather the Scriptures as written by the prophets and apostles. But it is the duty of a godly church teacher not to confuse the simple-minded Christian people, as the false teachers do, but to

in their faith in the Scriptures by showing that Luther translated the inspired Scriptures and that we therefore also have the inspired Word of God in Luther's translation. On what else should faith be founded, if it could never be certain, for example, whether the words "this is my body" are correctly translated? A Christian who would be challenged on this point would be ill advised by a hearing man and his kind. They would drive him to despair with their assiduous emphasis on "readings," "mistranslations," and so forth. We would, however, advise such a one to ask any connoisseur of the Greek language, even if it were an unbelieving philologist or even only a tertian, whether "*esti*" (the Greek word for "is") really means "is" or something else, whether the Bible begins like this: "In the beginning the cuckoo ate the warbler" (as Luther once wrote in holy derision against Zwingli), or rather, as Luther correctly translated: "In the beginning God created heaven and earth. Incidentally, we now recommend the "Hirschberg Bible," formerly so highly praised by Hörger, but now unfortunately abandoned by him, as "... accompanied and discussed, especially with regard to all serious passages misused by scoffers or otherwise seemingly doubtful, with notes as brief as possible according to and from the basic text, for the purpose of indicating the reprint found in the same, for the purpose of clarifying the context, raising seeming contradictions, and rejecting disdainful scoffers". H-r.

This year's August Conference dealt with four topics: Our Christian church folk life; the higher and lower school system in its relationship to this folk life; the relationship of the German Evangelical Lutheran Mother Church to the Lutheranism of North America; the glory of the revealed Word of God. We are especially interested in the third and fourth topics. We will report more details when the lectures appear in print in the "Ev. Kirchen-Zeitung. After the lecture on "The Glory of God's Revelations," Father Knak proposed the following resolution: "In opposition to the attacks of modern science on Holy Scripture, which consciously or unconsciously undermines its authority, we, in agreement with the theses of the speaker, declare ourselves in favor of Holy Scripture as the revelation of God, and declare it to be "the main task of the Church and of theology to testify to it unceasingly as the firm foundation of faith and of the Church. Whether the Conference, by this resolution, which was adopted against some dissenting votes, professed the Christian doctrine of inspiration, the nearer report of the proceedings must show. F. P.

Löhe's "Society for Inner and Outer Mission in the Sense of the Lutheran Church" celebrated the 50th anniversary of Neuendettelsau's missionary activity in Gunzenhausen on 28 and 29 July. On this occasion, Conrector Deinzer gave a lecture on "the significance of the doctrinal disputes that arose between Löhe and his former friends in Missouri." He dealt with "three questions which come into consideration in these disputes. Whence is the spiritual office? What is the importance of the ecclesiastical confessions? What is the right interpretation of the prophetic prophecy of the conclusion of salvation history?" In his answer to these three questions, Redner claimed to have given "essentially the Scriptural view," and his listeners, among whom was Professor S. Fritschel, did not contradict, and thus agreed. In reality, however, this treatise was neither "scriptural view," nor "in the sense of the Lutheran Church," but merely a reproduction of the old familiar, "to a greater consummation of the evangelical Lutheran

Church" Löhe-Iowaian "Direction". It is hardly worth the effort to point out more from this lecture, which merely glorifies one's own cause and condemns Missouri. Those who are only somewhat acquainted with the recent history of the American Lutheran Church know at once what to make of a lecture in which such exclamations occur as the following: "The Missouri pastors reproached the German friends for turning to the Scriptures before they had heard the old teachers." It was just Dr. Walther who, at the Colloquium at Milwaukee in 1867, replied to Prof. S. Fritschel, &c., "I am only surprised that you always come to your defense, instead of with the Confession or with the Holy Scriptures, with the sayings of a new or old theologian." (J. P. Beyer's stenogr. Aufzeichnungen. p. 163.) When will people in Germany finally stop reporting almost only untruths about Missouri! The lecture was followed by a debate in which someone said that Missouri was often wronged because it was condemned without knowing it. Hereupon Prof. S. Fritschel replicated: "The negotiations between Iowa and Missouri show that the latter always rejected the hand offered to it, e.g. with regard to the doctrine of the Antichrist, of the 1000-year Reich. The situation became different with the outbreak of the predestination controversy. Previously only Missouri maintained, but now both parts maintain that a fundamental difference separates them." Against this Mr. Inspector Deinzer adduced a word of Löhe, who had said: because of a philosophical opinion of predestination he would not exclude anyone from the Sacrament, and he, Deinzer, thought Iowa need not have broken off church fellowship even on account of this difference. Herr Bezirksgerichtsrath Hommel of Ansbach also admonished that an approach to Missouri should always be attempted on the part of Iowa. - Such admonitions evidently come from good opinion. But it is the fault of these men themselves if they are so ill-informed about American conditions. Why do they get all their water from the turbid Iowa spring? J. F.

Pope and Emperor. At the installation of the newly elected Roman bishop in Strasbourg, the imperial governor, Prince von Hohenlohe, raised a toast to the pope and the emperor, saying: "It is an honor for me today to offer at the same time the good of two sovereigns, the good of His Holiness the pope and of His Majesty our most gracious Emperor and Lord." In his first pastoral letter the new bishop expressed himself thus: "Great was the joy of my heart when I heard that the venerable Cathedral of Strasbourg had the Most Blessed Virgin as its patroness. From earliest childhood I have childlike venerated Mary with the grace of God, I have always had a very special trust in her, and my heart overflows with pure gratitude when I think of the graces and benefits that have already been bestowed upon me through Mary's mediation. Oh, how my heart rejoiced when I heard that my future cathedral was consecrated to the dear Mother Mary.... I am certain that dear Mother Mary will faithfully stand by me in my difficult episcopal duties and concerns, as she has done in my life so far." And further, "Great are the promises I have made to you. O, if I were to depend on my feeble strength, I should utterly despair; but I hope in the help of God, I place my trust in the mighty help of the dear Mother Mary." (Freimund.)

A farmer's speech. Deputy Kaltenegger, a farmer from Styria, recently made a speech in the Austrian Chamber of Deputies in which he called the

After he had illustrated the desire to get out of the top, as it shows itself down to the lowest classes, he continued: "There are three circumstances that characterize the present time. The great number of suicides, the conspicuous increase in the number of lunatics and prisoners, and the growth of the so-called revolutionary party. All this is connected with the public institutions. For we poor people are ruled by three things. We Christians call them devils. You probably call them, because you give it nobler, passions. These three fatal 'things' are: the lust of court, the lust of the eyes, and the lust of the flesh, and to the last belongs the devil of drink." He went on to characterize the great seduction as it comes to the people everywhere: "Look in a bookstore, nothing but nothing but love stories, novels, what love is like, what the stuff looks like, etc." - Likewise, Redner characterized the seduction of the theater, where adultery stories are the order of the day, and continued, "I must truly express my regret to our enlightened age that our poets now can't get anything done but murder, adultery and nothing but stories like that. Such things contribute to the fact that those sad phenomena come to light, that then no other way out remains than the bullet in the head or in the madhouse or in the penitentiary," and so on.

Rome's goal the "Christian democracy". Already for a long time one could assume from individual statements and actions that in Rome one intends to give up the monarchies as decrepit and to rely on the "people". The papal organ, the "*Osservatore Romano*," now speaks openly about this point. It writes (after communication of the D. E. Kztg.): "Monarchical and conservative Europe has hitherto been able to maintain itself only by military measures, which restored material power, and by compromises with the Revolution, which perpetuated moral confusion. One has seen what conquests were made in the 60's and 70's by revolutionary and Masonic Europe, and what losses were suffered by monarchical and conservative Europe. From Turin to Rome the cosmopolitan revolution only took a walk; it was led by a monarchy, with the support and applause of other monarchies. The old papal monarchy, which was the most legitimate in the world, disappeared from Rome; the historical monarchy of France, which was the oldest in Europe, disappeared; now the (existing) monarchies vouch for, unite, and arm themselves: but one need have no illusion; dynastic interest brings them together; but it is not the monarchical principle that unites them. The monarchical principle cannot exist in Europe with a republican France and without a papal monarchy. - The transition from the monarchical form of government, which has morally deteriorated and is politically impossible, to that political and social transformation which is inevitably approaching, will undoubtedly be very arduous, stormy, and cause great devastation (*grandi ruine*) . . . Then, in due time, beneficently and salutary, will arise the recreative and reconstructive work of the Catholic Church, which, . . . calmly approaches the future, points out the sins of the past, and moderates the convulsions of the present. Thus she prepares men and nations for the coming danger, shows them the enemies that rise against them, the dangers that threaten them, the means of resistance, struggle, and salvation. One will not hear her motherly voice immediately and everywhere; but sooner or later this Catholic Church, which gave Christian civilization to barbarous and pagan Europe and which has been in the same through the Christian

Monarchy created such glorious and powerful nations, save the Occident from barbarous Freemasonry, and that through Christian Democracy. This will take concrete shape in the Latin race, always Christian in spite of all its aberrations; thus this race will restore the kingdom of Christ on earth, under the glorious banner of the inherited faith, on which is written in letters of gold: *Dio, Papa, Popolo* - God, Pope, People. - To some it seemed incomprehensible when we already claimed that the Pope was the political head of Italy. Without exaggerating or making phrases, we also believe that the Pope must now also be welcomed and recognized as the political head of all Europe; that is what he is by nature and by historical development. ... Everyone knows it - today there is only one living power, and that is the papacy; and only one organized power, and that is the Catholic Church. Thus the pope is, by nature and history, the political head of all Europe. As this was politically organized only by the papacy after the invasions of the ancient barbarians, so now, after the invasion of the modern barbarians, it can be politically reorganized only by the same papacy." - Rome is generally a good observer, because she has cunning agents everywhere. Then one can be assured that Rome will do her utmost to promote the "political and social transformations" just described, in which she also hopes to rise to the top again politically.

F. P.

Belgium. The Belgian Minister of Railways and Posts, who for a year has forbidden the sale of about six indecent papers at the stations coming from Paris, has recently also forbidden the post offices to accept subscriptions to these papers. Some deputies have admittedly criticized this measure, but it has nevertheless been upheld. The Belgian Minister of War, who was justly offended by many of the songs sung by soldiers on marches, has appointed a commission of poets and musicians to compose better songs to replace the bad ones that have been in use up to now. (German Ev.-Kztg.)

From the Russian Baltic provinces. In the Baltic provinces the pastor trials continue unabated. The case of Otto and Maria Wolmer (Article 190, violation of the duty of parents to educate their children in the teachings of the Orthodox Church) and the senior pastor Ferd. Luther, who was accused of performing spiritual acts on members of the Orthodox Church on the basis of Article 193 of the Code (out of ignorance of this circumstance), recently came before the district court in Reval in open court. According to the "St. Petersburg Evangelical Sunday Paper", the court sentenced Otto Wolmer to three months in prison, Maria Wolmer was acquitted, and Pastor Luther received a severe reprimand. - On July 19, Pastor Bernhardt in Loddiger near Riga, just as he was about to ascend the pulpit, received the news that he was expelled from his office and from the Baltic provinces. Soon thereafter he was informed that he might be permitted to officiate in the interior of Russia. Of course, the German newspapers were not allowed to report anything more detailed about this new regulation of a Lutheran clergyman. A Latvian paper at least brought the laconic note: "On July 14, Pastor Bernhardt in Loddiger took leave of his congregation." A large family has thus been abandoned to complete destitution. - At the end of June of this year, an Estonian-national song festival was celebrated in Dorpat, and several foreign pastors from the festival were present for the festive service and the speech of thanksgiving for the head of state, which was indispensable.

committee had been invited. But letters of refusal were received from all the pastors, from one of them, Provost Toll of Fellin, with the blunt motive that his conscience would not allow him to attend because of the brutal persecution that the Czar had continued against the Lutheran Church in the political interest. However, letters of refusal were received from all of them, from one of them, Provost Toll of Fellin, with the blunt reasoning that his conscience would not permit him to give a speech of thanks because of the brutal persecution that the Czar had continued to exercise against the Lutheran pastors in the political interest of the Greek Orthodox Church. The serious content of this letter was recently brought to the attention of the chief of the Dorpat gendarmerie by a denunciante, a member of the former hymn festival committee, and after he had demanded the letter "himself for proof, a suit was brought against Provost Toll for hostile manifestation to the Czar. (A. E. L. K.)

Russian-Baltic school policy. The following is written to the "A. E. L. K." from the Baltic provinces: From the deeply tragic world-historical drama which is at present taking place before everyone's eyes on the Baltic Sea, where a people with centuries-old Germanic culture, a Lutheran regional church (?) richly blessed until recently, is wrestling with death, a small episode, but characteristic in many directions, shall be presented here once. The scene is the old Hanseatic city of Reval, specifically the Reval Gymnasium founded by King Gustav Adolf, up to now a classical school that was thoroughly German in its order and management, and which for some time now has not quite been able to reach the achievements of its role models in Germany, insofar as the compulsory instruction in the Russian language has had to take up a disproportionately large amount of time and energy. Now, however, this should no longer be sufficient, so that, as before, through thorough theoretical learning of this language, the students are enabled, wherever their professional path leads them to Russian environments, to soon and easily acquire the practical mastery of the language, that in this school, as in all others, the Russian language of instruction, the Russian school program, the Russian method of teaching should be gradually introduced, so that by 1892 this reorganization, or rather disorganization or revolution, would be complete. "He who has the school has the people". One is to become Russian by first speaking Russian, then thinking Russian, finally also praying and believing Russian. That is the ultimate goal. For the nationalistic Byzantine Russianness of today has absolutely no understanding of the great saying of wisdom: "Pray to Caesar what is Caesar's, and to God what is God's." Citizenship, nationality, language, religion, all these are to him an inseparable whole. Thus, in the Reval Gymnasium, the Russification continued gradually until 1890. The German director tried to comply with the order in a cautious way, so that as much of the old and good would be preserved as could be kept and saved without open opposition to the higher power, that especially, as far as possible, the school would still remain an educational institution and not become a political training institution. For a long time people in high places gave themselves the appearance of being extremely satisfied with this; for the time being they gladly accepted it as preliminary work for the preparation of the terrain. Basically and in the long run, of course, it could not please the Russian officials. In December 1890, the German director was dismissed, followed immediately by the equally minded inspector. In the successor of the former, the Little Russian Jantschewetzky, they found the suitable tool for the performance of the quick and violent executioner's services which were now considered to be in keeping with the times. At the same time the school received from above the new name: Gymnasium of Emperor Nicholas. Obviously, the historical continuity was to be broken. And why this name? Because, as

was officially announced, Emperor Nicholas had first provided for Russian, i.e. Orthodox-Greek religious instruction in the grammar school alongside the Protestant-Lutheran! The new director, Jantschewetzky, a man who aspires to rank and decorations, and who is not of good repute even in money matters, who, after having spent some time in Leipzig, considers himself and pretends to be a learned philologist, and who, by the way, is really a very skilful and agitating agitator for the "Russian

He himself described his assumption of office as a "historic moment". In fact, his restless agility succeeded in thoroughly turning the Gymnasium around in the short span of a semester (January to June 1891). What, according to ministerial orders, still had time until August 1892, the russification of the entire teaching, with the exception of the religious lessons for the Lutherans, he carried out immediately in one fell swoop. Of course, this immediately led to a noticeable drop in performance in all subjects. Flattering the students, tyrannizing the teachers, he and his helpers among the teachers have already successfully trained the youth to a hollow, immoral sham, in which "good numbers" given arbitrarily or obtained by favor are much more important than real diligence and thorough knowledge. School festivals and amusements, Russian theatrical performances and the like took up an inordinate amount of working time, along with the endless "class examinations". But Jantschewetzky set his goals even higher. The daily school devotions held in German by the Lutheran religion teacher were naturally a thorn in his side. Soon he demanded that the Lord's Prayer be recited each time in Russian (Church Slavonic) by a Russian pupil. Then, in June of this year, on the occasion of the end of school in the semester, the main coup was to be carried out. Two days before, the director explained to the teachers that during the act of censure, a Russian prayer service should be held according to the Greek rite; afterwards, a German Protestant prayer could follow. It was remarked to him that this would be religious coercion, if the 300 Lutheran pupils (with only about 30 Greek pupils) were to be compelled to take part in an act of worship according to a foreign rite, incomprehensible to them, with invocation of saints and the like. "No," was his answer, "it would only be compulsion if I wanted to command the boys: come to the Russian prayer; but I do not tell them that beforehand; I only call them to the censorship, and then they go along with it without forewarning." When he was told that this was deceit, he became bitterly angry. All representations and proposals for compromise were unsuccessful. Hereupon the Lutheran religious teacher declared: under such circumstances he would stay away from the act altogether. To the great surprise of the students, the ceremony was in fact held on June 8 and 20 according to the director's program. But 21 pupils, among them all the Primans, who had heard about it beforehand, did not appear in the hall, but remained in their classrooms, where the Primus held a prayer with them. They explained to the teachers who had followed them twice, and finally to the furious and raging director himself, that it was against their conscience. "What conscience?" he cried to them, "what need have you of a conscience of your own, since you wear the Emperor's uniform? You are doing mischief, while we beg mercy of God and the Emperor (!)." They stood firm. Of course, they must now be aware that from now on they will be exposed to constant chicanes, some of which have even been expressly announced to them, unless some of them are taken out of school by their parents. Unfortunately, this has its great difficulty: where to go with them? A school with essential

There are no more schools of a better character in the Baltic provinces, except for the cathedral school in Reval and the Livonian provincial high school, which had to be closed in 1892 and were no longer allowed to accept new pupils. In any case, one risks the most embarrassing, perhaps insurmountable obstacles to any later professional career. Understandably, the matter has caused great agitation among the entire educated population. Some fathers want to complain to the curator in Riga, Privy Councillor Lawrowsky, although they cannot conceal the fact that they can hardly hope for favorable success. For even if this high official may not be entirely satisfied with the impetuously brutal action of Leine's *enfant terrible*, he will hardly officially disavow the overzealous man. Unfortunately, by the way, the truth demands that, in the end, it should not be concealed that in the German and Protestant public, too, many voices are raised in favor of putting up with it, since there is nothing to be done about it. Yes, some German Lutherans have even censured the whole courageous act of conscientious objection as inopportune and - "intolerant. It is the old fable: the sheep is intolerant of the wolf who wants to eat it! So far has it come with us already in these five evil years! One can and must lament and mourn it; but who will be surprised at it? Let one who has fallen among the murderers lie helpless, you must not then be astonished that in the increasing collapse of the half-dead man more and more of his limbs become lame. Dear brethren, pray for us! Strengthen the other that wants to die!

Russian. Pobedonoszeff now eagerly undertook the missionary work of spreading the Orthodox Church. Missionaries are being sent in large numbers to the Kazan and Astrakhan governorates, many of which are still inhabited by Muhamedans, and also to Armenia and Caucasia; some of them have also crossed the Russian border and are making propaganda in Asia Minor. It is assumed that this is also for political purposes.

(Ev. K.-Z.)

On the Mission in Africa. The "Deutsche Ev. Kztg." reports: At a mission meeting in Geneva, Mr. Christ-Socin spoke about the work in Cameroon. The religious needs are visibly prominent there, people ask for the Bible and seek out the opportunity to hear it read aloud and explained. But there is also no lack of black spots in this mission. Foremost among these is the enormous mortality which is carrying away the bearers of the good news. Of 21 workers in the Basel Mission, half have died in the field of honor since 1886. This sad result is only too well explained when one thinks of the harmful influences of humidity and malaria fever under a sky where the fevers do not spare even the poor natives. Moreover, most missionary societies in the African country know of such beginnings, especially the Brethren Church. But this does not paralyze the zeal. The dark part of the earth exerts a powerful attraction on the young men educated in the Basel Mission House, and they leave home with a courage that does not shrink from the dangers to which their predecessors were subjected. Of course, it is close to the heart of the "Committee to reduce the dangers for their sendlings as much as possible. The doctors and deaconesses sent out, the three-year leave granted, the recreation stations, the health measures advised by experts, and the purpose-built houses will prove more and more successful.

Doctrine and Defense.

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Is it really Lutheran doctrine that man's conversion and salvation depend not only on God's grace but also, in a certain sense, on man's conduct?

As is well known, the leaders of the Ohio Synod and all who agree with them answer the above question in the affirmative, while the Lutherans of the Synodal Conference answer it in the negative.

Who's right?

One might well have doubts whether it is advisable to go into a more detailed discussion of this subject. Under certain circumstances, it can be detrimental to the knowledge of the truth if one wants to prove a truth that has been generally admitted with a great deal of evidence and to refute an error that has been openly exposed. But now Ohio's assertion is such that it is immediately recognized as error by every Christian whose spiritual judgment is not already confused. To what Christian, whose judgment is not clouded by theological subtleties, does it not ring frightfully in the ears that man's conversion and blessedness should depend not only on God, but in some respect also on man! And what Christian, whose judgment is determined by God's Word, does not immediately say in his heart, "Yes!" to the proposition that man's conversion and salvation depend solely and in every respect on God?

But there is a twofold thing that must not be forgotten. First, in the flesh of Christians there is tinder, as to all sins, so also to all errors, just as errors themselves are sin. Now if false teachers know how to seize a Christian by his flesh, that is, to put God's Word out of his sight and to cause him to reason about spiritual things, then also in this respect the door and gate is opened among Christians to all errors, even the grossest. As a Christian, according to the flesh, is not safe from any sin, so also from the grossest error. Therefore Christians are so urgently

are admonished in the scriptures to keep Christ's speech (Joh. 8, 31. 1 Petr. 4, 11.) if they do not want to be led astray. Then it must not be forgotten that in the sphere of spiritual error, as the sphere of the prince of darkness, infernal powers are always at work, producing a spiritual enchantment of the senses, under which light is mistaken for darkness and darkness for light. An example of this is Pabstism with its errors. Pabstism puts forth doctrines which not only rudely flout the holy Scriptures, but also sound reason. And yet millions upon millions accept these doctrines. Thus, of course, it is also grossly out of line when the Ohioans say that conversion and salvation do not depend on God alone. It is as if the Father of Lies were mocking us. Yes, it is a very extraordinary impudence of the devil to allow the American Lutheran Church to accept that very direct denial of "by grace alone" as the genuine Lutheran doctrine. But what do we see? He has had partial success with his imposition. Not only do the Ohioans defend this palpable heresy as pure Lutheran doctrine and call the truth that opposes the heresy Calvinistic error, but other church communities calling themselves Lutheran do not notice the mockery of the devil, partly by remaining silent, partly even by joining in the Ohioan cry of "Calvinism."

Under these circumstances, we think it appropriate to discuss the question again in greater detail: Is it really Lutheran doctrine that man's conversion and salvation depend not only on God's grace but also, in a certain sense, on man's conduct?

Before we discuss the question itself, we may be permitted a little historical excursus. The error now advocated by the Ohio Synod has a history of clear expression here in America.

Nearly 20 years ago, the leaders of the Iowa Synod asserted that man's conversion and salvation depended, in the last analysis, on his own free decision for or against grace. This alone was the Lutheran doctrine according to Scripture. Missouri, which did not want to know anything about this reason for conversion and salvation, was even then accused of Calvinism by Iowa. The blessed Dr. Walther wrote against the statements of the Iowa Synod the well-known article: "Is it really Lutheran doctrine that the blessedness of man rests in the last analysis on man's own free decision?" Walther proved by five reasons that the Iowa doctrine was un-Lutheran. The fourth reason was that by that doctrine the "by grace alone" was abolished and thus the whole of Christianity was overthrown. Walther wrote: "Prof. Fritschel's doctrine, then, is that the grace of God does nothing more than decide the matter."

But the fact that a man's reluctance and death are taken away and that he comes to faith has its reason in the will of the man himself, in his personal free self-decision, and that "alone"; in it, therefore, "his eternal destiny" is "rooted" alone; on it "depends" that "God will have mercy on him"; that is "the last reason" that he "will be saved. To prove that this is not Lutheran doctrine seems most superfluous; Not only Lutheran orthodoxy, but the whole of Christianity, the whole of the Christian religion, is thereby overthrown; Christ is denied as the only foundation and cornerstone of our salvation and the only redeemer of men; the gospel is thus rejected; the power of Christ's blood and death and his redemption are denied, God is deprived of the honor of making us alone blessed, and this honor is in part, indeed, in so far as the blessedness and mercy of God 'in the last analysis solely and exclusively' depend on the conduct, namely on the free personal self-decision of man, and are to be founded and rooted in it, actually given to man altogether. If Prof. Fritschel's teaching is true, then what God's Word says is not true: "So then it is not up to anyone's willing or running, but up to God's mercy.' (Rom. 9:16.) "By grace are ye saved through faith: and that not of yourselves, it is the gift of God: not of works, lest any man should boast.' (Eph. 2:8, 9.) "The Gentiles, which stood not after righteousness, have obtained righteousness.' (Rom. 9:30.) "Ye have not chosen me, but I have chosen you." (Joh. 15, 16.) "Death is the wages of sins, but the gift of God is eternal life, in Christ JEsu our Lord." (Rom. 6, 23.) May Prof. F. also adduce all these words, and cry aloud *Soli Deo Gloria*! by those his doctrine those passages lose their true sense, and the *Soli* becomes a mockery and derision." 1) Walther concluded his lengthy exposition on this point with a serious admonition and heartfelt request to Prof. Fritschel that he retract his sentence, which was so contrary to the spirit. Walther wrote: "Whether Prof. Fritschel is aware of the terrible consequences of his sentences, God alone knows, we do not want to judge. That is certain, that where one is serious about those propositions of his, all that Prof. F. writes in his article p. 48 about the free grace of God in Christo and about the *Soli Deo Gloria*, goes up in smoke as empty words, which one must not take so seriously. However, we are far from wanting to impose on Prof. F. that he was aware of the necessary consequences when he wrote those sentences. We shall rather be heartily pleased when he declares that, when he wrote

1) L. u. W. 1872, p. 322.

We even want to help him to realize whether he might not have fallen into his dangerous error without wanting to do so himself. We even want to help him to become clear as to whether he might not have strayed onto his dangerous path without wanting to do so himself. For perhaps his false, un-Lutheran presentation of doctrine has its reason in this, because he thought that if he did not make the choice of grace, conversion, faith, and blessedness dependent on man's free, personal self-decision, he would consequently have to accept the terrible Calvinist doctrine of a council of absolute rejection of unbelievers, and since remaining unconverted and perishing beyond all doubt has its reason solely in man's free, own decision, this must also take place in the case of conversion and becoming blessed. This, however, is a quite erroneous conclusion. The Calvinists have often given the Lutherans the alternative of either admitting, with the Pelagians, that man causes his own salvation, or of ascribing, with the Calvinists, the damnation of man to the absolute will of God, of either accepting with them an irresistible grace, or of placing, with the Pelagians, the conversion of man in his own decision of will. But our faithful theologians have proved to the Calvinists that there is a doctrine by which one can happily steer between this Scylla and Charybdis." 1) This warning, addressed to Prof. G. Fritschel, was joined at that time, and in fact in the same year 1872, by Prof. Stelhorn. Prof. Stelhorn "published an article in the Brobst'sche Monatshefte, Jahrg. 1872, pp. 344-348, under the heading: 'A few words on the doctrine of the so-called -decision'", in which he wants to bring Prof. Fritschel "to the realization" of his (Fritschel's) "error", by proving 1. that Prof. Fritschel wrongly refers to the old dogmatists for his teaching that the final decision in matters of blessedness lies with man himself, 2. that Prof. Fritschel with his teaching of self-decision "violates the biblical doctrine of the original sinful ruin *in defectu*," i.e., attributes to man something that God's grace must work.

But Iowa did not take warning at that time. Even the conditional withdrawal of the expression "self-decision" was regretted by Prof. G. Fritschel, as reported by Mr. Prof. S. Fritschel in the Iowa Ecclesiastical Review, 1890, p. 191. And others have not been warned either. Yes, the men who once defended Lutheran doctrine with us against the synergism of the Iowa Synod - among them also Prof. Stelhorn - have not only joined the Iowa false doctrine

1) op. cit. p. 329 f.

but also surpassed it in clear expression. What Dr. Walther and others proved to be contained in the Iowa position, namely, that the "*sola gratia*," (by grace alone) is overthrown, the Ohio spokesmen now speak out directly. The Ohioans now virtually say: Conversion and blessedness do not depend on God alone! Yes, the Ohioans say that the doctrine that a man's conversion and blessedness depend on God alone is "ungodly," "unchristian and heathenish. We'll put some Ohioan pronouncements here:

"The Bible teaches on almost every page that since God, through His grace, has already done everything that is necessary for a person's conversion and salvation, and since He still wants to do it, everything depends on the person's acting rightly toward this grace and its means, which he can do by virtue of this grace, and that in this respect salvation does not depend on God alone."... **"Create, 1)** that ye may be saved with fear and trembling,' exhorts the apostle Phil. 2:12. It cannot be more strongly expressed that man's blessedness is not in every respect dependent on God alone; for literally it is even said, 'accomplish or bring about your blessedness.'" 2)

"If the Holy Spirit, through the Word of God, works on the heart of a man to convert and make him blessed, and yet the man is not converted and blessed, it is solely because the man did not behave rightly towards the converting and blessed work of grace of the Holy Spirit; but if he had behaved rightly, which he was able to do in virtue of grace working on him, he would infallibly have been converted and blessed. But it follows irrefutably from this, that in certain respects conversion and blessedness are also dependent on man, and not on God alone." 3)

"According to the revealed order of salvation, the actual final success of the means of grace" (i.e., conversion and blessedness) "depends not only on the sufficiency and efficacy of the means of grace themselves" (i.e., on the grace effective through the means of grace) "but also on the conduct of man with respect to the necessary condition of passive conduct or of submitting to the call of the gospel." 1)

1) So pointed out by the "church paper" itself.

2) Columbus church paper, May 15, 1885.

3) Theol. Zeitbl. 1887, p. 325.

4) According to the revealed order of salvation the actual final result of the means of grace depends not only on the sufficiency and efficacy of the means themselves, but also upon the conduct of man in regard to the necessary condition of passiveness and submissiveness under the Gospel call.-Luth. *standard of* 28 Feb. 1891.

"Inasmuch, then, as God compels no one to conversion and blessedness, but anyone can hinder both by willful reluctance, inasmuch and inasmuch only does conversion and blessedness not depend on God alone." 1)

"This proposition" ("that a man's beatitude in no sense depends on his conduct") "is the very quintessence of the whole Calvinical doctrine of election." 2)

"Ohio believes that that other thing, on which in a certain sense it also still depends whether a man is converted and saved, is not grace again, a new grace limited to a few, as if something were still lacking in the general grace, but that it is to be sought elsewhere" (namely, in man's conduct). 3)

"If therefore the conversion of men depended in no sense on any other thing than grace, and likewise . . . on the means of grace, all would be converted and saved." 4)

Yes, Prof. Stellhorn writes in the "Kirchenzeitung": "We consider it unchristian and heathenish to say that the real attainment of blessedness, perfectly prepared and earnestly determined by God for all men, is in no respect dependent on man's conduct towards the grace of God, but in every respect on God alone. A pastor who preaches and pastors according to such ungodly doctrine is a wolf and an apostle of devils, who, as much as there is in him, can only lead the souls commanded to him into safety and eternal ruin." 5)

We see from this: Ohio does not merely teach in passing that conversion and salvation do not depend on God or God's grace alone, but this is the center of Ohio's position, the actual Ohio fundamental article towards us. This is explained by the Ohio spokesmen themselves.

Well, is this really Lutheran doctrine?

F. P.

- 1) Church Journal, April 1, 1885.
- 2) Zeitblätter 1888, p. 144.
- 3) Church Journal, April 18, 1891.
- 4) Church Journal, April 18, 1891.
- 5) Luth. K.-Z. of Columbus 1885, p. 76.

(To be continued.)

Christ in Old Testament prophecy.

(Continued.)

(III. The royal regiment of Christ.)

2. the dedication of salvation.

What the prophets wrote about the exaltation of Christ was last mentioned (May 1891). But the prophets also described in detail the work of the exalted Christ. Christ, through his suffering and death, purchased salvation for sinners. The acquisition of salvation is followed by the appropriation of salvation. The latter, too, according to Scripture and the word of prophecy, is the work of Christ, and indeed the work of the exalted Christ.

The work of Christ is not finished with His death. He lives on, Is. 53, 8. and His work continues on earth. The prophet Isaias says of the servant of the Lord, who is wounded for our iniquity, and bruised for our sin, but then taken out of fear and judgment: "He shall live to the length, and the Lord's purpose shall continue by his hand." Isa. 53:10. He hath fulfilled the LORD's counsel and nobleness (XXX) by suffering and dying. But the LORD's counsel shall go forth by his hand even after he is exalted through sufferings of death. What this counsel and will of God is, which is given into the hand of the exalted Christ for execution, the Prophet indicates with the words: "By his knowledge he, my servant the righteous, shall make many righteous." Isa. 53, 11. Actually: he will render righteousness to the many (XXXX). By suffering and dying the Servant of God purchased righteousness for sinners, perfect righteousness, the righteousness that is before God. Thus he brought forth the counsel of redemption. But the counsel of God, which aims at the salvation of men, includes still more in itself, has also provided for this beforehand and considered that and how men are to become partakers of the acquired salvation, of righteousness. And in accordance with this counsel and purpose of God, the faithful servant of God, who lives for a long time, now also gives to the many the righteousness that he has purchased for all. How, by what means, he does this, is indicated by the expression, "by his knowledge," XXXXX. In the present connection this cannot well mean *per cognitionem sui*, "so that they, the many, know him. Then the sentence would certainly have received this version: so that they may know him, the many will be justified. But thus "the servant of the Lord" is the subject, and what is here spoken of is that which the servant of the Lord does, and accordingly by [^]12 is naturally understood something which is proper to him, that is, the knowledge proper to him, and is to be translated *per cognitionem suam*. On the

Servant of God, according to Is. 11, 2. the spirit of knowledge rests on Christ. He knows the Lord and his whole counsel of love. And he offers this knowledge to the people. He teaches and instructs the many in the mystery of God's love and gives them knowledge of salvation. In this way he helps them to righteousness. By communicating his knowledge to them, by giving them the knowledge of salvation, he offers them *eo ipso* salvation itself, which consists in righteousness, in the forgiveness of sins. Similarly, Dan. 12:3, the teachers of God's people are called those who make the many righteous. Through

Teaching and instruction help them to righteousness. In other words, the word of salvation is the means by which Christ confers righteousness on the many, the righteousness he has purchased. 1)

The same which the Prophet ascribes to the Servant of the Lord at the close of his great Passionale, he says of him in the entrance. "As many as were astonished at thee-so deformed and unlike man was his appearance, and his form not like the children of men-so shall he sprinkle many nations, over him shall kings shut their mouths." Is. 52, 14. 15. The way of the servant of God first goes through deep suffering, shame and lowliness, but the shame turns into honor, kings will marvel at him. And now, when he is exalted, and has entered into the state of honours, he will "sprinkle," that is, make atonement for, many heathen. The atonement which he procures through shame and suffering he will then apply even to the unclean. But the word is also mentioned here as the means of cleansing sins. The prophet continues, "For what they have not been told they see, and what they have not heard they perceive." The Gentiles and their kings hear a new tidings, never heard before, the very tidings of the Servant of the Lord and of His redemption, and so they are cleansed from their sins and worship Him who redeemed them and washed them from sins.

The ideas briefly presented here are further elaborated in a number of other prophecies. The New Testament period appears in Old Testament prophecy as a time of good, glad tidings. The prophets, the preachers of the Old Covenant pointed to the more glorious preaching and preachers of the New Covenant. The prophet Isaiah sees in the Spirit the messengers of salvation going through the lands. "How lovely upon the mountains are the feet of the messengers that bring peace

1) This latter explanation is already represented by older exegetes. Calov translates once after Grotius *scientia sua*. The Hirschberg Bible declares, "By the cognition wrought by him." Both versions evidently correspond to the analogy of faith; the first, *cognitione sui*, amounts to the thought that we are justified by faith, the other, *cognitione sua*, to the other thought, which St. Paul brings out just as strongly, that righteousness is revealed through the gospel.

Proclaim, preach good, proclaim salvation, Who say unto Zion, Thy God is King. Thy watchmen cry aloud with their voice, And boast with one another." Is. 52, 7. 8. Salvation is purchased. It is great peace without ceasing. And messengers are sent, and they are swift and ready to bring good tidings on earth, and proclaim peace to near and far. The watchmen of Zion cry aloud to the world: Zion's God is King. The God of Israel has now established his kingdom, the promised kingdom of peace. So come and enter the open gates of this kingdom and pay homage to the Prince of Peace! It is a call to the preachers of the New Testament, a call from above, which we hear in Isa. 40:1, 2: "Comfort, comfort my people, saith your God. Speak kindly unto Jerusalem, and preach unto her, that her knighthood be ended, for her iniquity is forgiven: for she hath received double from the hand of the LORD for all her sin." The iniquity is forgiven, actually, "atoned for." Jerusalem has received double, double grace for all her sin. Her guilt is richly balanced, variously paid. If sin has become mighty, grace has become mightier still. But if the sin is blotted out and forgiven, the knighthood, the joyful service, the punishment also has an end. This is what is to be preached now, in the New Covenant, according to God's will and command. And such preaching is, of course, vain comfort. But in order that sinners may properly grasp such consolation, another sermon must precede it, the sermon of repentance: "Prepare ye the way of the Lord." Isa. 40, 3-5. Only he who hears such a call will have the glory of the Lord, the glory of grace of the New Testament, revealed to him. V. 5. And what glory is this! All flesh, all human being is hay, and all goodness and beauty of man like a flower of the field. The hay withers, and the flower fades, but the word of our God abideth for ever. V. 6-8. This is, as St. Peter writes, "the word which is preached among you," 1 Pet. 1:25, the gospel of Christ. But not only individual messengers have the commission from God to preach repentance and forgiveness of sins. The whole church is appointed to preach. The prophet continues, "Zion, thou preacher, get thee up into a high mountain. Jerusalem, thou preacher, lift up thy voice with power, lift up and fear not, say to the cities of Judah, Behold, there is your God!" Isa. 40, 9. The Zion and Jerusalem of the New Covenant, the church, which has itself seen and known the glory of the Lord, the grace and truth of the New Testament, shall report and communicate to others what it has received, shall cry out as from a mountain height, "with power," as with the voice of a trumpet into the lands, "Behold, there is your God! God has visited and redeemed his people. "Out of Zion shall go forth the law." Isa. 2, 3. From the church, which first beheld the salvation of God, shall the law of the LORD, the law

of the New Testament, brought the gospel to the Gentiles. And one generation proclaims to another that He has done and accomplished it. Ps. 22, 31. 32.

What the preachers of the New Testament proclaim, what the church preaches, is not the word of men, but is called and is the word of our God, the word of the Lord. Is. 2, 3. 40,8. Yes, it is the Lord, Christ, the Lord, who lets his voice go forth through the voice of the preachers, through the testimony of the church. Is. 61, 1-3, we find the well-known prophecy: "The Spirit of the Lord is upon me, therefore the Lord has anointed me (or actually: because the Lord has anointed me). He has sent me to preach to the wretched, to bind up the brokenhearted, to preach a release to the captives, an opening to the bound; to preach a gracious year of the LORD, and a day of vengeance from our God; To comfort all that mourn, to make ready for them that mourn in Zion, to give them ornaments for ashes, and oil of gladness for mourning, and fair raiment for a grieved spirit; to call them trees (terebinths) of righteousness, plants of the LORD, to praise." That it is Christ who speaks here, the anointed of the Lord, is evident from the whole tenor and content of the prophecy itself, and is moreover clearly proved by the testimony of the New Testament. When Jesus preached in Nazareth, He read this prophetic word, Isa. 61, 1. 2. and explained it with many lovely words and said: "Today this scripture is fulfilled in your ears." Luc. 4, 21. However, the fulfillment of this prophecy was not exhausted at the time Christ visibly walked the earth, preaching prosperity and the gospel of the kingdom. "The gracious year of the Lord," of which the Prophet says, which is filled up by the preaching of Christ, is nothing else than "the gracious time," "the day of salvation," Isa. 49:8; and this, according to the Apostle's interpretation, 2 Cor. 6:2, is the time of the New Testament in general. The gracious year of the Lord finds its close at and with "the day of vengeance of our God," the great day of the Lord, which puts an end to the time of the world at all. Christ, being exalted to God, is still exercising his prophetic office. He preaches now through the mouth of men, the mouth of the church and of the preachers appointed by the church and of the messengers sent by the church into the world. Christ Himself, even now, by Word and Spirit, bears witness to the redemption, "the redemption," and "the opening," which He has procured for the captives and the bound by His suffering and death. And because it is He who speaks, and because the preaching of the Word is permeated with the Spirit of the Anointed One, therefore the Word which passes through the mouths of men is no empty sound, but in fact and in truth a Word of salvation, a means of grace; therefore through the preaching of the Word the salvation of God is made known to men,

The grace of Christ is truly applied, offered, and communicated. Through the sermon Christ "comforts" "all who are sad" and "creates for them adornment, the oil of joy for sadness. Through the sermon he "binds up the brokenhearted." By preaching he makes the very time in which the word resounds a year of grace. Significant in our prophetic passage is the expression: XXXXX XXXX, which is translated by the German "den

To preach to the wretched" is not exhausted. The Hebrew, and correspondingly the Greek *ευαγγελίζεσαι*, is more often used with the accusative of the

Person. By this is signified that the people who hear are affected by the preaching of the gospel. The poor, the miserable, are evangelized, *πτωχοί ευαγγελίζονται* (Matth. 11, 5.),

The words of the Gospel, in that they hear the preaching of the Gospel, are filled with the Gospel, with the goods of salvation contained in the Gospel. These words give exactly what they say and announce, and precisely because it is Christ himself who speaks and preaches here.

The Psalms also, which deal with the humiliation and exaltation of Christ, commemorate this work of the exalted Christ, that he now teaches and preaches. Ps. 22, 23, 26. saith the Messiah, who is exalted through sufferings of death: "I will preach thy name unto my brethren; I will praise thee in the congregation." "Thee will I praise in the great congregation." He praises the name of the Lord, who did not spurn the misery and prayer of the poor man, and saved him out of the depths of suffering. But it is with this that salvation has come to men. In Ps. 40:10, 11, the following words are put into the mouth of the Son of David, he that cometh, of whom it is written in the book (v. 8), after God had drawn him out of the cruel pit and out of the mire: "I will preach righteousness in the great congregation; behold, I will not let my mouth be stopped; O Lord, thou knowest. Thy righteousness I hide not in mine heart; of thy truth and salvation I speak; I conceal not thy goodness and thy faithfulness from the great congregation." The son of David speaks of the righteousness, goodness, and faithfulness of God, which was bestowed upon him. But what has happened to him, the promised Redeemer, is for the benefit of mankind. So he also speaks of the salvation of God, which is supposed to be for mankind. And by not only preaching righteousness, but "preaching righteousness," he makes sinners worthy of the righteousness they need.

This thought, which is so strongly expressed in the writings of the prophets, and then also in the New Testament, e.g. Ephes. 2, 17, that Christ, who is exalted at the right hand of God, is nevertheless near and present to His church on earth and speaks to it through the preaching of the Word, is something that the preachers of the New Testament are to inculcate into their churches. They should testify to them that the gospel is not only the preaching of Christ, but also the preaching of Christ.

themselves. It is not we who speak, but Christ speaks through us, and in so doing turns to you all the good things of which we tell you.

This, then, already according to the Old Testament prophecy, is God's counsel, will, and order, a piece of God's counsel of love, which aims at the blessedness of men. The whole salvation of God, salvation in Christ. Christ, all the grace of the New Testament, is put into the Word, and is appropriated to men by the preaching of the Word. It is a part of the ministry of Christ, the mediator of salvation, that he himself gives and hands over to men in the Word and through the Word what he has purchased for sinful men, that he himself distributes the goods of salvation in his church, among men.

To the application of salvation belongs also the other thing, that man accepts and appropriates the salvation which Christ has purchased and offers in the Word. Faith, conversion, is an essential part of the order of salvation, which even the prophets remember. After the passion of Christ, by which salvation is prepared for sinners, and the work of the exalted Christ, the preaching of Christ of the salvation of God, are described in the 22nd Psalm, it is said, "The miserable shall eat, that they may be filled." V. 27. The table is set. All things are ready. Now it is to take hold and eat, to receive and enjoy in faith the goods of salvation. After the prophet Isaiah, in the 53rd chapter, prophesied of salvation through Christ, and before that, in the 52nd chapter, had already referred to the messengers of the New Testament, who proclaim peace and salvation, in the 55th chapter, through his mouth goes out to sinners far and wide the summons to give ear to the message of peace, to accept the grace of Christ. "Come ye therefore, all ye that thirst, come ye hither for water; and ye that have not money, come ye hither, buy and eat; come ye hither, and buy without money, and for nought, both wine and milk." "Hearken unto me, and eat that which is good, and your souls shall wax fat with lust. Incline your ears, and come unto me; hear, and your soul shall live: for I will make an everlasting covenant with you, even the certain mercies of David." "Seek the LORD, because he is to be found; call upon him, because he is near. Let the wicked forsake his way, and the transgressor his thoughts, and turn unto the Lord, and he will have mercy upon him; and unto our God, for with him is much forgiveness." V. 1. 2. 3. 6. 7. Let all sinners therefore come and hear, and give heed, and take to heart that which is preached unto them. Let all therefore buy, and take, and appropriate, and eat, and drink, and enjoy, that which is offered to them freely, without money, by grace, namely, the certain mercies of David, the grace of God, which is purchased for them through the Son of David. Let all who are far off seek and call on the Lord, who is now near, who is gracious and reconciled to sinners. Let the wicked turn to the Lord, in whom is mercy and grace.

is much forgiveness. This is now the earnest will of God to all men in the time of the New Covenant. All sinners are now earnestly and urgently called and invited to hear and come and believe and rejoice and be comforted in the certain mercies of David, the grace of Christ.

Of course, this serious call, this friendly invitation of the Lord is despised by many, yes, by most. The fewest come and hear and believe. The prophets already foresaw this. Isaiah, the evangelist of the Old Covenant, laments, joining with the evangelists of the New Covenant, "But who believeth our preaching? and to whom is the arm of the LORD revealed?" Isa. 53, 1. And Christ laments and sighs by the mouth of Isaiah, "I stretch forth my hands all the day unto a disobedient people, walking after their thoughts in a way that is not good." Isa. 65, 2. But the same prophet, in view of the time of the new covenant, comforts himself with the certain promise of God that the word that goes out of the mouth of God will not return to him empty, but will accomplish what it was sent to do, Isa. 55, 10, 11. and prophesies that God will give his servant a great multitude for a prey. Isa. 53, 12.

The prophets foretold the conversion of Israel and the Gentiles, that is, of many from Israel and the Gentile world, as the fruit and effect of the preaching of the gospel. Where Isaias describes the blessed time, when the messengers of salvation shall wander through the land, and the watchmen of Zion shall cry aloud, he adds, "For it shall be seen with eyes, when the LORD shall convert Zion." Isa. 52, 8. And where the Psalmist remembers the preaching of the exalted Christ, Ps. 22, 23. ff, he also remembers the success of that preaching in these words, "It shall be remembered, and all the ends of the earth shall turn unto the LORD." V. 28. The preaching of the name of the Lord, from the mouth of the Messiah, which first resounded in the congregation of Israel, will resound to the ends of the earth, and will also be made known to the distant Gentiles, and they will remember it, and take to heart what they hear, and so turn to the Lord.

According to the prophecy of the Old Testament, the conversion of sinners is a *characteristic* of the Messianic era. The prophet Jeremiah describes the time of the New Covenant with the following words: "This shall be the covenant that I will make with the house of Israel after that time, saith the LORD; I will put my law in their hearts, and write it in their minds; and they shall be my people, and I will be their God. And no man shall teach another, nor brother another, saying, Know the LORD: but they shall all know me, both small and great, saith the LORD: for I will forgive their iniquity, and will remember their sins no more." Jer. 31:33, 34. Forgiveness of sins is the basis of the New Covenant. Forgiveness of sins,

This is the content of the law, the Torah of the New Covenant. And this law shall not only be preached outwardly to Israel, but shall be inscribed in the hearts and minds of the people. And so they will all, both small and great, recognize the Lord, know him rightly, recognize him as their Lord and their God, and fear and love this their Lord and God from the bottom of their hearts. This new knowledge is a *nosse cum affectu*. The prophet Ezekiel refers to this same miraculous change when he writes: "And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. And I will give you a new heart, and put a new spirit within you; and I will take away the stony heart out of your flesh, and give you a heart of flesh. And I will put my spirit within you, and will make you such men as will walk in my statutes, and keep my judgments, and do them." Ezek. 36:25-27: "To the sinners who have defiled themselves with all manner of idolatries, to those who were at first disobedient according to the hardness of their hearts, there shall be given a clean heart, a new heart, a new spirit, a heart of flesh, that is, a soft, receptive, yielded heart, that they may willingly serve and obey the Lord, and walk in his statutes and commandments with delight. We compare still the other comforting promise, "I will seek again that which is lost, and will bring again that which is astray, and will bind up that which is wounded, and will wait upon that which is weak." Ezech. 34, 16.

The conversion of sinners is attributed to the Lord in all these passages. The prophets' sayings prove irrefutably that conversion *in solidum* is a work of God. It is God the Lord who inscribes his law, the word of salvation, on the minds and hearts of his people. It is the Lord God who takes away the stony heart and gives in its place a heart of flesh, who breaks the reluctant, makes the reluctant willing, and makes the disobedient people who walk in his commandments. It is God who brings back the lost, who converts Zion. He gives a great multitude to his servant as booty, as property, and turns the hearts of many sinners to Christ, the Savior of sinners. The effect of God on the hearts and minds of men is that both great and small recognize the Lord, the gracious and merciful One, with whom there is much forgiveness; they surrender to the Lord as their own and serve him willingly.

Such miraculous activity of God is mediated by the Word. We have already pointed out that the prophets mark the conversion of Zion and the Gentiles as the fruit and effect of the New Testament preaching. And as by the word, so God works by his Spirit. Ezekiel 36. said, "I will put my Spirit within you." Joel 3:1. ff. the outpouring of the Spirit upon all flesh is prophesied. And the Spirit of God will renew the hearts of men, and

That sons and daughters may prophesy, and the elders may dream dreams, and the young men may see visions.

But the conversion of sinners is also imputed to Christ the Messiah. Ps. HO, 2. We read, "The LORD will send the scepter of thy kingdom out of Zion." The HErr will send the scepter of Christ out of Zion among the Gentiles, will make many Gentiles subject to Christ, to the scepter of Christ. But then it goes on to say, "Rule in the midst of your enemies." Christ receives the commission from God to rule among His enemies. It is Christ, and he that is exalted to the right hand of God (v. 1.), who in the power of God, by word and spirit, makes enemies, apostates, subservient to himself, converts them to himself. Of Christ, the priest-king Melchizedek, it is said, "Thy children shall be born unto thee as the dew out of the morning." Ps. 110:3 The people who willingly serve Christ the King, the people of the New Covenant, are begotten and born of Himself, miraculously, without the help of men, like the dew out of the morning glow. The prophet Isaiah means the same thing, when he boasts of the son of David, the offspring of Jesse's root, that he will bring forth much fruit. They that fear the Lord, v. 2, the believing children of the New Testament, are called and are the fruit of Christ, grown out of Christ; what they are and have, they owe to him alone. The servant of the Lord, who after suffering death is exalted and lives to length, has a seed. Isa. 53-10: Those whom God gives as his own are at the same time his seed, begotten of him, a glorious seed in whom he delights.

So then, according to the prophecy, it belongs to the work of Christ, the mediator of salvation, that he should also appropriate to sinners the salvation he has purchased for them, by proclaiming salvation to those who are near and far, and by implanting the word of salvation in their hearts through his Spirit, thus making them new creatures, his children, who believe in him, serve him, and cling to him. Even now, in the state of exaltation, Christ brings forth the counsel of God. He exercises his prophetic office by teaching and preaching through the mouth of his servants and his church. And by this very means he exercises at the same time his kingship, inasmuch as by teaching and preaching, as the *rex verbalis*, as Luther calls him, he wins the hearts of men and makes them subject to him. G. St.

(To be continued.)

Miscellany.

In the polemic against Rome, the German Protestant papers are showing themselves quite frightening nakedness. In defense of a student dismissed from the seminary in Trier, the "Chronicle of the Christian World" writes - and the Stöcker'sche Kirchenzeitung reprints it: "At the

On the occasion of the first sub-diaconate examination, Dr. Wernigk was presented with two thoroughly scholastic topics (*Operationes dei viriles* and *Communicatio idiomatum*), which were quite far removed from his educational background and his circle of thought, topics which might have been appropriate in a medieval monastic school, but certainly not at a university of our day. So the doctrine of the impartation of attributes in the person of Christ is no longer in place at a theological college of our day! Do not those "evangelical" ecclesiastical newspaper writers know that the doctrine of the impartation of attributes is an integral part of the Lutheran confession? (Cf. Formula of Concord, Art. VIII.) F. P.

To the chapter Workers and Employers. The "old Thadden" (Adolf von Thadden-Trieglaff) sought in the following way to sharpen the consciences of German manor owners with regard to the treatment of their workers. Thadden's words should be remembered by all employers and thus provide the right contribution to the solution of the social question on their part. Among other things, Thadden said: "We noble owners of manors deserve to be deprived of our imperial jewels, if we ourselves let the manor sink to a commercial commodity. Where is the sovereign and paternal relationship between the lord of the manor and his inmates in the case of the manor hunter! We should take care of the people on our estates and not regard them merely as wheels on our agricultural machine; we should rather remember that they have immortal souls, with whom we shall one day stand naked and bare before God's judgment seat. The word of the apostle James is often especially heavy on my conscience: 'Behold, the labourers' wages, which have reaped your land, and are broken off from you, cry out; and the cry of the reapers is come to the ears of the LORD of hosts.' He who regards his manor entirely as a source of gain, his yearling stables daily, his village school never, the cattle market always, and the county council never attended, he who presses away on the sour sweat of his day-labourers, and does not even give them in due season their well-deserved wages, who, because he is fifty years old, gladly sends a faithful labourer across the border and forces his people to work on Sundays - and even if he is dubbed so noble, he would do well to sell his manor to a real manor owner." "If a manor-owner must sell, let him at least look at his purchaser, whether his bowels are warmed by a soul, or whether it is only a dried-up herring from which the soul may occasionally be taken out, whether he is capable of ruling over men who have an immortal soul! Therefore I do not want to claim the knighthood merely for a certain class, no, every true man of honour, who can and wants to understand the meaning of the rank he wants to enter, shall be welcome to us! About the contentless Junkerthum, which lahn still very graciously

dig as the gentlemen 'from Else, Stay, Backward' passiren, about the Conservatives, who only want to conserve themselves, one laughs rightly and looks instead for the thoroughbred among the four-legged creatures! - He who rules over an estate over which heaven arches every day, inhabited by men who lift their eyes to the heavens, must not and cannot have a slave's soul! He who serves his neighbor in true love, asserting himself in the victorious habit of ruling, bears nobility in himself ! We do not look down on other estates, but we look down on those estates who do not know how to appreciate their dignity, but in self-chosen lowliness crawl like the serpent to the earth and eat dust all their lives." "There is a class of Conservatives who have always their own interests first in view, to whom the rights of the least man are not so important as their own, much less that the rights of the altar and the crown are much higher and more sacred. All they really want is to lose what they have as slowly as possible, with good digestion, and they may write over their house door in good Berlinish: 'Ick lebe for mich und koch mich selbst.'"

Some theologica of "old Thadden" will be of interest to our readers. Some of our circle have come into personal contact with Thadden. The "Deutsche Evangelische Kirchenzeitung" (German Protestant Church Newspaper), from which we take the following, precedes a presentation of Thadden's "practical-theological and Christian views" with the following words: "To the greatest regret of his friends in the regional church, he left the regional church at the end of the 1940s. - Besides the just indignation over the state's violent measures against the Old Lutherans, it was mainly his principled position on the confession and church discipline that drove him to this fatal step! - But even after that he did not cease to work for the blessing of the national church as a man of faith, as a champion of ecclesiastical freedom and independence. For this reason, too, he deserves a memorial in this newspaper. In our time, when even well-meaning friends see the salvation of the church and of the state in "putting the dogmatic behind the ethical," in an "undogmatic Christianity," or in a "new dogma," all friends of the Lutheran faith are particularly touched by the simplicity and seriousness with which this layman stands up for the old symbols and dogmas." Von Thadden stood in the midst of the ecclesiastical struggle and repeatedly spoke out on burning ecclesiastical questions. We list here some of the debates on symbols, national church, union, separation, church discipline, etc. Among other things, Thadden said: "I hold to the old, obligatory. I hold fast to the old, obligatory symbols as a bulwark against encroaching hierarchy. One calls the symbol a paper pope. But can we not also learn from sovereign decrees and declarations, from consistorial and ministerial

rescripts, from Cabinetsordres etc. form a papal pope, who rules the more arbitrarily, the more the decrees allow the most ambiguous interpretation? We hold fast to the symbol, because we perhorresciren a Caesaropapie based on secular territorial system! I vote for the ancient symbols because they point with such force to the primal source of our faith, and we cannot do without that guide." "In the symbolic books the true church sees the church's response to the Word that has come from heaven. The false church is on the way to substitute sovereign decrees for the old symbols, which may easily contradict each other, and from which a papal pope may develop, who, if he ever wanted to rule without dogma with the yes and no theology, would be the most terrible tyrant and antichrist!" - "Let the authorities handle the law, let the church preach the gospel, let the clergy rule in the church by serving it. The false church likes servitude under the dead machinery of absolutism (or bureaucracy). Identity of church and state! is its watchword, whereby either the state devours the church and gets belly-aching from it, or the church devours the state and becomes a patroness over all thieves, but the clergy become servants of the state and thereby rule over the congregation." - "Tolerance, that is, Christian mildness and wisdom against erring people, from a firm standpoint, the true church has written on its banner; besides this, it holds fast to a divine-human church discipline according to Matth. 18. 1 Tim. 5. and Tit. 3. The false church, on the other hand, wants indifference, only not against active Christianity; it does not even bring it to proper argument, much less to love, and demands church discipline at the most according to the receipt: Wash my fur, but do not make me wet! By the way, she is not as humane as she looks. Its true face is: first police officer, then bailiff, perhaps penitentiary, but certainly hell! - Union, that is, the union of all true Christians from all Christian churches, is for the true church -that one delicious pearl which we seek with the merchant (Matt. 13.)." (?) "For false union the word of Zumpft's rule of enjoyment may be applied: *unio, curculio*, at last *vespertilio*, it resembles the consuming mealworm of the selfish territorial system, and the solitary, invisible bat fluttering about in the dark, decayed church masonry. - True separatism, on the other hand, is the struggle of a member to display the whole glory of Christ at least to one side or in a smaller circle. Even the Lutheran Church came to life only through separation from Catholicism. Sectarianism is the servant form of Christianity in a finely concealed concentration; it does, however, spur the national churches on to a wholesome competition. Genuine separatism is not to be confused with spurious separatism, which is selfish.

seeks to have the glory of a spiritualized kingdom of God for himself alone" (?) "and leads to contempt for the confession, the preaching ministry, and the sacraments." Thadden rebukes the untruthfulness of a preacher who is accustomed to address a drowsy congregation as "devout listeners," and remarks: "By adulation of coffins the still living are often killed." On the other hand, the preacher is to have compassion on that part of his congregation still asleep in weakness, and to preach according to the word of the Lord: "I have yet much to say unto you, but ye cannot bear it now!" "The lack of church discipline in the national church," continues the "Deutsche Ev. Kztg.", "has pained Thadden most deeply, and in the end caused him mainly to leave the national church and join the community of the Old Lutherans, in which the necessity of evangelical church discipline was universally recognized and strict church discipline was practiced. Not without bitterness he asks his national church friends to mean the following: "Nitsch says: a congregation which does not act at all as a congregation with respect to the disproportion of the vexatious conduct to the sacramental confession, does not exercise any discipline at all, is as a congregation" (in the outward God-ordained form) "'not yet existing!' - If that is right, and you still want to remain in a church which in your opinion is not a church, well, at least do not rail against the separatists." Against the objection that there are clumsy and over-the-top pastors even in the exercise of church discipline, Thadden remarks: "When physician and surgeon want to help the patient, they often have to perform quite painful operations; they do it with more or less skill and luck. Among the clergy, too, there are often quite clumsy surgeons who, out of clumsiness, increase the pain and distress of the patient, but they deal especially with the poorest and lowest class of people and with the healing of spiritual illnesses, to which no physician would otherwise press, in order to keep these poor people away from our great provincial hospitals, I mean the prisons, workhouses and penitentiaries. When such people sit in the penitentiaries afterwards, and twenty-five are enumerated to them, which truly hurt them very much, no one sheds a tear because of it. Therefore one does not immediately cry out at every supposed or real mishap of a pastor about hierarchy and priestly rule, but rather sheds bloody tears over the fact that we will soon have to build another penitentiary! If, however, the clergy are reproached for daring even now to take on the nobles, I expect from the great and noble sense of this assembly that it will not put this in their debit, but in their credit.... The evangelical church believes in punishment after death, therefore it is not harshness, but the trait of a merciful love, which drives them, or should drive them, rather, to think of lesser evils here,

to avoid a very great evil there. Therefore the church must not and cannot allow itself to be completely deprived of its penal office. The church, that is, the congregation of Christians, must also have its rights externally and internally! It is not necessary to come to its aid with Gensdarmen, but let it have its modest evangelical discipline!" About Thadden's character it is noted: "His whole character was inclined to softness and mildness rather than to exaggerated severity. Let the following story serve as an example: once he and a friend reached a lonely post station in the winter morning at four o'clock; the accompanying friend wanted to pull the house bell, but he would not let him: 'Consider, the girls are in a deep sleep in the warm bed, how they will be frightened at the sudden ringing, drive half-dressed out of bed and catch cold. We are both cold through now, after all; a little exercise will do us good!' He was a thoroughly humble man. Once he was travelling in Switzerland with his son and several friends; in an inn they had bad coffee, and the travelling party began to complain about it. Oh well," said Mr. P. Thadden, "the coffee is bad and we are bad, that's all right. But he was a fearless, God-fearing man. He was warned by caring love, when he once went to visit a friend who was ill with black smallpox, of the danger of contagion. These concerns, which were certainly not unjustified, he simply shrugged off with the words: 'That is in God's hands, but to visit Christian brethren in their sickness is his command.'" F. P.

Ecclesiastical contemporary history.

I. America.

The new academic year opened in **Union Seminary** with a large number of students. On this occasion, Dr. Marvin Vincent delivered an address in which he said, among other things, "The legitimate facts of theology are eternal; its deductions and classifications are not. It is founded on progressive revelation, and is therefore a progressive science." In this he distinguished between the "Bible" and the "Word of God," and asserted that it was a historical fact that "the formula of the Reformation in its best days had not been: 'the Scriptures are the Word of God,' but: 'the Scriptures contain the Word of God'." We have hitherto always been of opinion that old Dr. Luther must have belonged to "the Reformation in its best days," to speak with Dr. Vincent, or, to speak in our own words, as the reformer of the very days of the Reformation from beginning to end; and whose formula is, "The holy Scriptures are the book, given of God the Holy Ghost to his church," Erl. 26, 100, and, "the holy Scriptures are God's word," Erl. 52, 298. So windy is it

This is why the assertion of "historical facts" is so important to these spirits, who do not want to accept as God's Word many things that are written in the Bible, because in their opinion they are not compatible with certain "historical facts. Thus also the German gentlemen of so-called "historical criticism" have built their dissection of both the Old and New Testaments on fictions which they have passed off for basic historical truths, and the Word which will remain when heaven and earth collapse has truly nothing to fear from alleged "historical" arguments which are as much made up out of empty air as Dr. Vincent's fairy tale of "the formula of the Reformation in its best days".

A. G.

The absolute indissolubility of marriage under the laws of South Carolina has been confirmed by a recent decision of Judge Jslar of the Superior Court of that State. A man who had removed from South Carolina to Florida, had there judicially divorced the woman whom he had married in South Carolina, and later returned to that State and died. The question now arose as to the status of the wife divorced from him under the law in force in Florida, and the court held that the man died as the husband of the woman he had in marriage in South Carolina. The superior court expressly avowed the principle "that in this state the contract of marriage cannot be dissolved by any power of man," and this is true where one party has remained domiciled in South Carolina, even in the case where the divorce has been consummated out of the state, no matter what may have been the ground of divorce. A person so divorced, if he remarries and then returns to South Carolina, cannot hereafter claim state recognition of the new marriage.

A. G.

The Supreme Court of Minnesota recently handed down a decision according to which not every fraud committed at the time of a marriage can be invoked as a reason for dissolution or annulment of a marriage thus concluded. A man had married a woman who suffered from kleptomania, and both the woman and her relatives had concealed this fact from the man against their better knowledge. His petition for divorce was rejected, and the Supreme Court declared: "Persons who wish to enter into marriage must inform themselves by personal acquaintance and sufficient investigation before entering into a contract which is of the highest importance for themselves and for society in general. This decision gains weight from the fact that Minnesota is one of the states whose statutes list "*fraud*" as a ground for annulment, and may properly be used in pastoral counseling of such persons who think they are entitled to set aside a marriage for the sake of similar deception that has occurred, but who may hereafter be shown that even under the common law such an entitlement is not recognized. To be sure, this decision has conclusive application only to Minnesota; but in our legal practice such superior court judgments, especially when well reasoned, are relied upon as precedents in other states.

A. G.

On the subject of Old Testament biblical criticism, a Jewish scholar, Rabbi Wise, the head of a Jewish college in Cincinnati, has recently published a paper in which he takes a firm stand for the authenticity of the biblical books, especially the entire Pentateuch, in the face of modern criticism.

He describes the newer Bible criticism as "the science which, on the basis of unscientific methods, asserts that the five books of Moses were not even built from original Mosaic material, that the Psalms of David were not written by David, the Proverbs of Solomon not by Solomon, the historical books unhistorical, the prophecies written *post factum*, that there is neither revelation nor inspiration nor prophecy, and which consequently must also assert that the Bible is a compendium of pious frauds, deliberate deceptions and conscienceless distortions." It is well known, after all, that especially among the rationalistic Jews the destructive criticism of today, in so far as it extends over the Old Testament, finds its believers in large numbers, to whom it rolls off the tongue quite familiarly when they speak of the "blackenings in the interest of the priestly party" and the "interpositions in favor of the king's party," and to whom Wellhausen is a great prophet, much greater than all the major and minor prophets in the Old Testament. A. G.

Buffalo Synod and New York "Ministry". The colloquium between the representatives of the Buffalo Synod and those of the New York "Ministry" took place in Buffalo on October 13 and 14. The following pastors were present from the Buffalo Synod: J. Grabau, W. Grabau, Burk, Mackensen, Kindermann; **from the "Ministry"** the following pastors: Richter, Peterson, Becker, Brezing, Kähler, Nicum. According to the report of "Herold und Zeitschrift" the following theses were agreed upon: "1. The one holy Christian church on earth is the spiritual body of Christ. Christ is its head. He rules her by his Word and Holy Spirit; but she is subject to him and obedient in faith. 2 The church is both visible and invisible. She is visible according to her outward goods: The word **and** sacraments, as well as her public profession; but she is invisible according to her inward goods: Holy Spirit, faith, fear, and charity. 003 But the church of God here on earth seemeth to be a mingled company, because there are yet wicked and hypocrites mingled with it: but for this cause it ceaseth not to be the congregation of the saints, or the assembly of the faithful. 004 But the ungodly baptized in the midst of it are but comrades of the church in the use of outward things, word and sacraments. (5) Since the time of Cain there have been false churches on earth through the power and cunning of Satan. Therefore the true church of God must be well distinguished from all false churches. The latter are not equal to the former, or next to it; but are hostile to it. (6) The true church is spread over the whole world, and is divided into particular churches according to the different times, countries, and places. Now, as there is only one true, right-teaching, and right-professing church, where Particular churches are spoken of, only right-teaching and right-professing national or local churches can be understood. False teaching and false confessing ecclesiastical communities cannot therefore be called Particular Churches. However, it is to be noted that such ecclesiastical communities, which in spite of various weaknesses do not overturn the right ground, are counted among the true church. 7. (7) A further distinction is to be made between false ecclesiastical communities as such, and the individual members thereof: a.) the little children who have been baptized aright, and b.) the souls who have been awakened to the right faith by reading the holy Scriptures, are members of Christ, and consequently members of the true church. (8) But these do not form particular churches in the false ecclesiastical communities, nor do the false ecclesiastical communities become particular churches for their sake, but by their having come to the right faith they are spiritually separated from those false ecclesiastical communities.

The true church of God is now called the Lutheran Church. The true church of God is today called Evangelical Lutheran. But it by no means extends only as far as this name reaches, but as far as God's truth and the one saving faith reaches. It is not the form of our confession but the content of it that is the common property of the whole church. (10) For the true unity of the church there is no need of uniformity of ceremonies, but of unity in doctrine and in the confession of the truth. Joh. 17, 17." The result of the discussion is to be called miserable. Thus, in the long controversy, it has still not been learned that Christians or believers are the Church, for otherwise it could not be said, "The Church is both visible and invisible." To be sure, Word and Sacrament are audible and visible, and it is only from Word and Sacrament that the Church lives. But to make Word and Sacrament an essential part of the Church, and therefore to call the Church visible, is just as wrong as if one were to make the bodily food by which man lives an essential part of man. Thesis 6 contains a contradiction in itself. The report says that the last clause, "However, it is to be noted," etc., was "added as an addition." Perhaps this was done at the request of a representative of the "ministry." Only it has not been seen that with it the very opposite of what was asserted in the preceding part of the thesis is pronounced. After Easter there is to be a discussion on the doctrine of the office of preaching.

F. P.

At the General Council meeting, the "German Native Missions Committee" (according to H. u. Z.) reported "that the Committee has employed 7 missionaries in Kentucky, Alabama and the Northwest. These are supported by H2,500 annual salary. They serve 12 organized churches, besides 26 preaching stations. 5 churches have been built or are under construction. The number of communicants served is 1282, with 1018 children. The missionaries baptized **134** children. The paper 'Siloah' has maintained itself, although opposition has been made to it from some quarters."

A very alarming resolution was passed by "the first conference of the New York Ministry. H. u. Z. reports from the last meeting of this conference: "Several pastors submitted a bill to the effect that this conference request the honorable synod to appoint a committee to work in conjunction with other denominations of the state of New York to have the legislature in Albany pass a law prohibiting the following pastors from performing marriages in the state of New York: 1.) all unordained preachers, or preachers not ordained according to the order of the church; 2.) all ordained preachers who are not pastors of congregations or institutions of the church. This bill was adopted." Who is now to decide whether the ordination of a pastor was fully justified? A law thus formulated is likely to afford advocates a welcome means of challenging the validity of marriages.

F. P.

On the evaluation of the state schools. In France, a trial against the Roman priest d'Andiffret is causing a stir. D'Andiffret used the following words in a sermon: "Instruction without religion is especially hostile to it and leads inevitably to the destruction of Christianity and all faith. The pretended neutrality is a lie and a deception. If my words should earn me the apostolic fortune of six months' imprisonment, I shall wear my chains with greater pride than the ladies wear their golden bracelets. The timidity of the lulled Catholics has made their enemies

of the faith to their action against the souls of children. When one day three bishops, a dozen archpriests, several shock priests will be seen in prison for telling the truth, as I have done here, then France will open her eyes and be saved. I have eased my conscience, done my duty. Do likewise." For these words d'Andiffret was prosecuted. In court the same still declared, "I stand here too high to have had this or that law particularly in view; I brand with all the force of which I am capable the teaching without God. By the way, Mr. President, there is no law against the law. I acknowledge no human law against the law of God." This language is said to have made a great impression on both court and audience. And yet, from his point of view, the priest was wrong. In the first place, when he demanded religious instruction for the state schools, he meant the Papist religion with its doctrine of works, with its invocation of Mary and the saints, etc. But this religion God does not want taught at all, neither in the church nor in any school. Then in the proud words: "By the way, Mr. President, there is no law against the law. I acknowledge no human law against the law of God" is a gross error. One must not forget that we are dealing here with religious instruction in state schools. The priest's argument is based on the assumption that God has commanded the state to teach religion, and that therefore this command cannot be abrogated by a state law. But such a commandment does not exist. Thus the beautiful sentence, "I acknowledge no human law against the law of God," is without object. If d'Andiffret should be punished with "six months' imprisonment," he has not the consolation that he suffers for the sake of truth alone. Nevertheless it remains true that all things must perish spiritually where God's Word does not rule. But with the exhortation which this implies, we must address ourselves to parents, that they may not send a child to the religionless State schools, but not to the State, in the sense that it is the duty of the State to teach religion in its schools.

F. P.

II. foreign countries.

Decline of morality in Germany. The following is reported to the "A. E. L. K.": "Munich is the seat of a kind of 'art' that has all the more dangerous effects not only on the young, but also on the 'better' bourgeoisie, because it knows how to give itself a certain distinguished appearance and introduces its products in writing and pictures into the locales of other large cities. The 'Society for Modern Life', founded by realists and Zolaists, after one of its members was recently convicted of lèse majesté, has now also met with the public prosecutor on grounds of morality. Two publications, a number of the journal 'Moderne Blätter', because of an indecent novella by Anna Croisfanzh-Rust, and a book of novellas, 'Modernes Leben', because of contributions by O. J. Bierbaum, J. Brand, M. G. Conrad and O. Panizza, some of which violate § 184, some § 166 of the Penal Code (blasphemy), have been confiscated. There must be a great deal of annoyance in these works if the public prosecutor even attempts to proceed on the basis of § 184. For, as is well known, this paragraph is of such a nature that the corrupters of the people cannot be apprehended with it, if only because our liberal times, and thus also jurisprudence, have very liberal views on the concept of the lewd. But then those dark men

so many loopholes are left open that, with some skill, they cannot fall into the hands of the criminal judge. Thus, for example, the "O. C. F. Miether'sche Versandtgeschäft in Hannover" adds a 'Verzeichniß interessanter Lectüre' to its 'Patentzitter', which, like so many other catalogues, contains announcements of the filthiest kind. If such announcements are not themselves regarded as lewd writings, a conviction is hardly possible in view of the wording of § 184 and the broad-mindedness of today's jurisprudence. Thus the above-mentioned number of the 'Moderne Blätter' was immediately released again, which of course is used by the bookshop in question as a reclamation and to ridicule the police. The 'confiscated' is sufficiently known from certain advertisements. The police were not even able to suppress the notorious 'Caviar Calendar', published by Gustav Grimm in Pesth and taken to Germany, because the court found that the content was completely indecent, but did not meet the requirements of § 184! Only the magazine 'Kaviar', which appears in the same publishing house, which deals with nothing but the publication of illustrated and non-illustrated indecent writings, has been banned for all of Germany by order of the Reich Chancellor. A change in penal legislation is urgently needed, and it would be desirable that the clergy in particular contribute in a more appropriate manner to the spreading of this knowledge. The outrageous permission to display pictures and writings of a shameless kind in shops, which are then besieged by the 'mature' youth as well as by the tenderest age, must cease. Nothing should be more revolting to anyone who still has a spark of human feeling, let alone Christianity, in his heart, than the shamelessness with which pupils, students and journeymen, visitors to secondary schools, servants and shopkeepers are offered these shameful things. Under such circumstances, it is truly time for serious men to ask themselves whether extraordinary circumstances cannot and must not be countered by extraordinary measures. Above all, however, that paragraph of the penal code, which up to now has only made the sale, distribution, and dissemination of 'lewd' writings, illustrations, or depictions punishable, should be tightened up in a way that is appropriate, and a great deal could be achieved if the concept of 'immorality,' of 'offending the sense of shame,' were restricted by the requirement of 'arousing public arousal."-The aforementioned church bulletin in the same number contains the following announcement: "We receive a letter from a large city in Central Germany: 'On the 21st of September I stood before a shop window, which several months ago had already fallen out with me on account of the numerous lascivious books exhibited and displayed there. It is a disgrace that our authorities allow this freedom of sin and ruin, this public liberty. What is the use of all Christian humane works of healing, if the great sources of poison are not stopped up? One such great source of poison is the 'Bookshop of J. K.' Here are two shop windows, where, for alluring display, there are almost only mean literary products. I noted the most important writings in front of the windows on September 21. Right window: 1. 'The Joys of Marriage' (60 Pf.). 2. 'The Honeymoon or: the Honey Moon' with 5 illustrations. 3. 'Married to 43 Men.' An interesting chapter from the history of marriage applications. With the portrait of the marriage-loving lady Eveline Leal (10 Pf.; printed and published by Hager in Chemnitz. The same note in several other lascivious writings). 4. "Jack, the Girl Murderer of London. A truthful account of the events that took place in London in recent times

(15 Pf.). (In reference to this picture, a poorer woman with a child in her arms asked me: 'Do several books belong to this, or do you only get this one booklet for 15 Pf.? Adolphe Belot: Sins of Youth. Houssaye: Daughters of Eve. Gustav Droz: At the Source of Joy.' There now follow 24 other similar titles. Finally, the speaker remarks: "At my request, a few weeks ago the entire clergy turned to the magistrate with the request that the clergy of the city be allowed to inspect the list of public prostitutes (who are under control) every year. For pastoral ways, for the promotion of discipline, this is immensely important and necessary! How many public prostitutes, for example, have been buried with ecclesiastical honors up to now! I am curious to see whether the magistrate will comply with the request or whether he will hold his protective hand over the prostitutes in this respect as well. So far no answer has been received. If the magistrate refuses, I will turn to the Royal Government."-The German ecclesiastical papers are now full of such complaints and sighs about the moral degeneration of the German people. That they expose and publicly denounce this cancerous damage is good and laudable. But the fact that the church-minded, the "clergy" above all call upon the government and the magistrate for help in order to control the evil, as is evident from the above communications, is a new proof of the bad entanglement between the state and the church. It is indeed the state's business to oppose the display of fornication vigorously and with the force of punishment, because civil order is undermined by it. On the other hand, it is the business of the church and church servants to operate with the word of truth, with the word alone, to protect the members of the church, especially Christian youth, from this plague of corruption through faithful admonition and warning, and to punish the shameful works of darkness at every opportunity and to save what can be saved from the evil world. The foolish delusion that one must and can improve and reform the world, the whole world, make the world pious and chaste, and all efforts based on this delusion only lead away from the goal. G. St.

Hermannsburg. The Union position that the Hermannsburg Mission has recently taken is clearly indicated by a letter from Condirector Haccius to the missionaries. In it he speaks out on the inspirational controversy which at present deeply agitates the Hermannsburg Synod and the Hermannsburg congregation. "In the mission", it says, "we have nothing to do with it" (this dispute). Director Harms and I, in order to preserve the neutrality of the mission, have kept completely out of it. And that is the right thing to do. You too" (the missionaries) "do not allow yourselves to be drawn into it in any way, so that our high task of converting the heathen does not suffer any damage. The Hermannsburg Mission is now again in communion with the Hanoverian Church and does not care about it, not to mention the fact that so many church servants of the Hanoverian Church deny and fight against the basic truths of Christianity. It is neutral in such disputes as that of the divinity of Christ, so that the great work of converting the heathen may not suffer any harm. And now the missionaries of Hermannsburg are to remain neutral in the face of the burning battle over the inspiration of the Holy Scriptures, neither denying nor asserting that there are errors in the Scriptures, that all that is written in the Bible is inspired by the Holy Spirit. If they were somehow to allow themselves to be drawn into this controversy, that is, if they were to stand up resolutely for the old Lutheran truth that the Bible is infallible in all respects, this might be the high task of heroic conversion.

endanger! With such declaration of neutrality, the Hermannsburgs declare themselves ecclesiastically and spiritually bankrupt.

G. St.

"Christian Student Conference". In Niesky near Görlitz, from August 7 to 10, a "Christian Student Conference for the Deepening of Christian Life and for the Stimulation of Christian Work among the Studying Youth" took place for the second time. The first such meeting had been held in August of last year, initiated by a committee to which Counts Lüttichau, Pückler, Chief Forester P. Rothkirch, and Baron v. Starck belonged. One has the impression that it is a matter of introducing into the student world the efforts and methods which in Germany are represented especially by the "Christian Association of Young Men" in Berlin. The practical goal toward which the conference is working is the introduction of student Bible study groups. Baron P. Starck spoke on this subject. He recommended an edifying study of the Scriptures in small circles, to which a larger Bible study should be added about every month, which would unite the individual groups. (Ev. K.-Z.)

Recent Theology. "Graul's doctrines of distinction between the various Christian confessions, etc., have recently been republished by Professor Seeberg of Erlangen. What one could give Graul credit for, as a man of the rising age, and indeed one of the leaders in the controversy at that time, can no longer be attributed to a present-day professor of theology; but what is worse is that he has, by 'thorough reworking,' worsened instead of improved the otherwise so excellent little book. As a professor from Erlangen, he enthusiastically substitutes his 'heart's experience' (p. 8) for the sacred Scriptures, and even claims that Luther, too, found in Scripture 'testimony' (p. 14) and 'confirmation' (p. 27) of what he 'experienced in his heart'. It happens to him that he thinks he can cite Luther as a guarantor for this with his words: 'But whoever wants to be wise and not lacking, let him see after these two pieces: "whoever can show testimony to his doctrine from Scripture and certain experience, as we can prove our doctrine and preaching"' (p. 28). In these words, underlined by himself, Luther expressly places Scripture before experience, and not vice versa. Professor Seeberg, however, wants to believe in the triune God, not because he has thus revealed himself in Scripture, but because he has 'yes experienced' it (p. 29)! Where he speaks of the word of God as a means of grace (p. 31), he only knows how to speak of the -word of man', which one is accustomed to call -the word of God' only in an inauthentic and derivative sense, inasmuch as and because it contains the word of God. He does not know an actual word of God. The contrast between truth and falsehood seems to be hidden from him. He does not want to 'deny the right of existence' to anyone's opinion and to -respect the right of free conviction everywhere' (p. 10). He knows only 'views', 'opinions', 'views', 'theories', 'determinations', 'differences of opinion', and so on. (pp. 12-16; cf. pp. 127 ff.) 'Confessions relate to each other as different paths leading to the same goal' (p. 9; cf. pp. 132 ff.). Himself a synergist, he falsely imputes to Augustine, as if the latter had taught that God had determined beforehand, not only that some should be saved, but also that 'the others should be left to perish'. With them (according to Augustine's teaching) 'all the working of God's word is only there in pretence'. Professor Seeberg does not know the Christian certainty of blessedness (p. 117). The false-romantic doctrine of the church is found p. 127. - He still expects the Antichrist as future (p. 36). - Where he speaks of hell, he can say: 'Do not murmur over this dreadful outcome, perhaps, of some

rich (!) human life" (p. 38.) Further: 'And do you finally ask: what will then happen to the many who here on earth have heard nothing of God and God's grace, what will happen to the little children who died unbaptized? - I answer: I do not know, for God has not told us. But one thing I do know: God's love is infinitely greater and richer than our love. If our love is always asking for ways to help these poor people - shouldn't God's love have ways and means that we don't know? God is love! (1 John 4:16.)' &c. All this, while God has clearly revealed to us in His Word the only way to salvation and has given us the means! Of course it is hard to see why Professor Seeberg, from his own standpoint, and in his own way of giving proofs, has not arrived at the doctrine of the Apocatastasis (namely, that in the end all men will be saved). - These samples, by the way, may suffice to prove that this new edition of Graul's doctrines of distinction is not at all to be recommended."

(Free Church.)

The Breslauer and the financial contributions to the national church. In the Breslauer "Kirchen-Blatt" of August 15 we read the following announcement of the Oben-Kirchen-Collegium: After various decisions of the highest courts have been issued in recent times, which have pronounced the freedom of our church members from payments to the Protestant national church in accordance with § 3 paragraph 1 of the law, concerning withdrawal from the church, of 14. May 1873, it is desirable for us to learn whether and to what extent members of our church are still being called upon to make such contributions (general church expenses, pastorate, church and parsonage buildings and repairs, etc.), which are based on personal membership in the regional church or a regional church congregation. We therefore request the pastors of our church to bring to our attention in the next church report such cases as have come to their knowledge, stating in detail the nature of the payments demanded, the reason for which they are demanded in spite of the above-mentioned provision of the law, the time since which they have been paid, and the attempts that have been made so far to obtain relief. Such payments, which either **by virtue of** special legal title are due on certain parcels of land, or are to be paid from all parcels of land **in** the district, or from all parcels of land of a certain class in the district without distinction of the owner, need no mention, because even the Lutherans have remained obligated to such payments.

From Trier. Eight "healings" are reported from the Trier skirt: paralyzed arms and legs and a completely paralyzed woman were healed, a child born blind was given sight, a growth in the body was removed; an "eyelid that used to always fall shut" can now be kept open, and the like. The "miracles," however, are not made known by Bishop Korum until after the exhibition has closed, and not until a medical certificate of the condition before and after the touching of the skirt has been issued. The number of pilgrims has already far exceeded one million; among them were 22 bishops and two abbots. The average number of pilgrims per day is 37,000, 10,000 more than in 1844, when the highest daily number was 28,000. On the 20th of September, the highest daily number hitherto recorded was 53, 381 pilgrims." - "On the evening of October 3, the pilgrimage to the Holy Rock in Trier was closed. The total number of participants is 1,925, 365 (against 1, 100,000 in 1844), including 30 bishops and three abbots. This figure gives an average of 45,000 persons for a single day. The fewest pilgrims, 24,000, were on the opening day,

August 20, and the most, 74,093, counted on Sunday, September 27. On each of the last days of the exhibition, the skirt was touched by 800-900 sick people. In spite of the extraordinarily large influx of visitors in recent times, the business situation in Trier had not improved noticeably, since the pilgrims still belonged almost entirely to the poorest classes of the population. After the Pontifical Mass celebrated by Bishop Korum on the morning of October 4, the transfer of the Holy Robe to the Treasury took place. In addition to the cathedral and city clergy, the following were present: the mayor, two aldermen as honorary guards, a lieutenant colonel with ten officers, the public prosecutor with the court officials, the high school principal with the teaching staff, the district council, representatives of the government, the district committee, the post office, the high school and the church councils; furthermore, Duke Paul Friedrich of Mecklenburg, as well as Archduchess Maria Theresia of Austria. At the closing ceremony in the afternoon thousands filled the wide cathedral. Bishop Korum preached a sermon on the triumph of faith during the Exposition, based on Revelation 5:11, and mentioned 'bodily miracles' that had occurred. He concluded by thanking all the authorities and the people of Trier. In the evening the whole city was illuminated. By the way, in the future the holy skirt will no longer be walled in, but will be kept in a precious shrine, which the firm of E. Eppe and Ege in Stuttgart has been commissioned to make, in the cathedral treasury. For it was found during this year's lifting up of the Holy Robe that the dampness of the walls was doing immense damage to the relic, so that sooner or later a complete destruction of the vestment was to be foreseen." (A. E. L. K.)

Marian cult. "The Pope has placed the entire Congo State, in which about 40 million pagans still live, 'under the special protection of the Mother of God'. The papal breve hopes that the cult of Mary among the millions of pagans, who are so numerous, will now take an even more vigorous upswing. In the Congo State a magnificent cathedral is to be erected to the Blessed Virgin, which is to become the center of the missions. The papal breve is accompanied by a letter to the King of the Belgians, written in the most cordial terms. The latter has thanked the Pope for it and promised to promote the Catholic missions of the Congo State as far as possible." (A. E. L. K.)

The "Ev. K.-Z" writes about **the Roman conversions in England**: The talk about numerous conversions of respected Protestants in England to the Roman Church still does not want to fall silent. Thus, only recently, a notice again went through the papers - first through the ultramontane, and then also through the Protestant ones - which named several important converts, among them also a clergyman of the Court Church. A correspondent of the Ev. Kirchl. Anz. now proves that of the persons mentioned, the majority either belong to the previous century, or are not converted at all, or are not known at all. The one clergyman who converted to the Roman Church, however, can be contrasted with 25 names of clergymen who converted from Catholicism to the Protestant state church in recent times, based on English sources.

From the Mission. "A deeply distressing message of mourning has reached the Mission House in Barmen from the Foreign Office in Berlin. Two Rhenish missionaries in Kaiser-Wilhelmsland on New Guinea, W. Scheidt and F. Bösch, have lost their lives, as reported in a telegram from Stephansort in Kaiser-Wilhelmsland to the Directorate of the New Guinea Company in Berlin. Even though there is still no further news about the course of events at the

Although there is no evidence of the death of the two missionaries, all experiences speak for the fact that they were attacked and killed by the mostly still cannibalistic natives during the planned establishment of a new mission station. The New Guinea Society confirms the correctness of the report. The Rhenish Missionary Society now already has five missionary graves on New Guinea, although it has only been working there since 1887. - The brothers of the East African Missionary Society, who recently departed from Berlin, arrived happily at Mlalo in Usambara and were kindly received by Chief Sikinjassi and his sons. They had sent 100 porters to meet the brothers. At Mlalo, with the support of the natives, they at once commenced the building of the parsonage and church, and hope to be finished with them in the course of the autumn. The other day the chief of the Massamba, with some sub-chiefs, visited the station, and expressed the wish that missionaries might also be sent to his territory. At present seven brothers and five sisters are active in the service of the Society in East Africa. - Sir William Mackinnon and other leaders of the British East African Society are engaged in establishing a Scottish mission for the Society's territory. Of the required 10,000 Pounds St., 8000 Pounds St. have already been subscribed. The seat of the new mission will be 300 English miles northwest of Mombese. The natives are also to be instructed in the various trades, as at Lovedale in South Africa. The Rev. Dr. Stewart, who was with Livingstone in the Nyassa country, will be in charge of the mission. The grandson of the missionary Moffat, Dr. Robert Moffat, will act as physician. - The Baptists in Berlin have formed a Committee for Foreign Missions, which has now sent a Missionary Steffens to Cameroon. The Baptist Missionary Union in Boston has agreed to do what is necessary for Cameroon. - At present the following 440 French Catholic missionaries are working in Africa: 77 White Fathers; 15 Lazarists; 12 Capuchins; 142 Fathers of the Holy Spirit; 81 Jesuits; 52 Oblates: 5 Oblates from Troyes; 56 Fathers of the (Lyon) African missions. As is well known, there are also Germans among these missionaries." (A. E. L. K.)

We read about **Mackay in Africa in the** "Literary Supplement" of the "D. Ev. K.-Z.": For East Africa the most important question is not whether England or Germany, but whether Islam or Christianity will dominate the country and its people. It was in this great sense that Mackay understood his missionary calling. One does him an injustice if one makes him, as Wissmann does, a pioneer of English colonial interests; he is in truth a pioneer of the kingdom of God, and worldly interests are not foremost with him. When he serves the mission, he also calls upon Germany; his intimate friend, the English missionary Ashe, even counsels him to enter the service of the East African Ge.sellschaft, which, after all, would have been inconceivable if he had intended, as the Catholic Fathers fabled, to bring the whole of Africa from the Atlas to the Tafelbai into the hands of the English. The Fathers in Uganda are really not to be trusted; what Mackay relates of them as facts is as sad as can be. They intrude into the hopeful field of labour of Uganda, seek to avert the King by insults to Protestantism, refuse all aid to prevent a mass slaughter and butchery of Christians, and quietly allow the bloody tyrant Mwanga to go about his business, only to make themselves respectable to him. "Père Lourdel will direct him all right." Who can place any value on the word of such warrantors?

lay? To us it is doubtless that they are chiefly to blame for the bloody persecution of Christians in Uganda by their propaganda. It is precisely in contrast with them that the noble image of Mackay shines forth. An irresistible missionary instinct animates him; he urges England to send its best and most talented men to Africa. He himself, though an engineer by profession, is an even greater missionary than a technician, and puts all his strength of body and soul into the service of his Saviour. While others sigh in Africa, he is always full of courage. For fourteen years he endures without leave. He is able to do all things through Him who makes him mighty. The combination of practical efficiency and a lively missionary spirit gives him his character and increases his usefulness. Similarly as the medical mission by its help in sickness, Mackay makes his way to the hearts of the heathen and their kings by his skill in brass and iron. This is also how he becomes so practical in his understanding of African things. He cries woe on his countrymen for selling shotguns and powder, just as he cries woe on the liquor trade in Weftafrica. He does not want Christianity to be applied only personally; it should be the leaven for political and social humanity. That is why he demands that the Christian nations put an end to the slaughter of the negroes in the slave trade, as well as at the festivals of the kings. Even the martyrdom of his converts - which we do not find entirely correct - leads him to call for the civilized nations to intervene, not in order to introduce Christianity into Uganda, but in order to prevent the shedding of blood here. But in life, as in death, in his successes, as in his martyrdom, he retains the joyfulness of the children of God. Thus he wrought, thus he is called away. Emin Pascha, Stanley, Casati give him the testimony of a glorious man.

Spreading of the New Testament among the Jews in Russia. The "Deutsche Ev. K.-Z." reports: The work of spreading the New Testament is taking a rapid, brisk and blessed course in Russia. Dr. Althausen reports from Wilna that he has recently received 2500 Russian New Testaments from Petersburg, and that the same number have been sent to Minsk as the first shipment of the 20,000 copies ordered from the British and Foreign Bible Society. Dr. Althausen now renews his request to the local governor for an extension of the permission to distribute New Testaments, which had been granted to him for three years. Pastor Meyersohn reports from Minsk that from October 1888 to January 1, 1891, i.e. in the course of two years and two months, 25, 212 New Testaments and Bible portions were distributed from the Minsk depot and in the Minsk countryside alone, namely 17,895 Ebrew New Testaments: 7717 Ebrew-German portions, 48 in Jargon, 42 Russian, 10 German. However, there are more than 300,000 Jews living in this district, so that increased funds and efforts are needed if God's Word is to be offered to all. Among the spiritually dead of this great mass it is beginning to stir. In the years 1889 and 1890, 48 Jews sought baptism. - On January 16 of this year, Dr. Althausen wrote: "Our small, only two-day journey enabled us to distribute 1000 New Testaments in one village alone. The owner of the store was a fanatical Jew and opposed the sale of the Bible. So we opened the sale far from his house and close to our quarters. The Jews flocked to it, and we were able to speak freely to them and distribute God's Word. A young Jew, who had received a New Testament in Minsk, gave a short speech to his fellow Jews, in which he said: "Brothers, accept these books and read them seriously; they contain only divine truths, which we believe."

" - Mr. Landau, who has recently been working among the Jews of St. Petersburg, reports on January 30 of this year: "To date I have distributed 89 New Testaments and 192 parts of the Bible, a total of 281. The number seems small, but the writings have been distributed with care; every single Jew who has received them has been spoken to seriously, and several repeatedly. I have spoken about salvation through Jesus Christ to many a Jew who did not yet know Jesus, nor did they desire to know him. I have met with Talmudic and rationalistic Jews. To both classes I pointed out the prophetic threatenings and showed them the fulfillment of them in their present sufferings. Many were affected by the truth and now read in the New Testament, and in individuals I can notice deeper impressions." In Warsaw the distribution of the Bible among the Jews is now going on in a calmer manner than when 4000 copies were first distributed in a few days, the accumulation and agitation of the Jews alarming the authorities.

Russian Tendencies of France. The "D. Ev. Kztg." is written from Paris: The first article of the Protestant Cultus Law reads, "No one may exercise the offices of the Cultus who is not a Frenchman." Notwithstanding this existing provision, it had very often happened under the Third Republic, as under former governments, that the French government had confirmed the so-called provisional, but in fact definite appointment of candidates belonging to a foreign nationality, especially the Swiss, even to pastors who were paid by the State. This era of benevolent tolerance now seems to have come to an end. Already four years ago, the Minister of Culture, at the request of the Budget Commission, informed the presidents of the consistories as well as the bishops by circular that in the future he would appoint only French clergymen or those who wished to become French clergymen to all ecclesiastical offices. A more recent regulation indicates that, as far as the Protestant cult is concerned, the administration will make no distinction between the pastors, who have a permanent office and are paid from the state budget, and the clergy, who are only assistant clergy or deputies, and are paid either by the consistories or congregations (sometimes with the support of the Central Society), or by the incumbents whom they temporarily represent. The Minister of Cult recently refused to confirm the assistant clergyman of the Consistory of Nancy (with the right to sit in the same in an advisory capacity), Mr. Jacottet of Neuchatel, whom the Consistory had appointed to the post of Neufchateau (in the Vosges). A similar refusal had to be experienced by the Consistory of Ballon, which had asked to confirm Mr. Paul Barde of Geneva as assistant chaplain to Pastor Gouth in Aubenas. All that a benevolent senator could accomplish by his approaches to the authorities was that the young clergyman should be accepted for two years. It appears hereafter that the authorities are determined to maintain with firmness the principle that all ministers belonging to the official churches must be of the French nationality. One may even expect other, much more serious manifestations of this patriotic irritability. Hitherto the French law has admitted foreign Protestants to the enjoyment of the suffrage in the parishes in which they have resided for a certain time; thus Swiss citizens have sometimes sat in the Consistory of Paris. It would now be possible to have the same removal of foreigners in the presbyterial councils and electoral registers as in the clergy.

Doctrine and Defense.

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Is it really Lutheran doctrine that man's conversion and salvation depend not only on God's grace but also, in a certain sense, on man's conduct?

(Continued.)

To the Ohio doctrine that conversion and salvation do not depend solely on God, but in some respects also on the conduct of man, we first contrast the simple but powerful statements of our Confession, in which conversion is called "God's work alone," "wholly and completely," and is ascribed "solely to the divine effect and the Holy Spirit. The Ohio way of saying that conversion does not depend on God alone is unheard of in the Lutheran Confession.

Thus it says, among other things, in our confession: "How then the holy Scriptures do not attribute conversion, faith in Christ, regeneration, renewal, and all that belongs to the real beginning and consummation of the same, to the human powers of natural free will, neither in whole, nor in part, nor in some, to the least or least part, but *in solidum*, that is, wholly and completely, to the divine effect and the Holy Spirit alone, as also the Apologia says. Reason and free will are able to live outwardly honorably, but to be born anew, to receive inwardly another heart, mind, and courage, this **alone** the Holy Spirit works." 1) Note the contrast between Ohio's way of speaking and the Lutheran Confession's way of speaking. While Ohio says, "that in a certain respect conversion and blessedness are also dependent on man, and not on God alone," the Lutheran Confession teaches: conversion "works by the Holy Spirit alone," conversion is "*in solidum*," that is,

1) Concordienf. S. Decl. II, p. 594.

wholly, solely to the divine operation and the Holy Spirit".

The Confession also says: "But conversion is not wrought by God the Holy Ghost without means, but by the preaching and hearing of the word of God: as it is written: The gospel is the power of God to save. (Rom. 1, 16.) Item: Faith cometh by the hearing of the word of God. (Rom. 10:17.) And it is the will of God, that his word should be heard, and not that the ears should be stopped. (Ps. 95:8.) In such a word the Holy Ghost is present, and putteth upon the hearts, that they, like Lydia in the Acts of the Apostles, 16 chap, And so are converted by the grace and power of the Holy Ghost **alone**, whose work **alone** is the conversion of man: for without his grace our willing and our running (Rom. 9:16), our planting, sowing, and watering (1 Cor. 3:7), are all nothing, if he do not prosper them: as Christ saith, Without me ye can do nothing. (Joh. 15, 5.) In which brief words he denies free-will its powers, and ascribes all to the grace of God, lest any man should boast before God, 1 Cor. 1, 29." 1)

Furthermore: "In the great catechism of P. Luther it is thus written: 'I am also a part and member of this same Christian church, partaker of all the goods which it has, and a fellow member, brought thither and implanted by the Holy Spirit, in that I have heard and still hear God's Word, which is the beginning of my entrance into it. For before we came into the Christian church, we were of the devil, when we knew nothing of God and Christ; so the Holy Ghost abideth in the holy church of Christendom until the last day, to save us, and to urge and guide the word, to sanctify and multiply us, that we may daily increase and wax strong in the faith, and in the fruits thereof, which he worketh. In these words the Catechism does not remember our free will or activity with a single word, but gives it **all to** the Holy Spirit, **that** through the ministry of preaching he may bring us into Christianity, sanctify us therein, and cause us to increase daily in faith and good works. 2) Again, what a difference in speech between Ohio and the Lutheran Confession! The Lutheran Church, however, quite decidedly holds that the Holy Spirit does not work conversion without means, but through the means of the Word of God; the Confession, therefore, also exhorts that one should diligently handle the Word, "hear the same, and not stop up the ears." At the same time, however, the confession holds just as firmly that conversion takes place "by the grace and power of the Holy Spirit alone," the Holy Spirit's "work alone," "all the work of the Holy Spirit alone," and "all the work of the Holy Spirit alone."

1) F. C. Epit. II, 524.

2) F. C. S. Decl... II, 597.

It is to be attributed to the "grace of God" that the Large Catechism gives "everything to the Holy Spirit".

The Lutheran Confession further says: "But since the question is *de causa efficiente*, that is, who works these things in us, and whence man has them, and how he comes by them, this doctrine declares, Because the natural powers of man can neither do nor help, 1 Cor. 2, 2 Cor. 3. That God, out of immeasurable goodness and mercy, should come before us, and preach his holy gospel, by which the Holy Ghost would work and work such conversion and regeneration in us, and by the preaching and meditation of his word kindle faith and other godly virtues in us, that they should be gifts and effects of the Holy Ghost **alone**." How very differently Ohio speaks! While the Lutheran Confession teaches that the Holy Spirit works conversion and regeneration through the means of grace, "that they are gifts and effects of the Holy Spirit alone," Ohio expressly teaches that conversion depends not only on the grace active in the means of grace, but also on the conduct of the individual.

The Lutheran confession can also be heard as follows: "Thus also, when Luther speaks that a man is *purely passive* in his conversion, that is, does nothing at all to it, but only suffers what God works in him: His opinion is not that conversion takes place without the preaching and hearing of the divine word; nor is his opinion that in conversion no new movement at all is awakened in us by the Holy Spirit, and no spiritual effect is begun; But he thinks that man of himself or of his natural powers is not able or able to help in his conversion, and that conversion is not only in part, but entirely an effect, gift, and work of the Holy Spirit **alone, who** by his power and might, by the word in the mind, will, and heart of man, *tanquam in subjecto patiente*, that is, since man does nothing or works, but only suffers, works, and works") Thus speaks the Lutheran confession! While Ohio has no hesitation in asserting that conversion "depends on something else" as well, "other than grace," because otherwise all men would have to be converted, the Lutheran Confession says that conversion is "wholly an effect, gift, and work of the Holy Spirit **alone**."

With the passages of the Lutheran Confession cited above, we believe that we have already sufficiently demonstrated that the language of the Confession and that of the Ohio Synod are like fire and water to one another.

1) op. cit. p. 605.

2) op. cit. p. 609.

There is the most marked contrast between the two. Wherever the Lutheran Confession speaks of how conversion comes about, it says: "by grace alone," "by the work of the Holy Spirit alone," "entirely by the work of the Holy Spirit alone," etc. We have not been able to find in the Lutheran Confession the Ohioan comparison that conversion "does not depend on God," "does not depend on God's grace alone, but in some respects also on the conduct of man." The Lutheran Confession constantly inculcates that grace must be appropriated by man, it constantly exhorts to keep to the Word and to handle the Word diligently, but it never says that conversion and salvation depend not on God or God's grace alone, but in some respects also on man. We challenge the Ohioans to cite passages from the Lutheran Confession in which they (the Ohioans) speak even similarly.

The passages of our Confession, in which the conversion of man is called a revival from spiritual death, a new birth, a new creation, etc., and therefore "the work of God alone," etc., are to be especially mentioned against the Ohio doctrine. Thus the Confession says: "Then the conversion of our depraved will, which is nothing else than a revival of the same from spiritual death, is uniquely and solely God's work, as also the resurrection in the bodily resurrection of the flesh is to be ascribed to God alone, as has been above detailed and proved with manifest testimonies of holy Scripture." 1) As inconsistent as the saying would be: the raising of Lazarus depended not alone on Christ, but also on the conduct of Lazarus, so wrong is the saying: conversion depends not alone on God, but also on the conduct of man, so long as it is established that conversion is "a raising from spiritual death," and therefore "the work of God alone." Only when this truth, so often taught in Scripture and so clearly attested by the Lutheran Confession, has been abandoned, that is, when it is no longer believed that conversion is really a revival from spiritual death and the work of God alone, only then can we find it tolerable to say that conversion does not depend on God alone.

Thus also the Lutheran teachers, on the basis of the truth that conversion is a revival from spiritual death, a rebirth, a new creation, etc., always very carefully inculcate that conversion alone should be called God's work. For example, J. A. Osiander writes: "As the raising of one who is naturally dead depends on God alone, so also the raising or making alive of one who is spiritually dead." 2)

1) op. cit. p. 659.

2) **Sicut resuscitatio mortui naturaliter pendet a solo Deo, ita quoque resuscitatio seu vivificatio mortui spiritualiter. Collegium theol. syst. Part. IV, p. 322.**

There may be room here for a few sayings of Lutheran teachers, which Dr. Walther already held up to the Iowa Synod at that time. 1) Gerhard: "Our conversion is called rebirth, creation of a new heart, transformation, making alive. But man cannot give birth to himself again; creation is God's work **alone**; and the natures of things no one can change except the Creator of natures; he cannot make himself alive who is dead in sins." B. Meisner: "As God **alone** originally created man, so he also creates him anew and reincarnates him; hence Bernard used to say, 'To create anew is a work of no less wisdom and power than to create man.' For and (creating and re-creating) correspond to each other, as Athanasius somewhere speaks. Creating is not man's, but God's alone. Conversion is a creation. So conversion is in no way" (= in no respect) "to be ascribed to man, but to God alone." (Ohio, on the other hand, says: "in some respects conversion and blessedness are also dependent on man, and not on God alone"; nay, it says: "we think it unchristian and heathenish to say that the real attainment of ... Blessedness ... is in every respect dependent on God alone. A minister who preaches and pastors according to such ungodly doctrine is a wolf and an apostle of devils.") The Yorkmund Ministry, in an opinion on Latemann's controversy, spoke thus: "As it is not in the power of man, when called to natural life (by the words, Lazare, come forth! Ye dead, arise! etc.), to perform what belongs to natural life, and thereby to cooperate, but as that whole bringing to life is a matter of divine grace alone, without our cooperation: so it is, when we are raised from spiritual death by conversion to spiritual life."

But this point probably needs no further elaboration. The Ohio doctrine that conversion does not depend on God alone is not compatible with the Lutheran doctrine that conversion is really a revival from spiritual death, etc., and is "God's work alone. The Lutheran doctrine and the Ohio doctrine are like yes and no to each other.

One interjects, as before intimated, in justification of Ohio's way of speaking: God works conversion not directly, but by the means of grace, by hearing and beholding the word of God. Therefore conversion does not depend on God alone, but also on man's conduct toward the Word. He who concludes thus reveals that he teaches un-Lutheran. The Lutheran Conversion

1) L. u. W. 1872, 356 ff.

The Confession, on the one hand, renounces the enthusiasts "who think that without means, without hearing the divine word, and without the use of the sacraments, God draws man to himself, enlightens him, justifies him, and makes him blessed"; the Confession says that it does not think "that conversion takes place without the preaching and hearing of the divine word. On the other hand, it adds, in the same connection, that conversion is "wholly an effect of the Holy Spirit **alone.**" 1) When, therefore, Ohio concludes from the circumstance that God works through the means of grace, and that man must behave rightly toward these means, "that in this respect blessedness is not dependent on God alone," it thus most clearly reveals that it teaches un Lutheranism.

If one were to argue that conversion takes place in the human being, that new spiritual impulses and movements must arise in the human being, that the new life is not merely externally attached to the human being, but that it enters into the human being, and that one could therefore say that conversion depends in a certain respect on the human being, this would again be a completely wrong conclusion. New life came into Lazarus also; life was not merely outwardly attached to him. And yet, who would therefore say that the raising of Lazarus depended in some respect on himself! Therefore, the Lutheran Confession, on the one hand, repeatedly insists that it is not of the opinion "that in conversion no new movement is awakened in us by the Holy Spirit and no spiritual effect is begun. On the other hand, the confession adds in the same context that conversion "is entirely an effect of the Holy Spirit **alone.**" 2)

It is further said that conversion not only takes place in man, but is also an effect which man can resist; conversion does not take place by compulsion. Therefore, in a certain sense, conversion also depends on man, and not on God alone. Ohio makes this conclusion. It expressly says, "Inasmuch as God compels no man to conversion and blessedness, but every one by wanton reluctance can hinder both, inasmuch and inasmuch only does conversion and blessedness not depend on God alone." This conclusion again directly contradicts the Lutheran confession. It says: "And though God does not compel man to become pious, (for those who always resist the Holy Spirit, and forsooth also resist the known truth, as Stephen speaks of the hardened Jews Act. 7. who are not converted), yet God the Lord discipules the man whom he wants to convert, and discipules him in such a way that out of a darkened mind a

1) F. C. Sol. Decl. II, p. 607. 609.

2) op. cit. p. 609.

conversion and blessedness not depend on God's grace alone? 327

enlightened mind, and a rebellious will becomes an obedient will. And this is what Scripture calls creating a new heart." 1) The Lutheran confession thus firmly holds that conversion is not compulsion, but can be prevented by man's reluctance. But instead of continuing, Ohioically, that conversion depends not only on God, on God's action, on God's drawing, but also on man's conduct, on man's will, it adds, "yet God the Lord discipled the man whom he wishes to convert, and discipled him in such a way that a darkened mind becomes an enlightened mind, and a rebellious will becomes an obedient will. And this is what the Scripture calls creating a new heart." There is no mention of the dependence of conversion on the human will. On the contrary, although according to the confession the effect is by no means a compulsion, it is not an effect into which God and man divide, but it is and remains God's effect alone, an almighty effect by which a new heart is created, and in which therefore man can in no respect come to God's aid. It is clear that Ohio's teaching is quite un-Lutheran when it concludes from the circumstance that God does not force anyone to convert, that conversion depends in some respect on man, and not on God alone.

It is further said that in conversion man behaves "purely passively" (*mere passive*), therefore conversion depends not only on God, but also on man's conduct. The reverse conclusion is correct: because man behaves purely passively in conversion, that is, does not do or work anything at all, but only experiences, suffers God's effect, therefore conversion is God's effect alone, therefore conversion depends in every respect on God and not at the same time also on man. Thus argues the Lutheran confession. It says, "that man is purely passive in his conversion," and adds in the same passage, and for the proper interpretation of passive conduct, "that conversion is not only in part, but wholly, an effect, gift, and bestowal of the Holy Spirit alone." 2) When, therefore, Ohio draws the opposite conclusion, when it contrasts passive conduct with the effect of God's grace, when it says that conversion and blessedness depend not only on the grace active in the means of grace, but also on the "*necessary condition of passiveness and submissiveness*," it is evident that Ohio gives to *mere passive* a wholly un-Lutheran interpretation, and makes of it the opposite of what the Lutheran confession expresses by it. The

1) op. cit. p. 603.

2) op. cit. p. 609.

The Lutheran Confession teaches that because man is *merely passive* in conversion, conversion is an effect of the Holy Spirit alone. Ohio teaches that because man must be passive in conversion, conversion depends not only on the action of the Holy Spirit, but also on the behavior of man. Ohio turns the *capacitas passiva* of the Lutheran confession into a *capacitas activa*. It makes man contribute to conversion through passive behavior. This is evident in Ohio's saying that conversion depends not only on God's work of grace, but also on man's passive behavior.

F. P.

(To be continued.)

Christ in Old Testament prophecy.

(Continued.)

3. the collection of the church.

According to the prophecy, as we have seen, it is the work and office of the exalted Christ to preach the word of salvation to men on earth and to convert the hearts of sinners and move them to believe the word. All who believe in Christ, all who are converted, form a whole, the congregation of believers, the church of God. And Christ, the exalted one, appears in the prophecy as the Lord and the head of the church. The prophets prophesied of Christ, but also of the kingdom of Christ. And there they brought before the eyes of their contemporaries and all succeeding generations the foundation, the growth, and the expansion of the kingdom of Christ or the church of Christ. The conversion of Israel and the Gentiles, which we have already briefly considered in the preceding section, in the discussion of the "Assignment of Salvation," is placed in the writings of the prophets chiefly under this point of view, as a submission to the scepter and regiment of Christ, as the entrance of the nations into the kingdom of Christ. But to Christ, the Lord and King of the kingdom, is also ascribed the founding and building up of this kingdom, the gathering of the church.

Already to the pious patriarchs God had revealed this goal of his ways and works among the children of men, the production of the one holy Christian church. Abraham was promised a seed as numerous as the stars of heaven and the sand of the sea. Gen. 22, 17. He was appointed the father of many nations. Gen. 17, 5. This promise stands beside the first, "In thee," or, "In thy seed shall all the families of the earth be blessed." Gen. 12:3. Gen. 22:18. through the One Seed, which is Christ, Gal. 3:16. shall the

Blessing, salvation come upon all nations. Such a promise is further defined by the addition, "I will bless them that bless thee, and curse them that curse thee." Gen. 12:3, Those who are friendly to Abraham and his seed are the blessed of the Lord; but those who curse and are hostile to Him are and remain under the curse of sin. And accordingly all those from all nations and families of the earth who welcome Christ, the blessed Seed, and receive the blessing of Abraham, the salvation in Christ, in faith, are considered children of Abraham. Abraham is the father of all believers, even of the believing Gentiles. Rom. 4, 17. 18. The church of all believers is that countless seed, which was shown to Abraham, and then also to Isaac and Jacob, from afar. The view of this great, glorious seed was a strong comfort for the old, pious fathers, who still wandered as strangers and pilgrims in the land of promise, just as we, too, in our wanderings through this strange, evil world, take comfort in the fact that we are members of a great, noble people, gathered from all peoples, families and tongues of the earth.

When the dying patriarch Jacob laid the blessing of God upon his twelve sons, the progenitors of the people of Jacob, Judah became the bearer and heir of the promise. From Judah is to come the hero, the Shiloh, who will bring to his people the longed-for, promised rest. But it is immediately added: "and unto him shall the nations cleave." Gen. 49:10. Christ, the prince of the tribe of Judah, the king of Israel, thus appears from the beginning in the prophecy at the same time as the ruler of the Gentiles. When the seed of Jacob had grown into a mighty nation, and was encamped on the border of the promised land, and was about to pass over Jordan, Moses, the man of God, gave him another mighty prophecy to accompany him on his way. In the song of Moses, Deut. 32, the future fate of Israel and especially the eventual apostasy of the people is prophesied. But when Israel departs from its God and falls into the wrath of God, then another people will take its place and give glory to God. It says at the end of this song: "Rejoice, ye Gentiles, his people!" Deut. 32, 43. And through this people, which he wins from the Gentiles, through the believing Gentiles, God will provoke the apostate Israel and make them jealous, whether he will also win some of them. Deut. 32, 21. Rom. 10, 19.

Since King David had conquered all his enemies and stood at the height of his power, that great revelation from God of the future Davidide, the Son of God, was given to him. The work of the Messiah is here described in the words, "He shall build an house for my name, and I will confirm the throne of his kingdom for ever." 2 Sam. 7, 13. And of this temple of the New Testament, of which

Now the kingdom of the king Messiah David said and sang in his psalms, and the other holy singers of his time sing with him the praises of the church of Christ. Under David and Solomon, Israel's gaze was fixed on the Gentile world. A number of heathen nations, such as the Philistines, the Edomites, the Moabites, the Ammonites, the Syrians, were subject to the scepter of David. Other nations, such as the king of Tyre and the queen of Arabia, also gave glory to the God of Israel and sent and brought gifts to Jerusalem. Then the Spirit of God opened the eyes of the kings of Israel and other holy men to the mystery of the future, and they saw in the spirit the whole world of the Gentiles already lying at the feet of the Son of David.

There are legions of psalms and prophetic sayings which describe the greatness and glory of the Christian Church, the spread of the Church over the whole earth; and so we will only highlight a few characteristic statements from the various groups of meanings of the prophecy which strikes us here.

In the Psalms we hear similar calls to the Gentiles as in the Song of Moses. The 117th Psalm reads: "Praise the Lord, all nations; praise him, all peoples. For his mercy and truth rule over us forever. Hallelujah!" The 96th Psalm says, "Sing to the LORD a new song, sing to the LORD, all the earth! Sing unto the LORD, and praise his name; preach one day upon another his salvation!" "Ye nations, bring ye hither unto the LORD, bring ye hither unto the LORD glory and power! Bring unto the LORD the glory of his name, bring gifts, and come into his courts! Worship the LORD in holy ornaments; let all the earth fear him. Say among the heathen that the LORD is king, and hath prepared his kingdom as far as the earth is, that it should abide, and judge the nations aright." V. 1. 2. 7-10. In the 100th Psalm, "Rejoice in the LORD, all the earth! Serve the LORD with gladness; come before his face with rejoicing." "Enter ye into his gates with thanksgiving, into his courts with praise! Give thanks unto him, praise his name. For the LORD is good, and his mercy endureth for ever, and his truth for ever." V. 2. 4. 5. Let all nations give power and glory to the LORD. The ground and object of this praise, which the whole world is to sing, is the salvation of God, his grace, and truth. Salvation, grace, truth are the essential goods of the New Testament. These are also to be offered to the Gentiles, and the Gentiles are to receive the gift of God with joy and give thanks to God for it, and pay homage to and serve the Lord, who is so kind and gracious, as their Lord and King, and worship him alone.

Such an invitation to the Gentiles to turn to the Lord and serve Him is only an intensive way of proclamation. What is promoted here, is elsewhere considered a certain fact of the future.

...to thee. Ps. 86:9, 10: "All the nations which thou hast made shall come and worship before thee, O Lord; and they shall honour thy name, because thou art great, and doest wonders, and art God only." And Ps. 93:1: "The LORD is king, and gloriously adorned, and hath begun a kingdom as far as the earth, and hath prepared it to abide."

But in Israel this kingdom shall begin, and from thence it shall spread throughout the whole world. "He remembereth his mercy and truth unto the house of Israel: the end of all the earth shall see the salvation of our God." Ps. 98, 3. "The LORD is great in Zion, and high above all nations." Ps. 99, 2. And they that turn to the LORD out of all nations are now counted unto the LORD, as well as the faithful of Abraham's seed, as the right Israel, as the true people of God. "God is King over the Gentiles." "The princes among the nations are gathered together for a people of the God of Abraham." Ps. 47, 9. 10. The holy singer sees in the 87th Psalm the New Testament Zion, the noble city of God, in which also Rahab and Babel, the Philistines, Tyrians together with the Moors are born to God as children.

In the Psalms listed so far the name of the Messiah is not mentioned. And yet they are truly Messianic psalms. Other psalm verses show that it is Christ, the Lord, who raises up that kingdom and spreads it over the whole earth. In the 110th Psalm it is prophesied that the Lord will send the scepter of the exalted Christ from Zion, that is, to the distant Gentiles, that Christ may reign even there in the midst of his enemies. V. 2. In the second half of the 18th Psalm we hear the speech of the second David, and there he speaks thus, "Thou makest me a head among the Gentiles; a people whom I knew not serve me, they obey me with obedient ears." V. 44. 45. The 45th Psalm names Christ, the King and the Bridegroom, who gathers His bride, the Church, even from Tyre and other nations of the Gentiles. In the 72nd Psalm Solomon sings of the reign of the future, greater Son of the King and Prince of Peace, and also with the following words: "He will reign from sea to sea, and from the waters to the ends of the earth. Before him shall bow those in the wilderness, and his enemies shall lick dust; the kings of the sea and of the isles shall bring gifts, the kings of Imperial Arabia and Seba shall bring gifts; all kings shall worship him, all nations shall serve him." V. 8-11.

When in the latter place and in other passages of the Psalms just quoted it is so emphatically emphasized that all nations, all kings will worship and serve the Lord, this is not to be understood as if in the end all men without exception would be converted to the Lord and become blessed, as if in the end the world and the kingdom of Christ would fall into one. No, on the other hand, the psalmists also point out that

the heathen, who set themselves against the Son of David, and whom the LORD will smite, e. g. Ps. 18:38-43; to the enemies of the king, who fall down smitten, mortally wounded, at his feet, Ps. 45:6; describe the heathen world of the last days also in this manner, "Why do the heathen rage, and the people speak so vainly? The kings of the land rebel, and the lords counsel with one another against the LORD and his anointed." Ps. 2, 1. 2. "The LORD is King, therefore the nations rage." Ps. 99, 1. There is a difference among the heathen. Some willingly pay homage and submit to the King, others oppose him and run against him, until at last they are crushed and broken in pieces by him. But those who turn to the Lord from all nations and serve him are, according to the Scriptures, considered in the sight of God as the multitude of the Gentiles or the fullness of the Gentiles, as the Gentile world altogether. The believing Gentile world is the Gentile world that remains and endures, while the Gentiles who will not serve and obey Christ will perish and perish. The human race that worships God and his Christ, the *una sancta*, is the crown of creation, the works of God. Therefore all creatures, the heavens, the earth, the sea, the rivers of water, the mountains, the trees, are called upon to rejoice to the King who does such wonders on earth, who has established a kingdom on earth, with the great people of God gathered from the ends of the earth, to sing and shout to the Lord of all the earth. Ps. 96. 98.

G. St.

(To be continued.)

The oldest Lutheran congregation in America.

(Continued.)

After "Magister" Hofguth had left New York, those who had become involved with him returned to the old community one by one. The leader of the malcontents, who had also been the Magister's first minister, was named Hans Jörg Döbele and had come to New York in the fall of 1738. His wife had died soon after his arrival, and after a short widowhood he had remarried on the sixth Sunday after Easter 1739 to a widow Seifferle. This same Döbele now appeared again on May 15, 1749 with three other Germans in a meeting of the church council. This time they had two demands to make. First, they demanded that half of the services be held in German. Secondly, they demanded that the pastor should no longer spend part of the year in the rural parishes, but should confine himself entirely to the city. With regard to the first item, they were given

first reproached that they had already tried twice with the German services, and that they had made bad use of them. There was not much that could be said against this, for it was true, and the petitioners preferred to refrain from this point and continued to justify their request, saying that they would like to be granted their request because they did not understand Dutch, especially their wives and children, who all heard only English when they left home. If, however, they would not be granted what they desired, they would have to appoint a German preacher or go to the English church. They were told that they could not go to the English church because it was reformed, but that they were too weak to appoint their own preacher. After some "further" discussion, the pastor and two superintendents voted in favor of granting the request; old Beekman, however, still declared that he was against it; they had not made good use of such grants so far. Döbele replied that they had not hitherto been granted a brother's share, as was due to their number. When the pastor then said again that their request should be granted, then they would have been measured out, and if they did not take advantage of the opportunity, they alone would be to blame and would not have to complain about their brothers before God and man: Father Beekman agreed.

As to the other point, that the pastor should remain wholly in New York, Domine Knoll stated that Hackensack and those in Highland must be served, at least they must have two months each; for they belonged to the parish, and as long as the New York congregation had been weak, they had adhered to it, so now, as long as they were still too weak to obtain a pastor of their own, they must also be cared for; but he did not wish to speak to the Hackensackers about the other three months, which would be allotted to them, until he visited them next. However, the Germans in the city should not be forbidden to hold their German reading services during the pastor's absence.

So the negotiations on this difficult question were well under way. But not for long. On the very day that Knoll went to the country, a German from Philadelphia met with German compatriots in the city; they told him about their parish affairs and had him explain to them that they did not need to go begging to the Dutch; they could have their own pastor come "at the king's expense. When such speeches came to the ears of the old Dutch, they too were again annoyed. Old Beekman in particular had a change of heart, and on the 8th Sunday after Trinity he came to the pastor after the service and told him that he was not satisfied with the German sermons, that his sons were not either, and that if he wanted to ruin the congregation in this way, he had better leave. Knoll tried to placate him, kept him friendly, and

He told them that he did not deserve it for them that they put the chair in front of his door; after all, he only had trouble and work from the two different sermons. So they left each other. After the afternoon service the pastor wanted to talk to the board and call a meeting to discuss the matter further; but before he could get a word in edgewise, old Beekman and old Wolf had come to blows. Beekman again declared that he was not satisfied, that the van Boskerks and the others from across the river, who had not been at the Pentecostal meeting, were also against the German. Wolf, for his part, replied that the Board had passed the resolution; if the van Boskerks had had anything to say, they should have come to the meeting; they had indeed let it be said that they were satisfied with what the others would decide; it was bad enough that they came so little to church and the meetings; if they now made trouble afterwards, he did not object to it. The pastor tried to reassure the two old men, exhorting them to take it easy, not to get upset and angry; the matter did not concern them as private persons, but God's service and honor, and had to be straightened out with understanding and love - and when the meeting should be. But he received no answer. So he convened the church council for eight days on the next Sunday and Monday.

In this meeting on July 31 representatives of the Germans appeared again. Laur. van Boskerk was also there. He and Beekman made their statement right at the beginning of the proceedings that they were against the German service. In response, the Germans presented a written petition, signed by thirty persons, which read: "We, the undersigned, request the Honorable Church Council to leave it at that, that we may have half of the sermons in German, since German is always better known to us, especially to our families, than Dutch. That was modest enough; but even if the pastor asked the two elders, Beekman and van Boskerk, in the most friendly manner to also cast their votes for the granting of the request of the German brethren: they persisted in their refusal, pleading that they also had three votes on their side; for Jacobus van Boskerk had given his vote to Laur. P. Boskerk, and so it was three against three. It was answered them that he who had not appeared could not vote. When the younger Beekman asked if he did not also have a vote as reader, it was looked into and decided in the negative. The further question whether the members of the congregation did not have the right to vote was also answered in the negative. When asked why they persisted in their refusal, Beekmann and Father Boskerk replied that they knew where they were going; in the end the Germans would demand everything; and to the assurance that this was a "matter of course", they replied that they had no right to vote.

groundless fear, they did not hear. But when one of the Germans asked whether they were bound to the Dutch church, old Beekman started up and said that the church was open, they could come or go wherever they wanted. That had struck a chord. Before the pastor knew it, a couple of Germans had rushed out, and soon returned with the church key, laid it on the table, and declared that they no longer needed it, that from now on no Germans would come into the church; they would now appoint a pastor of their own, and with that they would go away. As if to signify his compliance with this conclusion, old Beekman seized the key and took it to himself. But now the pastor took the floor again. He asked the Germans not to go away, but to think carefully about what they were doing. They were all his parishioners and parishioners, and he had acted on them as he intended to do. They should consider that they were too weak to have their own pastor. And again he put the question to the two principals, whether they would now consent; and again it was curtly said, "No." Well, declared the pastor hereupon, they were now two on their side against three on his. With this, he said, the matter could be considered decided in favor of the German service. But he still wanted to make a proposal for kindness. Whether they would be willing to leave the decision to Pastors Berkenmeyer and Sommer. This question was put to the vote. The pastor and Deacons Wolf and Pieterse voted "aye"; Father Beekman and Laur. P. Boskerk voted "No!" But Beekman justified this "no" with the pointed remark that he was keeping to the Domine's profession, and that it said something about "Low German". With this, however, not only in fact, but also in intention, an accusation was made against the pastor, as if he had become unfaithful to his profession by his acceptance of the wishes of the Germans, and this was a very dangerous accusation, which in its consequences could lead to Beekman and his comrades in spirit thinking themselves justified in really "putting the chair in front of the door" of the pastor.

But Pastor Knoll knew how to justify himself and his position on the burning question admirably. The church council and the whole congregation, he said, had taken into consideration at the time when the appointment was made, that the Germans were not only in the minority in number, but also, since twenty years ago they heard Dutch everywhere, could easily learn that language. Now, however, the situation had changed; now the Dutch were few, the Germans many in the parish, and the opportunity to learn Dutch was small. Therefore, he said, the Kirchenrath was justified in taking care of God's honor, the welfare of souls, and the preservation of the congregation. He had not broken his profession, neither by preaching in High German the first two times, nor now, just as little as the board would break it if he were to lose time.

and place of the service according to the circumstances. And then he also wanted to stick to his profession for once, and in it there was a salary of "70 to 80 pounds", and that by contributions of the parishioners; where that was supposed to come from. They knew that he had always been short of money. Up to now he had kept quiet and had not insisted on his profession, but had helped himself, even in the last dear years, that his shirt was not his own. His profession was too important for him to let it go for the sake of some need or other thing, and to put the chair in front of our Lord's door. They should only be careful how they put the chair before their pastor's door, and beware lest God put the chair before their heavenly door. -

Finally, since Beekman and Fr. Boskerk still would not agree to submit the matter to the pastors, the Domine made the decision that the vote would be three votes to two; even if Jac. P. Boskerk's vote was to be counted, there must be arbiters. So a detailed statement of the whole business was drawn up, which was to be sent to Berkenmeyer for his consideration, together with a few definite questions. The questions concerned partly the matter, partly the treatment of it. Among other things, it was asked whether it would be justifiable to drive the Germans away and then perhaps hold services with four men and six women, or whether it would be justifiable if Messrs. Beekman, etc., were to go to the Bastschälen. and the few women were ill or otherwise stayed at home, the church would be closed; whether Domine Knoll had broken his profession by preaching German under the present circumstances; whether in such cases all members of the congregation were not entitled to vote, or whether even the majority of the church council would have to submit to the minority and drop the decision to allow the Germans to preach in German, which even Father Beekman had agreed to at Pentecost. In order to clarify the justification of the demand made by the Germans, Knoll compiled a list of all the communicants from the years 1739 to 1749. According to this list, of the 80 communicants of the Pentecost Communion in 1739, only 7 were Dutch, and at Pentecost 1749, of 81 communicants, only 9 were Dutch; if the numbers of the entire list are taken together, the average ratio of Dutch communicants to Germans is 1 to 8.

In view of these numbers, one would have to be extremely surprised that the German members of the congregation could encounter such difficulties with their request for German preaching, if the very same numbers did not also provide a key for understanding the opposition to the granting of any demands that might be made by the Germans. For it was precisely this relationship or disproportion that could suggest the fear that old Beekman expressed

that the Germans, once they had something, would soon want to have it all. And this fear could gain new nourishment from what happened in the next board meeting.

This time, the church council was fully assembled, even overcrowded; for not only were the two elders, the three deacons and the reader there, but also Hans Jörg Döbele with another German. These two, when they came to speak, demanded nothing less this time than that the church council should assign half of the church or half of the sermons to the High Germans. This was an imposition which everyone, including the pastor, resolutely opposed; nothing could come of a prescription, they were told, for in so doing one would be giving up the right to church property and setting up a church within the church. Döbele was well aware of this, and therefore he made the demand anew, and would not be refused, but had a great word, until he was asked to withdraw from it, and he did withdraw from it.

The pastor then informed the congregation that the Hackensackers were willing to appoint a preacher together with the Remmerspachers. Then he would be free to devote himself entirely to the city congregation. And that was also necessary; for only in this way could it be prevented that Döbele and Grim and others would bring some wanderer into the city as a pastor and draw the Germans away from the congregation. Of course, as has been repeatedly decided, the Germans should be allowed half of the services in their language, all the more so since the number of Germans in the city is growing and these people must also be served. Even over there in Amsterdam German was preached from time to time because of the Germans, just as the apostles preached to the Jews and Greeks and one part received the other in the love of God's praise. After all these presentations, the question was put again whether from now on half of the services should be held in German. And behold, the vote was again three against three. Whereupon it was asked, "Shall we let the members of the congregation decide?" Vote: three against three. Further question, "Shall we take the brethren Domines to be arbiters?" Vote: three against three. Further question, "Shall we appeal to one of the consistories over in Europe?" Vote: three against three. Finally even Deacon Wolf, who had always voted yes, laid the key to the iron box on the table and wanted to be relieved of his office. This time, however, the pastor did not give old Beekman time to take the key, but pocketed it himself, to return it later to the rightful custodian, when the latter would have become quiet. The meeting, however, was closed "with a sighing prayer and the exhortation to think better of it overnight".

While the Domine was getting ready to travel to Hackensack on November 1, some well-meaning Germans came to him and reported. They said that Döbele was now about to appoint a German preacher. They asked him to stay in town, otherwise all the Germans would get lost and no one would come back. Knoll heard from another side that the Dutch recalcitrants would close the church to him, if he would support preaching in German. But he was at peace with himself about what he wanted to do. On November 2, he went to Hackensack and made an agreement with the people there that he would stay in town for the time being. On the second day he went to see the van Boskerks and explained to them that he would now remain in New York, "preaching half Dutch and half German" until the verdict of the Domine's brothers came in; but if they dared to close the church to him, he would not set foot in it again until the full church council led him in. The German services had been repeatedly decided upon, and he acted accordingly. If they wanted to expel him, he would leave with all the Germans. The van Boskerks said they did not know that the church council wanted to go so far; and the Domine: let that be as it may; he would preach German tomorrow morning, unless those from the west side were there and he preached Dutch for their sake. He brought the same message to old Beekman on the same Saturday, and here he had to experience that he was turned out of the house.

On Sunday the Domine was about to go to church when Samuel Beekman and the younger Carl Beekman entered and said they had heard he was going to preach German this morning; whether this was true. Answer, "Yes." To which they replied: it was good; and so away. None of the Beekman's were in the church, but the rest of the Dutch were there, and a good number of Germans, morning and afternoon.

On February 16, 1750, Friday after Septuagesimä, there was again a church council meeting; for Domine Berkenmeyer's answer had come in and was to be read out, and in spite of the violent disputes which there had been with the pastor, all the rulers except Laur. P. Boskerk appeared. But after the report had been read, no further discussion took place. They first had to settle some accounts with the pastor again. Thus he was supposed to have scolded them, the abolitionists of the German service, Canaillen. Knoll denied this, and stated what he had said; that he had said they treated him as a canaille. Adjournment was taken without coming forward or backward on the main point. To an admonition to Father Beekman to let what was over be over and come back to church, the latter replied, "Not yet." But he did come back to the next board meeting.

In this meeting, in which all the elders and deacons were present, along with the reader, Beekman and the two van Boskerks, after they had not been able to prevent the German services, came forward with the motion that the matter should be presented to the Amsterdam Consistory; meanwhile, until a decision was received from there, the services should be stopped altogether, and the pastor should preach neither German nor Dutch! Of course, this was not accepted by the other side, and finally it was decided that Berkenmeyer would be asked to come down to New York and bring a few members of his church council with him. That was on March 29. But when the church council was to be held again on June 5, there was no Berkenmeyer and no Father Beekman and neither Laurenz nor Jacobus van Boskerk, but more than a dozen other people.

A. G.

(To be continued.)

Miscellany.

Some German critiques of writings that deal with the doctrine of inspiration may be of interest to our readers. On Dr. Dieckhoff's latest writing, "Die Inspiration und Irrthumslosigkeit der heiligen Schrift," the "Hannoversche Pastoral-Correspondenz" writes: "That irreverence of Scripture which is demanded for faith can be shown to criticism" (which, as is well known, is above the Word of God! L. and W.) "only on the basis of a more correct version of inspiration than the old ones have. u. W.) "only on the basis of a more correct version of inspiration than the old dogmatists had, because the assertion of absolute inerrancy, extending even to the most insignificant secondary things, is in contradiction with the factual nature of holy Scripture." This is the author's position, expressed as early as 1886, which became the cause of Brauer's withdrawal from the Mecklenburg State Church. The author now states the rigid concept of inspiration of the old dogmatists" (Dieckhoff wants a flexible concept of inspiration) "and tries to show that they do not agree with Augustin and Luther. He thinks that in Augustine two different views, one stricter and another, must be allowed to pass through each other. It seems to us that Augustine agrees in all essential points with the old dogmatists. He accepts differences, but as if they were set by the Holy Spirit by special intention, just as the LXX, which differs from the Masora, is likewise inspired. On the other hand, the difference with Luther is obvious. It is incomprehensible how he can understand Luther's recently much-discussed statement in the preface to Link's annotation to the five books of Moses as "doctrine and discipline"! (Is it so appalling, then, to understand something so-

It must remain that Luther assumes hay, wood, straw with the prophets. It makes no sense at all (for whom?) to state that the prophets, using Moses, made their notes in a book of which we know nothing at all. Then Dieckhoff proceeds to give the convincing proof that in fact in the Scriptures there are incommensurable differences, inaccuracies, inaccuracies - and this proof is stringent. (Thus Dieckhoff would have "stringently" refuted Christum, Joh. 10, 35.) "For the salvific purpose of the Word of God it is sufficient," says the author, "that what is to be given to faith by the same and established for it, is free from the humanly uncertain and erroneous, so that the objective divine certainty of the holy Scriptures for faith is not endangered." The writer has limited his task. We would have liked to see him attempt to show in what way faith receives the certainty of the infallible truth of salvation revealed in Scripture. For that this certainty is proper to it is presupposed by the author. Probably we would not be in complete agreement with the author on this question. So far the "Pastoral Correspondence." About the same book we read in the "Literarische Beilage der D. Ev. Kztg.": "A little broad and prolix, also not always completely logical and free of contradictions, the author has nevertheless done a valuable work. He has proved that neither the early church nor the old Lutheran theology taught inspiration in the sense of absolute irrthumslosigkeit. By showing that inspiration is a real, divine act not only in the writers, but also in writing, he wants to relieve theology of the task of asserting the untruthfulness of Scripture in everything and everyone." (According to this, it is a burden for theology to have an inerrant Scripture!) "Admittedly, he will say to himself that a new work is now needed, namely, to draw the line between that in which the Bible is absolute authority and that in which it need not be so." (This line cannot be drawn. Nor does the newer theology need to approach this difficult task, since its purpose is not to make men blessed, but to "exonerate" itself from criticism). "But this task is here only touched upon, and lies on another line. In the first place, and in apt particulars, the proof is given that Augustin and Gerhard do not teach quite as Calov does. And this proof is not without importance; it will draw its consequences in further discussions." Concerning Dr. W. Koelling's writing, "Die Lehre von der Theopneustie" (in which the ecclesiastical doctrine of inspiration is to be recorded), the same "Literary Supplement" remarks: "One may stand as one pleases on the question here treated, - that P. Koelling's work, according to layout and execution, spirit and scholarship, is an appreciative and amiable book, will every

to the author's work. It is obvious that the author has put his whole heart into the matter that is so important to him and has worked through the individual paragraphs with true devotion. The work is divided into two unequal parts, a shorter one, which contains the proof of Scripture, and a larger one, which presents the development of the history of dogma. In the latter, the Old Testament is treated briefly, in our opinion too briefly; in the latter, especially the Fathers of the fourth century and the Lutheran dogmatists of the seventeenth are cited with the greatest care on the basis of independent studies. A penetrating judgment is found everywhere; and a style which shapes certain periods into life-pictures of church history, and certain theologians into portraits, makes the book a pleasant read, v. Koelling speaks from the full, his theological standpoint is the assertion of word, yes, word inspiration;" ("Words" do not even exist in the Holy Scriptures, since, as is well known, they are not a lexicon, but a holy scripture) "his practical experience is drawn from his diocese, of which he testifies that in the Protestant congregations of Polish tongue there is not a single soul to whom the theure Word of God was not fixed in its theopneustic glory. The entire book is devoted to the proof of theopneustics in the meaning of absolute inspiration and faithlessness. A bold undertaking! And who would deny its timeliness, who would not feel the greatest satisfaction at its success. Protestantism would be relieved of many difficulties in one fell swoop. Unfortunately, it cannot succeed, at least not to the extent intended by Father Koelling. The absolute lack of truth in the Bible cannot be maintained, because the opposite of it can be proved." (We men, especially we theologians of the 19th century, have caught God in many an error). "That the author does not go into the individual points in which this relationship emerges, lies in the structure of his work, but also takes away much of its force. For the rest, we are convinced that the proof of absolute lack of truth is not necessary." (Certainly not! Munchausen pulled himself out of the swamp by his own hair, and he lived only in the 18th and not in the 19th century, as we do). "The problem to be solved, however, lies in the concept of theopneustics. But surely this word only means that the Holy Spirit blows in the biblical writings and their authors, so that they are permeated by God." (!) "Proof of this is to be furnished; complete inerrancy does not lie in that term. Why burden theology with more tasks than the matter demands?" (We scientific theologians will try to get behind the truth without an infallible Scripture). "It has enough to do with the inevitable difficulties." (For the newer theology does not regard it as its task to solve the ge-

revealed truth, but to solve "difficulties"). When Father Koelling opposes the way in which modern theology, including Ritschl's school, treats the concept of inspiration, he is absolutely right. But precisely in order to be able to offer the errors of today the head, he should not take the errors of the past in his defense. And as it seems to us, he has overlooked the difference between the developed teaching of Quenstedt and Calov and the teaching of the fathers and the great Lutheran classics, that the latter defend word inspiration, which we do not find in the latter. Nevertheless, the work is also, as it is, a powerful admonition to the church not to lightly abandon or weaken the foundation of its truth. In this direction it will be of blessing."

F. P.

Ecclesiastical contemporary history.

I. America.

Iowa love of truth. Father Hübener writes in the "Freikirche": "As early as 1872, when there was no talk of the subsequent grace-electing controversy between Missouri and Ohio, Blessed Dr. Walther wrote in "Lehre u. Wehre" one of his most excellent treatises on the question: "Is it really Lutheran doctrine that salvation rests in the last analysis on man's own free decision?" A treatise which was directed against the synergistic heresy advocated by the vocal leaders of the Iowa Synod, as it was against that prevailing in the German universities, and which presented the Christian Lutheran doctrine of free will, conversion, and the election of grace in its full purity and with masterly clarity. When Prof. Fritschel now asserts, as he did at the Neuendettelsau Jubilee: "Things became different with the outbreak of the predestination controversy. Previously only Missouri maintained, but now both parts maintain that a fundamental difference separates them," so this also agrees neither with history nor with the truth testified to earlier by the Fritschel brothers themselves, namely, that Missouri has not changed its position. After all, the Fritschel brothers boasted at the outbreak of the Grace Election controversy that they had recognized and fought the supposed "Calvinism" of the Missourians for years.

Women's suffrage in the congregation. Under this title the "Synodal-Bote" reports: With astonishment we read that in a Norwegian-Lutheran congregation in Minneapolis, which belongs to the "United Norwegian-Lutheran Church of America" (the anti-Missourians), it was recently discussed in several meetings whether women should not also be granted the right to vote in the congregation. Even more astonishing, of course, is the fact that of the members of the faculty of the seminary of the aforementioned synod who took part in the debate, only Prof. Böckmann defended the scriptural position on this question, while Prof. Oftedahl and the pastor of the congregation, T. F. Gjertsen, made enthusiastic speeches in favor of women's suffrage. Yes, Prof. O. even asserted that "the women would no longer endure such an injustice as that would be if **the** congregation in its annual meeting voted down the proposition."

A union of the synods of Iowa and Ohio is again suggested by a writer in "Herald and Magazine"; Buffalo could join the union as a third, "so that the later history of the Lutheran Church of this country could tell of a 'United Lutheran Synod of Buffalo, Iowa, Ohio and others'. But the writer first wants "doctrinal unity" established, or rather constatirt, between the synods. He is also aware that "the word 'doctrinal unity' is such a word, which has always been interpreted in different ways"; Iowa wants "such a doctrinal unity, in which a difference of theological conviction in less important doctrines of Scripture, which do not touch the foundation of salvation, is still permissible". Therefore, one must first come to an understanding about the term "doctrinal unity" and then seek to bring it about oneself. As to the name of the united synod, the writer thinks that no synod should be expected to give up its name, and that "the alphabetical order should be observed, lest it appear as if one of the three parts of the united synod wanted to assume the leadership in it. So much for the writer in H. u. Z. The alphabetical order "Buffalo-Iowa-Ohio" would, moreover, have a historical meaning. It is in that order that these synods were knighted at the Missouri Synod. Ohio, admittedly, with its doctrine that conversion and blessedness are "not in all respects dependent upon God," has apparently the saddest record. It must be sadly said: the covenant planned between the three synods would not be a covenant in truth. For these synods do not join together to confess the pieces of truth which they find common, but to bring a number of heresies to bear upon the synodical conference. What God wants first from Buffalo, Iowa, and Ohio, according to his clear word, is not this, that they make a covenant, but that they recant their heresies. The writer in "H. u. Z." points out that the synods of Minnesota, Wisconsin, and Michigan are thinking of a closer union. But this union is for the more successful propagation of the truth and is therefore pleasing to God. In regard to the Buffalo-Iowa-Ohio union, the former is not true, and therefore the latter is not true.

F. P.

The fact that the authority of the Holy Scriptures is doubted among the Protestants gives the Roman papers, as we see from a note in the Catholic Mirror, welcome cause to ridicule the Protestants. It is, of course, quite frightening that among the so-called Protestants there are people who no longer believe that the Holy Scriptures are God's infallible Word. They are a stain on Protestantism. They are also no longer Protestants, the word taken in its original, historical sense. True Protestants protest against all human authority as a ground of faith; but in so doing they stand the more firmly on the Holy Scriptures as the only and infallible rule and guide of the Christian faith. But as for Rome, she has no cause to scoff at the "Protestants." Great as is the abomination of which pseudo-Protestants are guilty by denying the doctrine of inspiration, the abomination which Rome commits against the Holy Scriptures is still greater. Outwardly it leaves the authority of Holy Scripture intact; but in the Tridentine it curses the doctrines of Holy Scripture, especially the principal doctrine that a man is saved by grace alone for the sake of Christ.

F. P.

II. Abroad.

"Lutheran Conference." The Saxon "Freikirche" brings the following announcement in its number of November 6: Under this heading, at the head of the "N. L. K.-Z." of October 16, the following request is found: "To promote the matter of the Conference, a preliminary meeting took place in Hamburg on October 8 of this year." of October 16: "In order to promote the matter of the conference, a preliminary meeting took place in Hamburg on October 8 of this year, in which representatives of the Lutheran state churches of Schleswig-Holstein, Hanover, Mecklenburg-Schwerin, Oldenburg, Lauenburg, Hamburg and the Evangelical Lutheran Free Church in Saxony took part. The negotiations were led by the church councillor Stahlberg-Neukloster. After thorough discussion, the following principles were agreed upon: 1. the undersigned have united in a conference for the discussion and understanding of doctrinal questions of all kinds which have become controversial among the Lutherans of our day. The Conference shall pursue its work in confessing the inspiration of the Holy Scriptures as the inerrant divine Word and the only source of all Christian doctrine on the basis of the entire confessional writings of the Lutheran Church. A committee was elected to prepare the first conference. Church Councillor Stahlberg-Neukloster, Pastor Kartens-Breitenfelde, Pastor von Barm-Seedorf were appointed as members of this committee. They were instructed to publish the above principles in the Neue Lutherische Kirchenzeitung, to call for membership, and to convene the first conference, if possible, before the end of this year. After this, all who agree with the above principles and are willing to cooperate are asked to send their declaration of membership to one of the above-mentioned committee members as soon as possible. By order of: Stahlberg. Karstens. v. Barm." - If the planned conference had presupposed unity in faith, doctrine, and confession, it would have been impossible for us to participate in it, because we would thereby have agreed to a factual untruth and would have made ourselves guilty of the sin of syncretism. But because its express purpose is "to discuss and agree on doctrinal questions of all kinds which have become controversial among the Lutherans of our day," and because the second sentence does not read: "The conference stands.... on the ground," etc., but rather: "is carrying on its work," etc., we welcome the coming about of this Conference with great joy, all the more so because we have striven and worked for years to find a neutral ground on which we could seek understanding and unity of spirit with such theologians who earnestly and resolutely want to be Lutherans. By "Lutherans" we mean those in whom we presuppose the recognition of the symbolic books (although we could also dispute with those of other faiths). But even more is to be presupposed a "confession of the inspiration of the holy Scriptures as the inerrant divine Word and the only source of all Christian doctrine," as this conference does to our joy. For with such as these, who no longer acknowledge even the "It is written," as, unfortunately, so many "theologians" of our day do, all disputing really ends as with "Christians. All the more reason, then, to gladly acknowledge the confession of this conference on the divine inspiration and the lack of error in the Holy Scriptures as the basis of all discussions, and, in spite of all the not insignificant difficulties which might stand in the way of this enterprise, to call it by no means hopeless. To the Lord, whose cause this is, be its beginning as well as its progress commanded. **From Hanover.** The Hanoverian Regional Church has been blessed with a new visitation order. According to this new law, the visitation is to be based on the following

The church council is to examine the pastors on the following subjects: the administration of the parish office, the ecclesiastical management of religious education in the elementary schools, the ecclesiastical and moral condition of the congregation, the effectiveness of the church council, and so on. Nothing is said about the fact that the pastors are to be examined according to their doctrine. The many Ritschlians would badly pass the examination on the 2nd and 3rd article, on the 4th, **6th**, **6th** main part. Such ecclesiastical orders as visitation, etc., are vain hypocrisy in a church which calmly allows the most atrocious disorder, as that pastors and teachers deny and fight the simplest catechism truths. G. St.'

Parish associations. This is again a new type of association that has recently come into being. One strives for a closer connection of the pastors among each other. The autumn conference of the Evangelical Association for the Province of Saxony urgently recommended this new institute. One found "the benefit of the pastor associations first of all for the personality of the clergy in the cultivation of the professional community, in the cultivation of the justified professional interests, in the promotion of the joy of office, in the elevation of reputation and influence, in the strengthening of the security of the external situation; for the official activity in the unanimous action, in the assistance among each other, in the influence on the organs of the church, in connection with common work of the free association activity, in the consideration of the church by the press." It was expressly emphasized that "all parties should unite to form the pastors' association." So one wants to forge ever more firmly the bond that entwines confessors of Christ and deniers of Christ. Yes, how that must lift the "official joy" of a Protestant preacher, when he consults fraternally with a blasphemer of the Gospel about professional interests, improvement of the pastor's salary, etc.! G. St.

Church elections. At the last ecclesiastical elections in Berlin, even the Social Democrats, who have sworn death to all religion, bravely voted. The right to vote has no other restriction than that the voter must have reached the age of 24. Many, as church papers report, cast their ballots in a drunken state. The country church scandal can hardly get any madder. G. St.

State and Church. Pastor Zillesen, the chief editor of the "Deutsche Lehrerzeitung," made the following statement at the Protestant school congress held in October: "The church must be granted a royal position. Without a sufficient position of power, the church cannot properly fulfill its duty to work for the preservation of the state." O si tacuisses, etc. So this is the duty of the church, to provide for the preservation of the state. But it can only do this if the state endows it with royal power. If the State is sensible, it will give the Church the following notice when she begs it for power: I will take care of myself. I have no need of your strong arm. Only see to it that you maintain yourself. If you need my help for this, you are lost. That "faithful" pastors should not be ashamed to issue such a testimonium paupertatis to themselves and their church! G. St.

The "A. E. L. K." advocates the **exemption of the church seats** with the following words: No matter how one looks at the matter, one will always have to admit that the ruling system excludes a large part of the congregation from the house of God, and that it leads to an increase in the church distress, which is already sufficiently oppressive in our large cities. Now, in theory, no one will dare to deny that the church is there for all church members. We are all God's children, we are sinners, and therefore

The means of grace must also be equally accessible to all. But in practice all the small and petty differences that are common in the world are also recognized in the church. If then it is said from the pulpit, "Before God there is no respect of person," it is badly true that those who can most easily spend money have the best places. St. James already had cause to admonish Christians in this respect. He condemns this practice as utterly contrary to the spirit of Christianity, and yet the same "making an evil distinction" is still done today by that system. But the whole system is also pernicious to those who have appropriated places in one way or another; for it fosters a caste spirit and class pride, and produces an unbrotherly spirit. Even if there were enough seats for all the members of the congregation, none should be rented or assigned, for in the end it comes down to the fact that the higher person does not want to sit next to the lower. Furthermore, in the country at least, the distribution of seats is a source of perpetual petty jealousies and frictions. One does not begrudge the other his place in the church; complaints about injustice, preferential treatment of one, degradation of the other are always raised, and when a new church is built, as a rule, after its consecration, a bitter struggle for the places begins, which often ends in lawsuits and disturbs the peace of the community for years to come. These are perhaps all petty things, but it is just such small stones of offence that should first of all be cleared out of the way, so that the preaching of Christ may have free course.

Church and Secte in Pomerania. In the *Ev. Kztg.* we read: "When one sees how the sects in Pomerania are making astonishing progress, and when in Stettin a movement like that of the Salvation Army, which at first was hardly thought possible in Germany, has progressed so far that it will soon be able to work from a permanent base, by building its own house, then it will be acknowledged with all the more gratitude that the first topic dealt with was 'Church and Sect'." In his detailed lecture, often illustrated by highly effective practical examples, Sup. Gensichen-Belgard dealt with this question, first illuminating it in the light of the recent history of the Church, especially of Pomerania, then in the light of the present and in the light of Holy Scripture, and finally answering the question, what is the Church to do?" When the church and the sect are contrasted, the church is understood to be a community in which the Christian doctrine is pure and clear; the sect is understood to be a community in which errors are proclaimed along with essential pieces of divine truth. Judged by this standard - and it is the biblical one - Pomerania also belongs to the sects. Pomerania forms a part of the united church union and participates in the ecclesiastical conditions peculiar to the union. Surely the reporter in the "*Ev. Kztg.*" does not understand by "church" a state church, and by sect a community which does not enjoy the paternalism of the state? F. P.

German Education and Frivolity. The "*Gegenwart, Wochenschrift für Litteratur, Kunst und öffentliches Leben*" ("Present, Weekly Magazine for Literature, Art and Public Life"), in No. 35, brings the following tirade about Joseph: "At first a nestling and of Papa's delay, who was most proud of his later exercise of strength, then a little denunciator, at the same time arrogant, vain, dreaming of power and strutting along in a colorful skirt: really, the bad brothers could lay some claim to extenuating circumstances, since they sold the brat off. Joseph, however, fell on his feet even in Egypt. He knew he was in good hands with Mr.

Potiphar the chamberlain's sweetheart. And ten to one he courted the madam again with languishing looks, reverent hand-kisses, and dashing sweet-talk. How else would Madame Potiphar have fallen to her honourable proposal! But the fair one was timid, and wished once to make a career by chastity," etc.

German Patriotism. The "Sächsische Kirchen- und Schulblatt" reports: "The Sedan Festival was celebrated in most places in Saxony, also in many villages, rarely in church. Unfortunately, a lot of things creep into this beautiful patriotic celebration that disturb the character of this festival, perhaps even making it impossible for serious Christians to join in the celebration over time: excessive dancing, performances of plays, etc., often quite whimsical things, where one wonders how they are connected with the seriousness of the day? It is still time for everyone to take a restraining step in his own part. But it is almost to be feared that the festival will perish in the course of time in miserable secularization."

What is possible with a "believing Protestant" of our time is evident from a report which the Papist "Germania" brings about the introduction of a Papist pastor in Danzig. The "Germania" reports: The solemn introduction of Father Scharmer into his parish office of Sanct Nicolai was performed yesterday morning in the church of St. Nicolai. After the church ceremony, a dinner took place in the Kaiserhofe, in which about 60 gentlemen took part. Of the numerous toasts that were offered, that of the police director P. Reisewitz is particularly noteworthy. According to the Westpr. V. Bl. he said: "Allow me, gentlemen, as the representative of the state patronage of this parish, to say a few words. To emphasize the connection between Church and State is not without importance; for, as you know, there **are** unfortunately many who maintain that there is an opposition between Church and State. But the great assembly of the Catholics of Germany in Danzig has shown most brilliantly to all who want to see and hear that one can be a very good Catholic and at the same time a very good patriot (bravo), indeed that a really good Catholic is of himself a good patriot. (Stormy applause.) I would like to emphasize this in order to express to you here what impression the great Catholic Day has made on a believing Protestant Christian. But it is a special honour and joy for me to be able to address the following words to you. Today is an ecclesiastical festival, and it is undoubtedly necessary for you to express the great love and enthusiasm you have for the head of the Catholic Church. I certainly do not need to remind you of the great merits of this pope, I only want to mention one thing, that the settlement of the cultural struggle took place with his assistance. And so I ask you to join in the cry: "Long live His Holiness Pope Leo XIII! long live! long live!" This toast was received with cheers.

Monasticism. The fact that the old weeds of the papal monasticism still produce fresh blossoms and fruits today is proven by the following announcement of the "A. E. L. K.": "The Capuchin monastery at Sigolsheim in Alsace, founded by the late Bishop Râß of Strasbourg and approved by the administration, has taken an unexpectedly lively upswing. After barely three years of existence, it counts 11 fathers, 40 brothers and 21 novices! This success has led the Order to envisage **the** foundation of two further branches, one near Strasbourg, the **other** in Metz, so that each of the three districts would have its own Capuchin monastery. The necessary funds have already been raised.

Apart from the Sigolsheim Capuchin monastery, there is only one male monastery in Alsace-Lorraine: that of the Trappists at Oelenberg near Mulhouse. The numerous female orders, on the other hand, have branches in all the larger places of the country. In the lower school system alone, about 1700 sisters are employed."

Papal Idolatry. "Pope Leo XIII has issued an Encyclica De Mariae virginis rosario with reference to the month of the Rosary, October. The rather extensive Encyclica points out the attacks and denigrations of which the Church, the doctrines of the faith, and the priests are the victims, the multiple religious schisms, and also the lukewarmness of some Catholics. Prayer is all the more necessary; the faithful should gather for it as publicly as possible. The miraculous liberation of Peter from the dungeon is cited as proof of the powerful effect of prayer, "without ceasing the congregation prayed to God for him". The Encyclical then moves on to the mystery of the Incarnation of Christ and the high dignity which the Mother of God thereby received. In this context there is also the sentence, which needs no comment: Just as no one can come to the Father except through the Son, so one could almost say that no one can come to Christ except through Mary. The time of the introduction of the prayer of the Rosary by St. Dominic is similar to our own; then as now the time was unfavorable to Catholicism. If the prayer is not answered as quickly as one hopes, one should not slacken; it is wrong to want to set God a deadline. First one should pray for the eternal salvation of all and the preservation of the Church, and then for the other temporal goods. Finally, in addition to prayer, the Encyclical exhorts to penance."

(A. E. L. K.)

Again loS from the pope! The Catholic Church boasts at all times when converts from the ranks of the high nobility or the Anglican clergy take place into the fold of the Church which is the only one that can save. In the latter period several of these gentlemen, who had become Catholics under Puseystian influence, and some of whom had even entered religious orders, returned to Protestantism. One of these, Lord Montague, brother of the Duke of Manchester, has since published several writings in which he refutes the cult of the Virgin and Papal infallibility. Amidst the aristocratic circles, among whom the Roman propaganda preferably works, these writings have made an impression. Among the Anglican clergy who had converted to the Roman Catholic Church and now have renounced it are Rev. Robert, a nephew of Cardinal Manning, and two priests who together had written a book on Roman Catholic dogmatics. (German Ev. Kztg.)

Royalty and the Papacy in Italy. The Italian Prime Minister Rudini recently spoke publicly about the position of the Papacy in Italy. In form, Rudini describes the present situation; in reality, especially in the first part of his remarks, he probably only wants to express how he would like things to be. In this way he probably wants to send a warning to the pope. Rudini has said: "We have in our midst the papacy, which sometimes assumes a threatening attitude. Its sphere of action, however, is limited to the exercise of its spiritual power, not only by the law, which will not be lightly transgressed, but also by the almost unanimous consent even of those who consider themselves especially God-fearing. The ecclesiastical

Our country's policy has become an established tradition, and the honor and strength of the Kingdom of Italy will be upheld with scrupulous care. The deplorable events caused by some short-sighted personalities will not push us away from this policy. Not because of such trifling matters will we raise questions concerning the constitution of the kingdom. Not for such matters will we touch the untouchable law of guarantee, the wisdom and fruitfulness of which have been confirmed by long experience. Italy will not lack the respect which she owes to the liberty of conscience, nor the forbearance of which we boast the exercise. Pilgrims from all over the world may consider themselves convinced that our laws will protect them, and that they may at all times come quietly to Italy to offer their pious homage to the pope. Strong in the present and confident in the future, we can without fear secure full liberty, and at the same time pay homage to the Sovereign."

F. P.

Modern church politics on English-Irish soil. The "Deutsche Ev. Kztg." writes under this title: We have seen it enough in Germany how ecclesiastical concessions are used as objects of exchange for political purposes. Something similar is happening in England. In York, the government, wisely calculating on the indolence which tends to dominate parliament and the public towards the end of a session, has just introduced a bill which at another time would have given rise to much discussion. The bill is harmlessly called the "Training Colleges Ireland Bill", but its purpose is nothing else than to endow the Roman Catholic educational institutions out of public funds, and, what is particularly cute in this case, out of funds of the denationalized Protestant Church of Ireland. Thanks to that same indolence, the Bill had rapidly reached the stage of Commission deliberations; but the Government's attempt to force the conclusion of these deliberations was frustrated by Colonel Sanderson and Mr. T. W. Ruffel, who opposed it from the standpoint of the Protestant Alliance and the Irish Orangists. There are many liberals who are also averse to this new method of endowing Roman Catholic institutions; but they are afraid to enter into connection with the "limited" Protestant views of the above men. And yet the dangerous character of that governmental policy could scarcely be more aptly set forth than by the words of the well-known Professor Huxley, who is certainly not suspected of denominational prejudices, and who has just written in a letter to Mr. Arthur Bennett: "The Irish difficulty lies in the nature of the people and the physical character of the country, together with the machinations of the Pabstacy, which would like to make Ireland the base of operations for the religious reconquest of Britain. The latter is probably the key to the present state of affairs. Some bishops wish to use Home Rule for their own purposes, and the price, I think, is the endowment of churches and schools, and I shall not be surprised if the 'assisted' Education Act, which has just passed the House of Commons, should form the process for legislation to that end before we find older." So Huxley; the first tentative steps in the direction indicated are just now being attempted by the English Government.

Two resolutions, which are also of interest to the Church, were passed at the recent National Convention of the Conservative Party in Birmingham. First, the convention adopted a resolution advocating the separation of church and state in Wales. Then the same convention resolved,

after hearing Mrs. Garrett-Fawcett, the suffragette, to advocate the suffrage of women "who are otherwise," as the despatch says, "qualified by property or profession to vote." Neither of these resolutions did we expect from the Conservative party of England. For the latter we have thought the party too sensible, for the former not sensible enough.

F. P.

Denationalization of the Anglican Church. The National Council of Wales has addressed a manifesto to the electors of Great Britain, to call out and enlist their aid in the question of the denationalization of the Anglican Church in Wales. The energy with which this agitation is being carried on is shown by the fact that £10,000 sterling is being asked for by the friends of denationalization for agitation purposes. This sum, at any rate, will be raised. But the most interesting thing about the whole appeal is the reason given for their demand for denationalisation. It says that the machinery of the State Church has been used to exterminate everything in Wales that is distinctly Welsh-national, particularistic, and dear to the hearts of the people, and that the State Church is contrary to the spirit of Christianity and is bent only on destroying non-conformism in this country by tyrannical behaviour and all kinds of manipulation. The Anglican Church is but one, and a rather insignificant communion among a multitude of denominations in Wales. There is no doubt that disestablishment must come sooner or later; it is the natural course. This even Salisbury, that strong stronghold of the High Church, cannot endure. And then the question of the denationalization of the Church of Scotland, which has been suggested for some time, will also become ripe.

(German Ev. Kztg.)

Fashionable Jews. At the same time that Dr. Magagan ascended the archbishop's chair of York, the synagogue in London got its chief rabbi in the person of Dr. Adler. His installation was almost attended with even greater pomp than that of an Archbishop of England. The synagogue was adorned with the most costly flowers, and before the Blessed Sacrament hung a mighty curtain of white silk ornamented with rich gold embroidery. The most influential Jews from various countries had arrived for the celebration, Rothschild, Hirsch, etc., and among the so-called "Gentiles" were the first mayor of London and his wife, the head of the great Bank of England, and others. According to Jewish custom, the women sat in the upper galleries, while the men filled the lower rooms. After the curtain had been drawn from the Holy of Holies by the Chief Rabbi of France, Mr. Katin, the newly elected Chief Rabbi, accompanied by Lord Rothschild, strode up to the same and took from the same the sacred scroll of the Law. At this moment a veritable outburst of chanting and orchestral music took place. The service, with its rich liturgy, was conducted in the Ebrew language, with the exception of the sermon, which was delivered in good English by the newly-elected Chief Rabbi. - He receives an annual salary of 40,000 Marks and occupies a very influential position.

(German Ev. Kztg.)

For what reasons some unbelievers in France are opposed to the separation of Church and State was recently expressed by Senator Ranc. The senator, himself an infidel, sees the republic in danger if the state would no longer pay the expenses of the church. The women would want hole churches and would therefore cause their husbands to dip into their own pockets for the upkeep of the church. This would cause displeasure among the men

and this displeasure would turn against the Republic, which had abolished the CultuSbudget. Ranc has written: "France is not Catholic, or at least its immense majority is not devout; but the majority, at least that of the women, has remained faithful to the habits of worship. Civil burials, which are numerous in the towns, though they are far from reaching the number of religious burials, are rare in the country. We have gained little from marriage ceremonies, because women are directly involved in them. How many handsome boys, good republicans, convinced freethinkers, were forced to take this leap! The beloved or richly endowed wife is well worth a mass. In the country even the least sturdy women go to mass, even if it is only on high feast days. They have their children baptized and do not want to marry in any other way than in church. In these habits, these customs, the abolition of the cultus budget would bring about a confusion which could very easily be exploited against the Republic. The priest would still live from the altar. The peasant whose wife wanted to continue going to Mass would be forced to reach into his pocket, or would have to be prepared for domestic strife. The fact that the cult budget has been abolished would hardly be felt when paying taxes, but the money that would have to be taken out of the coffers to pay directly for the priest's expenses would hurt. And who would be to blame? On the good republicans. That would not last long, they say; if the brave peasantry had to count their beautiful money, they would forget how to go to church. Is that so certain, then? At any rate, it would be a leap into the unknown, and there one is right to reflect." Ranc might not be so entirely wrong from his point of view. F. P.

The "Deutsche Ev. Kztg." reports, among other things, the following on **how papists in Spain have recently been trying to disrupt Protestant services**: Especially the evening meetings have been disturbed lately. During the service birds flew through the room, which some boys had brought in hidden in their pockets. Naturally, attention was diverted from the sermon. Then suddenly a mouse was let loose, another time a lizard, and finally even a snake as long as an octopus, which ran through the chapel, causing general horror, screaming, and the women and children running away, while the men tried to catch the animal. It was not a poisonous snake, but the terror had been great. How miserable are these means of trying to suppress the unwelcome gospel.

The Missions in China. The "Ev. Kztg." reports: The situation of the Christian missions and of Christians in general remains perpetually a perilous one. Violent outbreaks of anti-Christian popular rage are reported as occurring from time to time, especially in the middle provinces (in the Yantsekiang region). The secret society of the Kolahut calls by placards for the extermination of all missionaries and distributes pamphlets inciting against all foreigners. The Chinese government has publicly declared and reminded the people that Christians are guaranteed free religious practice by treaty, but it is questionable whether it will have the necessary power to put down the anti-Christian movement.

Success of the Mission in New Guinea. The "Deutsche Ev. Kztg." reports: 20 years ago the inhabitants of New Guinea were extraordinarily wild and barbaric, in fact savage man-eaters, who had a desire to attack every missionary with

to strike down and feed them with their clubs. This was the condition of the people when the Scottish missionary Rev. Samuel Mac Farlenge came to New Guinea in 1871. Now cannibalism has disappeared, even the witchcraft belief and superstition have ceased. A coast line of 150 German miles is open to the missionaries, and they have established 70 stations on the southern coast, have formed six churches with a membership of 700 souls, which have already proved their worth. Six languages have been written down by them, individual parts of the Bible and other books have been translated, two educational institutions for native teachers and pastors have been founded, from which 40 preachers of the Gospel have already emerged. And all this has happened in 20 years!

"General" Booth's triumphs in South Africa and Australia. The "Deutsche Ev. Kztg." writes: According to the news received of the voyage of "General" Booth, the same had been in South Africa and Australia like another triumphal procession after the brilliant farewell at Southampton. On the 10th of August he had reached Cap Town, where he dismounted at the house of Sir Gorden Sprigg, one of the most distinguished statesmen in Cap Colony, whose ladies are very fond of the Salvation Army. The first mail which Booth received in Africa brought him 200 telegrams and letters of welcome or with invitations. That same evening he held a public meeting in the largest hall in the city, at which 5000 persons gave him an enthusiastic reception. On the 12th of August he laid his social plans before a select circle, in which were many political men. Sir G. Sprigg, who presided, presented him to the assembled as the head of the most powerful religious movement of this century. The Governor of South Africa, Sir Henry Loch, also congratulated him on his work. That same evening Booth spoke to 5000 persons. The President of the Legislative Assembly, Sir T. H. de Villiers, made some objections to the General's emigration plan on that occasion, but nevertheless proposed a vote of approval for the philanthropic efforts of the Salvationists. A few days afterward the general traveled nych Kimberly, where he found an equally enthusiastic reception. In an equipage of four horses he was led from the station to his home, received everywhere on the way with shouts of approval. In the evening he held a meeting, which brought in a good collect. After spending 14 days in South Africa, Booth embarked for Australia and New Zealand on August 25. After four weeks' sea voyage he reached Melbourne, and here, too, he was received with enthusiasm. Thousands of Salvationists had come to meet him in a steamer and gave him an indescribable ovation. The crowd, which had waited for him for hours in spite of the pouring rain, united with them in this cheering welcome. The General was invited to the Count Hopetoun, Governor of the Colony of Victoria. On the 23d of September he held a meeting before 6000 persons; on the 24th he addressed three meetings to 24,000 persons; on the 25th two meetings to 15,000 persons. In several other cities he had the same splendid success. On the 26th he went to Sidney, where a similar reception was accorded him. The Premier-Minister presided in person at the Monstre meeting. The directors of the railways and steamers, it appears, grant free tickets to the General and his large retinue, and are even so obliging at times as to place special trains and extra steamers at his disposal. From Australia, General Booth intends to travel to Ceylon and India, and in January 1892 he plans to return to London.

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Gin confession of the inspiration of sacred Scripture and a counterstatement on the part of a Bertreter of "theological science."

P. Gustav Schulze-Walsleben gave a lecture at this year's meeting of the August Conference on the "Glory of the Holy Scriptures as Revelation of God", in which he unreservedly confessed the Christian doctrine of inspiration. Unfortunately, the Conference adopted a resolution in which Schulze's position was not clearly expressed. The situation in Germany is such that in an assembly of even the most "positive" Lutheran theologians, agreement on what is to be held of the Holy Scriptures is not to be expected. Father Schutz's lecture, however - even though it is contestable in some individual statements and in some expressions - breathes such a fresh, faith-filled spirit that we have read it with heartfelt joy. We take the liberty of sharing with our readers the following from the lecture. The speaker said:

"What think ye of Christ, what Son is he?" - Gentlemen and brethren, there was a time when this question was at the center of attention, and when minds were divided over it. At the present time it is another question on which minds are divided. This is the question, "What think ye of the Scriptures?" And this divorce will be a deeper one than any before. For however many times in the past the strokes were played in the controversy over an important point of doctrine, the dispute was still on the common ground of Scripture. And even in the sharpest contrasts, a final understanding must be considered possible, if only the disputants really honestly and sincerely esteem the Scriptures, as they are, unconditionally, unabridged, infallible, as the Word of God. But if one departs from this ground, then understanding is excluded and separation perpetuated.... Then, in place of the divine Word, human reason is exalted to the throne. And whether one calls it "Christian consciousness" or even "faith," that makes no difference in the matter.

nothing. Therefore the question: "What do you think of the Scriptures?" is indeed the core question of all core questions, and therefore it is dear to me that at the conclusion of this conference I have to testify to its glory before you and with you. - Now we are Lutherans and stand on the ground of the Lutheran Confession. Then we will know that no one has ever testified more gloriously to the glory of God's revelations in Scripture than our fathers. To take up their testimony in our own experience and to pass it on as something we have experienced ourselves is the greatest thing we can do. We cannot hope to say anything new about the Bible, neither do we want to, nor do we need to. If we only succeed in saying in the language of our time what they said, we shall have praised their glory as only men can praise it.

The glory of the Bible is that it is from God, God's Word and revelation to the sinful world. That it is at once of men and by men is not its glory, but the form of its servant. It is with her as with the Lord Christ himself, of whom she bears witness. His glory is not that of the Son of Mary, but that of the only begotten Son of the Father, full of grace and truth. So also the glory of the Word is not that it is the Word of the apostles and prophets, but that it is the Word of the living God. This is the true and proper article *stantis et cadentis ecclesiae*. When the Word falls, we all fall with it. If the glory of the Word could be obscured by human ruses, this would be the same calamity to the world of faith as if one day the sun did not go out over this visible world. And yet almost the whole of modern theology, believing and unbelieving, is working with united forces to bring about this unspeakable misfortune.

Of the obvious representatives of the left and their attacks I am silent. Far more dangerous to me appear the others who accompany their objections to the word of truth with continued declarations of honor against it. I do not want to say much more about Kier's trade, now that his lecture has appeared in these days. As is well known, he had presented theses for the Kiel Theological Conference on the subject: "The Bible remains God's word to the Christian, even if he has had to give up the doctrine of inspiration. The third thesis reads: "That the Bible is a human book, afflicted also with the defects and errors which are inherent in all human works, is proven"; the fifth thesis: "On the other hand, the fact that the Bible, though full of errors, is nevertheless the most influential, most beneficent book in the world, is of no consolation." Next to this is the sixth thesis, in which it is "a document of the history of salvation," "a monument of God's prophecies," indeed, "the Word of God through the apostles and

Prophets to All and to All Who Dwell on the Earth". And the ninth thesis concludes: "To the question of how far the innovation should be brought before the congregation, I answer provisionally: In literature: yes; in the pulpit: no; in the confirmation classes: yes. Kier withdrew this last thesis before the hearing, admittedly without saying what should actually be done; the question touched on in it thus remains open. Thus the whole deal is highly characteristic of the present situation. The lament of our time is that one no longer knows how to deal with people. First one sends such theses into the world, then he limits and retracts them himself, and then he is morally indignant about everyone who has taken offense at them, so that one must reasonably ask what is actually valid and what is not. Similar to these theses of Kier's, however, is the case with the whole of theology today, especially with its theories about Scripture. The matter has almost a typical significance. Incidentally, the author of the thesis, even if he has softened his expressions, has not taken back anything factually, and therefore I would not refrain from returning to it. Provost Kier also has countless backers. Like him, stands the bulk of recent theologians. If he has dropped his ninth thesis, someone else will soon take it up again in a different form. But then one must ask: What times are we approaching, when now, under the leadership of this generation of theologians, all the unhappy confirmands will have learned that the Bible "is a book full of defects and errors"; and when now the provisional "no" which Kier still opposes to the proclamation of what he himself calls his "innovation" from the pulpit, will be transformed by others into a definite "yes"? Then it will be seen that the expression was not so wrong which called such theses badly a "proposal for the abolition of Christianity." But if even the "Hannoversche Pastoralcorrespondenz" is inclined to take Kier's side, then one sees from this how broad a ground the "innovation" has already found far into the ranks of the Right. Whether also among the members of the August Conference? If one had to think that: then, gentlemen, we can pack up. If the "innovation" triumphs, then the royal glory of God's revelations is at an end, not in itself, not forever, but for a long time and for many souls. For the Scriptures cannot be broken, and God's name is and remains holy in Himself. But we pray that it may be made holy in us also. And this latter thing will not come to pass. For it will only happen if the word of God is preached purely and unadulterated, and if we also live holy as the children of God. But the very ground is taken away from this, if the Bible is a human book "full of defects and errors".

Now, of course, we will be reminded of the results of biblical criticism, of the contradictions in the Bible, and also of the human idiosyncrasies of the biblical writers that otherwise stand out in style and expression. - However, the alleged results of the criticism - as respectable an achievement of human ingenuity as they represent - do not come into consideration as such for us. We know of no "results" of criticism at all, if incontrovertible truths are to be meant by them, and we have only to wonder that the same people who are so extraordinarily suspicious of the Bible display an almost fabulous credulity towards criticism. *Exempla sunt in promptu*. As late as 1870 Professor Riehm could teach it as a truth universally acknowledged that the Deuteronomist had known the earlier books of the Pentateuch, and had written later than they. Now what respect can we have for a criticism which today, after scarcely twenty years, virtually reverses the relationship? And who can guarantee us that in another twenty years another reversal will not be popular? The possibility that the Gospel of John and the Apocalypse originate from one and the same author is conceded today by theologians of the most diverse directions. Of the opposite, de Wette asserts: "In New Testament criticism no result is so certain as this." And that of the three Synoptics each in turn has enjoyed the honor of being the "primal evangelist," every student already learns. 1) - But it is too easy from here to expose criticism to public ridicule; therefore I refrain from doing so. It remains with the words of Philippi: "The history of criticism is also the judgment of criticism" (Glaubens! I, p. 310), and it is too much to ask that one should go along with all these leaps and honor the vagaries of the critics as infallible truths and incontrovertible results. - But as to the supposed contradictions in Scripture, I will not say much about them. Many things that seem to be contradictions are not contradictions at all. It is quite easy to prove contradictions in one and the same apostle, in one and the same epistle, nay, in one and the same chapter. Fritzsche has taken the pleasure of accusing the apostle Paul of the most blatant contradiction in Rom. 9-11. Nowadays no one believes him. Divine truth can often only be proclaimed in antitheses. It offers different sides to our consideration, although in essence it is only one. In order to make it clear to us how a man is to be saved, God must make us say, "Create ye salvation with fear and trembling," and with the same breath he must go on to say, "I will save you.

1) The wild fancies of the French theologians Havet, Verne Maurice, according to which the prophets are supposed to belong to the time of the Maccabees, or even to Herod the Great, have the same right, as the lists of the other critics. But they are a proof of where the criticism wants to lead us.

It is God that worketh in us, both to will and to do, according to his good pleasure. 1) In order to make known to us his invisible nature, his eternal power and divinity, he must let us speak of him as one who dwells in a light which no one can approach; whom no one has seen, nor can see; whom all the heavens cannot contain; and then again as one who sits on a high and lofty throne, whose hem fills the temple, who has hands, feet, eyes, and ears, yes, a heart like a mother's heart. These are not childish anthropomorphisms, but these are just as reliable and true revelations of his nature as the JESus saying, "God is a Spirit." And to present to our dull eye the various sides of the glory of the only-begotten Son of God, the Synoptists must write differently of Him than John. The appearance of human idiosyncrasies in the writing of the biblical authors is thus quite compatible with the proposition that the Holy Spirit is and remains *primus auctor scripturae sacrae*. For experience teaches that his activity never abolishes the peculiarities of men whom he chooses to be his witnesses, but rather uses, sanctifies, and transfigures them. And this was no different in his inspirational activity.

But like the historical appearance of Jesus Christ, individual historical events can be viewed from different points of view. To construct contradictions out of this is petty. Other things we let rest, await the time when they will be cleared up, and die confidently, even if they do not happen, with the testimony of the truth of the Bible on our lips and in our hearts. Only do not be intimidated by the clamor, as if we were people who willfully oppose the truth. If this reproach comes to us, we return it double and treble, and ask why the critics want to deny us the right to stand in the pulpit and before the congregation with the allegedly incontrovertible results of science. For they are all agreed on this, and thus they betray the fact that they too know that hypotheses are far from being truth and can never become truth.

We find no reason, then, to abandon the position toward Scripture which the Church has taken toward it from the beginning, and we continue to praise as its glory that through it God has come to men

2) Ohio, however, is different. It makes the conclusion from the scriptural word "Create that ye may be saved" that blessedness does not depend on God alone, that is, that God does not work the willing and the accomplishing. Thus Prof. Stellhorn writes in the "Kirchenzeitung": "'Create that ye may be saved with fear and trembling,' exhorts the apostle. It cannot be more strongly expressed that blessedness is not in every respect dependent on God alone; for literally translated it even says, 'Accomplish and bring about your blessedness.'" F. P.

and that it is his infallible word. And this also is the position of Christ and his apostles. We may be spared the assertion that Christ treated the law as if it were not the word of His Father. If He wants every iota and tittle of the law to be honored; if in His suffering He always consoles Himself and others by saying that He is under a divine necessity to which He must be obedient for the sake of the Scriptures, which must be fulfilled and which cannot be broken, then this is a different position toward the Old Testament than that of modern theology. – And like him stand the prophets and apostles. We believe the prophets when they lift up: XXXX XXX XX. And when the Apostles do not tire of accompanying what they have seen and heard with their *πληρωθή ἡ γραφή*,

we know from this that they believed in the Scriptures as the Word of God. And therefore we confess with Paul: *swa γραφή θεόπνευστος!* And with Peter: *υπό πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι!* And with David: "Your word is nothing but true

...and the beauty of it!" "More precious than gold and much fine gold! Sweeter than honey and honeycomb!" Whose faith does not suffer shipwreck when this position is shaken, he has no faith to suffer shipwreck.

This is the glory of the revelations of God to us!

Thus far at first P. Schulze. From here he discusses the properties of Holy Scripture (its *auctoritas*, *perspicuitas*, *sufficientia*, *efficacia*), as individual "rays which together form its δόξα (glory). From what has been said about the *auctoritas*, we will emphasize the following: In the first place, this belongs to the glory of holy Scripture, that God's Word can be relied upon unconditionally. This is how I would like to interpret what the Fathers call the *auctoritas scripturae sacrae*. . . . Immovable in the storms of time; lofty above the changing opinions of the day, the Word rises and gives truth about the most serious things, about God and the world, about time and eternity, about sin and salvation, about human corruption and human dignity, about life and death. We do not ask in vain: God gives us an answer; we seek nothing but what is uncertain: God lets us find. And that we have the word which gives the certain answer beyond all doubt, which is the authority of all authorities: this is the glory of that word.

But this is not at all a matter of theoretical knowledge for the brooding mind, nor of satisfying religious curiosity, but of comforting the troubled conscience. For all that Scripture reveals of the light of truth is closely related to the question of how a troubled conscience may be comforted, and a controverted heart led to conquest. This is only possible when the wavering ship is offered a foundation that stands firm. Löhe once gives the following advice to a soul in distress: "Choose a few well-known

God's words, cling to them, and let nothing remove them from your memory or make them doubtful." This counsel is good, and has helped many a poor soul through the anguish of a frightened conscience, through the gnawing doubts of the mind, and through the grievous temptations of heart and soul. But what does it weigh, if the word to which we cling is not to be trusted? . . . He who has had experience of the fact that in the deepest troubles of life it is a question of getting away from oneself and one's own feeling and thinking, will also understand the religious interest which determines us to cling with relentless tenacity to the fact that in the word of God every letter which is written is to us unconditional, holy and divine authority. It is a calumny to accuse one who is fighting for his life of arguing about scholastic concepts, a calumny which only shows not only how impractical, but also how unjust and uncharitable, above playing with truth, this present-day theology has often become.

But there is another interest at stake. This is that of the congregation seeking edification. Up to now the order has not yet been established among us that we all, when exercising the teaching office in the church of God, open the Bible, the Bible as it has become and grown in the course of the millennia, from Genesis to the Revelation of St. John. And we can open it wherever we want, and can take every verse as the basis of our speech, and from it direct exhortation and comfort to the congregation. But how can we take pleasure in doing this if we do not know that we are standing there in the name of God? And how can we know this unless the word we have before us is the word of God, unconditional and certain? And how can one expect the congregation to gather around the book and to bow under the word of the same and to trust the word, if it is, as Propst Kier expressly concealed from her, but wanted to ascertain with his learned friends and also reveal to the confirmands, a human book full of errors, defects and mistakes? In the face of all this, we confess with our fathers the *auctoritas scripturae sacrae* and see in it its divine glory.

So far Fr. Schulze's confession on the inspiration of the Holy Scriptures.

And now the counter-statement on the part of a representative of modern "Lutheran science". Already during the meeting of the Conference, Prof. Zöckler of Greifswald, the editor of the "Evangelische Kirchenzeitung," expressed his dissent in regard to Schulze's lecture. Now he has justified his dissent in the "Ev. Kchztg." in a longer article. In this article Zöckler, summarizing his position, says: "But enough of this! The

What has been presented here is sufficient to demonstrate the impossibility of a return to the seventeenth-century view and treatment of Scripture. To demand such a return would be to demand a complete break with science, would be to want to return to a standpoint that deviates from the "original source of Christian truth" (!) "just as much as from the fresh source of Reformation confession" (!) "and has therefore long since been abandoned by the representatives of a sound" (!) "Lutheran theology. What we need, however, is a conversion, a rejuvenation to the freshness and strength of faith of our fathers, but not with the effect that religious and theological-scientific influence on our fellow-worlds and posterity would be made impossible for us! Any possibility of such influence would cease if we allowed ourselves to be caught back in the yoke of a concept of inspiration like the Judaistic-Scholastic one of the seventeenth century. It must be admitted that there is still much to be done for a stricter, or rather for a richer and deeper shaping of the doctrine of inspiration in the context of the Lutheran dogmatic system. not less that our exegetes, as well as our biblical theologians and historians, should keep in mind the fact that the sacred writings of the Old and New Testaments bear abundant and most emphatic witness to their theopneustic character, more than is usually done; not less that our theological youth in particular suffers greatly from what is often neglected in this respect, that a large part of the time spent by them on biblical-exegetical studies should rather be filled with more serious and substantial studies instead of with fanciful attempts to separate sources and the examination of artificial critical constructions. All these desiderata are to be admitted as well founded. The postulate of a more fruitful reorganization and deepening of the doctrine of theopneustics is to be acknowledged as an important need of our time: but the result of the striving for it should not be unscientific, but scientific! We need an improving transformation and enrichment of the doctrine of the divine inspiration of the Bible, but one that does not lead us away from healthy theological-scientific knowledge, but deeper into it. The purified and perfected concept of inspiration to be pursued must be one in which, while fully appreciating the mysterious work of the Holy Spirit, there remains room for unbiased research into its earthly-historical effects and mediation. The Bible is to be fully confessed as God's Word, but as God's Word to men and for men." (That is, as God's Word mixed with error.) "The true faith in inspiration does not exclude, but includes, a sound historical-critical view of the sacred Scriptures." - So Prof. Zöckler. He wants a conversion to "freshness of faith and faith-.

power" of the fathers, but he does not want a scripture without error. And as a reason why he does not want an inerrantist Scripture, he repeatedly states that then "science" would no longer have a field of activity, and that the "theological-scientific influence on fellow-worlds and posterity would be made impossible. The thought that modern "scientific theology" as well as its representatives in the world would be dispensable does not seem to occur to Zöckler at all. Rather, he seems to have the following train of thought in mind: Either "theological science" or the inerrant Scriptures must be abandoned. Now the former is quite indispensable - as is already evident from the fact that it is state-church - theological science - so one must give up the inerrant Scripture! Zöckler therefore goes so far as to relegate the belief in the inspiration of the holy Scriptures from the state church to the free churches. He concludes his article word for word: "One would not think it possible to obtain theological carriers, skilful for the execution of a possible repristination plan of that kind, from the teaching institutions of our state churches, or at all to keep in touch with state-church theological science, if one seriously took the path leading back to Lutheran scholasticism and its absolute concept of theopneusty. The full consequence of the absolute belief in verbal inspiration is Free Churchism. Let us go over to that position which has been eagerly cultivated in the American West, which does not know how to distinguish between the true original form of Lutheran theology and its later epigones, 1) -and soon enough it would no longer be possible to avoid leaving our national and popular churches. Even then, far more would be lost than gained-with the expression of this conviction we conclude our consideration for this time."

F. P.

Is it really Lutheran doctrine that man's conversion and salvation depend not only on God's grace but also, in a certain sense, on man's conduct?

(Continued.)

We have seen so far: The Lutheran Confession protests against the Ohio doctrine that man's conversion and salvation depend not only on God, but also on the conduct of man, in all those places in which it regards conversion as an effect of the Holy Spirit alone.

1) "The state-church theological science" has namely decreed that there is an essential difference between Luther and Gerhard with regard to the doctrine of inspiration.

In the following, we refuted four objections that have been raised to justify the Ohio Confession or related expressions. Following this, we refuted - also with the statements of the Lutheran Confession - four objections which have been asserted to justify the Ohioan or related ways of speaking.

The Ohio doctrine, however, also contradicts the statements of our Confession, in which the doctrine of three causes of conversion is rejected. As is well known, the Confession here opposes Melancthon and his followers. Melancthon was a synergist out of rationalism. He concluded thus: If conversion depended merely on the Holy Spirit (as *causa efficiens*) and the Word of God (as *causa instrumentalis*), all men would have to be converted. But this is not the case. So conversion must still depend on something other than the two causes mentioned, namely, on the will of man behaving rightly (*voluntas assentiens et non repugnans verbo Dei*). Melancthon therefore assumed three causes of conversion: 1. the Holy Spirit, 2. the Word of God, 3. the will of man. Ohio argues in exactly the same way. It says, "Now if man's conversion depended in no sense on anything else but grace, and likewise.... ..on the means of grace, then all would be converted and saved." Therefore Ohio teaches that that "on which it also depends in a certain sense whether a man is converted..." is "to be sought elsewhere" than in grace and the means of grace, namely, in the will or in the conduct of man. Thus Ohio also places as a third factor, besides God's Word and the Holy Spirit, the will of man. In answer to the question on what conversion depends, Ohio also names three things: 1. God, 2. God's Word, 3. the (rightly behaving) will of man. Ohio, therefore, also teaches three causes of conversion. For if conversion **depends** not merely on God and the means of grace, but in some respects also on the conduct of man, not merely God and God's word, but also the conduct or will of man, are a cause of conversion. For this reason, however, the words of our Confession, in which it renounces the three causes of conversion, strike Ohio in their full force. The Confession says: "Because even in the schools the youth *de tribus causis efficientibus, concurrentibus in conversione hominis, non renati*, that is, with the doctrine of the three real causes of the conversion of the unregenerate. It is evident again from the explanation given here that conversion to God is the work of God the Holy Spirit alone, who is the true Master, and who **alone can bring about** such a thing in God.

He uses the preaching and hearing of his holy word as his proper means and instrument; But the mind and will of the unregenerate man is nothing else, but only *subiectum convertendum*, that is, he that is to be converted, as the mind and will of a spiritually dead man, in whom the Holy Ghost worketh conversion and regeneration, to which work the will of man that is to be converted doeth nothing, but let God **alone** work in him until he be born again." 1)

Ohio's doctrine is further characterized as thoroughly un-Lutheran by our confession, when it so often says that our conversion and salvation are not in our (man's) hands, but in God's hands alone. For when Ohio teaches that conversion and salvation are by no means dependent on God alone, but also on the conduct of man, it also teaches that conversion and salvation are not in God's hand alone, but also - and decisively - in man's hand. There is absolutely no objection to this. If Ohio were to say that conversion and salvation depend not only on God, but also on the conduct of man, but that conversion and salvation are in God's hands alone, and in no respect in man's, this would be a contradiction in terms. Nay, the Ohio position is fully met by such and similar confessional statements, "There is also this doctrine the beautiful, glorious consolation, that God . . . hath so well and certainly purposed to keep my blessedness, because it might easily be lost out of our hands by the weakness and wickedness of our flesh, or snatched and taken out of it by the wiles and violence of the devil and the world, that he hath decreed the same in his eternal purpose, which cannot fail or be overthrown, and hath committed it to be kept in the almighty hand of our Saviour JEsu Christ, out of which no man can snatch us, John 10." 2)

Furthermore, Ohio's doctrine contradicts the statements of our confession, in which it is declared to be a mystery that cannot be solved here, why some are converted and saved before others, although all men lie in the same complete ruin and in the same guilt before God. For if it is really so, as Ohio teaches, that conversion and salvation depend not only on God's grace, but also on the (good) conduct of man, then it is no longer a mystery at all, but the most natural thing in the world, why some are converted and saved before others. For the former have behaved better, and therefore have been converted before the latter, since conversion is not only of God, but also of God.

1) **S. Decl.** II, § 90, p. 610.

2) op. cit. p. 714.

depends on the conduct of man! But the Lutheran confession is quite different. Does it know that those who are converted and saved behave better than others? On the contrary, it says of them that they also "behave evil against God's word," that they are "in the same guilt," etc. It expressly declares that, as non-conversion is due solely to man's fault, so conversion and salvation are to be ascribed solely to God's grace in Christ as the cause. For this reason, however, the Lutheran confession also finds here an indissoluble mystery. It says: "Likewise, when we see... one is hardened, blinded, given into a wrong mind, another, as well in the same guilt, is converted again, etc." (1 Corinthians 3:4). In these and such questions Paul sets us a certain goal, how far we are to go, namely, that we are to recognize God's judgment in one part. For it is a well-deserved punishment of sins, when God punishes a country or a people for despising his word in such a way that it also comes upon their descendants, as can be seen in the case of the Jews; In this way God shows his severity to his own people and nations, which we all deserve, are worthy of, and are worthy of, because we act contrary to God's word, and often grieve the Holy Spirit, so that we may live in God's fear, and recognize and praise God's goodness without and against our merit, in and with us, to whom he gives and leaves his word, whom he does not reject and condemn. . . . For there is no injustice to them that are punished, and receive the wages of their sins: but in others, when God giveth and keepeth his word, and thereby enlighteneth, converteth, and preserveth men, God praiseth his pure grace and mercy without their merit. If we go thus far in this article, we shall keep on the right course, as it is written in Hosea 13: 'Israel, that thou shouldest perish, the iniquity is thine; but that thou shouldest be saved, that is purely my grace.' But what in this disputation will run too high and out of these bounds, we ought with Paul to put our finger upon our mouth, and to remember and say: 'Who art thou, man, that wilt be right with God.'" 1) From this it is evident how far the Lutheran confession goes. It knows the cause of non-conversion and damnation: it is the guilt of man. It also knows the cause of conversion and salvation: it is only God's grace and mercy in Christ. But the confession goes no further. It does not add an absolute decree of condemnation to the guilt of men as the cause of non-conversion and damnation; nor does it add to God's **grace** in Christ as the cause of conversion and salvation the better conduct of men. But Ohio does the latter with

1) op. cit. p. 716 f.

his proposition that conversion and blessedness depend not only on God, but also on the behavior of man. Thus Ohio does not stop where the Lutheran confession stops; thus Ohio solves semi-Pelagian (by inserting human conduct, on which conversion is also supposed to depend) the mystery which the confession wants to have left unsolved; thus Ohio teaches obviously un-Lutheran.

So far we have listed a fourfold series of confessional statements with which Ohio's doctrine that conversion and salvation depend not only on God's grace, but also in some respects on the conduct of man, is in direct contradiction. Truly, it would be a logical and psychological mystery how Ohio, in view of the statements of the Lutheran Confession, can hold its doctrine to be Lutheran and pass it off as Lutheran before the church, if one did not know of a blinding power of error and party fanaticism.

But Ohio's sentence violates even more confessional statements, if we now examine it more closely for its actual content.

F. P.

(To be continued.)

Christ in Old Testament prophecy.

3. the collection of the church.

(Continued.)

The prophecy of the Psalms concerning the Church of Christ is confirmed and further developed in the writings of the prophets. The prophets prophesied in the time of the decay, apostasy, and incipient hardening of the people of Israel. And so they proclaimed to the impenitent Israel that the kingdom of God was to be taken from them and given to the Gentiles. The reference to the greatness and glory of the people of God in the New Testament served at the same time to strengthen the hope of the believers in Israel and showed them that the promise of God was not over; just as we, in view of the general apostasy of the present time, take comfort in the article about the One Holy Christian Church, about the gathering of all Christianity on earth.

The prophets, in spite of the great apostasy, had not entirely abandoned hope for their own people. The spirit of prophecy testified by their mouths to the restoration and conversion of Israel in the last days, in the days of the King Messiah. Isaiah writes, "To them of Zion shall come a redeemer." Isa. 59:20. Jeremiah saith, "Behold, the time cometh, saith the LORD, that I will turn the prison of my people, both of Israel and Judah, saith the LORD, and will bring them again-

Bring into the land which I gave unto their fathers, that they should possess it." Jerem. 30:3. This is a common speech among the prophets. How is this speech meant? The context of Jeremiah's prophecy teaches us that we should not think of the outward return of the scattered Israel to the land of the fathers, but of spiritual conversion, of conversion to God and to the Son of David. There it says, 30:9, "And they shall serve the LORD their God, and David their king, whom I will raise up unto them." We again recall the peculiarity of prophetic diction, that the prophets are fond of describing and illustrating New Testament things and events by means of images and parables taken from the institutions and history of the people of Israel. And we must carefully distinguish between image and thing. The thing in question comes clearly into view in a prophecy of Hosea. Hosea described the sad state to which Israel, alienated from God, was to fall with the words: "The children of Israel will remain for a long time without a king, without princes, without sacrifices, without an altar, without an ephod and without a sanctuary. Hos. 3, 4. Because Israel will be driven out of their land, therefore they will lack king, high priest, sanctuary, sacrifice, altar. And how is the turn and change of things in the Messianic time described? "Afterward shall the children of Israel turn, and seek the LORD their God, and David their king, and shall honour the LORD and his mercy in the latter days." Hos. 3, 5. Here the prophet merely commemorates the conversion of Israel to God and Christ. This is the hope of Israel. What else the prophets say about the return of the people to the land of Canaan only serves to illustrate this great, beautiful hope, to illustrate the idea of *restitutio in integrum*. The prophet Zechariah, after Judah's return from the Babylonian exile, prophesies the eventual, complete dispersion of the people among the Gentiles: "I will sow them among the nations." Zech. 10:9 a. He then adds, "I will bring them again out of the land of Egypt, and will gather them out of Assyria, and will bring them into the land of Gilead and Lebanon, that there shall no more room be found for them." V. 10. But he himself intimates how he means this when he determines the purpose of the dispersion to be, "That they may remember me in far countries." V. 9 b. And in the further course of the prophetic discourse he sums up the future turn of events in the words: "But upon the house of David, and upon the inhabitants of Jerusalem, I will pour out the spirit of grace and of prayer, and they shall look upon me whom they have bruised, and shall mourn for him, as one mourneth for a first child, and shall be grieved for him, as one is grieved for a first child." Zech. 12, 10. "In that day shall the house of David, and the inhabitants of Jerusalem, have a free open fountain against sin and uncleanness." Zech. 13, 1. This is essential-

The blessing reserved for Israel in the time of the Messiah, that they might be cleansed from their sins, receive the Spirit of grace and supplication, repent from the heart, and be grieved for their sins, and know their Lord and God in him whom they have pierced.

Thus, according to the testimony of the prophets, the Son of David is the king of Israel who gathers his scattered people around him. On the other hand, Christ also appears in the writings of the prophets as the King of the Gentiles. He is the banner around which the Gentiles gather. Isaiah wrote: "And it shall come to pass in that day, that the root of Jesse, which is for a banner of the nations, shall be sought after by the Gentiles. Isa. 11, 10. It is said of the Servant of the LORD that he will "bring the law" and "the statute" of the New Covenant, that is, the Gospel, "among the Gentiles," that "the isles," that is, the distant Gentile nations, will "wait for his law," will trust. Isa. 42:1, 2. Christ, the LORD Jehovah, is found of the Gentiles. "I am sought of them that asked not for me, I am found of them that sought me not; and unto the Gentiles that called not upon my name, I say, Here am I, here am I." Isa. 65, 1. The Gentiles, who were first non-people, will at that time be called children of the living God. In the place where it was first said, Ye are not my people, that is, in the heathen lands, the voice shall go forth: O children of the living God! Hos. 2:1: "Then will I preach unto the nations with kind lips, and they shall all call upon the name of the LORD, and serve him with one accord. Zeph. 3, 9. the Son of man, which bringeth forth the kingdom of heaven upon earth, hath power, and glory, and kingdom from God, that all nations, people, and tongues, should serve him. Dan. 7, 13. 14.

And now the prophets summarize Israel and the Gentiles in other prophecies and show the course and progress of Christ's kingdom on earth, which is already indicated in the Psalms, how Christ first brings His people together in and from Israel, then from the peoples of the Gentiles, near and far, and how He leads the Gentiles here through the converted Israel. A *locus classicus* here is the prophetic speech of Isa. 2, 2-4, which is repeated in the book of the prophecy of Micah (4, 1-3): "In the last days the mountain where the Lord's house is will surely be higher than all mountains, and will be exalted above all hills, and all nations will run to it, and many peoples will go and say, 'Come, let us go up to the mountain of the Lord.

1) In addition to the Messianic prophecies mentioned above, there are of course also prophecies in the prophets that are historical or, as Luther calls them, bodily promises that foretell the physical return of the people from Babylon to Canaan. The context always decides whether the speech of the return of Israel, of the possession of the land, etc. is actually or figuratively meant.

Go to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways, and we may walk in his paths. For out of Zion shall go forth the law, and the word of the LORD out of Jerusalem." We see here the whole Gentile world in motion. Many nations, all the Gentiles are running to the mountain of the house of God. One people provokes and entices another to go on pilgrimage with them to the mountain of the LORD. How is this to be understood? Sentence 3b: "For out of Zion shall go forth the law, and the word of the LORD out of Jerusalem" sheds light on the whole thing. The word of the Lord, the law of the New Covenant, which first settles in Israel, will then go forth from Zion or Jerusalem into all lands. That the Gospel comes from Zion to the Gentiles is the cause (XX) of the great movement and migration of nations before described. Thus no bodily going and running of the nations to the temple mount in Jerusalem can be meant herewith, as the Chiliastes rave. The word of the Lord comes to the Gentiles. So they do not need to seek it in Jerusalem. The Gentiles desire instruction and teaching about the ways of the LORD. This desire is satisfied by their hearing the teaching of the New Testament where they dwell, each people in its own place. The prophet has in mind a spiritual movement and wandering of the nations, the conversion of the Gentiles to the God of Israel, which is worked through the preaching of the gospel, just as the "walking in the ways of the Lord" is not to be understood as physical walking, but as obedience to God and God's word, which conversion entails. Accordingly, "the mountain of the house of the Lord" is not Mount Moriah in Jerusalem with the stone temple on it, but, as in many other passages, the kingdom of God or the place where God reveals Himself and dwells among His people. This is what gave the temple in Jerusalem its significance, that God dwelt there and revealed Himself. And that "the mountain of the LORD shall be exalted above all mountains and hills in the latter days" is based on the fact that in the time of the King Messiah God's kingdom will surpass all the kingdoms of this world, precisely because it will occupy the whole world, because it will encompass all the peoples of the earth. The prophet also refers to the entrance of the Gentiles into the kingdom of God when he speaks, for example, of a fat banquet that the Lord will prepare for all nations on the mountain of the Lord, and that the Lord will remove the covering from the eyes of the Gentiles on this mountain. Is. 25, 6. 7.

Israel and the Gentiles are grouped together in prophetic sayings like Isa. 49, 6. where the Lord says to his servant: "It is a small thing that you are my servant to raise up the tribes of Jacob. . . but I have also made thee the light of the Gentiles, that thou shouldest be my salvation unto the end of the world." Israel is the beginning, the foundation of the kingdom of Christ, to which the believing Gentiles will attach themselves. Is. 9, 1. 2. the prophet sees the light of salvation at first over the

But from there the light spreads over the whole earth. The people who first gathered around the Messiah in Galilee, the small group of Galilean disciples, was wonderfully multiplied ("you multiply the people") by the addition of the Gentiles. The same thought is expressed in the image of the lonely, barren woman, who gains more children than the man has. Isa. 54, 1. The sorely humbled Israel hears the call from above: "Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles." Is. 54, 3. In the 60th chapter of his prophecy the prophet sees in the Spirit the main features of the development of the New Testament church in a magnificent overall picture. He places himself at the beginning of the New Testament Aeon, at the time when the day of salvation shines upon Zion, the Israelite church of God, and sees how first there is light in Israel, while all around darkness still covers the earth. Then he invites the church of Israel, which contains Christ, the light, to look around and shows how crowds of people stream in from all sides, how new children are brought to the church, how the power of the Gentiles comes to it. At first it is the heathen of the East, such as Midian, Ephah, and other Arab tribes, who seek entrance into the church and bring their offerings. But the Prophet sees other multitudes hurrying in, from the opposite direction, and asks, "Who are they that fly as the clouds, and as the doves to their windows?" V. 8. Now, these are ships from Tartessus in Spain, these are the islands, the heathen beyond the sea, from the distant West. The Church, which the prophets have already in view, is the assembly of all believers from the going forth of the sun even unto the going down. The believing Israel and the believing Gentiles, however, do not live in the Church of Christ like two parties or two camps next to each other, but are united in Christ to one body, to one new man, and together they form the Israel and the people of God of the New Covenant. The LORD of hosts will say, "Blessed art thou, Egypt, my people; and thou, Assyria, the work of my hands; and thou, Israel, my inheritance!" Isa. 19:25 The last prophets who prophesied after the exile assured their people that the LORD, the angel of the covenant, would soon come to their temple. And then the LORD will first come to the daughter of Zion and dwell with her. But also "in that day shall many nations be brought unto the LORD, and shall be my people". Zech. 2, 14. 15. The King of Zion, the righteous and the helper, seeks first his Zion home. But then he will also "teach peace among the nations, and his dominion shall be from sea to sea, and from the waters to the ends of the earth. Zech. 9, 9. 10. In one of his night visions the prophet Zechariah receives news of the Jerusalem of the future, "which will be inhabited.

without walls, of great multitude of men and cattle", which shall occupy the breadths and widths of the earth (XXXXX), which cannot be measured with the measuring rod. Zech. 2, 5-8. This is the upper Jerusalem, the mother of us all.

In order to understand the prophecies of the conversion of Israel and the Gentiles, of the gathering of the church from Israel and all the nations of the Gentiles and not to misinterpret them, we have to consider one last series of statements. The prophets also prophesied about the hardening of the people of Israel, e.g. Isaiah 6. And the Israel that is hardened and will be hardened, that will not be converted, that God will not accept as His people. God finally abandons them to destruction. Thus Israel is like an oak that is cut down and felled. But there remains a root womb. "A holy seed is the root of it." Isa. 6, 13. So it is only a remnant out of Israel that is counted as holy seed, and is numbered with the people of God. "Yea, a remnant shall be converted, a remnant shall turn unto the strong God," Christo Immanuel. Isa. 10, 21. The Israel that is like the sand of the sea, the great mass falls to the determined judgment of destruction. Isa. 10, 22. 23. "I will leave in thee a poor and lowly people, who shall trust in the name of the LORD." Zeph. 3, 12. These remnant are the Israel that worships God and his king David? To this remnant of Israel, the foundation of the church of the New Testament, the believing Gentiles join. When he who is the Lord in Israel, the eternal God, will have come out of Bethlehem Ephrata, "then shall the remnant of his brethren return with the children of Israel. Micah 5, 2. the rest of Judah and Israel will turn to him. But at the same time he will become glorious as far as the earth is, and will extend his kingdom and his rule over all the countries of the Gentiles. Micah 5, 3. But it is not the Gentile nations in the sum of all their members that enter into the kingdom of Christ. Isaiah, who sees the multitude of the Gentiles entering Zion in chapter 60, remembers there the Gentiles and kingdoms who do not want to serve the church of Christ, and who therefore will perish. Is. 60, 12. It is "the remnant" from the Gentiles, whom the Lord calls to find salvation in Zion. Joel 3:5 Amos prophesies, saying, "In that day will I raise up the tabernacle of David, which is fallen down, and will fence the breaches thereof, and will repair the breaches thereof, and will build it as it was in the days of old; that it may possess the remnant of Edom, and the remnant of all the nations, upon whom my name shall be preached, saith the LORD that doeth these things." Amos 9:11, 12. The prophet sees the house of David, which is David's kingdom, or God's kingdom, first in a sad state of decay. It has suffered great demolition. Just

only a remnant remains. But in the time of the second David this nest will increase. The remnant from all nations of the Gentiles will enter into the cracks and gaps. And so the ruined tabernacle will be raised up again, God's house and kingdom built up and extended, until even the last stone is set in the holy structure. It is only "the remnant," the remnant of Israel, and the remnant of all the nations of the Gentiles, who are gathered together into one people of the Lord. But these remnant, which are gathered from all places and at all times, yet at last make a great multitude, so that "the heart of Zion wondereth and is enlarged." These remnant are according to the interpretation of the prophet Isaiah all those who are inscribed for life in Jerusalem. Is. 4, 3. they are the elect of God. In the last chapters of the prophecy of Isaiah the Lord calls His servants who serve Him faithfully "My elect". And the full number of the elect will finally prove to be a great and glorious people, as numerous as the sand of the sea, as the stars of heaven.

If we summarize the foregoing in a short summa, we get from the Old Testament prophecy the following picture of the course of Christ's church on earth. First, Israel is converted, a nest of Israel, to its God and King who dwells with it. The believing, Christian Israel then carries the message of salvation in Christ to the lands of the Gentiles. And one Gentile nation tempts and entices another. The rest from all the nations of the Gentiles gradually enter the kingdom of Christ. First come those from the east, then those from the west. The believing Gentiles also provoke the apostate Jews, who live scattered among them, and make them jealous, so that even among them some are always won over. Thus Christ stretches out his scepter over the whole earth, and finally reigns from sea to sea, from one end of the world to the other. These are the wonderful ways of the Lord, which St. Paul also describes in Romans 9-11. The history of the church so far confirms the word of prophecy.

In conclusion, we again emphasize the following points, which attracted our attention in the consideration of the prophecy, and which are of practical importance to us. 1) It is Christ, the Lord, who gathers His Church, brings Israel and the Gentiles together. The spreading of the kingdom of God on earth is the work of Him who sits at the right hand of God. To him we may confidently commit the matter which is also dear to our hearts. 2) It is the will and order of the Lord that the church, which has already received the gospel, in which it has already become light and bright, should let its light shine to others who still sit in darkness and the shadow of death. Through the service of his believing children the Lord wants to bring his kingdom out of the earth.

build. This is an invitation for us to be active in the work of mission. 3. The prophets give us a vivid picture of the running and racing of the nations. It is all life and movement here. The kingdom of Christ knows no standstill, but presses inexorably forward. This gives us courage and joy for missionary work. The promise of God guarantees us success and prosperity. The gathering of the church is identical with the conversion of Israel and the Gentiles to God and Christ. If faithless masses, godless multitudes are brought into the church, the kingdom of Christ will not be built. This is our task, to convert sinners and apostates to God and Christ, and in this way to build and increase God's kingdom. 5 Now faith and conversion are not for everyone. It is the remnant of Israel, and of all the nations of the Gentiles, which are gathered together into one holy seed and people of God. Therefore we ought not to despair, if we cannot convert the whole world, if the great multitude resist our preaching, and be content if we win a few in every place. (6) It is a large and respectable people who are finally gathered together to Christ. We are striving with our preaching, teaching, and missionary work toward a great, high goal, which is truly worth our effort and labor.

G. St.

(To be continued.)

Miscellany.

Prof. Stelhorn has taken it upon himself to dedicate a polemical article in Nos. 46 and 47 of the "Lutherische Kirchenzeitung" under the title "Eine missourische Missionspredigt" ("A Missourian Mission Sermon") to a mission sermon on Joh. 10, 16, which was preached by the undersigned some years ago and printed in the "Magazin" in 1889. He takes two passages out of the sermon to prove that the whole gospel is perverted by the Missourian doctrine of predestination.

In the first section (Magazine 1889, p. 220) it is stated that it is our missionary task and the purpose of our missionary preaching to gather the elect. The context proves that Joh. 10 speaks of "the sheep", the believers who believe until the end and therefore will finally be saved, thus of the elect. See John 10:28: "And I will give them eternal life, and they shall never perish; neither shall any man pluck them out of my hand. Accordingly our confession says: "Therefore the elect are thus described Joh. 10: My sheep hear my voice,

and I know them, and they follow me, and I give them eternal life." (Müller, S. B. p. 710.) Now, since the bringing in of the sheep is done by the preaching of the gospel, the purpose of the preaching may also be determined to be that the elect should be gathered. For the latter assertion, in the missionary sermon complained of (p. 220), direct scriptural evidence is also adduced, in the words, "St. Paul writes to Titus, to Timothy (Tit. 1, 1. 2 Tim. 2, 10.), that he is an apostle according to the faith of God's elect, that the elect may come to believe, that he suffers in the ministry of the gospel for the elect's sake." Professor Stellhorn entirely refrains from such statements of Scripture and the Confession, which here serve any purpose, but rather draws from the above sentence a conclusion contrary to Scripture, and combats the heresy thus gained with Marci 16:16. He writes: "That therefore the gospel ought to be preached to all men, that all may have opportunity and opportunity to come to faith . . . but Missouri no longer believes this." That Missouri has ever and ever disavowed that conclusion and teaches and believes just that which Stellhorn claims it should not believe, Stellhorn ought to know. And if he had not yet known it, this very Missourian missionary sermon should have convinced him of it. For there it says, in the same connection in which the gathering of the elect by the preaching of the gospel is spoken of (p. 220): "Our missionary work is based on the command of the Lord: 'Go ye into all the world!' 'Preach the gospel to every creature.' God wants all men to be helped. Therefore we testify the word of truth to everyone to whom our word reaches, and show him the one way of help, the one Helper. Only after this has been stated, and thus all misunderstanding of the following has been removed for all who are willing, is it further said: "But the other thing is equally true and certain according to God's word: For the elect's sake the gospel is preached, etc." Why has Stellhorn omitted that entrance of the passage in question, and ignored it altogether? Well, then his conclusion and the suspicion of Missouri based on it would have fallen by itself. If he had wanted to judge justly and fairly and honestly from his standpoint, he would have had to reason thus: "Missouri teaches, on the one hand, that salvation is earnestly offered to all who hear it through the preaching of the gospel, and teaches, on the other hand, that through the preaching of the gospel the elect are gathered and are to be gathered, teaches, on the one hand, the general will to grace and, on the other hand, a particular choice of grace. These are contradictory things. They cannot be rhymed with reason. Therefore nothing else remains but to hold fast the one thing that Scripture says of the general will of grace, and to interpret the sayings of the election of grace in this way.

that you make the choice dependent on the belief and behavior of the person."

A second section of the "neo-Missouri mission sermon" (this is the title of the sermon in the second article of the church newspaper) thus reads after Stelhorn's paper: "He, the shepherd, has success in his hand. His strong arm we may trust. . . . The Lord vouches for success. He has power over the sheep. He can persuade the apostates to turn back and enter the fold of the sheep. He has power, he can do it, and certainly does it. . . . Many are called, but few are chosen. But the very elect, as Luther once says" (?), "they that should come, they come; they that should hear, they hear." (p. 222 f.) On this Prof. Stelhorn remarks: "Thus the various successes of missionary activity, as of missionary preaching in general, are expressly made dependent on Christ and election. Here, too, it goes according to the tune: God has already chosen a number of people from eternity to salvation; he has decided that these should and must be saved; as surely as God is God, so surely will they also be saved, and no one else besides them" (Westl. Bericht. p. 24.) And now the author proves in detail from Scripture and confession that those who do not come and are lost are themselves to blame, because they obstruct the proper way for the Holy Spirit. Here again he gives his readers the impression that we deny what Scripture and the Confession so clearly testify. But here again, in order to accomplish his purpose, he must resort to dishonest means. Where, in the above quotation from the sermon on missions, is "the various success" of the sermon made dependent on Christ and election? Only that those who really come, who are really converted and saved, owe this to Christ and their election, is asserted there. Of those who are not converted, and thus perish, it is said in the passage quoted by Stelhorn, that they "love darkness rather than light," that they "resent Christ, the Saviour of sinners," and thus bring about their own destruction. But this very passage, which is found on p. 222 in the midst of the words cited by St., he has omitted, and by dots placed between the text has marked its omission as unessential. That, by the way, what is stated in the sermon on the positive side, namely, that conversion and blessedness depend on Christ and are to be traced back to election as the cause, is in harmony with Scripture and the Confession, needs no special proof for those who wish to see it. We remind you of the following scriptural and confessional passages. Apost. 13, 48: "And believed, as many as were ordained unto eternal life." Rom. 8, 30: "But whom he hath ordained, them hath he also called," etc. "But the eternal election of God seeth and knoweth not.

This is the only cause of the elect's blessedness, but it is also a cause of God's gracious will and good pleasure in Christ Jesus, so that it creates, works, helps, and promotes our blessedness and all that pertains to it. (Müller, S. B. p. 705.) "This doctrine also gives us the beautiful comfort that God has made the conversion, righteousness, and salvation of every Christian so dear to him, and has meant it so faithfully that, before the foundation of the world was laid, he took counsel concerning it, and decreed in his intercession how he would bring me to it and keep me in it." (Müller, S. B. p. 714.)

Finally, as to the quotation from Luther, suspected by Stelhorn by the addition of a question mark, the same is a short and correct summary of an exposition by Luther from a sermon on Matth. 21, 1-9, which is found in the Lat. Jen. Ausg. II, p. 325. Because it is an excerpt, no quotation marks have been added. The relevant sentences of Luther *read* thus: "Thus" (that Christ, without the disciples knowing it, already assures himself of the filling of the ass, *certificat*) "he shows that he has foreknown everything and knows those who would believe and should be led here (*creditori et adducendi essent*). "Go ye only, and ye shall find your business is but to preach the word, go ye and teach, they that are to be taught (*docendi sunt*) are already known unto me, by your word shall they be loosed and found whom ye thought not of." "Though many do not hear you, yet there are those who will surely hear, and by your word will come to me solved (*certi sunt, qui audituri sunt et verbo vestro soluti ad me venturi*)." The expression that the elect "shall" hear, believe, be saved, is also found elsewhere in Luther and in the Lutheran Confession. Compare only the well-known sentence in the 11th article of the Formula of Concord, § 23, that God "considers all and every person of the elect, who shall be saved through Christ, in grace." The opinion is that God in his eternal counsel has determined to bring the elect to faith and make them blessed. It does not follow from this mode of speaking that God does not earnestly desire that all men should believe and be saved. We say with equal justification that according to God's will, precisely the general will of grace, all men should hear, believe, and be saved. According to the custom and language of Scripture, that which is true of all men is predicated especially of the elect. The Scripture says, John 11:52, that "Jesus should die for the people, and not for the people only, but that he might gather together the children of God which were scattered abroad;" in other words, that Christ should die for the elect; that God "purchased the church of God by his own blood," Acts 20:28. It does not follow that other men have no part in Christ's death and redemption. The Scriptures

rather testifies equally that "Christ is the propitiation for the sin of the whole world," 1 John 2:2. The Scripture says, as already noted above, Tit. 1:1, 2 Tim. 2:10, that the apostle with his apostleship ministers to the elect, that therefore the gospel is preached for the elect's sake, and testifies equally that the gospel is to be preached to all creatures. Marc. 16, 16, G. St.

Ecclesiastical contemporary history.

I. America.

No more way of salvation at all! In the last issue of the Iowa "Ecclesiastical Review" a writer, who appears as a campaigner for Iowa and Ohio, says **that** through our doctrine of electing grace "a double way of salvation is in prospect. But the zealous contender is mistaken if he thinks that he first came upon this idea, and is accordingly bound to make it loud for the good of the church. The objection has been raised against us from the beginning, and is directed against the proposition that the election of grace is called a cause of the faith and of the whole state of grace of the blessed. This objection has long since been rejected by us as invalid. We first urged those who asserted it to settle the matter with the Scriptures themselves, as well as with the Lutheran confession. For the Holy Scriptures teach, and the Lutheran confession testifies, that the election of grace is indeed a cause of faith and of the entire state of grace of the elect. Therefore the reproach of teaching a "twofold way of salvation" must not be laid at the door of the "Missourians," but at the door of the Holy Scriptures and the Lutheran confession. Then we have also explained in more detail how Scripture, the Confession, and the Missourians teach not two, but only one way of salvation. The elect are converted and saved by grace alone for Christ's sake, and those who are lost remain unconverted and are not made partakers of salvation, because they go against this way of salvation, against "by grace alone for Christ's sake. Now that Scripture traces what God does in time to those who are blessed, solely by grace for Christ's sake, to an eternal counsel and calls it election by grace, may again be accounted for in Scripture itself. The Lutheran confession does not see in this a second, new way of salvation, but only a confirmation of the known, general way of salvation, namely, a confirmation of the way according to which men are not converted and saved in consequence of their "self-decision," their "conduct," etc., but merely by grace for Christ's sake. The Lutheran confession says: "It (the doctrine of election by grace) powerfully confirms the article that we are justified and saved without all our works and merits, purely by grace, for Christ's sake alone. For before the time of the world, before we were, yea, before the foundation of the world was laid, seeing we could do no good, we are saved by grace in Christ, according to the purpose of God, Rom. 9. 2 Tim. 1. All *opiniones* and erroneous doctrines of the powers of our natural will are also thereby put down, because God in his counsel, before the time of the world, hath chosen us to salvation.

He has purposed and ordained that He Himself, by the power of His Holy Spirit through the Word, should create and work in us all things that pertain to our conversion. (Müller, p. 713 f.) By the doctrine, then, that the eternal election of grace is a cause of the conversion and blessedness of the elect, the general way of salvation is not denied, but confirmed. Of course, only the biblical or Christian general way of salvation. Whoever, of course, takes for the general way of salvation that there is also in man a cause of conversion and blessedness, whoever teaches with Ohio-Iowa that conversion and blessedness depend not only on God's grace but also on man's conduct, cannot but find in the Lutheran doctrine of election by grace another way of salvation. But that is then his own fault. Men are not to devise a way of salvation for themselves. In fact, Ohio, in saying that conversion and salvation do not depend on God's grace alone, has abandoned the general way of salvation revealed in Scripture. It no longer teaches any way of salvation at all. He who makes his blessedness depend not on God's grace alone, but also on his conduct, loses his blessedness.

F. P.

II. Abroad.

How easy it is to be satisfied in state churches, because they have become accustomed to living by the grace of the state instead of by the grace of God, is shown by the debates on the Prussian General Synod. Thus we read, for example, in the "Deutsche Ev. Kirchenzeitung" of November 28: "The proposals cover almost all levels of church organization. For the highest church authorities they demand a stronger participation in the appointment of Protestant theological professors, for the General Superintendents an elevated and strengthened spiritual position, for the General Synod a three-year term, for the General Synod Council a participation in the filling of church-regimental offices, also for the Provincial and District Synods a greater influence. To this must be added the resolution passed and repeated four years ago by all three positive groups with regard to the efforts toward independence, by which the bond that binds the church too closely to the state is to be loosened a little. All these things, though individually of no great consequence, have nevertheless acquired an undoubted importance in their connection. Moreover, how the church regiment and the state government stand on the subject indicates the prevailing temperature." (The State Government makes the "temperature" in the Church.) "Hitherto, the wishes which have been expressed again and again since the extraordinary General Synod have been met with a rather cold attitude; now, at last, this has changed a little. Yes, what seemed to many to be the most difficult thing of all, has relatively easily come to a desirable conclusion. Nothing is less satisfactorily arranged in the relations between State and Church than the filling of professorships. That one of the most important activities of the Church, the training of clergy, is almost entirely in the hands of the State, that the highest Church authority, at the end of all negotiations with the person in question, has only to hold a kind of heresy court on doctrine and conduct, is certainly not the right way. To leave him, the state authority did not seem inclined;. Even less did" (which is not at all to be blamed on him) "the Diet, when the matter came up, have an understanding for the disadvantages of the one-sidedness inherent in the whole procedure. The professors, too, jealous of their independence and unwilling to relinquish anything of the privilege of the right of proposal on the part of the faculties, wished the participation of the church and the church councils.

authorities as little as possible." (Moreover, the professors fear that they would like to be disturbed in the cultivation of "theological science" if the church had something to say to them). "Now, at last, by reshuffling the synodical motion and by the concession of the minister, a conducive treatment of the matter has been promised. The minister has declared himself ready to submit the proposals of the faculties, before he enters into negotiations with those proposed, to the Protestant Oberkirchenrath for his consideration. We take it for granted that the church authorities will not be prevented from expressing their opinion on the present appointment and, in appropriate cases, from proposing candidates. This is a matter of course and will happen of its own accord, even if the authority to do so is not expressly guaranteed. With this, then, all that we desire has been achieved." (!) "To us, the matter is not, as we have been told, a means of restricting science," (for above all, "science" must remain in the country, even if the church perishes under it) "but merely a proper construction of the Minister's information. When the faculties make their proposals and the dean presents them to the Ministry of Culture, the minister lacks the judgment of the church. In the process, one-sidedness is easily committed and theological cliques become entrenched. The way the matter will be handled from now on, the timely involvement of the church and the proper consultation of the minister are assured. At last a" (and what a result!) "result of years of effort. - The second point on which something has been achieved concerns the position of the General Superintendents. It has been decided to relieve them of the parish office and the work of writing, so that they can better attend to their actual profession of being pastores parochorum. It is not to be desired that they should completely cease to be pastors everywhere; but it will come about that they will no longer have to administer a full pastorate as in former times and then, in addition to the decernate in the Consistory, a general superintendency. Also, recurring official meetings are to be organized, at which they will discuss important questions of their office, partly in connection with the Evangelical Oberkirchenrath, partly in confidential consultation among themselves. The fact that they also invite the superintendents of their district to officially recognized conferences, i.e., conferences that are "endowed" (this is very important!), is a further step on this path. Other things will be added, so that a better view of the pastoral office will be gained and secured. - The actual applications for independence have less prospect of being fulfilled in the near future. It is incomprehensible that a conservative regiment does not voluntarily and joyfully grant them of its own accord: They concern almost only reinforcements of the state church system, which have been corrupted into the church constitution by the radicalism of the House of Representatives that prevailed in the time of the Kulturkampf. For Rome, the Falk system has long since fallen; the Protestant shall even quietly continue to carry the Falk-Virchow system - for that is what one can call the state law of 1876." (Why not? The "Protestant" Church is also a State Church for that purpose, the Catholic Church is not). "That is senseless," (sensible) "but" (for) "it is the conviction of our high bureaucracy. Therefore, no change seems possible before hand. Only the extension of the rate of 4% church tax to 6, for the purpose of establishing new parishes and supporting buildings, gives the General Synod a possibility to better serve the church. Even if it is not much, we want to "gratefully welcome this minimum" (namely 2% church tax etc.) "and continue to strive for the rest with the old" (!) "energy. - The idea of a legal

The proposal for a three-year session of the General Synod has been dropped for the time being, since we have to expect an extraordinary General Synod because of the Agenda. But the motion will undoubtedly return, for the present meeting, with its overload of business, proves quite clearly that too much matter accumulates in six years. So postponement is not annulment. " F. P.

The German Church of the Future. The "A. E. L. K." writes: "The opening speech of the President of the O.-K.-Rath, Wirkl. Geh. Rath Dr. Barkhausen, to the Prussian General Synod causes a stir, even alienation, on two sides. On the one hand, the Kleist-Hammerstein motions are definitely rejected. For this reason alone it has won the applause of the liberal Presse and her Freemason adjutant, 'the enemy of stoicism and muckraking'. No one expected that those motions would easily win universal acclaim. But even those who do not approve of them wholesale, but consider them capable of improvement, are glad to recognize the core of those aspirations as justified, namely, the liberation of the Church from the fetters of the bureaucracy and from the dependence of a non-denominational parliament. The form of the rejection has the most depressing effect; for the reference, considered necessary, that the king is the owner of the sovereign church regiment, proves that the ear-blowers have succeeded in awakening the opinion that it is a matter of weakening the sum-piscopate; and yet even the opponents would have to admit that every other objection has more justification than this one. The opposite is true. The zeal with which the liberal press repeats the slander and appears as the guardian of the crown rights should already give cause for concern, and it was not necessary to refer to the statements of the same liberal papers about the failure of the royal synodal appointments in order to characterize this behavior as hypocrisy. It is oppressive enough that it is again the Jewish organs that speak into Christian affairs with their usual modesty; but one is almost used to it. Instead of at least approaching such urgent emergencies and offering the prospect of a remedy, the church authorities seem to want to divert attention to entirely different areas. A second point in the speech is even more striking. The hope is expressed here -that not only the individual provincial churches of the narrower church body, but also the Protestant church communities of the Prussian state standing outside of it and beyond it, will reach out to one another as brothers in order to strive together for the goal which is set for the churches on earth: the creation of the blessedness of souls'. These words can hardly be taken as a mere exhortation; such an interpretation is not in keeping with the character of the opening address, which, as it cannot be otherwise in the present circumstances, shows more the head of an ecclesiastical administrative authority than the man of the Church. The sentence must therefore be interpreted in terms of ecclesiastical policy, and seems to express the intention of first drawing the non-Unionist provinces of Prussia into the Union. The rumor of such intentions was spread some time ago, but found little credence; now it has officially entered the public domain. The timing is bad. The confusion of circumstances is just great enough to avoid new occasions for discontent. The hand in hand walking of the church bodies now existing would not be furthered but disturbed by a touching of their rights and artificial attempts at amalgamation. One will perhaps not err in relating to the words -and beyond the same' a motion introduced by Dr. Kahl and seconded by members of the Centre Party, whereby the Ev. O.-K.-Rath

in Berlin with all the church governments of the German Landeskirchen, 'in order to bring about, while preserving the full independence of each Landeskirche in law and confession, a permanent federal union of the same, the organ of which would be a "Protestant Imperial Synod" composed of representatives of the church governments and deputies of the regional synods'. Already in the seventies a similar attempt was made, which achieved nothing except that several church governments withdrew from the Eisenach Conference and did not rejoin it until those efforts were dropped. Does one think that the sentiments have suddenly changed? What a 'Protestant Imperial Synod' is actually intended to do, as the circumstances in Germany have now once historically developed, is entirely unclear - or only too clear. It would only add new difficulties to the tangled gears of ecclesiasticism. Any subordination to it would have to be rejected by every regional synod as an encroachment on its rights. All that can be accomplished is given in the Eisenach Conference. Further artificial attempts would not only fail, but, according to past experience, would **only** promote disunity and distrust. We must most emphatically warn against treading this path." In the proposals mentioned here, the future shape of the German Church of the Reformation is sketched out in clear outlines: a uniform imperial church, represented by an imperial synod, of course, a church without all confession, a true state church, which must renounce all free movement and in all things obey punctually the commands and whims of the sumpiscopos, the German Emperor, and the imperial officials. This would be essentially nothing new, but only the natural conclusion of the previous development of the German national churches. Luthardt's "Kirchenzeitung" warns against this course. But by assuring at the same time that no one of the ecclesiastically minded is thinking of weakening the sumpiscopate, by continuing to speak strongly in favor of the present Landeskirchentum, it proves that its warning is not to be taken so seriously. What in the world should prevent the Lutherans of the regional churches from allowing themselves to be incorporated into an unchurched imperial church, since they have long since abandoned the jewel of the Lutheran church, the good Lutheran confession, to the enemies of the faith? G. St.

Gymnasium exams. The "Deutsche Ev. Kztg." reports: At the last meeting of the Berlin Gymnasium Teachers' Association, Professor Dr. Lortzing spoke about the intended introduction of an examination for transfer to Obersecunda and defended the following theses, which were accepted by the overwhelming majority of those assembled: 1. The introduction of the new examination can only be justified by consideration for the pupils leaving the higher educational institutions with the so-called one-year certificate. There is no need for such an examination for pupils who wish to reach the final goals of these institutions, since the present customary method of advancement to the upper grades has proved its worth. 2) The new arrangement is likely to have an almost harmful effect on the pupils concerned, since it would cause an excessive strain on their strength during the most dangerous period of their physical and mental development. 3) It is to be feared that the new arrangement would lead to an external inculcation in the middle classes, especially in the lower classes, from which in turn the pupils moving up to the upper classes would suffer. 4) These doubts are intensified by the fact that the new examination would be followed after three years by a second one, and that the disadvantages mentioned would therefore be felt twice over. 5. it is very doubtful whether the new examination will, as is expected, produce unsuitable students.

elements would be discouraged from attending grammar schools. In order to achieve this, the award of the one-year certificate would have to be linked to the passing of the final examination. 6. (6) As long as such a change does not seem feasible, it is advisable to essentially maintain the current provisions on the award of the one-year certificate. The undeniable shortcomings which have arisen from the fluctuating procedures at the individual institutions can be eliminated by unambiguous wording and uniform application of the regulations. In view of the extraordinary importance of the planned innovation, it is urgently desired that the new examination regulations be submitted to the Provincial School Colleges and the Teachers' Colleges of the individual institutions for their expert opinion before a final decision is made.

German Student Life. "During the proceedings of the district synod of Naumburg-Pforta, a mischief has come up from which the area there has to suffer every year. On Pentecost Sunday morning, the so-called 'Fuchstaufe' (baptism of the fox) is performed by the corps students at Rudelsburg Castle, a 'celebration' which, furnished with all kinds of student mischief and committed with the usual noise, attracts young and old from the surrounding area and fills them with astonished admiration. The chairman of the synod, Prof. P. Witte, had now, at Pentecost, informed P. J. of the 'S.-C.' of his wish to schedule the meeting a day earlier in the future, so that there would no longer be a public nuisance on a main Christian festival. To this request the laconic answer was given: "one does not see oneself in the position to comply with the expressed wish". We, for our part, consider it to be a large measure of concession when the chairman of a synod negotiates in this way with a student fraternity and, as it were, puts it on the same footing as himself. The brusque reply proves how ill-advised such conduct is, and to what an extent the young people's sense of self has been raised. There is constant talk of conversion, even among the higher social classes, of the necessity of a good example, of the help of the church, etc.; and the student youth should not only dispense with this duty, but also seek their pride in a public annoyance given by them? This, of course, remains strangest of all in a cooperative society which, according to the statement of the minister P. Goßler, is the bearer of conservative sentiments, the support of the Throne, school of firmness of character and every other excellence. The chairman of the Synod will pursue the matter further, and first by amicable means."

(A. E. L. K.)

The Trier Skirt and the German Imperial Court. Whether the Trier skirt may be called a "humbug" in Germany will be decided by the German Imperial Court. We share with our readers the following longer report from the "Leipziger Tageblatt", from which one can see what kind of things are being discussed in all seriousness over there on the basis of § 166 of the Reich Penal Code. The "Tageblatt" reports: In the "Kattowitzer Zeitung" appeared on March 5 of this year a notice to the following effect: "The holy skirt in Trier is to be exhibited this year. Now, however, one writes to the 'Köln. Ztg.' that the exhibition seems to have been postponed indefinitely. The announcement from the pulpit expected last Sunday did not take place; negotiations with the authorities are said to have taken place because of this. (It would also be regrettable, however, if such humbug were tacitly sanctioned in the 19th century. D. Red.)" Because of this note, in which the penal chamber in Bytom accused of insulting an institution and use of the Catholic Church

the responsible editor of the "Kattowitzer Zeitung", Mr. Fritz Siwinna, was sentenced to two weeks in prison on June 25. - The appeal filed by the defendant against this decision was heard by the 4th Criminal Division of the Reich Court on the 13th of this month. A verdict in this matter was not yet pronounced by the Reichsgericht on that day; rather, it is not to be announced until November 24. Before we go into the proceedings before the Reichsgericht, it is necessary to give the reasons which guided the Regional Court in its decision. The Regional Court says: The Catholic Church has the use of the veneration of relics. The holy skirt at Trier is notoriously one of the relics. In this capacity it enjoys, though not a universally recognized veneration, yet a veneration which extends far beyond Trier, and this is not only approved of by the pope, but encouraged to the utmost of his power. The veneration of the Holy Robe is one of the institutions of the Catholic Church. It is publicly exhibited at times, and the last exhibition took place in 1874, to which devout Catholics flocked from far and near. There is a general solemn veneration connected with the exhibition. The exhibition is thus intimately connected with the cult of the skirt. The origin of the word humbug is unknown, but it means something like swindle. By calling the act of the exhibition a fraud, the accused not only ridiculed this cultus, but also scorned it, for the priests exhibiting it are put on a par with the swindlers, and the faithful Catholics are assigned the role of fools. The accused was aware of the contemptuous character of the word humbug, and he intended to expose the Cultus itself. The insult was also, because it occurred in a newspaper, to be regarded as a public one. The defendant's appeal asserted the following: The verdict says that the holy skirt notoriously belongs to the relics; but only that which there is no reason to doubt is considered notorious. But that sentence of the judgment is not a statement of notoriety, but only a judgment, an opinion. Many Catholics have regarded the veneration of the holy skirt as heresy. R.-Str.G.-B. § 166 does not punish the insulting of the objects of veneration, but only of the institutions of the Church. The District Court now says that the object is intimately connected with the cult. This. This statement appears to be erroneous in law. There is no proof that the exhibition of the holy robe is also to be counted among the institutions of the Catholic Church. Nor is it established that the accused was conscious of insulting the institutions and customs of the Catholic Church when he insulted that exhibition. A review as a matter of law of the question whether the veneration of the skirt was an institution or usage of the Church is likely to be permissible in the appellate court. Bishop Korum himself says that he believes in the authenticity of the skirt, but that he does not want to impose this conviction on anyone. It is therefore doubtful whether the skirt is genuine, and this doubt has been expressed in scholarly works, e. g. those of Beneke, Sybel, and Gildemeister. The Land Court gives to the word humbug a meaning which is not justified by anything, namely, that of hoax; but the word means only "great, sensational pomp." Barnum was "the king of humbug"; but this did not imply that he had been a humbugger. The defender, Mr. Haber, of counsel here, extended the appeal by the following remarks: The District Court assumes that the objects in question were objects of ecclesiastical veneration. In the Prussian Penal Code such objects were protected, § 166 of the

However, the Reich Criminal Code no longer does this. The question is whether the verdict is not already based on legal error in this respect. Further, the judgment says: The exhibition of such objects is a use of the church. But if this use consists in nothing more than exhibiting objects which are not to enjoy the protection of § 166, then, if one assumes that such use enjoys the protection of § 166, one would be bringing back into the law precisely that which, according to the will of the legislature, should not be in it. The veneration of relics is, to be sure, a use of the Catholic Church, but a distinction is also made by the most authoritative writers between the veneration of relics in general and the veneration of an individual relic. In the 1891 publication of Wilhelms, commissioned by the present Bishop of Trier, this distinction is clearly made. It says that one can have doubts about the authenticity of individual relics without prejudice to one's faith, since in earlier centuries one could have made a mistake and confused the objects. It follows from this writing and from other authoritative omissions that it is by no means a matter of faith to believe in the holy skirt, but that every Catholic is free to form his own opinion about it. The skirt is repeatedly exhibited, yet I deny that one can speak of it as an institution, an official use of the Catholic Church. If it were really an institution of the Church, the bishop's omissions would have to be quite different, and it would not be left to the individual to decide whether or not to believe in the authenticity of the skirt. From Marx's writing it appears that the skirt is said to have been found only in 1196, that it was not exhibited for three centuries, until 1512, and that the bishops of that time did not think it lawful to exhibit it. If now such a change of opinion has occurred, and now the bishop at first had misgivings about complying with the desire to exhibit the skirt, and first expected a divine sign, then I must deny that there is an institution, a permanent use. The accused assumed that according to the "Kölnische Zeitung" the exhibition would not take place at all. To this he said that that was not to be wished either, that would be a humbug. This cannot be seen as an attack on the veneration of relics at all. Since 1844, doubts about the authenticity of the skirt have come out more than ever. The great majority of educated people are of the opinion that all that Sybel and Gildemeister have set down in their writing irrefutably proves the inauthenticity of the skirt. In addition, the defenders of authenticity admit that the proof of authenticity they give is by no means free of doubt. It is very probable that during those three centuries a substitution took place. Those who are convinced of this must be of opinion that an exhibition of this skirt in the 19th century is a humbug. The Trial Chamber says that the skirt is notoriously one of the venerated objects. If this means that it belongs to the real relics, this would be an error of law, because one cannot pretend that everything that respected historians have written does not exist. The conclusion of the verdict that, according to the defendant's remark, all admirers of the skirt were fools, is extravagant; a criticism such as the defendant made was in any case free to him. The verdict is a very unsatisfactory one for legal consciousness, and I move that the case be referred to another court if it is reversed. - The Reichsanwalt moved that the appeal be dismissed. - So far the report in the "Tageblatt". Luther is known to have spoken repeatedly about the Trier Rock. He calls the exhibition of the same in his "Warning to his dear Germans".

(E. A. 25, 45.) the "seductive, lying, shameful folly of the devil". At the same time, he twice uses for "humbug" a word that is originally German and whose derivation is not in the least obscure, but which would certainly have earned him a conviction before the Leipzig Imperial Court. If the "Kaisirausgabe" of Luther's works comes to this place, it will have to insert another word, or it runs the risk of coming into conflict with § 166 of the Reich Penal Code. If this § 166 is not itself a great mischief, (we do not know its wording,) this much is certain, that with the same a great mischief is done.' And in this Catholics, Protestants, and judges seem to vie with each other.

F. P.

From England. "The discussion about the denationalization of the Scottish church has been agitating the clerical circles there for decades, but has now begun to occupy the people as well. Gladstone, after much vacillation, has decided in favor of denationalization, he says, in agreement with the majority of the Scottish electorate, which opponents freely deny. They accuse Gladstone of only wanting to bait his Homerule supporters in Scotland. The church itself believed that it could remain in noble silence until now, but is now stirring vigorously. Through pulpit and defence associations it seeks to counter the danger. A league of laymen has many followers, and wagonloads of pamphlets to inform the masses about the situation are scattered all over the country. In this way it is hoped to secure a majority for the continuance of the State Church at the next general election." (A. E. L. K.)

From Russia. Stundism is to be eradicated in Russia by the strongest possible means. A bill is being prepared according to which the Stundists are to be regarded as dangerous to the State and to religion. The most severe penalties, up to banishment to Siberia and condemnation to forced labor, are to be imposed on the seduction of Greek Catholics to Stundism, and on the reviling of the Greek Church. Stundists are not to hold civic offices, i.e. they are not to become parish or village elders or clerks, and they are only to be allowed to keep Orthodox servants if they are under the strict supervision of the local clergy. **The** total number of stundists should also be determined, and the places with a strong stundist population should be subjected to constant strict supervision by the authorities. Finally, the Orthodox are to be prevented by the police from attending Stundist meetings. (A. E. L. K.)

Mission in the ports of Sicily. Among the German sailors in the ports of Sicily, it was initially difficult for the clergy to find entrance. Only gradually could the prejudices against the clergy be overcome. In time, however, the friendliness and perseverance of

the pastor who visited the ships won out. Once the people had become somewhat trusting, they gladly accepted the invitation to attend the German church service. They came to two to three, even to six to eight, and sang, listened, prayed with deep devotion. They also gladly accepted newspapers and writings. Since some of the ships regularly made their voyages between Hamburg and the Mediterranean, a very cordial relationship developed between the pastor and the ship's crew. If the ships stayed longer in the harbor, the officers liked to come to the parsonage to spend an evening with the family.

(D. Ev. Kztg.)