

The Lutheran.

“God’s Word and Luther’s Doctrine pure shall to eternity endure.”

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Edited by C.F.W. Walther

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Editor’s Foreword to the Fourth Year of *The Lutheran*

Thus *The Lutheran* embarks before our dear readers with not only a more generous, new look at the beginning of its fourth year, but also as the organ of this whole, growing, ecclesial association. We therefore believe that we are, above all, obligated to answer a question that will most naturally now arise: Will *The Lutheran* remain unchangeably faithful to the confession that it has held up until now, and will it also, as a result of that, retain the character that it has previously expressed (with regards to the selection of materials and the goal of its endeavors)?

What chiefly impacts faith, which has previously been confessed in our paper, has been nothing other than this: The Bible, the Old and the New Testaments, is God’s unchanging, eternal Word, from Genesis to the Revelation of St. John, inspired Word for Word by the Holy Ghost. Therefore the divine writings of the apostles and prophets are the single rule and norm for all faith, the single fountain of all saving knowledge and the single dame judge of all controversies concerning Christian doctrine. This written revelation of the most high God must, therefore, be interpreted by neither blind human reason, nor by the impulses of the human heart, as it interprets itself. Nothing should be added or taken away from it, nor stray from it to the right or to the left, but it must all be received in childlike humility, in simple faith, as just what the words say. But since practically all the enthusiasts (*Schwaermer*) and heretics have hypocritically made pretense in their words that the holy Scriptures are also the foundation of their faith and that they have also drawn their doctrine from out of the same, while they only employ the Scripture and still employ it to fraudulently impress the stamp of divine approval on their reasoning

and enthusiasms, so *The Lutheran* has confessed without reservation the collected, public confessions of the true church of all times, which is now called Lutheran, as they are: The *Apostles’*, *Nicene*, and *Athanasian* symbols, the *Unaltered Augsburg Confession*, its *Apology*, the *Smalcald Articles*, the *Small and Large Catechisms* of Dr. M. Luther and the *Formula of Concord*. Since *The Lutheran* has declared these glorious confessions, well grounded in God’s Word and taken from God’s Word, which rightly believing Christians have set in opposition against the falsifications and distortions of the heretics, as his own confession of faith, so he has also thereby at the same time separated himself from all heretics and sects and their ancient and newly invented false doctrines.

Now since *The Lutheran* is now appearing as an organ of the Lutheran Synod of Missouri, Ohio and other States, this paper is in no way embarking upon any change at all to the confession previously held, but now remains even more committed, as a divine obligation, to be vigilant that also in the future no other doctrine will be presented and be thereby disseminated and defended than the pure and clear doctrine of the Word of God, as the same is clearly delineated in the church’s confessional writings. Of course said Synod is not one of those synods, of which there are many in this country, that have retained practically nothing but the name Lutheran, but have accepted reformed doctrine and enthusiastic (*Schwaermerisch*) Methodist practices. Much rather, it is specifically the chief goal of this Synod to work corporately so that the Lutherans who have departed will return to their Church and to call them back to the pure doctrine, to be gathered again around the banner of her Confession that is never out of date. One of the things it says in the Constitution of this Synod is this: “Conditions which must be met for entrance into the Synod and by which fellowship with her can be maintained: 1. The

confession of the holy Scripture, of the Old and New Testaments, as the written Word of God and the sole rule and norm of faith and life. 2. Acceptance of the collected symbols of the Evangelical Lutheran Church (as named above), as the pure, unfalsified declaration and explanation of the divine Word. 3. Repudiation of all syncretism in church and faith, such as: Serving a church of a mixed confession, as such, on the part of the servants of the Church; Taking part in the worship and distribution of the sacrament of false believing and mixed congregations¹, participation in any heterodox tract and mission societies, etc. 4. The sole use of pure Church and school books, (Agendas, Hymnals, Catechism, literature, etc.) by which the dear reader may certainly entertain a good hope that the Synod will very seriously see to it that this paper not only wear a facade under its masthead *The Lutheran* to thereby deceive Lutherans, and will not introduce any false and, above all, any new doctrine, or speak any sectarian word, but, in short, uprightly and honestly stand in service of the Lutheran Church, faithful to the motto: “God’s Word and Luther’s doctrine pure,” that is, since Luther’s doctrine is not the word of a man, but embraces the Word of God, “shall to eternity endure.”

Now, secondly, with respect to the character which *The Lutheran* has previously expressed, as it was polemical, that is, the content of the paper had always been aimed at defending the pure doctrine against the falsifications and attacks of unbelievers, the heterodox and enthusiasts. Even in this area, expect no change in this present new volume. Indeed, the Synod at her first annual convention in Chicago adopted the following

¹Those are congregations that are established from Lutherans and the Reformed, or so-called Evangelical (*Unite*, Protestant) and are not seldom served by so-called Lutheran pastors, who are therefore also duplicitous, that is, because Lutherans must be Lutheran and the Reformed must be Reformed.

resolution: "In the instructions imparted to the editor he should be directed, even more than previously, to consider the circumstances of the churches of this country." Therefore, *The Lutheran* will, from now on, entertain even more ecclesial reports than in the past and, thus, branch out to a diversity of interests, but by the express resolution of the Synod the paper will retain its polemical character.

In this we must also obviously be prepared to continue to be accused of seeking to condemn others, but in this we are comforted by the Words of Christ: "Blessed are you when you are slandered and persecuted for my sake, and all sorts of evil is spoken against you, when they lie about you. Rejoice and be glad, your reward will be great in heaven. For thus they also persecuted the prophets who were before you." Mt. 5.11,12. And, by all means, this is our comfort, for we have previously completely refrained from all loveless condemnation through God's grace and will also take that stance in the future. We have not damned anyone, to say nothing of whole religious fellowships, for the sake of their heresies. Rather we have only rejected and opposed their heresies themselves. We have clearly and distinctly and repeatedly declared that it is our faith that children of God, and thus the church of JESUS Christ, are to be found among all the denominations that substantially retain God's Word. Obviously the public teachers here mislead and deceive the poor, inexperienced, people here, and those who were neglected in Germany. Despite all the proofs from out of God's Word they stubbornly retain, defend and spread their heresies, and are not afraid to constantly mock and blaspheme the holy doctrines and institutions that have their foundation in the clear declarations of God's Word, and dodge this in their defense with lies and slanders: Such people we obviously cannot recognize as true Christians, but not for the sake of their specific heresies, but for the sake of their evil, for we must uphold God's Word which they condemn. But what have our opponents done? Exactly what is it that they, time and time again, declare is condemnable in so-called old Lutherans? They are always declaring that the Lutheran Church is a dead Church and that all those who cling to the doctrines and ceremonies of the same are unconverted, fleshly, unenlightened people who are not born again. Who reveal themselves to be more desiring to damn others than these hypocrites? Just read, among others, the Methodist *Apologist*, and you'll find this on almost every page. By the way, whoever, we might say, has the misfortune to live amongst the Methodists, doesn't need any proof from us but will certainly have often already had enough proof for themselves that the

Methodists truly consider themselves as the little flock of the elect and regard all who do not join them or rebuke them in the least as damned and lost.²

So then we will, with a number of precious brothers, also confidently continue to employ this poor little paper not only to bear witness to the truth but also, so much as God gives us grace, to uncover and to battle against the heresies that are now prevalent, especially those that threaten to insinuate themselves into our Lutheran Church, whether they robe themselves in the name Lutheran or in human piety. First we have God's command in this: "A bishop must be irreproachable – and retain the Word that is sure and be able to teach so that he be mighty to admonish through wholesome doctrine and to rebuke the opponents. For there are many who are impudent and useless babblers and mislead others, especially those of the circumcision, whose mouths must be stopped, who ruin whole households and teach what is not wholesome for the sake of shameful profit." Tit. 1.7-11. Further: "Watch out for false prophets who come to you in sheep's clothing but inwardly are ravenous wolves." Mt. 7.15. Further: "Beloved, do not believe every spirit, but rather test the spirits if they are of God. For many false prophets have gone out into the world." 1 Jn. 4.1. But even if Christians are mindful of false prophets and test the spirits, we preachers have a sacred duty to aid them in doing so, not only to feed our sheep as shepherds, but also to contend for them against the wolves, and not only to watch as watchmen from the towers of Zion, but also to sound the warning against approaching foes.

²These days we have encountered a most horrifying example of this. A few months ago an awakened Christian came, having attended a Methodist Camp Meeting that had just taken place here, and let himself be converted at the same in the Methodist manner, after a protracted period of uselessly resisting it. Now he declared the Methodist Communion to be the assembly of the children of God among all the Churches, which God had forsaken. He preached repentance and conversion to his brothers who were not Methodists. Therefore he was among his Methodists a "beloved brother." But what happened? After a brief silence the man's conscience awakened. He perceived that he had thereby horribly sinned, having reproached the work that God had already previously performed in his heart and to let himself say that it was a human, fleshly work. He saw that he had been shamefully deceived, in deep regret explained what happened to the present Methodist preacher and explained to him that he deceived him about his standing in grace and was now dizzied in a swirl of confusion. God had mercy on him. We have this from his own lips. We are sharing this as a warning to all those in whom God has begun the good work of faith, perhaps even back in Germany, when they arrive here to be watchful that they not be deferred from the goal, according to St. Paul's admonition: "Let no one defer you from the goal, who by his own choice goes about in the humility and spirituality of an angel, intruding into things he's never seen, and for no reason is blown about by his own fleshly thoughts, and does not cling to the Head – who have an appearance of wisdom through self chosen spirituality and humility." (Col. 2.18-23) Further: "So that we no longer be children, being swept to and fro by all sorts of winds of doctrine, through the cunning and deception of men, by which they sneak in to mislead us." (Eph. 4.14)

But with that we have the apostles and the prophets and Christ's own example. How seriously the former battled their whole lives against all sorts of heretics and false prophets, who preached the visions of their own hearts and not from the mouth of the LORD! Just compare, among others, Jer. 23, Ezekiel 13 and 34. Whole books of the holy Scripture are written against false teachers; just consult the letter of St. Paul to the Galatians and others. With what zeal St. Paul there steps up against the false teachers! Twice he says: "So even if we, or an angel from heaven, would preach to you another Gospel than what we have preached you, let him be damned." Ch. 1.8. Further: "Whoever makes you err will bear his judgement, no matter who he might be. God grant that they would be uprooted who are disturbing you." Ch. 5.10,12. In the letter to the Philippians the holy apostle goes so far as to say that he calls the false apostles dogs and says: "Beware the dogs, beware the evil workers." Ch. 3.2. Indeed, even in the time of the apostles it was thought it would not be right for the sake of some little departure to make a big deal about pure doctrine, but St. Paul cries out to his Galatians: "A little yeast leavens the whole loaf." Ch. 5.9. Moreover, with what zeal the LORD himself had stepped forward against the false teachers as anyone knows who is the least acquainted with the holy Gospels. Who would try to accuse the holy people of God, yes even the Son of God himself, of being desirous to damn people? So whether it gladdens or saddens our opponents we will continue to follow in the footsteps of Christ and his heralds against those who falsify the Word of God.

But we are also forced to do this out of love for our erring and misled brothers. The holy Scripture sets false doctrine before us as something very dangerous and destructive. It compares it, among other things, to a cancer. St. Paul says of the speech of the heretic: "Their word eats away at you like a cancer, among whom is Hymenaeus and Philetus." 2 Tim. 2.17. Therefore is it not our duty to receive the poor souls who are threatened to be attacked by the plague of false doctrine, or that are already afflicted? Would there probably have ever been a Reformation if Luther had not, all alone, contended against the sins and blasphemies of his time and not also and indeed, above all, against the perversions of the Gospel as he sought to retain it in its purity and clarity and to hand it on to his heirs? Therefore how would we answer before God in these latter days if we did not labor in opposition to the storm of the thousand sorts of heresies that now threaten to drown us all just now when everyone is crying out: "Here is Christ! There is Christ! He is in the desert! He is in the chamber! When all sorts of false prophets arise and do great signs and wonders that will even mislead into heresy

(were it possible) the elect?" (Mt. 24.23-26) While in such times others might peacefully look on and be silent, we would gladly be considered as stones, that is, as the most ungifted, yet stones that then speak. We are fearful before the conclusion of the holy Scripture that says this: "But I bear witness to all who now hear the Words of the prophecy in this book. That if anyone adds to it, God will also add to him all the plagues that stand written in this book. And if anyone detract from the Words of the book of this prophesy, God will remove him from his part in the book of life and from the holy city and from what stands written in this book. He who bears witness says: Yes, I am coming soon. Amen. Yes, come, LORD JESUS! The grace of our LORD JESUS Christ be with you all! Amen." Rev. 22.18-21

Is it Right to Disturb the Peace with Men, Only For the Sake of the Doctrine of the Holy LORD's Supper?

(See: Luther's writing: "That these Words: This is My Body Still Stand Fast Against the Enthusiastic Spirits." From 1527, LW, Halle ed. XX, 962-68.)

The first point we want to raise, since they (that is, Zwingli and his followers) write, produce books and admonish that Christian unity, love and peace must not be broken for the sake of this matter, for it is a small matter (they say) and a minor discord for which sake Christian love should not be hindered, and they chide us for holding so firmly and tenaciously to it and create disunity. When you see such a thing, my friend, what can one do? This happens to us like sheep who came to the water to drink with a wolf. The wolf steps in upstream and the sheep downstream. Then the wolf accuses the sheep of making the water muddy. The sheep say, you are upstream and you are saying I'm making the water muddy? In short, the sheep has to put up with the wolf having muddied the water. That's how my enthusiasts act who have lit the fire and now majestically brag of their goodness and now want to blame the disunity on us. Who declares how Carlstadt began all this? Who says what Zwingli and Ocolampadius wrote? Aren't they themselves the ones who have done this? We would gladly have had peace and still would, but they would not allow it, so now we're the "guilty ones." Sure we are!

But nevertheless I would like to see that even if such enthusiasts would not fear God, that they at least be a bit ashamed before other people and not write such unabashed lies. They say there should be peace and they themselves never cease to raise a ruckus as everyone can see and hear. The longer it goes on the happier they are. For they say it is a minor thing and yet there is no article that they constantly raise, are concerned over and cling to, while a dearth of silence lingers about all the others. They want to be saints and martyrs over this. Who ever doesn't join in their enthusiasm is no Christian and can

know nothing in the Scriptures in the Spirit. It is the most majestic skill to be able to say "bread and wine" as if the Holy Spirit's skill goes no further than that. But in truth this is nothing but the miserable devil using them to make a mockery of it as if he were saying: I indeed want to create every misfortune and disunity and thereafter wipe my mouth and say right out loud: I seek and desire love and unity, as the Psalter also says, "They speak of peace with their neighbor but have evil in their hearts."³

Well then, since they are so very impudent and reprehensible to all the world, I will also add a warning from the Lutherans as they say this: Therefore be cursed such love and unity into the abyss of hell, since such unity not only lamentably divides Christianity, but rather, in devilish manner, it even mocks and ridicules unity with such complaints. Now I do not want to explain this so crassly as if they are doing this desiring to do evil, but that they have been blinded by Satan, and actually created what harshly bites them in their conscience, that is: We have truly caused a great offense and lit a fire, so now we'll try to use words that minimize and patch and glue things together and try to find some latitude, as if it were not an important matter. And if we lose in this matter, we would be alright with that, since we would not have lost anything important, and would have only caused a minor scandal, and as one says of a singer, we merely hit one sour note.

No, dear sirs, it's not me disturbing peace and love. If I were to murder his father or mother or wife or child and then wanted to murder him, too, and then say: "Be peaceful, dear friend, we must love one another, for this thing is not such a big deal that it should cause disunity between us," what would he say to me? Oh how glad he would be to have me! Thus the enthusiasts murder Christ, my LORD, for me, and God my Father, and also my Mother, Christianity, along with my brothers and then also want to have me dead and after that say: You should be at peace with me, and they will then also treat me lovingly! But here I will unveil these enthusiasts so that everyone can see what sort of spirit infests them, so those who follow them will learn whom they are believing and following.

This is certainly public, in the light of day, that we contend over the Words of Christ about the LORD's Supper, and it is confessed by both sides that these are Christ's, God's Words. So we say, for our part, that as the Words say, Christ's body and blood are there when he says: Take, eat, this is my body, etc. If we were to believe and teach wrongly about this, tell us what we'd be doing then? We would be lying to God and preaching what he did not say but rather what

contradicts what he says. Then we would certainly be blaspheming God and lying against the Holy Spirit, betraying Christ and murdering and misleading the world.

Our counterparts say: Mere bread and wine are there, not the body and blood of the LORD. They believe and teach wrongly in that, so they blaspheme God and attack the Holy Ghost with lies, betray Christ and mislead the world. One side must be of the devil and God's foes. There is no in between. Now every pious Christian can see if this is an insignificant matter as they say, or if God's Word is something to fool around with. There you have the enthusiasts and their spirit, as I have often said, no godless person can regard God's Word very highly. And these enthusiasts are also honestly demonstrating hereby, as they are obviously regarding the Words and works of Christ as nothing more than mere human prattling, arguing over them like snotty school kids, by which love and unity need step aside. But a pious Christian knows and considers that God's Word impacts God's glory, the Spirit, Christ, grace, eternal life, death, sins and everything else. But these are not insignificant things. So just look how they see to their glorifying God, as they're always boasting they do.

They are also not excused by always saying that, apart from this, they hold God's Word in high esteem and the whole Gospel, just only not in this doctrine. Friend, God's Word is God's Word, and thus must be sufficient. Whoever accuses God as a liar in a single Word and blasphemes or says it's no big deal that he is blaspheming, blasphemes the entire God and thinks nothing of any blaspheme against God. He is one God who doesn't let himself be portioned up, or praised in one place and chided in another, honored in one place and despised in another. The Jews believe in the Old Testament but since they do not believe in Christ, it does them no good. See the circumcision of Abraham is now an antiquated, dead issue and is no longer necessary or of any use even if I would say: God had commanded that at that time, it would do me no good unless I also believe the Gospel along with it. That is what St. James has in mind in Ch. 2.10: "Whoever offends in one thing is guilty of it all." As the apostles actually say, that either all of God's Word must be believed or none of it, even though he is applying it to the work of the law.

So why should it make us wonder that the superficial enthusiasts toy with and disregard the Words of the LORD's Supper in accord with their own conceits, since they are convinced in this little matter, because they regard God's Word and doctrine as trivial and less important than human love, that God must defer to men and let his Word be evaluated as insignificant as to whether people are united with it or not? How could anyone believe that such enthusiasts teach well and rightly when they are discovered to publicly go about with such demonic thinking, and counsel such things that result in God's being despised, blasphemed, accused and

³You see in the example of the Methodists who incidentally champion the Zwinglian heresy of the holy LORD's Supper, that this is still the strategy and behavior of the enthusiasts to initiate a battle and then, when one defends himself, they scream about rancor and being combative. The Editor.

lead us to eternal death and ruin and yet think they are doing right in this and are thereby giving wholesome Christian doctrine!

But we poor sinners, who have no Spirit at all, declare this against such holy Christians from the holy Gospel: "Who loves father and mother, wife and child, house and home, more than me is not worthy of me," Mt. 10.37, and again v. 34: "I have not come to bring peace on earth, but a sword" and Paul: "What agreement has Christ with Belial?"

Now if we should be one with them in Christ and have Christian love for them, then we would also have to love their Doctrine and be pleased with it, or at least tolerate it. For Christian unity stands in the spirit since we are of one faith, one mind, one spirit. Eph. 4.6.

But this is what we want to do, we want to be one with them in the world, that is, to physically keep temporal peace with them. But spiritually we avoid, condemn and rebuke them, since we abhor them as heretics, perverting God's Word, blasphemers and liars and, with that, suffer their persecution and separate from them as our enemies so long and as far as God allows it, and pray for them even as we admonish them to stop. But we cannot and will not consent to, be silent about, or justify their blasphemes.

I have uncovered all this therefore so that it is seen how the devil can dress himself in false humility, peace and patience as a warning for all who do not humble themselves from the heart so that they look out for both the devil and themselves. For God does not allow himself to be deceived nor aped. He would first use a mule and through its mouth condemn great prophets as he did to Balaam. Num. 22.28ff. Therefore we also do well to say to such enthusiasts and spirits who are requesting of us such peace as Christ said to his betrayer in the Garden, "O Judas, do you betray the Son of Man with a kiss?" Luke 22.48. Yes obviously, it is a Jewish peace and a betrayer's kiss that they want to so kindly give us and offer us, while we're supposed to shut up about it and watch them raze and murder and thereby send so many souls into hell fire. They want it to look as if it were a small thing, absolutely nothing at all. God warns us by this about the spirits that he has sent about and as he has himself warned in the light of day, who then go about with lies and falsehood. And whomever such warnings do not frighten or warn, whom he lets go, will be lost. The Holy Ghost does not speak and give such little doctrines through his poor sinners as here the devil does through his saints.

(Submitted)

Report of the St. Louis District Pastoral Conference of the Ev. Luth. Synod of Missouri, Ohio and other States

This was held at Altenburg, Perry Co. Mo., on the 19th of August, 1847 and the days that followed. Attending the conference were

Pastors Loeber from Altenburg, Perry Co., Mo., Gruber from Paitzdorf, Perry Co., Mo., Keyl from Frohna, Perry Co., Mo., Walther from St. Louis, Best from Palmyra, Marion Co., Mo., Saupert, from Evansville, Ind., Lochner from Collinsville, Ill., Wolf from Perryville, Perry Co., Mo., Fick from Newmelle, S. Charles Co., Mo., as well as the students of Mueller and Loeber. Pastor Loeber was elected as chairman and the undersigned as secretary. Returning from this conference I cannot help but share the following about it with the dear readers of this paper.

The sessions on each day were begun and ended with prayer after a short exposition of Biblical passages or excerpts. Among the topics discussed, for many reasons, ceremonies were brought up so that the older pastors could explain to the younger preachers their appraisal of them and their judgements and so they would be listed by importance. After that, on the 21st of August, a colloquy was held with two of the assembled pastors, and these were ordained on Sunday in the presence of a large assembled congregation by the President of Synod, who was with us. On this same day two guest sermons were preached.

With respect to the program to be adapted for our conferences, it was agreed that they should last four days, including a Sunday. The officers of the same should be elected for just one year. Everyone who has submitted especially important or difficult questions to the conference were to make them known to the members of the same either by letter or through *The Lutheran*. The St. Louis District Pastoral Conference falls into three circuits: Perry County, St. Louis and Illinois, whose members were to critique each others' sermons and bring to the next conference their evaluations. Each was to bring his sermon to the next synod.

The conference was commended by the Synod to confer with Pastor Keyl with respect to private confession. After Pastor Keyl had presented a treatise on private and general confession it was resolved that with slight modifications it should be shared in *The Lutheran*. Thereupon the conference gave the following clarifications which Pastor Keyl hoped would satisfy his congregation: 1. That the conference also regarded the general confession as un-Lutheran in as much the same, except for a few exceptions, had never been customary in the best age of the Lutheran Church. 2. That the addition in Ch. V, § 14 of our constitution might certainly be misused by those who are indifferent to the important institution of private confession or are opposed to the same, but that through the Synod the conference hopes a new amendment might be received to prevent such misuse. In concert with Pastor Keyl, Pastors Loeber, Gruber and Wolf declared that they were satisfied by this with respect to

this point. The amendment which should be memorialized to the next synod would be discussed and drafted in the near future.

The conference spent a long time on the issue of chiliasm. This heretical doctrine states that Christ would appear again, even before the last day, to establish a thousand year period of flourishing circumstances for the church on earth, in which there should no longer be any conflict or tribulation. Several theses of Pastor Gruber and a treatise by Pastor Brohm were presented and proved that the Wuertemberg theologian, Bengel, stood in opposition to Luther on prophetic numbers even though he appealed to Luther himself in his research in the area of prophetic theology. That is, the latter explains in his foreword to the Revelation of John that the thousand years of the 20th chapter of the Rev. was already fulfilled from the suffering of Christ to the year 1073, and accounts the number of the beast, 666, to Pope Hildebrand, while Bengel lets the number of the beast precede the 1000 years. – In justification for the modern defense of chiliasm it is often asserted that the church in the course of the ages would progress, step by step, to a greater completion and that, in keeping with that, the last age would be her loveliest time of bloom. Only this directly opposes the holy Scripture as well as the history of the church to apply this to the concept of such an organizational evolution. For the Word of Christ says that until the end of the world weeds will always be found amongst the wheat (Mt. 13.30, 39), yes!, the ages leading to the end would become more and more terrible (2 Tim. 3.1; Luke 18.8). Even the history of the church reveals no constant step by step improvement, but much rather fitful ages of deep falls and starts of especially gracious visitations. Thus she seems more in her appearance like the waxing and waning moon, which is now greater but then beaming with less and less brightness. The two most gloriously brilliant periods of the church until now are the ages of the apostles and the Reformation. But the knowledge of the church in this world is always only piecemeal, and therefore she must constantly remain a student girl of the Word. Now chiliasm will not be refuted by opposing it with another human's evaluation, but rather that one tests its assertions according to the analogy of faith and heresies in the same must be struck down by clear passages of the holy Scriptures. Moreover, all prophecies are recognized as true in their fulfillment. But chiliasm is also therefore most perilous, since it must ground faith not upon God's clear Word, but rather upon the tenuous authority of human interpretation. Besides that, the holy Scripture clearly teaches that the last day may come any day now, which is why any explanation or calculation that would obstruct that doctrine is false. –

It was further unanimously acknowledged that it would be unseemly to needlessly or, out of worldly lust, attend such places like bars and dance halls and other public venues of entertainment, where the world assembles in order to indulge their lusts and to give reign to a spirit of mockery and blasphemy, and that such bad habits should be rebuked by God's Word. Some of the passages that serve as proof for this are: "Blessed are they who do not walk in the counsels of the wicked, nor walk on the path of sinners, nor sit in the seat of mockers." Ps. 1.1. "Do not conform to this world." Rom. 12.2. "Do not be unequally yoked with unbelievers." 2 Cor. 6.14-18. "Do not love the world nor what is in the world. For anyone who loves the world does not have a love of the Father. For all that is in the world, (that is, the lust of the flesh and the lust of the eyes and the pride of life), is not from the Father, but from the world." 1 John 2.15,16. "It seems strange to them that you do not run with them in the same desolate, disorderly manner and in blasphemy." 1 Pet. 4.4. "Avoid all appearance of evil." 1 Thess. 5.22.

Finally we came to the matter that some congregational members quit the congregation after the second or third rebuke (Mt. 18. 15-18) in order thereby to avoid the full execution of the ban against them. It was in general acknowledged as advisable that for the sake of the reputation of the Christian Congregation such people be reminded for the time being that the reasons for their departure will be made publicly known from the pulpit, – and that if their being warned is fruitless this rule will also be carried out to its conclusion.

This is only a brief sample of the lively discussions that took place at the conference. The LORD grant grace and blessing that the unity of the Spirit be preserved and zeal for the kingdom of God be renewed. Thus strengthened in faith, in love and in hope, we finally took leave of the precious parsonage in Altenburg, where we had found such a kind and hospitable reception, full of thanks to the LORD who had blessed these days so richly.

Hermann Fick.

John Huss, Holy Martyr

(According to Guericke)

Our dear readers may well have heard something about a certain Huss, who, about a hundred years before Luther's being raised up by God, was aroused to witness against the abuses in the Roman Church that he had even then clearly learned, and that he finally stalwartly suffered a fiery death for the sake of the truth. Perhaps many might wish to become more familiar with the life and death of this forerunner of the Reformation. Therefore we share the following detailed description of the same in an excerpt from the

church history of our Professor Dr. Geuricke of the University of Halle, who is a Lutheran who is just as scholarly as he is faithful.

John Huss was born on the 6th of July, 1373, at Hussinecz, a village in southern Bohemia. He studied at the University of Prague where he would be Master of Arts in 1396 and later Professor of Philosophy. Already in the first years of his adulthood he would be brought to a vivid awareness of his sin by God's grace, but also of the grace of his Savior, and thereby became fit to distinguish between the truth and heresy. He himself writes the following of this in the year 1413:

"I was also sunken into the sweet sleep of worldly security back then until it pleased the LORD JESUS to save me, a miserable slave to my desires, as back in Lot's day, from out of the fire of Sodom, against my will, and to lead me into the dwelling of suffering, humiliation and contempt. Then first would I contemplate God's Word in poverty and contrition with fear and trembling and I began to be amazed at the treasury of wisdom contained therein. Then first did I acknowledge how tightly Satan had closed the eyes of the wise of this world. Now my heart was permeated through with a new, powerful, blessed fire, that even 'til now has burned me through and is kindled more and more, the more I rise up in prayer to God and to the crucified LORD JESUS." So now he also did not want to be a part of those who seek the saving truth in the wisdom of human reason, but rather, as he himself said, to the "poor and humble and despised of this world," who seek and find everything in the divine Word. With this in mind he received with joy a second call which he thereupon accepted in the year 1402. That is, a pious merchant in Prague by the name of Kreuz had, in partnership with an imperial counselor, Johann von Muehleim, endowed his own chapel, Bethlehem Church, for the preaching of the Gospel in the local language, since at the time a hunger was rising for the divine Word. Huss became the preacher at this chapel and he now labored in this divine office of teaching with a glorious zeal along with the care for souls. He was also, along with this, the father confessor of the queen since that time. Even a Roman Catholic author, who was Huss' determined enemy, had to give the following positive witness of his appearance at that time: "His strict manners, his serious life, free of any amenities, against which no one could make any complaint, his sad, haggard face, that he presented with all kindness to all, even to the most needy, therefore preached as mightily as any eloquence of his tongue."

With his calling as preacher, Huss now not only learned to perceive more clearly what the poor forsaken people needed, but he also learned to see more clearly the surpassing negative influence of many of the unworthy monks and spiritual estate who

were around and moreover, the deep ruin of the Church. In Christian courage he rebuked what was wrong when and where he found it. So long as he confined himself to treat general conditions without specifically impacting the impious priesthood, he did not find any opposition from them. Yes, his archbishop, Sbynko, agreed with him completely in his battle against superstition. That is, upon a marble altar, that remained standing with the demolition of the Church in Wilsnack in the Preignitz by a knight in 1383, there were supposedly discovered three hosts colored by the blood of Christ, and now many from the regions of Germany, Bohemia, Denmark, Sweden, Poland, Hungary, and others were making pilgrimages to Wilsnack, where now miracles were constantly being worked through this supposed blood. Sbynko established a commission in 1403 that was to investigate the matter. Huss also was part of this commission which declared the matter a hoax and superstition.

In the following year two young English theologians came from Oxford to Prague. These were zealous followers of a man named John Wycliffe (born 1324 and died 1384), who had been raised up in England and had also witnessed with great zeal against the apostasy of the Roman Church, especially against the papacy as the Anti-Christ, and for many important truths that had been darkened and falsified, but whose theses had been condemned in England as heresy. But these followers of Wycliffe were also forbidden to teach in Prague. But now, in order to yet confess the truth, these two erected a display in their apartment of two paintings next to each other by which the contrast between Christ and the pope as the Anti-Christ was artistically portrayed. On the one side was seen Christ's entrance into Jerusalem with his barefoot disciples following him, and on the other the pope with his entrance into Rome, followed by his cardinals in greater pomp and glory. Here Christ was portrayed with his crown of thorns, there the pope with his three fold golden crown. These paintings made a great impression. This caused a great division. Everyone took a side, either for or against Wycliffe. And even Huss, for the sake of the truth, had to say this rebuke of the worldliness and corruption of the majority of the spiritual estate was just and defended Wycliffe. The greater majority of Bohemia at the University took Huss's side, and since they outnumbered the Germans who had condemned Wycliffe's theses, the latter (the Germans), professors and students, left the University of Prague (at least 5000, but it may have been as many as 44,000), and occasioned the founding of the University of Leipzig.

But now Sbynko, elected archbishop of Prague, became Huss' opponent and charged him to Rome as being a follower of Wycliffe who had denied the doctrine of

transubstantiation and the essential presence of the body of Christ in the Supper. The latter charge against Huss was unjust. At least he had always definitely taught that Christ's body was essentially present in the sacrament. Our Lutheran reader knows that from his hymn: "JESUS Christ, Our Blessed Savior," which Huss produces and Luther had put into the vernacular. So it says in the second verse:

As His pledge of love undying
He, this precious food supplying,
Gives His body with the bread
And with wine the blood he shed.

So Pope Alexander V in the year 1409 empowered the archbishop by a bull, to have all the writings of Wycliffe collected, to hold court over all his followers and to forbid all preaching in the private chapel. Sbynko complied and also forbade Huss to preach in the Bethlehem Church. There arose amongst the people a very great, threatening movement that even defied the archbishop. Huss went even further. He differentiated between what was true and false in Wycliffe's writings and declared that he was ready to condemn what was false if someone could prove it to him, but he also declared that he "would not forsake the truth God had made known to him and especially that was revealed in the holy Scripture for the sake of a crumb of bread, or out of fear of men, but rather by the aid of the Holy Ghost would defend the same in hope to the end." He also believed he would not be permitted to lay aside his office in the Bethlehem Church, so richly blessed for the enlightening and conversion of many. He said, "Whoever forsakes the preaching of the true God, commissioned him by the LORD JESUS Christ and the Holy Ghost for the sake of peoples' ban has been cut off by God himself from his fellowship. The priest of Christ must heed the voice of the Holy Ghost, and patiently endure the ban of man." And when people wondered and demanded of him proof of his calling as a preacher, he responded: "Confessing the truth and following after Christ is the mightiest proof of being sent of God."

So then Huss humbly carried on in his office and witness and he appealed to the common practice of his time, "to direct things better than was being done by the corrupt papacy." Yet the pope, John XXIII, summoned him to Rome through a Cardinal Colonna. Huss excused himself for lack of a safe passage and sent a lawyer. Colonna excommunicated him. Yet as the university and the king got involved, the pope initiated a new investigation in which the king brought about a settlement between Huss and Sbynko.

Yet God had determined to place this precious Huss as a lamp upon a high stand for all coming ages. Therefore, through this arrangement, he had to become drawn into a decisive battle against the throne of the Anti-Christ, as had Luther a hundred years later.

That is, pope John XXIII issued a crusade - bull against King Lavislaus of Naples to the new archbishop, Albik, in which those who would join in the war would be promised a full indulgence, and in Bohemia those who merely gave money would thereby purchase heaven through the shameless indulgence preachers. Outraged by this audacity Huss not only published writings against the bull and the indulgence of the pope, but rather also held a public disputation against it, while his friend, Jerome (of Prague), won the favor of the people through his fiery rhetoric. Thus in 1413 a papal bull appeared which declared that Huss was under the ban, and placed an interdict on his residence (prohibiting his public worship). Now Huss solemnly appealed from the unjust declaration of judgement of the pope to the single, just, incorruptible judge, JESUS Christ who is never deceived by false witnesses. He also now wrote his important book, "On the Church," in which he declared the church the assembly of all the elect - which needs no other head than Christ - that excludes from itself all who are not born again, and, with that, denies that the church is a visible kingdom. Thereupon the archbishop made known the papal judgement and carried it out. Huss left in order not to incite unrest, and though much preferring to be in Prague, in 1413 he went to Hussinercz. Now he preached often before many people in open fields, wrote a postille (delivered in his own handwriting) about the Bible in the Bohemian language, as had Luther in his Wartburg, and encouraged his congregation in Prague in letters in which his steadfast faith, his evangelical joy and his childlike humility was most charmingly evident. Playing upon the name Huss, which means goose in the Bohemian language, he writes in one of his letters: "While the goose is a tame animal, who does not have wings to fly very high, yet after me falcons and eagles will come who will soar much higher in flight through the Word of God and a holy life, and many will be carried off to the LORD Christ, etc. For that is the nature of the truth, that the more they seek to bury it, the more mightily it rises up."

At that time a general Church assembly (Council) was to be held in Constance on the Bodensee in Baden, and Huss' case was to be decided there. Therefore Emperor Sigismund summoned Huss before this public Church Tribunal through his brother, King Wenzel, but also dispatched to him a written document by which a free imperial escort would give him safe passage to and from the event. A number of Bohemian knights warned this precious man about it, before he received the summons, and offered him their protection. But in vain, for Huss had resolved to follow this important call. In his farewell letter to his congregation in Prague he expressed his thoughts in the following way: "If my death can glorify his Name, then may he, my

almighty Redeemer, give me grace to confidently bear all suffering. But if it is to my salvation that I return to you, we would pray God that it not be to any disgrace of the truth of the Gospel, so that we purely acknowledge each other in the pure Gospel." So then Huss set out on his journey accompanied by several knights, led by his faithful friend, Johann von Chlum, and appeared in glad divine confidence, submissive in every situation to the will of the LORD, in order to present the confession of his faith before representatives of the whole of Western Christianity on November 3, 1414 in Constance.

(Conclusion to follow)

Church Dedication

We could not refrain from sharing with our friends out East a report, if a bit belated, that will, we hope, bring them great joy. That is, in Palmyra, a lovely village of about 1200 residents, about 150 miles North of St. Louis and 7 miles inland from the right bank of the Mississippi, is located a little German Lutheran Congregation of upwards of thirty some communicants. We were cordially invited by the same to take part in the dedication of their newly built chapel. We accepted their invitation and genuinely were gladdened to make the acquaintance of the pastor of the congregation, whom we had not as of yet met personally. The fellow, by the name of Best, was previously the teacher in Anspach, in the region of Ustingen in Ducal Nassau, but was deposed from this office by his spiritual, or much rather unspiritual, and unbelieving supervisor, only because he refused to recant the Lutheran doctrine of the holy LORD'S Supper that he had developed in a catechetical lesson he presented at a school conference. This occurred in the year 1833 and became the reason that Mr. Best emigrated with his wife and children but was also accompanied by a little flock of awakened Christians to America where he settled with some of those he emigrated with at the aforementioned location. After being strongly urged to do so, he accepted the call of a little group of Lutherans here to become their preacher and to teach their children. Yet for a long time worship had to be conducted in his living room until, with God's help, their church was constructed. The same is made of fieldstone, 40 feet long by 30 feet wide. It has windows 6 feet high with a Gothic style. The dedication of the Church took place on the 8th Sunday after Trinity. That morning Pastor Best held the dedicatory prayer hour and preached on Hab. 2:20: "But the LORD is in his holy temple. Let all the world be silent before him." According to this text he showed that as the LORD was not only present in the temple in the Old Testament, it is also so now in the assembly of Christians, that is, if the Word of God is preached purely and the holy

Sacraments are administered in their purity according to Christ's institution. In the second part he showed that the LORD was only present for the salvation of those who were still before the LORD, that is, those who do not talk back with their hearts, nor their reason, nor with their righteousness, who then are humbly silent and in their hearts would think: "Speak, LORD, your servant heareth." With that it was thereupon proven how especially Luther had been a man who was still before the LORD. Then followed confession and Communion at which, it appeared, that almost the whole Congregation took part. The hymns were well accompanied and beautifully led by an ensemble of instruments. In the afternoon we preached on Ps. 27. 4-6. May the LORD, so often as the remembrance of his Name is renewed even in this Church, come to this assembly and bless them, and make this congregation the city of God upon a high hill, that shines through pure Lutheran doctrine and pure divine zeal.

The Shepherd's Voice in Baltimore

In a most satisfying report we've received of the business of the 9th session of the Western District of the Ev. Lutheran Synod of Ohio, held in Delaware, Oh., on the 29th of May and following, 1847, we find a committee report from which it is observed how poor Mr. Weyl is making every effort to preserve the life of his pitiful, unLutheran paper, *Church News and Shepherd's Voice*, and to gain support for his impotent battle against Lutheranism, which he calls ultra-Lutheranism. The report is as follows:

"Number 13 is a written submission by the publisher of the *Lutheran Shepherd's Voice*, Reverend C. G. Weyl, in which he makes a request for a joint publication of a German Church periodical under the name *Church News and Shepherd's Voice*, and says that it would be aimed at furthering the goal of "Christian harmony and unification in our Lutheran Church." He presents seven aspects of this plan, and concludes that: "if only through such a concentrated fraternal joint effort certain deceptive forces and shameful influences, as, for example, the English worry bench, and the German ultra-Lutherans, might be thwarted." The committee received the reading of said submission with regret and accepted the following resolution thereto:

Resolved, that this Synod, since she has already taken some initial steps to publish a German, ev.-Lutheran periodical, and also does not feel convinced that the *Shepherd's Voice* has taken a proper Lutheran standpoint, for now cannot further entertain the publisher's proposal.

W.F. Lehmann
Carl. G. Reichert
Georg Forster

The report was received by the Synod without amendment.

Dame Music

by Luther

Of the joys upon this earth
None can bring one better mirth,
Than what I bring with all my singing
Dulcimer sounds that I am bringing.
Here disappears unhappy moods
When rapture every conscience soothes;
Out goes anger, strife, hate, malice
That make hearts a bitter chalice;
Selfish cares that make us so crude
Soon give way to a pleasant mood.
Thus everyone is so well freed
Such joy never follows sin's lead,
For God so likes a bass profound
His joy's then felt the whole world round.
It stops quite short the devil's plan,
Thwarts the evil murder of man,
As David performs for the king
To keep Saul from his murdering
When he sweet notes on harp did play
So that his life was spared that way.
For God's own Word and truth divine
It readies, stills this heart of mine,
Elisha then became renowned,
When by harp the Spirit he found,
When little birds all sing at length
The whole world fills with music's strength,
Above them all the nightingale
Whose pow'r to thrill can never fail
Who by their lovely singing still
Demands our thanks with all good will;
But give to God that much more praise
Who creates them true song to raise
To be the true singers of song
Prima donnas for whom we long,
To God they sing and leap all day,
In tireless praise they croon away,
Whom e'en my hymns do honor, praise,
And thank unto eternal days.

See: *Honor and Praise for the Lovely Art of Music* by way of H. Johann Walter. Wittenberg, 1538, with a poetic foreword by Dr. Luther.

Judgement of a Jesuit About Lutheran Hymns

Lutheran hymns have murdered more souls (that means taken them from the papacy and led them to Christ), than their writings and sermons: So then why would a rightly believing prince not remove them, as remedy for what those beguilers have planned for our ruin? (*Conzen. l.2 Polit. c.19*)

On Spiritual Satiety

(See Luther's Commentary on the Prophet Isaiah, 49.8)

It is a very great temptation when we become satisfied and sated with the Word and develop disgust for it. For after Satan at first attacked the doctrine with force through the princes of the world, and then, after that, stormed with cleverness by the heretics, he then secretly attacks every person by this vice of which the Scripture speaks in Numbers

21.5: "Our souls are disgusted with this miserable food." Now since this vice is now so wide spread, it has caused a great deal of harm, for tyrants and heretics are useful to the church, for they cause faith and the doctrine of the church being exercised. But disgust for the Word and apathy towards it make the people snore complacently in security, and subject them to all of Satan's darts. For that reason this wake up call is necessary, that we be watchful. I personally had found that previously I would have given all the kingdoms of this world if I could have understood just a single psalm; but at the time heaven was impenetrable and earth was a prison. But now, as the windows of heaven have been thrown open, we begin to become disgusted with it. People who have just read once through the New Testament are astounded with themselves and think that they're all done with it and know it all completely. That's why it will come about that the Word will be taken away from those who are so unthankful and be given to others whom we perhaps don't know.

The Nature of Faith

"The Sophists (the tares among the papacy) think we are contending for an insignificant matter when we teach about faith. For they do not understand or know that faith is a transformation and renewal of the whole nature, so that eyes, ears and even the heart itself completely hear, see and feel differently than other people. For faith is a living and mighty thing. It is no listless and lazy thought, nor does it merely float and hover over the heart, like a goose on a lake, but it is rather like water that is so heated and steamed by fire that even if it certainly still remains water, yet it is no longer cold but rather warm and is thus a completely different sort of water: So faith which the Holy Ghost creates makes a different heart, spirit and mind and even makes a completely new person. Therefore faith is such an active, serious and powerful matter that if one would want to rightly speak of it, it is much rather a condition than an action, for it transforms heart and mind. And as reason tries to cling to what is present, faith clings to things that don't appear to anyone's eyes, which, against reason, faith asserts are present. And this is the reason that not everyone who hears has faith, for few believe, but the majority of the group rely more on the things that are present (like money, lust, glory, their own works, etc.) that are felt and held, than on the Word.

So now this is the mark and sign of legitimate and divine promises (upon which faith grasps), that they mitigate against reason. Reason will not receive them. But Satan's promises, since they are in perfect

harmony with reason, are easily received by reason and without doubt. For example, Mohammed promises those who keep his laws temporal honor, wealth and power in this world, but after this life lustful delights. Reason easily accepts such things and believes in it security. For even that has the same appearance to reason as what the papacy has dreamed up and presented, that is, the service and intercession of the saints, the treasury and power of good works, which pleases and is most amenable to reason. For reason is vain and therefore has a desire for lies, that is, to the praise and boast of its own virtue, and gladly hears being told it can earn salvation by its own works, that it can fulfill the law and achieve its own righteousness." (That's why even today so many apostatize to Methodism, by whose life, walk, doing, working, laboring and suffering they trust they can sooner sanctify their human nature than through faith alone.) Luther on Genesis 12.4.

"Whoever Dishonors the Son Dishonors the Father, who sent him."

John 5.23

Around the year 395 a Bishop named Amphilochius lived in Iconium in Asia Minor, in whom was combined an honest, upright heart along with a tireless study of the holy Scripture and a great zeal for the truth. He was a distinguished defender of the Nicene Creed and a feared opponent of the Arians, the heretics that denied the divinity of Christ. Once this Amphilochius, who was highly venerated for the sake of his great age, turned to the emperor, Theodosius, with a request: That the emperor might remove and remand all of the Arians altogether from their offices. Only the emperor did not grant his request as he thought it too harsh. Thereupon Amphilochius sought another opportunity to convince the emperor. He entered into the palace with some other bishops where the emperor's son, Arcadius, was present at his father's side, whom his father had recently named as his co-regent. Now, indeed, Amphilochius showed appropriate respect to Theodosius when they approached him, but he completely ignored his son. Thinking that the bishop did this absent mindedly, Theodosius reminded him that he was obligated to show respect also to his son, Arcadius. Amphilochius replied that it was enough the he had shown respect to him, to Theodosius. Theodosius was incensed at this and interpreted this as an insult to his son. He immediately gave the order to throw Amphilochius out of the castle in disgrace. But just this was the very goal of the bishop's plan. He freely said face to face to Theodosius: "So then, emperor, you are most unwilling to put up with your son's being ignored? Now I beg

you consider that God has that disgust when, in such a blasphemous way, the honor is taken from his only begotten Son, and that he fervently retains his rage against those who are unthankful and despise his Son." The emperor was amazed at the candor of the grey haired bishop, and immediately issued a decree that the Arians must be driven out of their cities. But he begged Amphilochius for his pardon and confessed that he had spoken rightly and truly. Sch.

Whoever will not work must also not eat.

2 Thess. 3.10

A foreign brother approached the old father Silvanus upon Mt. Sinai, and there saw the brothers were working, so he said: "Why do you work for bread that perishes? Mary chose the better part." – Thereupon Silvanus said to his student, Zacharias: "Give him a book so he can read and show him a completely empty room to stay in." – As it got to be three in the afternoon, the stranger started looking up the path whether the old father might come and call him to the meal. But meal time passed and he did not come. Then the stranger couldn't wait any longer in his cell, but approached the abbot and said to him: "Father, didn't the brothers eat today?" – "They certainly did," said the abbot. – "But you did not send for me!" – "That shouldn't seem strange to you." – replied the abbot, "You are a spiritual man and no longer have need for this physical food, which we people of flesh still need; but that's also why we work for it. But you, as you have chosen the better part, will be able to satisfy yourself with reading all day without receiving such temporal food." – When the stranger heard this he was humbled and said: "Pardon me, father!" – who thereupon replied: "Thus you also see how necessary to Mary was Martha."

Don't be deceived, God is not mocked!

A man named Pietsch lived with his grown son in the blaspheme of drinking and sport and all warnings from the pastor were for naught. Once this man was announcing for communion. Pastor Leitenberger very seriously admonished him yet once more. Even Dr. Paul Anton visited with him. "Pietsch!" – Said Dr. Anton – "I've heard that you have been warned so very often and it's done no good. Don't let yourself be deceived, God is not mocked. Maybe it's up to me to give you your final warning." – Pietsch made all kinds of promises, went to the holy LORD's Supper, but that very day again resumed in old ways with his son and this even went far into the night. The next day the son came to the pastor and begged him to visit his father as he was sick and something was strangely wrong with him. The pastor found him sitting in bed as he arrived. He inquired of him the

circumstances of his illness. Pietsch rightly answered all of his questions. Then the preacher began: "But what if it's now to be said: Get your house in order, for you must die?" – With these words the sick man sank down and slept. The preacher was frightened. The son shouted at his father and got him sitting up straight. But as the preacher again began speaking the first spiritual words, he sank down again and slept. He was set up straight and wept. "Pastor," he said, "I can't help it. As soon as you begin to speak, as quick as lightning, I fall asleep." The pastor tried it and spoke to him of work related things and he responded to it all rightly, but at the first word to his heart he slept, and also, unfortunately died – that very same night.

Settled

While at the diet of Augsburg in 1530, the auxiliary bishop of Wuerzburg, by the name of Marius, often repeated in one of the sessions, "he would remain with mother Church." By mother he, of course, understood the pope's Church. Whereupon pious Brentius once replied: "Ei! Dear sir, you must not with that forget what is of the Father, of the dear God." So it was settled. – The papists remain with their mother, but not with the true Father, the dear God and his holy Word. – The auxiliary bishop wanted to jump out of his skin.

(Spalatin's *Annals of the Reformation*)

The pastors of the Fort Wayne District Conference of the ev. Lutheran Synod of Missouri, Ohio, a.o.S. will gather to convene a two day conference on the evening of the 21st of September in Fort Wayne.

Received as a contribution for the construction of the German ev. Lutheran Congregation in Danbury, Ottawa Co., Oh., through Pastors A. Craemer from his Congregation in Frankenmuth, Mich., \$6.00, W. Richmann from his Congregation in Fairfield Co., Oh., \$8.00, from St. James Church, \$2.75, St. Peter's, \$1.25, and St. John's, \$1.00. Which is acknowledged with hearty thanks

J. Trautmann, Luth. Pastor

Received

1. For the Lutheran Seminary in Fort Wayne from Pastor Wyneken in Baltimore and his Congregation, \$35.00
2. For the widow of Pastor Burger:
 - a. from several members of the Lutheran Congregation in St. Louis..... \$31.00
 - b. from Pr. Keyl, Frohna, Perry Co., Mo.... 1.00
 - c. from Pr. Lochner, Collinsville, Il..... 1.00
 - d. from Pr. Biewend, Georgetown, DC.... 3.25
 - e. from Pr. Wyneken, Baltimore. 1.75
 - f. from anonymous, Watertown, Wis.... 2.00

\$40.00

Most hearty thanks on behalf of this widow for these gifts and best wishes to the givers of this blessing from the LORD.

Fort Wayne, the 4th of August, 1847.

W. Sihler, Luth. Pastor

Received for the heathen mission on the Cass River, Mich., from S. Guenther, 50 Cents, Pr. Loeber, 50 Cents, Teacher Nitzschke, 25 Cents, Pr. Wier, \$5.00.

Paid

- 2nd half 3rd year, Mssrs. J.F. Binder, 3 subsc., J. And Ch. Horn, F. Hoffmann, Pr. Franke.
- 3rd year, Mssrs. Ph. H. Anschuetz, H. Bardonner, H. Bruns, Pr. Boehm, H. Faustich, J. And H. Helferich, L. Mayer, W. Roesner, Trier, Pr. Wolf.
- 1st half 4th year, Mssrs. J.F. Binder, F. Hoffmann
- 4th year, Mssrs. Pr. Boehm, H. Elhers, Pr. Franke, Pr. Fuerbringer, Holle, J. and Ch. Horn, C. Stuenkel, C. Warmbruch, Pr. Wolf, P. Wagenhals, Pr. Streckfuss, Redel and H. Hermann.

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John Huss, Holy Martyr

(According to Guericke)
(Conclusion)

So then Huss, as we have heard in our last issue, had arrived in Constance on November 3, 1414. Yet first he had been granted an interview almost four weeks before, but not before the representatives of Christianity, as he had requested many times, but only before the pope and cardinals. Yet he accepted the invitation and from those days on he never regained his freedom. Late on the evening of November 28 he was taken captive. The emperor, whose word was thus broken, did not consent to this. But he sent the command to Constance to free Huss, or else he would have the prison broken into. But his command was not carried out. And when the emperor came to Constance, a commission of the council explained to him that as a layman he was not allowed to get mixed up in this matter, and that a word given a heretic need not be kept, – so Sigismund (the emperor) relented.

In this difficult imprisonment, Huss became ill and in his illness received the charges brought against him, which were partly based on passages from his writings, partly by their twisting things that he had supposedly said confidentially. Huss asked for a lawyer, which the judges denied him since he was a heretic. “So then,” he quietly replied, “the LORD JESUS Christ will have to be my lawyer, who will also soon be your judge.” At the time he wrote to his friend: “Now I am first rightly understanding the Psalms, rightly praying, and rightly considering the suffering of Christ and the martyrs.” With this the joyous conviction was more and more strengthening him that even if he were defeated as a person, yet someday the matter of the Gospel would win the day. “I hope,” he writes, “that what I have said under the roof will someday be proclaimed from the roof tops.” One of the lovely dreams such thoughts had also awakened within him was also that even if the pope could eradicate all the

images of Christ and the apostles in the Bethlehem Chapel, in the days that followed a great multitude of painters would paint even many more surpassingly beautiful images. That was, no doubt, a prophecy about the many faithful preachers of Christ whom God would arouse not many years hence, that is, in the time of the Lutheran Reformation of the church. – Finally, after several painful private meetings in the prison, at the intercession of the Bohemian nobility, on the 5th, 7th and 8th of June, 1415, as he had so fervently desired, he would get a public hearing at the Council, at which the pope was now no longer present, as for the sake of his crimes Huss had been arrested at the castle of Gottlieb in Constance, where he had him imprisoned. On the 5th of June Huss could not make himself heard for the sake of the general uproar being raised. On the 7th and 8th 39 charges were leveled against him. His peaceful demeanor in the midst of all the frenzy, his humility in all his fervor by which he made known his faith, even commended him to many of his opponents even if they did not share his faith. But he lost his case. He was merely demanded to unconditionally recant everything he was accused of, all that was heaped upon him, and to submit unconditionally to the Council. But Huss could not, would not, dared not accede to this, partly because he could not deny the truth, and partly because it would have offended his great congregation, for he would be admitting that he had asserted heresy that had never entered his mind. He also now felt compelled to repeat his witness, among other things, in a spirit of bold joy, that the church could be ruled directly by Christ, even without the pope, while refuting false conclusions that others had drawn from this. The emperor himself compelled him to yet recant his heresies. Huss called upon God as his witness that he never had in mind to defend anything out of stubbornness, and that he would be glad to change his opinion as soon as he was taught by someone who understood things better. – With this

exchange pandemonium erupted. Spent by the exertions of the day he returned to his imprisonment. “O how I was strengthened” – he writes to Knight Chlum, who had hurried after him to shake his hand, – “that you were not ashamed to extend your hand to me in prison when to all the world I was a shameful heretic!”

Just then, as he was awaiting the death sentence, he took leave of his congregation in writing and begged them and made them pledge not to return evil to the emperor when they would hear or see what was going to happen to him, but to pray that God forgive him. He even turned once more to a beloved student, Master Martin, with a fatherly admonition. “Do not fear death,” he wrote, “if you should want to live with Christ.” In this letter he also mentions others: “Also greet my teachers, my precious brothers in Christ, also the tailor, the cobbler and the copyists, and exhorted them to tremble at the law of Christ, that they not follow their own interpretations, but those of the ancient, holy doctors.” From those last words it is plain to see that Huss was no enthusiast (*Schwaermer*) who stubbornly wanted to stand by his own peculiar and proud insights but the witness of the true Church was of greater importance to him. He not only admonished the professors and students at the University of Prague to solely seek the glory of God and to love him singly from their hearts, but he also especially laid it upon them to take care of his precious Bethlehem. He openly declared that he did not consider himself infallible. He writes: “The Council demanded that I must declare all articles drawn from my writings to be false. I would not insist on my understanding if they proved me wrong through Scripture. So whatever false ideas lay in any article, I loathe, and I submit to Christ for any such correction, who knows my honest intent.” He commends to the Bohemian knight, whom he calls his “gracious benefactor and defender of the

truth” that “by the tender mercies of JESUS Christ, he declare himself free of the vanities of this world and that he serve the eternal king, the LORD Christ.” Yet at that time the council had not yet decided that he should suffer the death penalty. Partly for humanitarian reasons and partly because this would not be wise, many sought to save him, and every faction beseeched him to recant from his prison and to get him to submit. But Huss rejected such tactics as denials of the truth and as offensive. One pious abbot encouraged him at least to go so far as to declare that, indeed, much had been charged against him that he had never imagined doing, but that he was still more than willing to humbly submit to the decisions and corrections of the council. Huss replied: “Since I have appealed to JESUS Christ, the most powerful and just judge, entrusting my case to him, so I place myself in submission to the verdict of his holy judgement, for I know that he will judge every man not according to erroneous councils but according to the truth and what he deserves.” Even his old friend and colleague in theology, Palecz, showed up at the prison and begged him to bear the shame of recanting. Huss responded: “To be judged and to die by being burned at the stake is certainly even a greater shame, but why would you counsel me to act against my conscience?” And Palecz wept. “The might of the LORD,” wrote the confessor as the demands to recant would not cease, “is not diminished, the might of the One who led Peter out of prison so the chains fell from his wrists. But the will of the LORD is always done, who will fulfill in me what is for the good of his glory and my sins. The LORD is a brave warrior on my behalf. The LORD is my Light and my Salvation, whom shall I fear?” That was his mind and, indeed, not in rash, enthusiastic fervor, but rather in the power of God, who is mighty in those who are impressed with a sense of their own weakness. He writes on the 23rd of June – “Blessed are you when men hate you, etc.; great is your reward in heaven: a word of glorious comfort, easy to understand but difficult to fulfill in suffering. O precious Christ, draw near to us in our weakness, for if you yourself carry us not, we cannot follow! Grant a strong and willing spirit and if the flesh is weak, if your grace lead the way and accompany them, they will follow. For without you we can do nothing, much less enter into a gruesome death for your sake.”

On July 5th the last delegation was sent by the emperor of four bishops and two Bohemian knights, including Chlum, in order to once more insist that Huss recant. Chlum said: “I am an uneducated man and don’t know how to counsel you. Yet I beg you if you are aware of any heresy, do not be ashamed

to conform your thoughts to that of the council. Yet I cannot counsel you to violate your conscience.” In tears, Huss replied: “I call upon God as my witness that I am prepared in my heart to change my mind if the council can teach me a better meaning from Scripture.” One bishop declared that he would never hold fast so much to his own ideas to prefer them to that of the whole council. Huss responded, “that’s also exactly what I think. If even a few who are on the council would convince me of a heresy, I would be glad to agree with the whole council.” So they decided on the death sentence that was to be carried out the following morning. Now, facing death, Huss wrote yet once more to his young friend, Peter von Mladonowitz, a few parting words. He thanked him for the kindnesses he had shown him, emphatically urging him, “for the sake of God,” to take care of his greatest friend, John, “the faithful and steadfast knight (Chlum),” that he not get in trouble on his account, and asked him to thank the king for all the kindness he’d shown him, and he greeted his friends through him. “I pray you,” he goes on to write, “that you live according to God’s Word, obey God and his commandments, as I have taught you. Pray to God for me, as I pray for you. With his help we will all come to him. Amen. John Huss, servant of God in hope. – PS. Peter, my precious friend, keep the fir coat to remember me by it. May Mr. Heinrich (a knight of Lazembog) live well as well as your wife. I thank you for all your kindnesses. God grant you every blessing.”

On the 6th of July, on his 42nd birthday, Huss was led from his cell at the Church of the Dome, and brought to an especially prominent place. The whole church council with the emperor and nobility were present. Jacobus, the bishop of Lodi, mounted the pulpit (after mass was first celebrated) and preached on Romans 6.6: “That the life of sin might cease.” During this time Huss lay upon his knees, praying silently. After the sermon the articles of heresy were read aloud, that were found in his writings. Just as in the beginning, Huss felt compelled to give many explanations and corrections, etc. He was commanded to be silent. Thereupon he said aloud with hands raised to the heavens: “I pray you in the name of the most high God, just peacefully hear what I have to say, that at least before those who are present I can justify myself against the charge of heresy.” He was told again to be silent. Then Huss fell down and with a loud voice commended his case to God, the most righteous judge. Among the heresies charged against him was also the denial of transubstantiation, which he had never denied; the assertion that he was the fourth person of the Trinity, which the council, against his protests, was not ashamed to find

credible of him, and his appeal to Christ as a mockery of ecclesial authority. As Huss heard the latter he said: “See, my kind JESUS, what you have commanded your people is being condemned by your foes!” “Yes,” he went on, “it is best to appeal to you, for no one bribes you through gifts, and no one can deceive you through lies and cunning. Then he looked at the emperor and said: “I have presented myself for this hearing of my own free will, by faith in the fidelity of the emperor here present.” Sigismund turned red and – said nothing. The sentence was then spoken, that Huss be defrocked from his priestly office for heresy and be handed over to the temporal authority for execution. Now he prayed aloud: “LORD God, I pray you, for the sake of your grace, pardon for all of my opponents, for you know that I have been unjustly charged and convicted.” Now he was draped in all of his priestly vestments and, once more, was commanded to recant. He repeated the explanation he’d made many times and now, with certain curses, was stripped of his priestly vestments. The communion chalice was taken from his hands with the words: “Damned Judas, we take this chalice from you by which the blood of Christ is given!” He responded aloud: “But I trust the tender mercy of God, that he will not take the cup of salvation from me but that, by his aid, even today I will drink of it in his kingdom.” Finally as a high paper miter painted with flames and devils and inscribed with the word “arch heretic” was placed on his head, he said: “My LORD JESUS has worn a crown of thorns for me, so a miserable man like me can bear this lighter crown for him.” Someone yelled: “We commit your soul to the devils in hell,” and he said: “But I commit my soul into your hands, O LORD Christ, my Savior!” – Here, by imperial command, the temporal authority, Ludwig the elector of Pfalz, took him into custody and led him out to carry out his death sentence. On the way to the place of execution, located on an island in the Rhine, he saw his writings being burned. When they reached the place of execution itself he was no longer permitted to speak to anyone. But he prayed so fervently that people expressed aloud their wonder that a heretic could thus pray. He now took a tearful leave of his friends, and at the stake he thanked his prison attendants. Now his hands were tied behind his back, his body bound to the stake with six wet ropes and a chain clasped his neck to it. For the last time the elector demanded he recant. Huss declared: “I call upon God as my witness, that I have directed all my sermons, teaching and writings and all that I’ve done to save souls from the power of the devil. So I want to also seal that with my blood.” These moments would also be the time when Huss declared his famous prophecy of Luther: “Today you will cook the goose, but after 100 years a swan will come whom you will not be able to cook.” Then the stack of wood was lit, the

flames beat against him and he began to clearly say: "JESUS Christ, Son of the living God, who has suffered for us, have mercy on me!" As he prayed this for the third time, the smoke smothered his voice. But through the flames it could be seen that his lips were still moving in prayer until he departed. His ashes were spread upon the Rhine.

(Submitted)

Can Modern Chiliasm be Reconciled with the 17th Article of the Augs. Confession?

This question has now been posed for more than 100 years and has been answered in a variety of ways by various people. It seems to me important to take up this question again, even if it may not humble the one who has become famous as the founder of this doctrine to air this question once more, and whether the answer might please him or not. It can probably be generally acknowledged that we understand by modern chiliasm the doctrine that anticipates a most blessed condition of the Church during a period of a thousand years, during which Satan is bound this side of the last day. This first arose in general from Spener and later developed more precisely by Bengel. Even though he did not present his "hope for better times" as a necessary article of faith, he was of the opinion, based upon a few passages of Scripture, especially in the Revelation of St. John, that he could anticipate such blessed circumstances for the church of Christ as she'd never yet had, since the kingdom of God would gloriously grow inwardly and outwardly after a general conversion of the heathen and Jews and after the fall of the Papacy. Even though he was of the opinion that this blessed circumstance was identical to the thousand years that Satan was bound, he never tried to state whether that was to be understood as an exact 1000 year time period or if it meant a long period of time. Among the almost countless followers of Spener it was especially Bengel, who built his own peculiar apocalyptic system upon a Spenerian foundation, and, though he generally walked in Spener's footsteps, he issued a detailed delineation of the 1000 years, and even tried to determine it's beginning using an ingenious calculation. A complete disarming of Satan, a complete fall of the papacy, and an accompanying general conversion of the heathen and the Jews, and a greater measure of the Spirit in believers, and blessed, fruitful condition of the earth; those are the prominent features of his chiliasm. Both Spener as well as Bengel were charged by their theological opponents with violating the 17th Article of the *Augsburg Confession* where one of the things it says is: "Here is rejected some 'Jewish doctrines' that they also now

produce, that before the resurrection of the dead some saints and pious people will have a temporal kingdom and all the godless will be eliminated." Both deflected these charges by responding that their doctrine of a thousand year kingdom had nothing in common with the "Jewish doctrine" since they had not asserted any temporal kingdom for Christ and his saints, nor any temporal elimination of all godless people, and had in no way turned the church militant into a church triumphant. The *Augs. Confession* had merely rejected the fanatical chiliasm of the Anabaptists, not their Biblical chiliasm. Now it cannot be denied that this chiliasm of Spener and Bengel has often been mixed in with the most crass chiliastic dreams, even those conclusions reached from their own would never have occurred to them; it must also be conceded that the authors of the *Augs. Confession* chiefly had in view only the immediate blasphemes of the Anabaptists, that were prominent in their time, so that by their express rejection of the same they wanted to prove to their papistic accusers they had nothing to do with that. But I don't believe that to be any reason at all to believe that even this modern chiliasm we're referring to is any more bearable by the 17th Article of the *Augs. Confession*, and, indeed, for the following reasons: Namely, if it is a legitimate principle for all sound interpretation, as much in holy Scripture as in writings of human origin, that in unclear passages one must rely on the thought and opinions of the author that he's clearly expressed in other places, then we must go back to the other writings of the reformers to find the cumulative understanding of the 17th Article of the *Augs. Confession* in order to find their actual thoughts about it. If it could be conceded that at the time of the writing of the *Augs. Confession* they had asserted a chiliasm similar to that of Spener and Bengel, or that they had established theses from which it would flow as a natural consequence, or that they had granted that it was a theological problem free to discuss, then, of course, this might steer clear of the 17th Article. But given that they had neither asserted nor justified nor put up with this chiliasm, but much rather all the individual parts of their doctrine are so fashioned that they speak against every sort of chiliasm, then it follows that the 17th Article of the *Augs. Confession* can grant no other explanation. If, for the sake of brevity, we only stick with Luther, upon whom the faith of his coworkers was always concerned, the following theses stand out constantly in his teaching:

1. The church of Christ is and remains a kingdom of the cross oppressed and attacked by the devil, by tyrants and heretics and must await no complete redemption but that on the last day. The nearer the last day, the more horrible the times are to be expected.

2. All the signs of the last days in the sun, moon and stars, etc., have been so well fulfilled that we need not await any fuller fulfillment.

3. Already in the time of the apostles, the Gospel had been preached to all creatures that are under heaven. The promised conversion of the Gentiles has been proceeding to fulfillment since the apostolic age. A universal conversion of the heathen is not to be anticipated.

4. No more is a universal conversion of the Jews to be hoped for, even as individuals among them are always being converted.

5. The one chief foe of Christianity, the Turk, will only be eradicated immediately before the last day.

6. The other chief foe, the Roman Papacy, has already been judged by the Gospel, and it will not be brought to its end before the future appearance of the LORD.

7. The 1000 years of the Revelation of St. John are already in progress.

8. Therefore there is nothing other to be awaited than the last day, which, according to his private thoughts, was very near for Luther.

No one who is acquainted with the writings of that time will deny that these eight theses are the unanimous doctrine of the whole age of the Reformation, with the occasional exception of a general conversion of the Jews that had been hoped by a few, including Luther in his younger days. Sticking with these eight theses as stated, it follows that Luther would have been no less distanced from this modern chiliasm than that other. But if Luther was that stand offish to it, then that's his position in the *Augs. Confession* and it's 17th Article, even if the case against it is not expressly stated. The suggestion that in the 17th Article that back then only the crass Jewish-Anabaptist chiliasm is rejected and it's not allowed to extend it, as the words declare, appears not to be relevant and may well be rendering a juridical, but not a theological argument, that crass chiliasm being rejected has its spiritual basis in the abuse of the Anabaptists of that age, but that it does not contemplate the fine, modern chiliasm, is quite natural since at that time this idea had not been known. But this would be just like saying the Calvinistic heresy of the holy LORD's Supper is in no way restrained by the 10th Article of the *Augs. Confession*; for even though it is not rejected this is because at the time it historically did not exist; even as Calvinistic election is incompatible with the *Augs. Confession*. This is also the case with the chiliasm we're talking about here. The same, indeed, also has numerous friends and advocates in our day, so it's come about that it is no longer posed as a private opinion or a theological problem, but many of our contemporaries regard it as an article of faith

and it has become a central point of their spiritual life, and it is specifically the powerful lever for the mission zeal of our day. But mission does need that kind of lever. It finds its sufficiency in the seal of the command to love one's neighbor, and in the universal calling of divine grace as the seal that has this result. But should not even this inconsistency of chiliasm with the doctrinal viewpoint of the reformers and all the pure teachers of the 16th and 17th centuries make us wary, as this has been proven clearly enough by the well known, consistent chronology of the last century?

I am as far as heaven is wide from wanting to besmirch those pious men who have introduced this doctrine into the Church, since they are men whom I cherish far too much for teaching me the ABC's of the knowledge of salvation to want to dishonor them. This theory, as many like it, are some of the stubble that have been added in this temporal life, but that are destroyed in the fire while the gold remains and they will be saved at the appearance of God. I am just as far as heaven is wide from making the *Augs. Confession*, Luther, or any doctor of the church into the rule of faith. As this question was raised I don't want to do anything right now but confront those thinking acceptability of modern chiliasm were a settled question. I would invite a more experienced pen to also prove its incompatibility with the holy Scriptures themselves. Th. B.

(Submitted)

A Test of How *The Apologete* Treats the Scripture and his Reader

Recently the undersigned received some issues of *The Apologete* which, as the Methodists themselves, came hither and thither without being called, and in issue 432 I found a supposed conversation between a so called Old Lutheran and a Methodist about what is said in the worship of God to, of course, foundationally convince the Old Lutheran that everything proceeds decently for edification in the Prayer- and Camp-Meetings of the Methodists, – yes, even leading off with Luther's own words, that the women must pray out loud in the public assembly, as he shares the following passage from Luther:

"In the New Testament the Holy Ghost ordains through St. Paul, that the women should be silent in the church and Congregation and says: It is a commandment of the LORD, 1 Cor. 14. And yet he knows well that Joel had previously prophesied that God would also pour out his Spirit upon the young women, and had also seen the four daughters of Philippi prophesying, Acts 21. But in the Congregation and Church they should keep silence and not preach, yet they might speak with prayer, singing, praise and the 'amen.'

And they can read at home and admonish, teach and encourage one another, and even explain Scripture as well as they are able to do so." (Dr. Luther. Alt. V.5. p. 966 f)

Now you probably must be able to uncover amidst this Methodistic hew and cry how these words are being used as an endorsement for the mischief the Methodists commit with the public praying of their women out loud, and if it were not so lame, I couldn't say all this.

The quoted passage goes on immediately thereafter to prove from holy Scripture that it is even forbidden for a woman to pray aloud publicly, and, indeed, in the following way: "Only all uncertainty disappears when we recall how the apostle Paul says in 1 Cor. 5.11: Every woman who prays or prophecies with an uncovered head, dishonors her head. And he even goes on to commend them in 1 Tim. 2.8,9 that pray for the people in all places. He says: So now I desire that men pray in all places with holy hands upraised without wrath and doubting. So also the women, etc."

So let every Christian pick up his Bible and take a look, if it is not a shameful corruption of the 9th verse, if the first words of the same are removed from what immediately follows so that inexperienced and gullible people are led to the erroneous opinion that in the 9th verse he is applying to the women what he says to the men in verse 8. But a period still is placed at the end of verse 8, and in the 9th verse the apostle is not speaking a single syllable about the women praying.

"So now what do you think," the Methodist triumphantly goes on, "of our preachers speaking unanimously with Luther and Paul, and what does the latter say of this 'disorder'?" – Yes, what do you think, Christian reader about the honesty of such Methodists and especially of *The Apologete*?! –

In issue 431 we also find a little indication of the scholarly acuity of Mr. Mulfinger. – In his "Household, School and Church Book for Christians of the Lutheran Confession" he shoots himself in the foot! – That is, he proves that we Christians are in no way bound by the celebration of the Jewish Sabbath, that is, Saturday, but at the same time we are legally bound to the celebration of Sunday by a supposed command of our LORD. If the reader doubts this, we refer you to the article itself. And in closing we would only wish we could have given Mr. Mulfinger his crown in serving us and instructing us, that he has given us an exact and faithful translation of the Greek word in Col. 2.16, which has says is translated "Sabbatarian" as, he says, Luther has translated it. – They want to be masters of the Scripture and do not know what they are saying! 1 Tim. 1.7

F.W. Husmann.

Church News from Saxony

In issue 32 of the Weekly Journal of the German Telegraph we read the following report, dated Altenburg, June 30. – "These days a Conference on Strengthening Faith took place in the town of Goessnitz, near Altenburg, to which, of course, the very pious Muldenthal had hosted a very significant crowd of people. The gathering was not merely of the spiritual estate, but also laity. The recently elected pastor at St. Nikolai church in Leipzig and Professor Dr. Harless presided. There was vigorously discussed the means by which people may be returned to true faith. In order to engage the topic with even greater effort, the conference had organized themselves into distinct areas in this single mission to be worked at together by the people. A new literary society was also founded that should work in opposition to the one based in Zwickau."

Signs of Lutheranism in the Midst of the Church of the Prussian Union

In its last issue, *Wahrheitsfreund* shares an ecclesial report from the province of Saxony from July 11th that we also cannot deny to our readers. That is, from one of the periodicals appearing it's seen that now, after the territorial Synod of Berlin has been held, those in the midst of the union church who thought they could remain Lutheran have had their eyes opened. In that paper, "*Monthly Church Letter for the Saxon Province*," here is one of the things stated:

"Now then, if it should be God's will that the symbols should be forced out of their paternal foundation and grounding, from out of their well earned position, from their churches, parsons and schools, as they appear to be forced out of their theological teaching position and consistorial chambers, then God will certainly not let those hungering die and can once again increase his flock as ancient Israel's seed, like the sand of the sea and the stars in the heavens. 'But the Union Church will not take church robbery lightly.' The Berlin Synod is now accused of being 'dishonest.' It must now be decisively stated that the Evangelical National Church Government in Prussia still also has a Lutheran Church under her, that through 'God's grace' is not willing 'to rid herself of her great love for the Lutheran Church on earth, at least not by a majority resolution of the Berlin synod.' According to the definite declaration of a cabinet order of February 28, 1834 the confessional writings are still accorded their ancient authority, and the joining of the Union was to be a matter of a decision freely made..."

"One might just survey this country among the thousand parsons and congregations if they are not laying in spiritual death, if 10 would be found who hadn't

willingly given up their Lutheran or Reformed confession for the sake of the union or would have given it up. Even if our authorities, if our faculties, have surrendered their Lutheran or Reformed confession to pursue a union, without personally changing their doctrine and confession, that would be bad enough.”

“Beloved, do not believe every spirit, but rather test the spirits if they are of God. For there are many false prophets who have gone out into the world. Thus you should recognize the Spirit of God: Every spirit that confesses that Christ has come into the flesh is from God. 1 John 4.1,2.

Luther writes on this:

This is even more powerfully stated: “Do not believe every spirit,” than if he would have said: Do not believe every doctrine. For they (false teachers) claim to have the Spirit to undergird all they teach and . . . rebuke us since we are always making our boast upon the “letter” and “words of flesh.” That’s why he commands that the spirits are to be tested – as he is thus saying as much as: There will be people coming to you who boast they are of the Spirit. But test the spirits.

But how should we test them? By what means can we recognize the spirit of error and the Spirit of truth? Hold everything they teach against the passage: “Jesus Christ has come into this world to save sinners.” 1 Tim. 1.15. What unanimously agrees with that, receive it as coming from God. But whatever conflicts with that, believe it has come from the father of lies.

First, the Jews staunchly deny that Christ has come into the flesh. And the spirit of the papacy is no better than that. For the papacy indeed confesses this word: “Christ has come into the flesh,” but denies its fruit. But that is as much as saying: Christ has not come into the flesh. For the coming of Christ into the flesh did not take place merely for the reason of his becoming a man, but rather that he save us thereby. The pope condemns this article in his bulls, that we are justified through the righteousness of Christ alone, which is the effect of his becoming a man. But Paul clearly puts to the lie this spirit in Rom. 3.28. According to this we draw the conclusion from this text that the papacy’s spirit is from the devil, since he denies that Christ has come into the flesh, since he denies the power and effectiveness of Christ’s coming.

The spirit of the sacramentarians (the Reformed) crudely denies that Christ has come in the flesh when they say the flesh of Christ accomplishes nothing, as well as when they say the Spirit must accomplish everything and Baptism is nothing. Satan can indeed suffer the text of the Word to stand, but he seeks to rob it of its power. The papacy leaves the shell and removes the core of it. For he indeed confesses the righteousness of Christ

but yet also that our righteousness must not be excluded. And that is just the same as confessing Christ is nothing.

Christ has come into the flesh that he would be present with us in Baptism and in the holy LORD’s Supper. Now each and every spirit that approaches to teach that Christ does everything through the Sacraments, the same is of God. Gladly heed him as from Christ and be thankful for it. For he will understand that Christ is his and he has come into the flesh. See, that is the test of every spirit, whether he is from God or from the devil. (*Luther’s Works*. Halle. IX, 1008ff)

To Rightly Repay Parents is Pleasing to God!

(1 Tim 5.4)

A father turned over all his possessions to his children; his house, yard, field and all his savings and entrusted himself to his children, that they would take care of him. As he now was with his oldest son for a time his son grew tired of caring for him and said: Father, my son is being born tonight and I want to put his crib where you put your armchair. Wouldn’t you like to go to my brother’s house? He has much more room.

Now after he had been with the second son for a time he also got tired of the situation and said: Father, you always like to turn up the heat in the house. It gives me a headache. Wouldn’t you like to go to my brother’s house, since he’s a baker? The father went and after he had been with the third brother for some time he also became a burden for him so he said: I’m always coming and going like pigeon roost so that you can’t get in your afternoon nap as you like. You might like to stay with my sister, Katy, who lives on the city wall.

The old man noted what a hardship they considered him and said to himself: OK, I will get up and stay with my daughters. Women have a much bigger heart.

But when he had been with his daughter for some time she became sick of him and opined, it is always such a struggle for you, father, when you want to go to church or go anywhere else and must climb down all those stairs. With my sister Lizabeth you won’t have to climb all those stairs, since she lives on street level.

So he departed in peace, the old man said her pretense was right and went to his second daughter. And when he had been with her a short while, she became tired of him and through a third party let him hear that their neighborhood on the Pegnitz was too damp for someone afflicted by the gout. But her sister, the grave digger’s wife at St. John’s, lived in a thoroughly dry area.

The old man thought to himself that she might be right and found himself at the door of his youngest daughter, Lena. And when he

had been with her for two days, her little son said to his grandfather: “Yesterday mother said to cousin Lisabeth at the door, there would be no better place or you than a room under the earth as my father makes for them.” At this, the old man’s heart broke, so that he sank back in his arm chair and died. St. John now receive him and was more merciful to him than his six children. For he let him go on sleeping there in his chamber ever since that time.

So as the old saying goes, a father can sooner feed his 6 children than 6 children their father. From Luther’s *Table Talks*.

Rebuke for Mocking a Table Prayer

Prof. D. relates the following event he encountered in his presence as he was traveling through Leipzig, when in the year 1765 he was traveling to Halle to study there. He turned with his traveling companions onto Nikolai Strasse to an Inn where he found a crowd of students, some from Jene, some from Halle, who were very spirited. A large table was set for them since it was noontime and D. along with his companions were pleased to join them, yet there was not room for them to have a table apart from the students who were present. So then all of them gathered around the table and silently said their prayers, or at least waited for those who were praying. Only one, who had already before distinguished himself by his previous roudy and licentious behavior, would observe no silence but much rather laughed and mocked the others saying: “What are you doing? Don’t you see it there? Why are you praying for food when it’s already there on the table!” Those standing on both sides of the table tried to restrain his mockery and the one standing to his left said to him: We are praying that we might gladly receive this food for our health. “O, I will also do that as well as you do without having to pray about it.” – “Who knows, the other responded, if you will be so fortunate as to do that.” – Now they sat down, the soup was served around, and it came down the row to the wild kid, whose shallowness had till then been given free course. But barely had he raised the first spoonful to his lips, when he was struck silent. He fell back in his chair and fell dead to the floor! – General terror spread among all present, as the words of Paul came to mind: “Do not be deceived, God is not mocked.” Gal. 6.7. Let us then always remember, dear reader, to guard our mouths and hearts from sinning.

Who Bear’s Christ’s Cause Is Always At Peace and Confident, Whether or Not He Succeeds, if He Triumphs or is Defeated

As Luther was traveling on foot to Augsburg to give account of his matter before Cardinal Cajetan, he turned on his way in to Weimar to the barefoot cloister there. Here the supervising monk, Johann Kestner said

with compassion for him: "O dear doctor, the Italians are scholarly people in regards to God. I am concerned that you may not be able to hold your position with them. They'll burn you for it." Luther replied in jest: "As with nettles, I'll just make the fire too hot," but added to that his serious thought: "Dear friend, pray an Our Father to God in heaven and his dear child, Christ, for me, to whom belongs my case, that he would be gracious. Only that he would maintain his cause to them, for it is already maintained in me. But if he will not retain it in them, then I will not be able to make them retain it either. Thus he must bear the shame."

(Submitted)

Oh! To Be in Heaven!

Dear Father, I am weary,
My eyes I heav'ly close
Your peace makes me so cheery
Bear home the child you chose.

An end of all my trouble
For me the world is full!
Tuck me in my chamber
My bed so deep and cool.

And in that crypt down under
I'll sleep the sleep of peace
Till angels rouse my slumber
To bid me rise to ease.

His hands outstretched in greeting,
He'll say: "Dear brother, true,
The world was always fleeting
Now past, get up renewed.

Behold in morning splendor
Jerusalem, the free,
See crowned in light most tender
Where lords shall ever be.

And all my dear departed
Share love that is unleavened
Fore'er where Jesus started.
Oh! To be in heaven!

H. Fick

(Submitted)

Mission Report

Frankenmuth, Saginaw Co., Mich.

Since the mission to the heathen is the business of the church and, indeed, here in this country the mission among the Indians must most especially lay upon our hearts, I cannot help but to issue a few words yet once more of our mission work among the Chippewas in Northern Michigan.

As at the end of May this year we had undertaken several fruitless attempts to procure another translator, we hastily took to the forests to visit the tribes on the Pine and Swan Rivers above all to see the harm the foe had reeked in the mean time. With deep sadness we had to see how wrathfully he had plowed through our wheat field through his Methodists, but yet also had to rejoice to observe how the LORD, our almighty God, had placed his target upon the latter. After a long period of time, despite their repeated and

serious rejections of their useless strangle holds by the chieftons, Paemasike and Sauaban, that is, that they repeatedly had to hear from the former that he did not want them, that he already had a missionary for him and his tribe whom he trusted. But they began to sneak here and there into homes, especially on the Pine River, and to take captive a few old women and inexperienced people. These people made a spectacle of themselves, pitched their tents on a neighboring hill and from that time on, daily filled the woods with their terrible howling. They also tried this among Sauaban's people, but with even less success, though after prolonged pressure and compulsion they brought a few over to their side. Along with this they once more served up abominable lies and slander in order to, if possible, erode the trust the Indians had in us. One of the things they told those with Sauaban was that all we wanted to talk about was a snake, that we weren't Christians at all, but that we rather worshiped a snake. They bolstered their case with this story. The previous Summer a Methodist Indian boy of Cacallin visited our school for a short time. The iron crucifix that we had mounted at our altar still stood in my house at the time, and it drew his attention, and he was especially curious about the dead snake's head at the foot of the cross, and he asked what it all meant. Then we gave him a good lesson, told him how the Crucifix depicts the LORD JESUS Christ, who had died for our sins on the wood of the holy cross, and explained to him that symbol of death and of sins (that latter in exact accordance with Gen. 3) that lay at the foot of the cross, as at the foot of the victory over sins, death, hell and devil. We thought we'd done the ignorant lad a service by doing that and now we hear and are stunned how this scriptural teaching has been so shamefully used for deceit. Since we worship the One who has trampled the head of the snake and set our entire assurance on him alone, not upon our own holiness, our own preparations, repentant struggles, zeal of repentance or much rather hypocrisy, etc., as do the Methodists: We must then be snake worshipers. Indeed, an appropriate sidekick to the Weylish lies, that we call upon the virgin Mary since we specifically cry out to the one who is Mary's Son according to the flesh. But what good, you holy Methodists, do your sinful, scandalous lies do you when you want to use them to extend your name? Even the heathen will discover your deception and be disgusted with you. It's unfortunate that at the same time the Name of the LORD will be blasphemed by them thereby. For even though you like to call yourselves Methodists, and hold more to your methods and machines than to the eternal Word of God, yet you consider yourselves Christians and, indeed, the only real ones, as your missionary was punk enough to assert in wanting to make believers of the heathen, that we are

not Christian at all and that he was the only man to whom alone God spoke!! Yet you will not impede the work of God by that. Praise God, you meant it for evil, but God meant it for good. For the Indians have only received us with even more trust. Soon after our visit, chief Paemasike returned to visit us for ten days and to the two boys who were in our school since Winter, he has brought an additional three children, among whom was also his younger son. We also have three boys and two girls from Sauaban's tribe. In total the school enrolment is up to 17, not counting the three children of our translator, although paternally they are half of Indian extraction. We daily anticipate new sources of growth, especially from *Port - au - gress*, which we soon plan a visit. So also an older Indian, who lives on our mission land with his large family, has rejected baptism, as previously all the older Indians have, since someday he wants to join his fathers in the future life, but he has officially entrusted to the mission two of his younger children and two of his grandchildren for their future raising and instruction, whom we have immediately baptized as he desired. Two of his grown children and one grandson who's come of age, who have regularly attended our school since last Winter and have made good progress will also be baptized by us as he desires. But do you want see what's come about as we asked about these children? These three children, a girl of about 16 years, one of 15 years, and a boy about 10 had gone the previous summer to a camp meeting with an older Methodist brother. After they had ranted a raved a while, it was asked what Indians present had not yet been baptized. According to the testimony of these children, all who had responded, who were among this group, were taken as a group and baptized one after another, who all seemed to be people who could and should have first been instructed, without only being concerned if they wanted to be baptized or not. None of the three children remember their baptismal names, nor did they even know how to recite the 10 Commandments, the creed, the Our Father, which we would have also necessarily taught them first. But obviously what do the Methodists care about that, if only they can trumpet to the world that they have again manufactured so and so many dozen new Methodists? O God, look down from heaven and see how we must groan. For true Christians could not do without God's holy means of grace, so the true church cannot act towards her children so that she only take them in her lap and then leave them for years without teaching and instruction, or even, in the best case, to establish in the midst of the newly converted the noisy outcry of a preacher who has openly confessed to us that he knows absolutely nothing about the Word of God, but rather preaches to them about his own insights of what they ought to observe. Then again we

must also thank God from the bottom of our hearts that HE has continued to retain an opened door by his pure Word and unfalsified Sacrament to the poor Indians of our region, and has also sent us Mr. Edward Baierlein by the Mission Society of Dresden, a faithful helper on our difficult field of labor, who, with the help of the translator, is already holding worship every Sunday for the Indian children in their language.

May the good Shepherd, the faithful Savior, JESUS CHRIST, continue to bless the work of our hands and open hearts and hands of our brothers in faith to lend aid with their prayers and gifts so many more be gathered to a host of thousands upon thousands, being perfected as they are already singing the *trishagion* around the throne of the Lamb. Amen. A.C.

On Private and General Confession

(By Pastor Keyl)

One of the encouraging signs of life in the Lutheran Church is that most recently here, as well as in Germany, many questions that had vanished for so long are being asked again anew in view of the present stance of the Church with respect to private and general confession, the great advantages of the former over the latter, and the desirability of a return to private confession.

It would be even more encouraging if, in response to these questions, not only an ever more frequent participation among preachers and their hearers would occur, but it would be a healthy influence on the whole life of the Church, so that the number people in whom the powerful witness of the rich experiences of our forebears would increase and awaken a deep longing for the excellence of private confession, their having become acquainted with it by their own experience.

It must now first be demonstrated that in the best age of the Lutheran Church private confession alone had been the usual custom, with no general confession along with it, much less general confession being used exclusively.

Secondly, the reasons must be refuted which are raised for the retention of general confession along with it, as well as those raised against introducing private confession.

May the following remarks serve for a better understanding of what follows: In the witnesses quoted, they are almost always referring to private absolution and, indeed, as its most important part, as the actual goal of private confession, so that the mention of the former is employed almost exclusively for the availability of the latter.

That in the best era of the Lutheran Church private confession was practiced exclusively is illuminated by the frequent and unanimous witness of her public confessional writings.

In the 11th article of the *Augsburg*

Confession, that especially treats confession, it says this: "On confession it is also taught that in the church private absolution is to be retained and must not be allowed to be discontinued." With the latter two expressions the charge of the papists was being refuted that Lutheran doctrine was producing purely harmful innovations, since it was generally known then that Carlstadt had rejected confession which Luther had completely purified. To the contrary, the Lutheran Church bore witness with those words that she wanted to hold fast (*retinere*) to private absolution and the model of the ancient Christian church. For traces of the same are even found in the 3rd century, and, indeed, it was carried out at the desire of the congregational members. From the 5th century on, this means came more and more to be the custom especially through Leo the Great and, by the 7th century, it had been introduced almost everywhere, whereupon later, of course, it became very leavened with more and more false doctrine that changed a medicine for the conscience into a torture of the conscience, under the name "auricular confession." The latter half of the 11th article of the *Augsburg Confession* protests against this with these words: "Although it is not necessary to state all transgressions and sins, since that is not even possible. Ps. 18: Who knows all his transgressions?"

In the 25th article of the *Augsburg Confession* reasons are also given for private confession and absolution, but it even treats more extensively and specifically the abuses that had insinuated themselves. It even says right in the beginning: "This part of confession is not abolished by the preachers, for the custom is retained among us that the sacrament is not distributed to those who are not previously examined and absolved." That latter, often recurring expression could only and exclusively be referring to private absolution, since only this and none other was known and customary in the Lutheran Church at that time. At the conclusion of this article it is proved to the spiritual opponents in the papacy that confession is not commanded in Scriptures, but rather is an institution of the church, but this is also added to this: "Yet this part is diligently taught by the preachers, that confession is to be retained for the sake of the absolution, the chief and foremost benefit being consolation of troubled consciences, as well as for some other reasons."

In the defense of the aforementioned 11th article of the *Augsburg Confession* (*Apology* p. 159) this is one of the things said: "If the people all run at once at a certain time (as was previously done) to the altar, they would not be able to be so thoroughly examined and instructed as they have been instructed by us." Just after that it is noted that it would be good if the preachers train the people "that they should name several sins that bother them so they can be more easily examined."

This also cannot be understood as any other custom, for example, the unusual practice of announcement for confession, much less general confession that was unheard of at the time, but rather only of private confession.

In the *Apology* Article 12 (p. 181) it is repeated and stated at the beginning that private confession be retained for the sake of private absolution, "which is God's Word by which the power of the keys frees us from our sins." But the short but powerful, yes, no doubt the strongest witness against abolishing private absolution is laid down with the following words: "Therefore it would be to oppose God to remove absolution from the church" In the Latin original it says it even stronger: "*Impium est*", it would be impious, but the absolution is made even more specific by the addition of "*privata*". This sharp judgement was directly applied to the unreasoning initiatives of Carlstadt, who famously included it in the practices that were part of the leaven of the papacy, and wanted to completely abolish it, which is also how the adherents of the doctrine of Zwingli, for example in Switzerland and in Frankfurt on the Main, and other enthusiasts then heaped their added ridicule against the Lutheran Church, as they also frequently do now.

In the *Smalcald Articles* Dr. Luther begins with the following words: "Because the *absolutio*, or the power of the keys is also an aid and comfort against sins and an evil conscience, instituted by Christ in the Gospel, so not for one's life (Latin: *nequaquam*, absolutely not) should confession or absolution be allowed to cease in the church, especially for the sake of the dull conscience, as well as for the sake of the wild and reckless youth, so they are examined and instructed in the Christian doctrine." Then it goes right on to say: "Since *absolutio privata* proceeds from the office of the keys, it should not be despised, but rather held in great honor with all the other offices in the Christian church." Now if she does not desire it, can she be valuing it and holding in high regard?

One of the most concise and clearest proofs that private confession, and indeed to the exclusion of the general confession, must be firmly held in the Lutheran Church, is the excellent instruction of Dr. Luther in his *Small Catechism*, which unfortunately most Lutherans do not know, treasure and employ, since for a long time now private confession has been squeezed out by the general confession. Every word of this instruction is permeated with private confession and absolution, like receiving forgiveness from the (father) confessor, we should confess our sins before the father confessor that we feel in our hearts; going on to the address: Dear honorable sir, etc., the formula of the question addressed to the one confessing: Do you also believe that my forgiveness is God's forgiveness? Finally the imparted absolution according to the prescribed formula, – this all

applies solely and only to private confession. Whoever reads through this instruction attentively and without prejudice will already be moved thereby to say that only private confession, but not general, is the Lutheran tradition. This conviction will only become stronger through the appendix of Luther's Larger Catechism, which is found in several editions of the *Book of Concord* that contains a "brief admonition to confession." Indeed this admonition doesn't have such a churchly perspective as the Catechism itself, but nevertheless it has a consistently clear explanation of the article of confession and has been considered a warning against the abuse of the same. Right in the beginning are named therein the three chief benefits that we have received in view of confession through the Reformation, that is "that we may not use it out of compulsion or fear, nor be burdened to enunciate every sin so exactly. In this we have the advantage that we know how one should use it blessedly, to comfort and strengthen our conscience." But in this admonition when it talks about "secret confession that only takes place from one brother to another," it says that certainly every believing Christian, with the prerogatives of the Christian priesthood has the right to absolve his brother desiring it, as this is done by the ordained servant of Christ. Only from the conclusion of this aforementioned text, as well as from the 14th article of the *Augsburg Confession* it is sufficiently illuminated that this secret confession (is received in an emergency) but when made publicly, in the church, this only should be done by those "who have the ordinary call to teach and to preach, or to administer the sacrament."

A passage from the *Formula of Concord* should prove a good conclusion to these witnesses, where it says in the 11th article on p. 808: "For this reason also Christ does not only present the promise of the Gospel in general, as in preaching and in the general absolution after the sermon, but rather does the same through the sacrament that he has set as the seal of his promise and thereby affirms it to each believer specifically, as takes place in private absolution. Therefore we also retain private absolution as article 11 of the *Augsburg Confession* states, for it is God's command that we believe such absolution and hold it as certain that we are, in fact, atoned to God whenever we believe that Word, as if we had heard that Word from heaven, as the *Apology* states in this article."

(To be continued)

Statutes of a New Religious Association in Germany, Called Gustav-Adolphus' Union

To join into this union wide
There's nothing more you need provide
Than by your birth and by your breeding
You're a man that's living, breathing.

Your faith is no concern at all
It's love we value over all.
For love's our great, strongest border
To define our new world order.

The Pesche man, the Hottentot,
The Persian with his dual god,
The Jew, the Gentile, Mohammedan,
Is part as is a Christian man.

The cannibal's the only one
Excluded from this sacred fun,
For human love has he the least
Who makes his fellow man his feast.
Dr. Gollenperger.

We would find it most appropriate if many fellowships
in this country would engrave these statutes above the doors
of their Churches.

Orders Taken for an Unabridged Publication of the *Book of Concord*

After the appearance of Dr. Luther's House and Church Postiles, of which the first already enjoys a circulation of several thousand copies, and the latter, LORD willing, is still in the process of publication, unless all indications are deceiving, there is no other book for which there is a greater felt need than the *Book of Concord*, containing the collected confessional writings of the Lutheran Church.

Led by a desire to fulfill this need and encouraged by the hope of at least getting even a portion of the support given at the publication of the House Postiles, the undersigned is determined to proceed with the publication of the *Book of Concord* as soon as possible. The task he is undertaking is to offer a thoroughly correct and unabridged edition, most attractively appointed, at the most reasonably possible price. He will base his edition with conscientious care upon the Walch or the [sic] Pipping edition. This work shall contain about 800 pages with German font and good, print fast paper, elegantly bound in well crafted leather, and offered for the modest price of \$1.25. To make this low cost possible it is necessary to secure at least 8000 signed orders. With that, the *Table of Witnesses* as well as the *Visitation Articles* will not fail to be included. Finally, an extensive index sorted by subject will be included if space allows, and an appendix will be added with a short explanation of Latin terms employed in the books or of other expressions that laity might not understand.

As soon as 1500 confirmed orders are taken, publication will commence. Those taking orders will be given one free copy for every ten sold. As soon as publication begins a report will be issued to a number of church publications, whereupon those who have ordered and those taking orders must send in their payment with no delay.

So then, may this project be ordered under the will and the oversight of our heavenly Father.

New York, the 26th of August, 1847

Heinrich Ludwig, No. 70 Vesey St.

Those ordering in these regions may want to go to the agents listed below.

Agents are asked to submit their lists or their exact number of orders by November 1 of this year.

H. Ludwig, 70 Vesey St., New York

Wm. Rabbe, 322 Broadway, New York

Menss & Rovoudt, 53 North 3rd St., Phila.

Fr. Gentner, Corner of Brown and John Sts., Phila.

Rev. Pr. W. F. Wyneken, Baltimore

Rev. Pr. C.F.W. Walther, St. Louis, Mo.

Rev. Pr. C. Spielmann, Columbuis, Oh.

Rev. Dr. W. Sihler, Fort Wayne, In.

Rev. Pr. F. A. Hoffman, Addison, Illinois

Rev. Pr. Krause, Milwaukee, Wis.

Joh. G. Backofen, Pittsburgh, Pa.

Eggers & Wulkop, Cincinnati, Oh.

J.J. Fast, Canton, Oh.

Fried. W. Weiss, Cleveland, Oh.

P. Beyer, Buffalo, N.Y.

David George, Milwaukee, Wis.

August Lanke, Milwaukee, Wis.

Joh. Ziehlsdorf, Milwaukee, Wis.

Joh. Fr. Gruenhagen, Milwaukee, Wis.

E.H. Pease, Albany, N.Y.

Rev. C.G. Schweizerbarth, Zellenople, Butler Co., Pa.

Joseph Eberhard, Kittanning, Armstrong Co., Pa.

The undersigned editorial board will take great joy in taking orders for the edition of the symbolic books of our church. Those considering ordering are asked to place their orders as soon as possible. More on this next time.

Editorial Board of *The Lutheran*

Those readers of *The Lutheran* who do not have or have lost one or several issues of the 3rd year of the same, and wish to complete their collection, with the exception of issues 1-7 may receive them upon request from the office of *The Lutheran* at no cost.

Books and Pamphlets

available in the office of *The Lutheran* according to the price list below.

Dr. Luther's House Postiles, or sermons on the Gospels for the Sundays and Feast days of the entire year. New York edition. Bound in calve's leather. \$2.00

Church Hymnal for ev.-Lutheran Congregations of the unaltered *Augs. Conf.*, including Luther's Small Catechism and the *Augsburg Confession*. 0.75
Dr. Martin Luther's Small Catechism. 0.10
One doz for \$1.00; One hundred for \$7.00

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Available in Fort Wayne:

1. Veit Dietrich's *House Postiles* in sermons for all Sundays and Feast days, each copy neatly bound in marbled leather. \$1.75
2. Dr. Nicolaus Hunnius: Concise and General Comprehensive Explanation of the Doctrine of the ev.-Lutheran Church in the same binding 0.62½

Dr. W. Sihler

Luth. Pastor in Fort Wayne, Inc.

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For the heathen mission on the Cass River in Michigan: \$2.00 from the Luth. Congregation in Pomeroy, Meigs Co., Oh.

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2nd half of the 3rd year: Mssrs. Ch. Heise, J. Kuhl, J. Letz, Chr. Schroeder, C. Woebbecke.

3rd year. Mssrs. J. Jockel, Chr. Just, F. Straub.

1st half of the 4th year. J. Kuhl, J. Letz, C. Woebbecke.

4th year. Mssrs. Joh. Birkmann, Fr. Bretzmann, Louis

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The Lutheran.

"God's Word and Luther's Doctrine pure shall to eternity endure."

Published by the German Evangelical-Lutheran Synod of Missouri, Ohio and other states.

Edited by C.F.W. Walther

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✉ Only correspondence which contains announcements to be published should be sent to the editor, but all others which pertain to transactions, subscriptions, cancellations, fees, etc., should be directly sent to this address: *Mr. F. W. Barthel, care of C.F.W. Walther, St. Louis, MO.*

(Submitted by Th. Brohm)

The Book of Concord

Here a number of brief theses, the LORD willing, must have the goal of giving the reader simple, general, understandable information concerning the *Book of Concord*, or "the confessional writings of our Evangelical-Lutheran Church." They are not directed to professional theologians, who are required to use them for the fine details they need, but rather to laymen, who, though not given to higher education, still want to be well instructed Christians. We have thus set our sights on a double goal, one, of course, to make Lutherans aware of this great treasure that they might not be aware of, which they can possess in the so-called *Book of Concord*, and thus, if possible, to move them to better value this treasure than they have before, and secondly, for those who have or know of them, to commend them as a personal guide so they have a right understanding of them and appreciate how useful they are. Should this ultimate goal be even partially reached it would reap a surpassing benefit for which we would be heartily grateful to God.¹

1.

What do we mean by the *Book of Concord*?

Our readers will not mind our raising this question if they already know this, and will be pleased that we answer it for those who do need an answer and for whom the question is asked. Perhaps many have barely ever heard the words *Book of Concord*, or have never been introduced to it except as an old moth eaten book that they have sometimes seen at their grandfather's house, without having a clue about what it contains or why it's valued. May this serve to inform such people: The

¹At the same time, may these theses best serve to commend to the reader, so inclined, the publication of the *Book of Concord* being proposed by the good Mr. Ludwig in New York.

Book of Concord is the collection of all the confessions of the faith, upon which the Lutheran Church grounds itself, distinct from other Church fellowships standing next to her, and by which she makes known her being united with the apostolic church, that proves she is the true visible church of Christ. Therefore the *Book of Concord* is the rallying point for all Lutherans. Whoever opposes, whoever rejects it, cannot claim to be a member part of this Church.

Now whoever is anxious to know what the Lutheran Church is, what she believes, teaches and confesses (and who would not be anxious to know that?), can most assuredly and securely learn this from out of this source. Indeed there is no other, God be praised, greater store of glorious books from which one can learn, for who would not much rather drink from the original, fresh water fountain, than from eams that flow from out of it? For along with that there are many books written by Lutheran scholars of divinity, in which that water has been more or less sullied by human additions, so it is necessary to return to the original fount in order to drink pure waters! But the *Book of Concord* contains, giving a brief overview, 1. the three Ecumenical Creeds, 2. the *Augsburg Confession*, 3. the *Apology*, 4. the *Smalcald Articles*, 5. the *Small* -, 6. the *Large Catechism* of Luther, 7. the *Formula of Concord*. These are the confessions to which either the whole Lutheran Church, or in the case of the *Formula of Concord*, the greater portion of the same has publicly confessed. So where she still exists, she confesses and she wants to be regarded and judged according to this. Now even though these confessions had been composed by various people at various times, yet one and the same spirit, one faith, one mind prevails in them all. Since there is no internal contradiction, all their parts are in a lovely unanimity, one part completes, explains, perfects and affirms the other. That's why we're right to call it the *Book of Concord*, that is, "of harmony," for harmony prevails in

the individual parts of the *Book of Concord*; harmony, indeed, it is the legitimate harmony upon the basis of one faith that is born witness through the *Book of Concord*; harmony, that must be administered and defended through the same in Christianity. If all who called themselves Christians were one in that, then all sects and gangs would cease. But so long as there are opponents of the *Book of Concord*, there will be no shortage of sects and gangs in Christianity.

2.

Significance of the *Book of Concord* for all Lutheran Christians

Unfortunately, the evidence screams that the *Book of Concord* is, for the most part, a buried, unknown treasure. No doubt this has as one of its bases the erroneous opinion that the *Book of Concord* is mainly a book for pastors but not for the laity. But it's not hard to see that this is a book for everyone, for hearers and preachers, for the uneducated and the educated on the following bases: 1. From the universally significant and universally graspable contents of the *Book of Concord*. For it does not contain secret doctrines, nor questions of theological minutia that could only interest scholars, nor inconsequential doctrines that the laity would not be able to bear, but it rather contains the chief and foundational articles of the Christian faith unto salvation, of which every Christian must have knowledge. That is also the language and linguistic style, with few exceptions, that are so simple and easy to understand that no one need worry he won't be able to understand it. Now just as Christ, baptism, the Gospel, the kingdom of heaven is a common wealth for all Christians, yes, is directed to all people, so is the *Book of Concord*, which foundationally is nothing other than a simple, faithful witness of Christ and of grace and truth that is in him. It was originally not the goal of those who composed it to write a book of doctrine or edification (for it was to be a confession), but through the gracious hand of God it has become both a

doctrinal book containing within the whole counsel of God and is equally a spiritually rich book of edification. And if a Christian possessed no other book than the *Book of Concord*, along with his Bible, he would have enough. So there would be no better wish than that the same be in everyone's hand and that, next to the Bible, it would be used as a regular handbook and household manual in every family. A second reason every Lutheran should possess and know the *Book of Concord* lies in the responsibility of each member of the Lutheran Church to join her because of his own conviction. No one should accept anything in matters of faith upon the reputation of a person, nor even believe what the church believes merely because she believes this or that. Even the Lutheran Church, though she can boast through God's grace that she is in possession of the truth that is the absolute truth, does not demand any of her children that they believe her merely for her piety. She can withstand the test, and need not be ashamed, but rather demand her children to test her doctrine against the holy Scripture. But how can her doctrine be tested if one has not first become intimately acquainted with it? Without his own conviction that her doctrine is Scriptural either a person will fall from the Lutheran Church since such a faith in the church is useless and is no better than that Polack, who, when asked what he believed replied, I believe what my king believes. Or else it will cost him nothing especially drastic if he trades the excellence of his Church, which he's never learned, for some sect. A third reason lies in the duty of every Lutheran Christian to give an answer for his faith and that of his Church to those who ask him for it. These days it is often argued in the Church that one Church is as good as another or, again, one is just as bad as another. One says all the Churches save, another says only mine saves. So then what will you say when you are also asked: So what do you think? Will you say: I haven't a clue, or I will let my pastor answer for me? That could not reflect well upon your Church. A Christian equipped with the gift of knowledge obviously does not parade his knowledge around, nor does he look for opportunities to dispute out of arrogance. But when at once he should and must speak up, he speaks in humility and the fear of God, and ten words spoken with understanding and a good basis are worth more than a thousand spoken in ignorance and emotion. A fourth reason that makes a detailed knowledge of the *Book of Concord* most desirable and necessary, is that in this country the right to select and legitimately call their pastor reverts to the congregations. In Germany this right was, for the most part, taken over by the consistories and patrons, and we are in no way wanting to reject this form of calling or claim ours is the only apostolic way, whenever a god fearing and rightly believing person is being pursued without tyrannizing consciences, if the congregation remains at liberty to freely

accept or reject the chosen person when she has well founded reasons. We are only going so far as to say, since here the right to call is in the single congregation, and the LORD has placed this right in her hands, she has also thus received that much greater an accountability, according to God's Word: To whom much is given, much is expected. So now, at risk of God's greatest disfavor, no congregation should entrust the office of the Word to anyone but one she has been assured knows well the doctrine of the Lutheran Church and has assented to it in heart and mouth. But can she judge that if she herself does not know this doctrine in detail and doesn't understand how to discern the many sorts of deceptive forms of false doctrine? Might she not get saddled with a man who, for the sake of winning bread, will give his best assurances of his Lutheran disposition and yet, at his core, be an erring spirit, an enthusiast (*Schwaermer*), a heretic, who, after he has once snuck into the fold, will now do nothing but steal, murder and destroy? Will not thus the freedom of the Congregation to herself choose her preacher become her poison, a wounding sword, when she takes in the true measure of her choice? Granted, a congregation standing in association with an orthodox synod which examines the candidates for the Preaching Office and only ordains those found to be fit will give her, by all means, a great advantage and a human safeguard, but that does not render superfluous nor non vital the independent examination on the part of the congregation, but much rather, then, the goal of the examination by the synod is only really reached when the calling congregation also adds her own well founded "yea and amen." But if she herself is unfamiliar with the yard stick by which Lutheran preachers or candidates are to be tested, then she will merely be dependent upon the humanly instituted authority of synod, or else, after she has been taken in by the blinding outer appearance of an individual, not even caring about the judgement of the synod, she will end up being highly disappointed with the election she made. So if a congregation wants her freedom to choose and call a preacher herself, she herself must employ a godly and wholesome process, so there must necessarily be found in her, at least, an adequate knowledge of the doctrine of the church. In order not to get too far off topic, we only intend now merely to give the five greatest blessed benefits enjoyed by those possessing a thorough knowledge of the *Book of Concord*. How fortunately such a man will treasure belonging to the Lutheran Church and none other, how heartily he will rejoice when God has provided him a preacher, who stands fast and faithfully to the confession of his Church; how sweet the preaching of the Gospel will taste to him, of which he knows from his own testing that it is the vocal expression of the church's confession! What sort of a lovely, blessed relationship of trust on both sides will grow thereby between the

pastor and his congregation! What joy there will be for a rightly fashioned servant of Christ to bear his office in a congregation which is permeated by the leaven of salutary church doctrine and who battles along with him as a fellowship over the jewel of the same, whatever the cost!

Certainly we may barely entertain the hope that such a wealth of knowledge will permeate through all the members of our congregations, and it is good for us to be on guard against being too high strung and demanding of every member the same degree of knowledge. We'll never run short of weak, ignorant, indifferent people. Yet it is beyond doubt, the more universal the knowledge of the *Book of Concord* becomes, the greater will be the number of well instructed members, and the inner tranquility of the same will grow more amiable, and an ever richer blessing will spill over of the gifts of those individuals upon all. Dishonest preachers will naturally eschew the *Book of Concord* and seek to refuse to raise awareness of the same amongst those entrusted to him. Rightly fashioned servants of Christ will be glad when this awareness becomes more universal and will promote this in every way possible.

On Private and General Confession

(From Pastor Keyl)

(continuation)

That the Lutheran Church at that time had held fast to private confession is also illuminated "from the many sorts of witnesses in the writings of Dr. Luther." The citation of such witnesses besides those out of the symbolical books already shared (of which the first ones were expressly approved by Luther, but the others, with the exclusion of the last one, were composed by him), is not done as if the public confessional writings were not sufficient themselves, but rather because these writings themselves, and most especially frequently in the *Formula of Concord*, appeal to Luther's doctrinal and polemic writings with deepest respect. They thereby give his writings preference over those of all the other Lutheran doctors, which he also retains to this day and will continue to retain, since for all that they teach that is right and salutary, they have this unsurpassable master teacher to thank.

Luther had treated this doctrine of private confession and absolution in several sermons of his Church Postils, for example on the Gospel on *Quasimodogeniti* Sunday, on the 19th Sunday after Trinity, on the Feast of Mary Magdalene, and besides that in special compositions, that is, in his *Pamphlet on Confession* (from the year 1521), and his *Sermon on the holy LORD's Supper against the Enthusiasts* (from the year 1526), but in the most concise and impressive way in his *Warning to Those in Frankfurt* (from the year 1533).

Dr. Luther bears witness how highly he prized and valued private confession in his 8th sermon that he preached in the year 1522 against Carlstadt's innovations, where he says this: "No one knows what holy confession can do but one who must often contend and battle against the devil. I would have been long since overwhelmed and slain by the devil if this confession had not preserved me. For there are many confusing and erroneous matters, with which a person is incapable of dealing alone, that still seize him."

Among the most compelling in this are the famous and excellent passages from his writing to those in Frankfurt: "If a thousand or thousands of thousands worlds were mine, etc." which passages still make quite an impression when they are considered in their context. That is, after Dr. Luther has spoken of the abuses which previously took place in confession that threatened to ruin the soul, he proceeds: "Now that we have again encouraged this, the devil and his apostles want to strike it down again completely. But not me. Whoever does not want it for himself, let him go. Yet he must not take nor abolish it for us and for other pious people (who need it and understand its usefulness). That's called *qui ignorat, ignorat* (whoever wants to be ignorant, let him remain ignorant). – If a thousand or thousands of thousands worlds were mine, I would rather lose everything than to want to let the least aspect of this confession depart from the church. – Yes, I would rather put up with the papistic tyranny of fasting, observing feasts, clothing, shrines, plates, caps and whatever else that I could endure without damaging my faith, than that confession be taken from the Christian. For the Christian it is the prime, most necessary and useful school, where one learns to understand and employ God's Word and his faith, which is not as powerfully done in public lectures and sermons." Just this one witness of Dr. Luther is more weighty than a host of witnesses of later teachers who spoke on behalf of private confession, and overwhelms the many 'if's' and 'but's' that have been screamed against the same.

Now if a man like Dr. Luther so abundantly pours out from his mouth and pen what so filled his heart in such high praise of private confession, should not, therefore, every Christian not only employ it, if they would also be counseled and invited by him, but rather also give it a ringing endorsement out of love for his neighbor and for other Christians?

Luther so often and seriously recommended that private confession and absolution be steadfastly maintained by and for every Christian for this very reason, that is, out of love for the whole church of Christ. For example he takes this up in his advice for the meeting in Smalcald which he had composed in the year 1531 and in which he also justified the practice of private absolution with the example of Christ who had usually only absolved individuals. Thus he writes: "There must be a formation and grooming in the church which will not be able to be retained

without confession. And it is certainly good counsel when people are not used to confession to give attention to their sins and to patiently anticipate absolution or forgiveness, for in the course of time if absolution and forgiveness should be forsaken, the whole thing will be perverted and the people will run to the sacrament as if it were from their own devotion, like they did before. So the comforting, free Gospel must also be given an opportunity to be declared to individual people as well as to many at a time. But what else is the absolution but the Gospel told to a single individual person, who receives thereby comfort for the sins he confessed? So notice here Christ's example, Mt. 9, where he absolves the paralyzed individual and in Lk. 7 he absolves the sinful woman, also, individually."

Dr. Luther also speaks of how very valuable private confession and absolution are in many passages, of which we shall only share a few. Both of them should be, especially for every Christian, an exercise in both the chief parts of Christian doctrine, the law and the Gospel. He shows this in his letter to those in Frankfurt with the following words: "So we now employ confession as a holy practice. In the first we employ the law, in the second the Gospel. For in the first part we learn the proper use of the law (as St. Paul says), that is, to know and to hate our sins. In the second part we apply the Gospel to ourselves, learn to rightly grasp God's promise and comfort, and thus apply what is preached from the pulpit. For although the preacher in the pulpit also teaches the law and the Gospel, he lets it go at that, he applies, inquires, explores no one as to how he grasps it and also cannot see where it's not, whom he should further comfort or rebuke, because he has no particular person before him to whom he can apply it. And although the hearer hears all of both in the sermon, he grasps much more powerfully and surely whatever is addressed to him as an individual person."

Now Luther teaches that even for this reason every Christian should seek comfort in private absolution in his House Postil for *Quasimodogeniti* Sunday: "Now so that faith would become firm that sins are forgiven you and me, Christ has ordained that one is not baptized nor does he go to the Sacrament for another, but rather each should do so personally. So also each individual should hear the Word, and seek and desire the absolution, if he might not find sufficient comfort in the common sermon. For he must not doubt as he hears the Word of forgiveness of sin in the Name of JESUS that thus his sins are taken away from him and he has been loosed of them even in heaven and in the eyes of God." In another place Dr. Luther speaks briefly, powerfully and comprehensively (in the sermon on the Sacrament from the year 1526) of the three fold benefit of private confession, that is, that it serves as the verdict of innocence, instruction and comfort of every single Christian in particular, by which he immediately notes that only a pious Christian is able to rightly confess, but they should not so much pay attention to their confession as

to the Word of absolution as foremost. It says specifically: "In the secret confession is much that is comforting and useful. First, the absolution, that your neighbor declares you free in God's stead, that is, just as if God had declared it himself, so that should certainly be comforting to us. If I knew that God were at a certain place and wanted to declare me freed, I would not want to be there just once at that place, but as often as I could I would return to the same. Now this is what he has placed into a person's mouth, which is why it is so comforting to return there often, especially to a troubled conscience. Secondly it is a service to uneducated children. For while it is for most folk an annoying thing to ever hear a sermon and they learn nothing, and this is also true in households that no one puts what's preached into practice, therefore even if it served no other purpose it would still be good for people to be instructed and heard, to see how they believe, pray, learn, etc." (Such instruction is necessary these days even for the so called educated people, since these days even amongst the educated the ignorance of the *Catechism* is great. In Dr. Luther's time a child of seven years knew what the church is, but today even many grown people don't, even those who go to the Sacrament.) "That's why I've said," Luther proceeds, "the Sacrament must not be given to anyone unless he give notice as to what he's receiving and why he's going. Now this can be most appropriately done in confession. But thirdly, a comfort is therein for whoever has an evil conscience or who had some other oppression or need and would like to have counsel so he can ask for advice. Therefore we could not despise confession, for there it is God's Word that comforts us and strengthens us in faith and also instructs and teaches us what we're missing and also gives counsel in afflictions. Therefore no one can even rightly make this confession but pious Christians. For it must be that such people feel that they would gladly get counsel and comfort. But where this goes wrong is when people have diverted their attention from the absolution to their own work, how well or purely one confesses, also wanting to innumerate sins, which no one can do, which is too much and too great a work for hearers."

"Two reasons should incite us to willingly and gladly confess. The first, the holy cross, that is, the scandal and shame of a person willingly denuding himself before another person to charge and accuse one's self. That is a precious part of the holy cross. O if we only knew what chastening such a willing shameful blush would bring, and how it would make such a gracious God, as a person thus denigrates and humbles himself to his glory, we would exhume confession from its grave and travel over a thousand miles to get it. . . The other reason and motivation to willingly confess is the precious and noble promise of God in the four passages: Mt. 16:19: What you loose shall be loosed; Mt. 18:18: What you loose shall be loosed; John

20.21: Whose sins you forgive, they shall be forgiven; Mt. 18.19,20: When two or three agree together on earth, whatever it is, it shall be done for him by my Father who is in heaven. For where two or three are gathered in my Name, there am I in their midst. Whomever such lovely and comforting Words do not move, must obviously have a cold faith and be a dismal Christian. (In the *Pamphlet on Confession*.)

Because of the perfect Scriptural agreement of this doctrine of the Lutheran Church even the greatest and most significant portion of the Reformed Church had at that time become convinced and accepted the same, while only just previously many of those preachers had declared their opposition to it with mocking and ridicule. Among the three chief articles of doctrine, that is, in those where the Reformed and the Lutherans united (in what is usually called the *Wittenberg Concord* of the year 1536), besides on the two sacraments, was also absolution, about which the following was set down in writing: "Here all wish and desire that private confession be retained in the church, not only for the sake of the comfort the conscience finds therein, but also since in every way this discipline by which the people are heard and misunderstanding is instructed, is beneficial to the church in many ways. So it will also benefit coarse and ignorant people in every way so they are questioned and spoken to. Yet the old, papistic confession with its enumeration of sins is to be neither justified nor required, but rather the kind of cordial instructing and counseling questioning should be retained for the sake of absolution and for the sake of instruction."

Unfortunately the Reformed soon destroyed this legitimate union, yes, even a majority of the Lutherans also later apostasized from the doctrine of Dr. Luther and made an illegitimate union with the Reformed. Melancthon had authored a powerful witness against such falsifications of the article of private confession and ones like it in the so-called *Wittenberg Reforms* of the year 1545, though already at that time he was showing his very strong leanings towards the side of the Reformed. This reform had been signed by Luther and other Lutheran theologians. But the relevant passage says this: "For since all who are informed know that just this article (on repentance and confession) must be purely and faithfully taught and explained in our Churches, and it is an absolute necessity in the whole of Christianity that it be retained in its purity, we will not and cannot consent to or allow any alteration, darkening, or patch work on the doctrine of the article. – and although the recent jugglers have painted, ruminated and sought new shades in which to paint the old heresies so they could rebuke our doctrine,

yet everyone who has understanding knows that this article, in all its aspects, is taught by us rightly and beneficially. So we are ourselves determined to retain confession in its true Christian form, to instruct the people in this, to examine them, that this understanding remains and this witness of the church that the holy Gospel, the forgiveness of sins, is certainly proclaimed, in general and in particular – and if a salutary reformation is to be undertaken it would be especially necessary to preach and to put into practice the whole article on repentance and the doctrine of confession, private absolution commensurate with the faith, as we now have often reported in a detailed and Christian manner."

In all this Dr. Luther was still far from wanting to force such a wholesome reformation upon anyone. He writes: "We force no one to go to confession, as all of our writings have born witness. . . Our doctrine is practiced by those who are serious about their salvation, etc. (In the *Letter to Those in Frankfurt*.)

Yet among those who had accepted Dr. Luther's catechism and doctrine, private confession and absolution was so universally introduced that without it no one would be admitted to the holy LORD's Supper, so that this, as well as the reason for this, is seen in a second passage of the just mentioned writing which says this: "Since we plan to bring up Christians and to leave them behind us, and in the sacrament we distribute Christ's body and blood, we will not and cannot give this sacrament to anyone unless he is first examined as to what he has learned from the Catechism and if he wants to depart from the sins that he has sinned against it. For we do not want to turn Christ's church into a pig sty, and let every unexamined person run to the sacrament like pigs to the trough. We will leave such a Church to the enthusiasts."

That the Lutheran Church at that time had steadfastly held fast to private confession and absolution and especially in her *Praxis*, is finally also proven in the Lutheran Church Orders and Agendas that are still extant.

The number of these publicly confirmed church orders and agendas runs into the several hundreds and it would become too tedious to relate their pattern from the very extensive sections that would have to be quoted. Therefore let the reader be satisfied that the true result of this survey is that in all these pure Lutheran Church orders, from the first one written by Dr. Buggenhagen in Braunschweig in the year 1521, up to the so called lower Saxon agenda from the year 1585, and therefore specifically in the time period when the Lutheran Church was still pristine, that is, up until Luther's death, only

private confession and absolution was customary, and had been introduced through these ecclesial prescriptions for preachers and congregations in all those places without exception, that it was valued, not, indeed, as necessary for the sake of the conscience and salvation, but as good, as in all church traditions, for the sake of discipline and good order, as then St. Paul also admonishes all Christians: Let all be done decently and in good order (1 Cor. 14.40) and St. Peter: Be submissive to every ordinance of man for the sake of the LORD. (1 Pet. 2.13)

Now even if since that time (1585) into the centuries since (1750) each church order and agenda would often be altered in successive editions, yet these alterations were usually for isolated circumstances, but specifically the earlier prescriptions regarding private confession and absolution remained unchanged and stood constantly until the time when apostasy from the pure Lutheran worship became more open and widespread.

These passages quoted from the symbolic books, the writings of Dr. Luther and the pure church orders express sufficient proof that the Lutheran Church had held fast at that time to private confession and absolution in her doctrine and practice.

(To be continued)

Why Are the Words of Institution: "This is My Body; This is my Blood" to be Taken Literally?

Mr. Nast, as the reader will remember from the third year of *The Lutheran*, made the suggestion to us that if we would put out for the readers of *The Lutheran* a certain article shared in *The Apologete* by him about the holy LORD's Supper, he would also present our rebuttal to the readers of *The Apologete*.² On the one hand, as sorry as we are now to have to detain our reader with a lengthy article by a man who departs from the holy Scripture to follow his own thoughts, so we also hope therefore that our readers will permit us to do this. We have accepted this proposal for two reasons: First, since had we not accepted it to make plain what is true, Mr. Nast would have been boasting everywhere that his presentation was so convincing and devastating that Lutherans had to fear they

²Indeed, Mr. Nast made this addition, "our rebuttal should be of the same length" as his article that we would refute. Yet we hope that Mr. Nast would be fair enough to concede that an assertion might take up but little space but commenting on it necessarily requires a bit more space. We would not like to fear that Mr. Nast, since he stated this condition only wanted, in a dishonest manner, to assure himself a way out if the prospect of an honorable victory should slip away from him. We will not only compose this as briefly as is possible but not so as to compromise clarity, but we will also strictly avoid any personal references to keep our eyes on the goal of presenting the truth.

would be convinced by this proof, and, secondly, since it will hopefully not be without blessing if the honest souls being led into error among the Methodists have this opportunity to experience how, in the doctrine of the holy LORD's Supper, the party to which they belong, without their having subjected it to the appropriate testing, has no basis at all in God's Word and how well grounded, on the other hand, is the doctrine of the Evangelical - Lutheran Church, which, unfortunately many of them have forsaken in such great disloyalty, and that they may well even now be helping to reject and persecute.

So you may find below Mr. Nast's article in its entirety, unaltered; whereupon we will follow up with our rebuttal.

Mr. Nast's Consideration of the Holy LORD's Supper

(Taken from *The Apologete* issue 437)

"The doctrine of the holy LORD's Supper is highly significant, not because it has been so hotly contested, but for the sake of its meaning, in as much as the believing reception of the same embraces in itself all the fruits of the death of Christ and is most solemnly commended to us as a duty. The truly pious of every time in every land have perpetually considered this with the deepest reverence and respect, as a highly important means of grace. It was instituted by Christ himself to the goal of celebrating the most exalted event that was ever done and that demands the wondering attention of the angels, the redemption of the fallen human race from sins and their terrifying, eternal consequences, through the suffering and death of the Son of God. It was instituted amidst the peaceful circumstances of the evening before his death. His teaching office on earth was completed. The plans of his enemies to bring his life to an end were rife. Judas was already seized in treason against his Master. The high priest and the people misled by him were thirsting for his blood. Our Lord and Savior knew all this, but thought only of the salvation of those who would believe on him, and prepared for them a holy meal of salvation with the official decree of his last command, to celebrate the same "in my remembrance."

The nature and the meaning of this meal is easy to understand if we only bear in mind that the Lord instituted it with his disciples just as he had commanded the Passover lamb in the old covenant. The similitude between the Jewish Passover and the meal of the Lord is made quite apparent by Dr. Clarke in the following remarks:

1. The Passover lamb was a divine ordinance, so was the meal of the remembrance of the sacrificial death of Jesus Christ. 2. The Passover lamb was a sacrament of the old covenant; the remembrance meal is a sacrament of the new covenant. 3. The Passover was instituted to remember Israel's being freed from slavery; the holy LORD's Supper to remember the much more important freeing from slavery to sins and Satan. 4. The Passover lamb was a type of the coming death of Christ, the supper a symbol of the accomplished death. 5. The Passover lamb was a certain sign of the

covenant between God and the people; so also is the holy LORD's Supper, in that it represents the atoning blood that would be shed, in order to make the covenant between God and the people. 6. As no one could partake of the Passover lamb unless he was first circumcised, Ex. 12.43-48, so the church of Christ only grants reception of the holy LORD's Supper to those who have been baptized. 7. As the Jews had to be free of all obvious defilement in order to be permitted to receive the Passover lamb, so the holy Scripture commands each to examine himself before he eats of this bread and drinks of this cup, and to remove all the old leaven of wickedness, 1 Cor. 11. 27-29. 8. As the willful neglect of the Passover lamb closed a person out of the fellowship of Israel, Ex. 12.15, Num. 9.13, so despising the meal of remembrance necessarily excludes a person from the fruits of the suffering and death of our Lord, in so far as thereby the sin offering, the offering for the sin of the world, Jesus Christ is being rejected. 9. Just as the Passover lamb should remain as long as did the old covenant, so shall the meal of remembering Christ's death be celebrated until the Lord comes to judge the world.

A thorough theologian, Dr. Krehl, in his *New Testament Word Book*, states the similarity more succinctly here, from a slightly different, but equally valid, point of view:

"The Lord's Supper is the fulfillment of the type contained in the Passover meal. The Passover meal was the shadow and the Lord's Supper is the substance. The Jewish Passover was 'a remembrance of the saving of the first born of the Israelites with the killing of the Egyptians. But the Lord now had in mind his saving all of humanity, their atonement with God, and their preservation to eternal life through his own blood. The Jewish Passover was a meal of thanks for the redemption of the people of Israel from their slavery to the Egyptians; the Lord wanted to mediate redemption from the yoke and death of sins through his sacrificial death. The Passover remembered the establishment of the old covenant; The Lord wanted to institute a new eternal covenant through his holy sacrificial blood. At the entrance into the land of Canaan, into the promised land, the Jews prepared themselves with the first Passover meal. Christ wanted to mediate the entrance of believers into the eternal promised land through his death, and the holy meal should be the guarantee of this hope.'

These remarks clearly illuminate that as baptism in the new covenant takes the place of circumcision in the old covenant, - the holy LORD's Supper of our Savior would take the place of the Passover, immediately after he celebrated the same with his disciples for the last time. As he had in mind to fulfill these anticipatory ordinances through his own sacrificial death, so they could no longer have a place in the new covenant. . . Christ in his own person would be the true Passover lamb and a new ordinance was necessary to celebrate the spiritual freeing or redemption of a person and to portion out and affirm its benefits. The Lord wanted to make this clear to his disciples, he wanted to remove the ordinances of the Old Testament and in their place set a sign and seal in remembrance of his suffering and death for the sins of the world and the wealth that was won thereby. Since Christ distributed

bread and wine to his disciples with the words: 'This is my body, this is my blood; eat and drink this in remembrance of me!' so he would immediately say this to them thereby: 'This bread is my body in the sense in which up until now the Passover lamb has been my body; and this cup is my blood in the New Testament, in even the same sense in which the blood of the oxen and sheep had been my blood in the old covenant. (Ex. 24; Heb. 1). That means: The Passover lamb and the sprinkling of blood represented my sin offering until the present time. This bread and this wine shall represent my body and blood from now on. Therefore do this in my remembrance! Since my body has been given for you and my blood shed for the forgiveness of sins, from now on you should no longer offer and receive the Passover lamb in its old meaning as a remembrance - but as the sign and seal of my body crucified for you and my blood shed for you.' Could the Savior have given us a more powerful, more clear, more pacifying way to have us remember his inexpressible love to the death, and the invaluable fruits of his blood? As certain as we are that we receive the bread according to the institution of the Lord, we can be just that assured that the body of JESUS CHRIST was sacrificed for us; and as much as our temporal life depends upon the bread that our gracious God bestows to nourish our bodies, so our spiritual and eternal life depends on the body of Jesus Christ sacrificed on the cross for our souls. How easy it is to understand the expression: 'This cup is the New Testament in my blood.' What can he possibly mean by that but this: The wine contained in this cup is the sign and seal of the new covenant between God and man, that has now been established by the shedding of my blood, so, from now on, no blood need be shed for the forgiveness of sins!

Yet it is good now note: Bread and wine would not be distributed to the apostles as merely symbolic signs for remembering his body given in death for them (or about to be given), of his blood shed (or about to be shed) for the forgiveness of sins, but rather as powerful covenant signs and seals, with which they also received the whole power and the full benefit and all the blessings of his atoning death, the loosing through his blood, namely, the forgiveness of sins, and the new, sin-free relationship with God, sustaining present and future blessedness. As bread and wine are received from him bodily, so they should receive his body and blood in a spiritual manner, as given for them, shed for them, and thereby be partakers of all the fruits of Christ's sacrificial death.

In the words of institution this is well worth our attention, that our Lord speaks of his body and blood as if they were already given and shed, while it is yet to be given and shed. This is easy to explain, and the explanation of this sheds more light upon the right understanding of the words of institution. Since the atonement that has been accomplished by Christ is a completed act in the Spirit of God, which, as such, was completed here through the love of the Father and the resolution of the Son, so Jesus could already speak of this death that would happen later in time as if it were a completed act, and truly, really, and substantially distribute to the apostles in the bread and wine the atonement, just as it still takes place now in the celebration of the holy Lord's Supper. Bread and

wine are called the flesh and blood of Christ in as much as they are explicitly made ordinances of Christ as an external, visible pledge of his body given for us and his blood shed for us. We see from this that the apostles celebrated no other sacrament than what we do. This is a most important point that we must never forget, but one that is obscured from the eyes with the doctrine of the Lutherans as well as the Catholics. The Savior was physically present, so it follows that he could not distribute his natural body as was born of Mary and would die on the cross as the Roman priests teach. Much less could we also take the other position, that the Lord here is distributing his true, but glorified body, as it was after the resurrection, as certain Lutheran theologians teach. For this idea of the partaking of the glorified body of Christ in the Lord's Supper – most crassly contradicts the revealed meaning and purpose of the holy Lord's Supper, as it is expressed in the words of institution of the New Testament. If the holy meal should be a sacrificial meal, in what sense can especially these people interpret this by wanting to have these words: "This is my body" interpreted literally; – so we ask: Who has ever heard of the guests ever eating the living flesh of a sacrifice? Does not the apostle say explicitly when he speaks of Christ as the Passover lamb, that it has been sacrificed, or slaughtered? Does not our Savior expressly speak in the words of institution of the body given into death for us, of blood shed? Does he hold his body and blood to our faith in any other condition than in the state of his sacrificial death? Has the Church of Christ not always for that reason presented the holy supper in the character of the celebration of his death? –

In the next issue we plan to continue to deal with the goal of the Lord's Supper as a means of grace and then to speak of worthy reception of the same, to which we would request and hope for the reverent attention of our readers, that the Lord would also grant his blessing to that."

* * *

According to this paper this is Mr. Nast's, and we therefore take it as, moreover, the Methodist doctrine of the true understanding of the Words of institution of the holy LORD's Supper. When Christ says: "This is my body. This is my blood," he wants to thereby say: "This bread and this wine represents my body and blood; is a sign and seal, or an external visible pledge of my body crucified for you and my blood shed for you, but not as a merely symbolic sign of remembrance, but as a powerful sign and seal of the covenant." In a word, Mr. Nast is asserting that the words of institution are to be interpreted not literally, but figuratively, or that the Words: "This is my body. This is my blood," entail a metaphoric, allusive, figurative way of speaking.

Our reply to this consists of our first testing the reasons for which Mr. Nast wants to prove why the Words of institution are to be taken as not literal, but figurative, and,

secondly, we will present the reasons why it is irrefutable that the Words of institution will not allow themselves to be taken figuratively, but must be understood literally.

If we seek together the reasons which Mr. Nast has partially delineated in the article above for his notion on this, we will find there are six of them.

Primarily, Mr. Nast obviously wants to use as reason for his opinion that Christ was to have ordained the celebration of the holy LORD's Supper as a remembrance meal. Now, indeed, it is quite common that people pit these last Words against the previous Words of Christ: "this is my body" and say: From this it's so clearly seen that this holy LORD's Supper is merely a remembrance meal. Certainly the holy LORD's Supper is a meal of remembrance, but not merely a meal of remembrance. With the holy LORD's Supper, two sorts of things are happening according to the Words of institution, first something that Christ does, that he distributes to us his body and blood, and something that we should do, and that is, that we receive these banners of his grace under the bread and wine and thereby remember Christ, or, as St. Paul says, proclaim his death. So isn't it wrong to conclude from this: Since with the holy LORD's Supper according to Christ's ordinance something should be done by people, therefore what Christ promised would be done on his part cannot take place? Even here it says: What God has joined together let man not put asunder. Both are proper to the holy LORD's Supper, Christ gives therein what he promises, namely, his body and his blood, but a person should also do what Christ commands, namely, to celebrate this "in his remembrance." Although some have said: If the holy LORD's Supper is to be celebrated as his remembrance, then he must be absent, for only in one's absence is he remembered. But that is not even true. Certainly it is not said of things that are present, that can be seen and heard, that they should be remembered, but you might well say it of things not seen. Is not God present everywhere? Does that mean that we can do nothing "in remembrance" of him? Doesn't God himself say: "In the place that I have established as a remembrance of my name, there I will come to you and bless you." (Ex. 20. 24) Were the pillars of cloud and fire, the mercy seat, etc., remembrance signs for an absent, or, much rather, a present God, who was present there to be gracious to them? – Yes, can I not even remember a person who is present if I am in his presence, but have my eyes tightly closed? So there is no doubt: That because we should celebrate the holy LORD's Supper in remembrance of Christ, in no way does that exclude faith that he, the God man, is himself present according to the Words:

"This is my body; This is my blood."³

The second reason which Mr. Nast applies for his view is because the holy LORD's Supper has taken the place of the Passover lamb. Namely, he draws the conclusion: In the Old Testament the Passover lamb only represented the body and blood of Christ symbolically, except that neither of them were really present, so the bread and the cup in the LORD's Supper, which was prefigured by the Passover, also only represents the body and blood of Christ. It's almost impossible to grasp how Mr. Nast could draw that conclusion. He even says with Dr. Krehl: "In the LORD's Supper is contained the fulfillment of what is symbolized in the Passover meal," and yet he again asserts that the LORD's Supper is just as much a symbol, without containing what it symbolizes, as in the Passover meal. That is an obvious contradiction, for the "fulfilling" of a symbol consists of the symbol ceasing and the arrival of the substance of what was being symbolized taking its place. Mr. Nast has obviously here stated that his preconceived notion is in error, for the reason which he has used here for his opinion affirms just the opposite. It is true, the LORD's Supper is the fulfillment of the foreshadows contained in the Passover meal. For the holy apostle says this: "We have our Passover lamb, that is, Christ, sacrificed for us." 1 Cor. 5.7. And it says over all of the Old Testament institutions: "Which are foreshadows of things that were to come, but the substance is found in Christ." Col. 2.16. Further: "The (OT) law had shadows of the good things to come, but not the substance itself. . . For it is impossible to take away sins with the blood of oxen and goats. Therefore, since he came into the world, he says: Sacrifice and offering you did not desire, but you have prepared for me a body." Heb. 10.1,4,5. Further: "But Christ has come through a greater and more perfect dwelling" (that is that of his own body) "that has not been made by hands" (that is, not as the established structures of the OT). "Also not entering the holy place" (into heaven) "with the blood of goats or calves, but rather one time through his own blood, and has founded an eternal atonement." Heb. 9.11,12. Finally: "So now the foreshadows of the heavenly

³The sainted Johann Arndt therefore treats this in exactly the opposite way than does Mr. Nast. Namely, Arndt proves to the Reformed right from the command of Christ to do the holy LORD's Supper "in his remembrance," that Christ must be present in the same. He writes in the foreword to his Gospel Postile: "There can be no more powerful remembrance of the death of Christ instituted than through the distribution of that which was given to us into death. Christ has given his body and blood for us, therefore the most powerful remembrance of the death of Christ has been instituted through the distribution of the body and blood of Christ. So what is given us in the Supper is . . . the most powerful remembrance of the death of Christ; Christ's body and blood is . . . the most powerful remembrance of his death. . . , which is also why Christ's body and blood are given us in the LORD's Supper." That is the true commentary that does not play off one Word of Christ against the other, but confirms one with the other.

things" (that, is the buildings and furnishings) "had to be cleansed with such things" (animal blood) "but the heavenly things themselves" (things of the New Testament) "must have a better sacrifice that those were" (namely, the Son of God's own blood). Heb. 9.23. What most naturally flows from this? Nothing else but this:

As the sacrifice of the Passover lamb in the Old Testament was a mere symbol of the offering of the true Passover Lamb, namely, a symbol of the crucifixion of Christ, so also the reception of the Passover meal in the Old Testament was also a mere symbol of the reception of the true Passover meal, namely, of the holy LORD's Supper. But as the fulfillment of what was symbolized in the sacrifice of the paschal lamb does not consist in that Christ again offered himself symbolically, so the fulfillment of what was symbolized in the reception of the paschal lamb does not consist in the body and blood of Christ being received merely as a symbol! So certainly the fulfillment of the Old Testament sacrifices consists in the actual body of Christ in the New Testament that would be sacrificed and the actual blood of Christ that would be shed, so just as certainly the fulfillment of the Old Testament Passover meal consists now, in the New Testament, of the actual body of Christ being eaten and the actual blood of Christ being drunk. It is clear: Since Mr. Nast admits: "That Passover meal was the shadow, the LORD's Supper, the substance," he strikes against his own case. For Mr. Nast would certainly not explain that the flesh and blood of the lamb were symbolic, but the bread and wine in the holy LORD's Supper are the substance?! – Obviously Mr. Nast is here departing even further from his first assertion and stating that the LORD's Supper of the New Testament is exactly the same as the Passover meal of the Old Testament since he asserts that in the New Testament only the external signs have changed, that, namely, "the bread would be the body of Christ in the same sense in which the paschal lamb had been." But he hereby crassly violates what he clearly previously acknowledged, and contradicts the Scriptural doctrine we briefly cited above about the distinction between the Old and New Testaments; he turns Christ into one who institutes a new ceremonial worship of God and turns the Christian church into a new Judaism full of shadows and figures without the body and without the substance of the thing itself.⁴ Yes, by doing so he even imparts to the Old Testament a vast superiority to the

New Testament, for the representation of the body and blood of Christ would have been more vivid in the Old than in the New. Moreover, apart from the fact that this totally militates against the nature of the divine revelation before and after Christ, it is also against all reason. For if the bread and wine in the Supper of the new covenant of Christ represent his body given for us and his blood shed for us and remind us of his sacrifice, then Christ would have been putting to an end a fitting symbol and instituted one that doesn't fit at all. For who doesn't see that the slaughter and the consuming of a lamb and the shedding of the blood of the same is a much clearer reminder of Christ's sacrificial death than consuming a little bit of bread and a few drops of wine? So far from us wanting to try to refute this comparison of the holy LORD's Supper with the Passover meal, to take Christ's Words: "This is my body" as literally true, this comparison is made much more powerful to us. We believe that much more firmly that the remembrance of Christ is not through outward signs and symbolic ceremonies, as in the Old Testament, but rather should be ignited through the actual reception of his body and blood.

(To be continued)

(Submitted)

To Our Dear Friends and Brothers in Faith

We couldn't resist sharing the following report with you, dear brothers:

Our much beloved pastor (*Seelsorger*) in Christ to this time, the Rev. Pr. Keyl has accepted a call to the ev.-Lutheran Congregations of Milwaukee and Freistadt and preached his last sermon with us on the 16th Sunday after Trinity. This took place before a great assembly, of which many came from our neighboring congregations, who wanted to hear God's Word just once more from his mouth so that our little chapel was too small to hold such a crowd. The morning sermon on the resurrection of the young man of Nain in our situation struck us deeply in our hearts, but was also very comforting to us as we there learned the our LORD Christ also still says to us in all our trouble, "Do not weep." Thereafter was holy Communion and after worship a congregational meeting was held where he, deeply moved, bid adieu to each one. In the afternoon sermon he went on to an explanation of Genesis, which he had been explaining in the services during the week. In this sermon – on the 35th Chapter – one of the things he treated here was how the holy patriarch Jacob had always encountered one cross after another, but also how the comfort of the divine Word was constant in this. In conclusion he yet gave us several important admonitions, that we might faithfully guard the Word of God so abundantly received. He

explained that he had not preached any formal farewell sermon because he believed that sadness would overcome him and us, that weeping might be a disturbing hindrance to teaching and hearing. We think our dear friends would like to hear the conclusion of his parting sermon. Here it is:

"Above all I praise God's all surpassing loving kindness for every fruit of my preaching office, by which he has poured blessing this whole time over you and me, and implore him that, by grace, he would forgive me and you everything that we have sinned against him and be covered to eternity with the blood of his dear Son, Jesus Christ. But I especially call upon him that he would also bless the seed of his Word which I have sown among you⁵ and which my precious successor will further sow among you, so that everyone among you will always abound more in the salutary knowledge of pure doctrine, always be steadier and joyous in saving faith, always more filled with the comfort of the Holy Ghost, and always more fruitful in love and in all good works. Now make every effort to hear and to learn God's Word, retain it in good hearts and bring forth fruit in patience. And being enabled so to do, earnestly call upon God for grace, to rightly acknowledge God's Word, to believe it from the heart, to faithfully heed it and steadfastly remain with it. Prove yourself to your future preacher and pastor (*Seelsorger*) in every matter, that he might work among you with joy, and since I commit you with full confidence to your pastor, so you also now meet with him in love and confidence that in all things he will pasture you as a faithful shepherd, with doctrine and wisdom.

Fulfill my joy and be of one mind, have love for each other, be united, that you also continue to live with your neighboring congregations in such unity. Oh, how it would please me if, even though I am absent, I would hear that from your hearts you were obedient to my admonitions, for I rejoice in nothing more than in you, that I might hear that you walk in the truth. Do not be greatly troubled at my departure. Remember that the God who called me to you has now called me away from you. Therefore submit to his will with steadfast faith, that even in this, as in all things, his will is good and gracious. Also remember that you certainly would not begrudge my new congregation a love for what is good and what you have enjoyed for so long. Your loss will thereby be lessened and that will be your joy. But you also surely in the future will have no lack of any gift and may that be your comfort. Finally, send me and my family on our way with your prayers and wishes for peace and blessing, that God lead us on our way as he led Jacob back then, and that we might also thank and praise him as did Jacob, and that I might deliver the Word of the LORD in my new congregation with renewed zeal and new blessing.

And now, my dearly beloved, I'll close with the Words of Paul in his farewell sermon in Acts 20:33: I commend you to God and to his Word of grace, that is mighty to edify you and to give you the inheritance along with all those who are being

⁴Mr. Nast, indeed, gives his presentation the appearance that he also grants the New Testament the substance of the thing itself, but through a (we hope unintentional) change of objects, he substitutes the reality of the New Testament Passover Lamb for a mere New Testamental passion meal. The attentive reader can test this in Mr. Nast's article and see for himself what we're saying.

⁵He preached to us nine years in Germany and nine years here in America.

saved. To God who can do surpassingly more than all that we can ask or expect according to the power at work in us, to him be glory in the fellowship in Christ JESUS, to all time and forever and ever. Amen.

The sermon would be concluded amidst many tears on the part of both the teacher and the hearers, for our parting deeply affected us. Those who have had this experience can relate to what we felt. Yet our merciful God not only afflicted us, but also gladdened us again according to his great kindness, for, even now, we have received a written reply from our dear neighboring congregation in Altenburg to our written request in which they expressed their heart felt sharing of our loss and unanimously granted our request that their pastor should care for us with the divine Word, which we acknowledge with heart felt thanksgiving. Our ache was thereby soothed and our hearts filled with joy. May our merciful God grant us his grace that we live with one another in unity of faith and true Christian love, as brothers under one Head, our Lord JESUS Christ, and also hold our new pastor and father confessor, Pr. Loeber, in double honor according to God's Word, and love and heed him that he might conduct his office among us with blessing.

The following Wednesday, the 22nd September, our dear Pastor Keyl, after he had first taken a painful leave amidst many tears of a few of the members of our congregation, set off, accompanied by a few from our midst. Amidst all sorts of Christian discussion, when he arrived in Altenburg, he learned that it would be more advantageous to set off for St. Louis the next day and he was glad to be able to stay overnight with his dear brother in the office, Pr. Loeber, whom he so loves and values. The following day he went to Wittenberg Landing accompanied by friends, and there continued his journey to his destination under God's protection.

Our thanks go with you upon your way
Our precious teacher, on your path,
As you so tirelessly, come what may
From your heart spoke whate'er God saith
For what gave us salvation's might
To save us in our present plight.

As could never give you reward
For all your toil, your labor yield,
We want for you what God can afford
As blessing in your brand new field,
That God his flock may e'er increase
As devil's might and realm decrease.

Now, Oh Church, greet him and be gladdened
Welcome the shepherd of your soul,
By pastures green you shall be fattened,
As leads he you to God's Word, whole;
We praise the blessing you'll receive
As this man's God's whom you'll believe.

So let God freely give you all things
That we've received so blessedly
The shepherd with the flock and all sings
Praises to God eternally:
The Lord plans all things by his care
All works for good, his blessing rare.
The ev.-Luth. Congregation in Frohna, Perry Co. Mo.

The Itinerary of the Methodists

"Thus says the LORD to these people: They love to wander, will not stay at home. Therefore the LORD does accept them, but will remember their sins and visit their transgressions. Jer. 14.10

The fainter the praise of the Methodists otherwise, the louder they blow their own horn in *The Apologete*. This cannot help but remind us of the cries of the hucksters in the market place

extolling the benefits of the sugar pills of the Indian princess: "That great, popular medicine of our day – with countless host of miraculous cures effected – causing great excitement among all the doctors!" In a similar manner the Methodists trumpet their Spirit-less frippery like: The watch in the night, the feasts of love, the camp meeting, the class meeting, etc., all claiming to have the highest quality, all these false wares, these little sinful human inventions deceptively interwoven with Scriptural Words and being peddled to our German people, while Baptism and holy Communion are being shamefully despised as mere ceremonies. So they mislead innocent hearts with sweet words and proud speech. Rom. 16.18.

It is something wondrous that their itinerary should even be called apostolic. According to their constitution, the bishop and his advisory body, the representative elders, can send preachers every two or three years to another field of labor so that the congregations do not have the precious freedom to themselves call their preachers. Even as it is well known that the Catholic Church of the papists and the bishops have taken this right from the congregations.

Now this itinerary is being boasted with unbearable rising praise. "Our plan, Doctor," says a Methodist in issue 32 of *The Apologete*, "is just like the solar system in which all bodies are in motion. You know that servants of the Gospel will be compared to the stars in the right hand of the Son of Man. As much light as they spread is only borrowed light, like that of the moon. Now it is certain that if the moon remained stationary, how much great harm would that necessarily cause?" According to that the stars and the moon designate the wandering Methodist preachers who enlighten humanity with their borrowed light. Yet from where this light is borrowed, whether it is from the spirit that provides the wild excesses that are found in the camp meetings, or of the weird semi-darkness that is flickering in *The Apologete*, has not been explained to this time. But how important these journeys of the Methodist preachers are for mankind is proven here, since if they failed to do so, mankind would necessarily perish. So even if this Methodist speaks what is not true, yet you cannot deny he says it with great flair.

In his own way Mr. Peter Schmucker also praises this Methodist itinerary. "The plan of JESUS," he says, "to go into all the world and to rotate the preachers, according to the apostolic manner, is the best." (Understand this as nonsense.) After which he says that more than human skill undergirds this traveling preaching, as he remarks, "It is most satisfying. Saying that this as the counsel of human pragmatism, betrays disbelief and shallowness, etc."

But that this itinerary is unbiblical is seen most clearly from the holy Scripture. For to go into all the world would not be apostolic in itself, else being a vagabond preacher would also be apostolic. Saying to go into all the world to preach the Gospel to every creature without a definite and explicit command and call from the LORD, and to the present one's self as an apostle is godless and disgraceful. –

On the other hand, the apostles were called and sent immediately by the LORD himself. And, indeed, through the command of the LORD: "Go

into all the world and preach the Gospel to every creature," they received, bound to their apostolic office, an outstanding prerogative that in their activities they were not bound to specific people nor a specified place. Their field of labor was the whole human race. This special apostolic prerogative ceased with their death. For besides them, when their successors in the holy preaching office would be called mediately, that is through people, their activities were always confined to certain congregations.

That said, the itinerary of the Methodist preachers is not apostolic: For 1. they lack the call of an apostle. 2. They are sent by a falsely believing authority, while the apostles would be sent by the LORD JESUS himself. 3. They change their congregations every 2-3 years, which the apostles never did. 4. They travel to Christians, while the apostles went to Jews and the heathen. 5. They boast that they convert members of foreign Christian fellowships to their sect, while the apostles bear witness: We did not boast inordinately over the work of others; – we did not boast by those who use a foreign measure. 2 Cor. 10.15,16. – 6. They seize what belongs to other peoples' office, which the apostle expressly forbids: Let none of you suffer as one interfering in another's office. 1 Peter 4.15. 7. Through their itinerary they rob the congregations of their apostolic rights to elect their preachers themselves, while the apostles let the already founded congregations themselves elect the servants of the church: Therefore, dear brothers, find seven men who have a good reputation and are full of the Holy Ghost and wisdom, which we may install for this service. Acts 6.3.

Enough said. It is clear by now that the Methodists can in no way claim the guise of an apostolic model for their itinerary as much as they would like to retain even the slightest resemblance to the apostolic form since they, unfortunately, obviously lack apostolic doctrine. So let no one be misled by the empty rhetoric of their self chosen spirituality.

Hermann Fick

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(Submitted by Prof. Wolter)

"Who Told You that This (the Bible) is Holy Scripture?"

According to issue 19 of the *Catholic Times* (*Kirchenzeitung*) (under the title *An Interesting Exchange*), through this question a Catholic priest and doctor of the holy Scripture had given a decided jolt to a Protestant Prussian aristocrat to get him to jump into the lap of the so-called Catholic Church. In the subsequent report, said persons were both to have had not only a fine way of living, but also much understanding and insight. The first may be admitted. But it appears that this latter perception could not be asserted of such naive and inexperienced souls that were so influenced even in matters of faith by their human judgment. For in truth this Protestant aristocrat had exhibited a much greater measure of stupidity than understanding with this Catholic priest and doctor of theology, in whom either this same thing could be said, or that his measure of truth fell terribly short. Now, indeed, though we are not of the opinion that a believing Lutheran, that is, one who knows his faith from experience while his holding as true the teachings of the Lutheran Church is no mere lip service, that such a person could be fooled by the question stated above or not have an answer for it, yet we will briefly take up this matter for the sake of the weak and in support of the truth.

The main issue in this "interesting exchange" is raised as follows: A Catholic priest meets with a Prussian Protestant aristocrat. The latter expresses his desire to enter into an in depth discussion about many religious topics with the priest. He is also glad to do so, but thinks it most appropriate to bring in a third party as an arbitrator. To comply with him, the Protestant lays his Bible on the table. The priest flips through the pages

and then turns to his opponent with the question: "My good man! You have laid a Bible there, but who told you this is the holy Scripture?" The aristocrat responds: "So haven't you ever seen one?" The priest: "I've seen it, but I ask you again, who told you this is the holy Scripture?" The nobleman was stumped: "The whole world acknowledges it as such and don't you yourself acknowledge it so?" The priest: "My good man! Our situations, yours and mine, are quite different. When I affirm this as the holy Scripture, I do so according to what I regard as an infallible testimony, which stands solidly behind it. I have it from her hand, and through her reputation, which I regard as infallible, I'm thus sure of this matter. But you, sir, upon what do you bolster yourself, and how can you assure yourself that this here is, in fact, the holy Scripture; that this book has not also been altered? And if you're not assured, how could you accept it as an arbitrator between different views? More than that! - Even if we agreed on the Words of the text, if we are divided as to the meaning of the same, who will explain it to us in a way that we can be perfectly sure about it?" - These questions were so new and troubling to this aristocrat with so much understanding and insight, that he saw no way out. He promised to give more thought to this matter, and the result of his further thought was that he was able to present himself, after the course of a few years, to the Roman priest as a died in the wool Catholic.

After sharing that, I hope the dear reader will not find it too harsh a judgment if we ascribe to this aristocrat a high degree of stupidity. At any rate, the first sign of this is even his first answer: The whole world acknowledges the Bible as the holy Scripture. So this aristocrat must not have known that apart from Christians there are many million

Jews, Moslems, and heathen, who are also part of the world, and not a one of them regards the Bible as holy Scripture. Instead of "the whole world," he might have said: "All of Christianity." And he must have been very poorly versed in the Bible even if, according to what he said, he constantly consulted it, else he would have known that the Word of the cross is not only an offense to the Jews and foolishness to the Greeks, but is a stumbling block to the reason of every unbelieving person, even if he might make a show of illegitimately appropriating the name Christian to himself. If the aristocrat had really been a man of much understanding he certainly would have known that there are more rationalists (believers in reason), *Friends of Light*, and other such people, who truly do not regard the Bible as holy Scripture, and so it would be even more correct to say: "All of believing Christianity."

Secondly, the aristocrat is so naive not to note that the Roman priest, with his assurance that he regards the Bible as the holy Scripture since he has an infallible witness to it (he's thinking of the Roman Church), whose reputation he regards as infallible, - that thereby the Roman priest in no way answers the question he himself threw out, but rather has only begged it. For how does the Roman priest now know that the testimony that he regards as infallible is really infallible? Is he not at least just as responsible to prove this infallibility here, as the nobleman is to prove how he could regard the Bible as God's Word? And in truth, does not what the aristocrat makes as his assertion thoroughly seem to be the more universal and consistent testimony? Does he not have the whole of believing Christianity of all times and places on his side when he states the Bible is the holy Scripture? On the other hand, the Roman priest does not, first of all, have the support of all of believing Christianity of all times for the infallibility of his testimony, that is, the Roman Church. For the infallibility of a Roman Church

is a completely foreign concept to Christianity in the first centuries, and, secondly, not even believing Christianity in every place, for apart from members of the Roman Church no Christian believes in her infallibility. Let that be enough said about the great understanding of this aristocrat. Now as far as the Roman priest is concerned, he rightly falls under the same judgement by what's just been said. But what could be said in addition to that is this; what kind of priest, when a layman would ask about the way of salvation, would know of nothing better to do than steer him away from the holy Scripture? For wouldn't it have been left well enough alone if both contending parties recognized the holy Scripture as the judge between them? Is it stupidity or wickedness when the Roman priest demands proof that the proffered book is the holy Scripture? We'd have nothing to say about this had St. Philip, when he approached the Ethiopian eunuch reading from the scroll of Isaiah, would not have said to him (Acts 8.30): "Do you also understand what you are reading," but rather: "How do you know that what Isaiah wrote is the Word of God?" Even looking at how the world treats things, it's quite inconceivable that when both contending parties declared a third party as being acceptable to them as an arbitrator that one in good conscience could also demand of the other proof why he regards that third party a fitting arbitrator. But obviously the Roman priest appears not to be very concerned about acting in good conscience. He's certainly not man enough to debate holy Scriptures with this layman, so he shifts the matter to another subject. Or had the Roman priest merely not wanted to use the apparently Lutheran translation of the Protestant as the arbitrator? Then why didn't he just say so? There's a bit of Jesuit flummery behind that. If the Protestant had possessed great understanding he would have been able to understand the Greek and then been able to use the source texts. But this is what lies at the bottom of the issue: Whenever the Roman Church has not been able to demand a person acknowledge her infallibility, she has had a hard time saddling him with her heretical doctrines since they mitigate against God's clear Word. But if she first attains this accession, then, with her highly exalted reputation and testimony, she naturally muddies the clear fountain of God's Word, and whoever then wants to wash his eye out therein, of course, gets enough sand mixed in with it so he'll never be able to see clearly again. The proverb applies here: In muddy water is good fishing, and: Darkness breeds rumors.

For clarity's sake, we will now answer the question: What proof has a Roman Christian that the Bible is the holy Scripture *vis a vis* what a Lutheran Christian has?

1. As far as a Roman Christian is concerned the only guarantee he has is the assurance of his Church. But then the question must necessarily arise for a conscientious and serious person: Who will guarantee to me that the Roman Church is infallible? He will not here be put off by something as simple as a mere assertion that she is infallible since the Roman Church, in as much as she presently can lay that out as witness, consists of men, and every single one of them is capable of error. He much rather has the right to demand proof, and, indeed, the kind of proofs that are not also mere assertions that themselves must first be proven. Now not only is the Roman Church not in a position to offer such a necessarily demanded, incontestable, self evident proofs for her infallibility, but it can easily be proven that she has often erred and set herself in conflict not only with herself, but with the church of the first century. So consider, to cite just one example, that the Council of Laodoea (from 260 to 264 AD), the greatest assembly of the most famous church fathers (for example, Origin, Eusebius, Melito, Athanasius, Hillary, Gregory of Nazianus, Ephiphanius, Ruffinus, Jerome, etc.) and even the most venerable theologians of the Roman Church until the age of the Reformation (for example Hugo and Richard of St. Victor, Petrus Cluniacensis, a friend of the famous Bernard of Clairvaux, Hugo of St. Caro, Lyranus, etc.) did not acknowledge the apocryphal writings: Wisdom of Solomon, the Book of Jesus, Sirach, the Book of Judith, the Books of the Maccabees, as part of the books of canonical Scriptures, that is, not as holy Scripture in the proper sense, not as the revealed Word of God inspired by the Holy Ghost, but rather only as writings that could be read as useful for edification. No less had the Roman Church at the Tridentine Council (1545-63) seen fit to actually declare that those cited works are parts of holy Scriptures, and to declare a curse on anyone who wouldn't agree with her on this. How does this harmonize with the idea of the Roman Church's inerrancy? Can a rightly fashioned Christian in good conscience entrust himself to her witness? Must not a dreadful fear overtake him that sooner or later the Roman Church will find occasion to receive into the cannon some other books that were unrecognized and held as uncanonical and to publish it as God's Word that he must then equally accept by blind faith?

So if even a Christian must entertain such scruples, think of what a heathen person will say, whom no one can convince to believe *a priori* in the existence of an infallible Church, and which claim must fall short as a consequence of his own experience and knowledge of the Church, even if he is

inclined to accept it before he then learns the true nature of Christianity itself.

2. As far as a Lutheran Christian is concerned, he has the highest and most thoroughly decisive guarantee of the divinity of the Bible; the witness of the Holy Ghost. That is, he can say he knows the Bible is God's Word because he's experienced the power of the same in his heart, according to the teaching of Christ: "So if anyone wants to do his (God's) will, he shall become convinced if my doctrine be of God, or if I speak on my own." Jn 7.17, also c.f. 1 John 5.6; 1 Thess. 1.5,6; and 1 Thess. 2.13. In other words, the witness of the Holy Ghost here denotes the supernatural activity of the Holy Ghost that we experience as a consequence of the Word of God being attentively heard or read, since the Holy Ghost impacts, opens and enlightens our heart through his divine power as he indwells the divine Word and inclines it to the obedience of faith so that we, thus enlightened, through the inward movement of the Holy Ghost become convinced and sure the Word presented us is really God's Word and, therefore, we affirm the same out of our deepest needs. But doubt as to whether the Spirit thus witnessed is also really divine and not, perhaps, demonic cannot take place during the entire course of people's being transformed, as one by one, each experiences the same witness, and thereby have the same result given them; a surety of standing in grace, of his being God's child, of his good conscience, his peace with God, his godly walk, his battle against the devil, the world and his own flesh, his cheerfulness in tribulation, etc., proving that it's a divine Spirit working in each. Secondly, the holy Scripture itself bears witness that this is God's Spirit and that his seal is infallible. The latter contains no more circular reasoning, as it might appear to a shallow consideration of the same, as little as it is circular reasoning when Moses and the prophets bear witness to Christ and Christ witnesses of Moses and the prophets, or when John the Baptizer bears witness to Christ as the Messiah and, again, when Christ witnesses of John's being a prophet.

But as most significant and, for the individual, the decisive ultimate word for the witness of the Holy Ghost the Lutheran Christian has is a great host of most clear internal as well as external proofs for the divinity of the holy Scripture.

Some of the other internal witnesses include: The majesty by which God witnesses of himself in the holy Scripture; the simplicity and profundity of the Biblical language; the exultation of the divine mysteries, which the holy Scripture imparts; the perfect sufficiency of the holy Scripture for salvation. These witnesses, of course, taken altogether, certainly have no small significance.

Among the external witnesses are: The antiquity of the holy Scripture; the totally unique enlightenment and zeal for truth of the

people through whom God had the holy Scripture composed. The enlightening miracles by which the doctrine of the holy Scripture is affirmed as divine; the unanimous witness of the (not at all merely the Roman) church over the whole face of the earth; the steadfastness of the martyrs; the acknowledged witness contained in the teaching of Scriptures, which even non-Christian peoples cannot deny; that rapid and successful extension of the Christian religion over the whole face of the earth and her miraculous preservation despite the bitterest and most repeated persecutions; finally, also the horrible and remarkable rebukes she encountered from those who despised and persecuted the divine Word. – We find these external witnesses to be well applied to move unbelievers to seriously read and consider the holy Scripture so that thereafter, God willing, they also partake of the witness of the Holy Ghost. And if, indeed, these internal and external witnesses are not absolutely decisive, yet they might also be able to bring about a very good inner moral conviction, and, added to the witness of the Holy Ghost, this has no small worth. Namely, purely historical questions, for example in what language a book of the holy Scripture was originally written, can only be answered through becoming acquainted with it, and here this directly impacts the witness of the Church, especially the witness of the most ancient scholars of the Church who were contemporaries of the apostles or came just thereafter.

(Conclusion follows)

Why Are the Words of Institution: “This is My Body; This is my Blood” to be Taken Literally?

(Continuation)

The third reason Mr. Nast uses to support his opinion that the Words of institution cannot be taken literally and actually is this: Christ says of his body: “Which is given for you,” and of his blood: “Which is shed for you.” But certainly at the time of the institution of the holy LORD’s Supper, Christ’s body and blood had not yet actually been given and shed, so also Christ could not here be speaking of his actual body and blood with the Words: “This is my body which is given for you, etc.,” so this can be understood in no other way but that the bread and the wine are mere external, visible pledges of the body given for us and the blood shed for us, that means, of the atonement established by him. For this atonement is, by all means, in the spirit, that is, in the plan of God, already as good as done in eternity, which is why Christ could speak of it as an already completed act.

No doubt, this would follow from the way Mr. Nast makes his conclusion:

At the institution of the holy LORD’s Supper he speaks of his betrayer, and says: “Woe to that man through whom the Son of Man is betrayed.” (Lk. 22.21, 22)

But at that time Judas had not yet actually betrayed Christ.

So at that time he could not really have been talking about the actual Judas.

Everyone who knows the history of the passion knows that this conclusion must be faulty in some way, even if he doesn’t know what characteristics, necessary to draw a proper conclusion, are lacking. For in these Words there can be no doubt that Christ had in mind no other person than the real Judas. But Mr. Nast’s conclusion errs in exactly the same way.¹ Now wherein does he err? In this, that Mr. Nast has not considered that in the holy Scripture it is a very frequent and common figure of speech to place the present tense (that is, present time) for the future tense (the time coming), that is, to speak of a matter that has not yet occurred as if it were being done or had already been done. One such construct or exchange is found, for example, in the Words of Christ: “I give my life for the sheep,” John 10.15, instead of: “I will give it” (as he then actually says in John 6.51: “The bread that I will give is my flesh, which I will give for the life of the world.”). This figure of speech appears so often in the holy Scripture that Luther occasionally places a subject in the future tense in his translation instead of the present tense used in the original text for the sake of better understanding, for example when Luther translates: “When I will drink of it anew in my Father’s kingdom,” when it only states in the Greek: “When I drink it anew, etc.” Mt. 26.29. From this it follows that when Christ says in the holy LORD’s Supper: “This is my body that is given for you,” it simply means the same as “that will be given for you.” The supposed difficulty in this expression is thus merely an invention and therefore does not in the least give slightest ground for the opinion that Christ was merely speaking of a sign of his body or the giving of the same, since just a

¹ In the conclusion of Mr. Nast, besides that, this additional error is added, that for his goal he had altered the words: “which is given for you” to speak of them as if Christ had said: “which will have been given for you.” Strictly speaking, thus Christ would have had to be speaking, according to Mr. Nast’s interpretation, as if he wanted to speak of the atonement as if it were an already accomplished act. It’s wondrous enough that Mr. Nast admits that Christ could have treated the atonement as already completed, but could not, along with that, consider his body as already given. By that, can’t you see then that Mr. Nast is no longer proving his own opinion of his necessary conclusion about the way Christ speaks saying, “That is given for you,” but much rather proves the Lutheran doctrine? For if Christ could speak of the atonement before the actual atonement as already completed and distributed it as such, then he could also have spoken of his body before it was given as already given and distributed as such.

few hours thereafter the actual body of Christ would, in fact, be given and his true blood would be shed. Besides that, it is not permitted to think, if it is asserted that in the holy Scriptures transformations of verb tense are found, that therefore it should be said that the way holy Scripture speaks is inexact, when often, for no good reason, one tense replaces another and that one can mean the same as another as you wish. Far from it! Such an assertion would be blaspheming God. In the holy Scripture every Word and every form of it itself is just so precisely selected that no other Word and no other form of the same would so perfectly express the meaning of the Holy Ghost. Every grammatical construct in the holy Scripture has a profound reason, which it is the blessed task of every reader of the Bible to seek out. So then, this is also the case in speaking of this grammatical transform. Namely, Christ says of his body: “That is given for you,” and not “that will have been given for you,” because in this night when the holy sacrament is instituted, his final suffering has already begun. –

The fourth reason why Mr. Nast believes he must depart from the Words of Christ at the institution of the holy LORD’s Supper is this: If it were not accepted that Christ had distributed mere symbols of his body and blood, then you’d have to believe that the holy apostles at the first holy LORD’s Supper would have celebrated a different meal than we now celebrate, for at that time Christ still had a natural body, but now he has a glorified body. Mr. Nast proceeds here with an erroneous presupposition that if Christ had an actual, true body, it would either have to be “as it was born of Mary and was put to death on the cross,” or as the same is now after his resurrection and ascension, as it is glorified now in heaven. But no sign of either of these is found in the doctrine of holy Scripture which the Lutheran Church holds firmly and confesses. Indeed, Christ says of what he distributes that it is his body, “that is given for you,” and that it is the blood, “that is shed for you,” Luke 22.19, 20. But he doesn’t say that it’s given us in the holy LORD’s Supper in the manner as he has been given and shed for us in death, nor much less does he say a word about his body being given us as he is now glorified in heaven. And when Mr. Nast latches onto the idea that the latter is believed and taught in the Lutheran Church, he thus knows absolutely nothing about the doctrine of the Lutheran Church. Indeed, Lutherans confess not only that in the holy LORD’s Supper none other than the body sacrificed on the cross

and the blood of Christ shed is present, since this is what Christ explicitly says in the Words of institution, but they also confess that this body is now in a condition of glorification, since this is what the holy Scripture also clearly states elsewhere; but they in no way want to specify or explain the way or manner of how Christ's body and blood are in the LORD's Supper, but only bear witness that in the holy LORD's Supper is no mere pledge, no mere sign, image, symbol, etc. of Christ's body, but that the actual, true, substantial body of Christ is there, for no other body was crucified and later glorified than Christ's actual, true and substantial body. What the way and manner of the presence of Christ's body in the holy LORD's Supper involves, this the Lutheran Church has always confessed is only known to God, and is inexplicable, mysterious and inscrutable, which she therefore calls sacramental, since such a presence by which the body and blood of Christ under certain external signs is impossible to perceive and yet they are truly present and received, and takes place only in the holy sacrament.² By this it's clear that even according to this Biblical Lutheran doctrine "the apostles celebrate no other LORD's Supper than what we celebrate," and that in order that this assertion might be made there is no way, despite what *The Apologete* might have to say, that neither we nor the apostles receive the body and blood of Christ, but should only think of it. By saying this certainly all the offenses to reason are quickly and summarily removed, but with that also

²May a passage from Johann Gerhard serve as a witness. The same writes: "But we remember yet again for the sake of the false charges of our opponents, that we do not accept either an impanation (in breadding) nor a consubstantiation (a combining of the body of Christ and of bread into one substance), nor any other kind of natural or spacial presence, but rather we believe, teach and confess that, according to the institution of Christ himself, in a manner known to God alone, and ungraspable by us, with the bread in the LORD's Supper, as the means ordained by God, Christ's body is truly, actually (*realiter*) and substantially present, and with the wine in the LORD's Supper Christ's blood it truly, actually and substantially present as being united so that we receive, eat and drink with that bread the true body of Christ and with that wine Christ's true blood in a most high mystery. This is called a sacramental presence, not in the sense in which the opponents (the Reformed) employ this word, as a presence through mere signs, but rather because in this mystery something heavenly is mediated and imparted to us by these certain external signs. . . . Some of our people speak of a physical presence with respect to the "what?" (object) but never about the "how?" or the way or manner of it. They wanted to say thereby that not only the power and effect, but rather the substance of the body and blood itself is present in the holy LORD's Supper. For they have used this word to argue against a spiritual presence, as it is explained by the opponents, but they in no way wanted to say that the body of Christ is present in a physical and measurable manner (that is, according to its size, length, breadth, etc.)." (*Locitheol. Art. 24 § 98. Cf. The Lutheran*, III, 26.) In another passage Gerhard writes: "We have always refused to contend with anyone over the way and manner, since that is unknown to all human reason." (*Ibid.* § 105)

Christ's honor and veracity. May that never be for those who still acknowledge Christ as the Son of God! No, the holy apostles at the first celebration received the body of Christ (not in the same state as he was there) offered and crucified, and that has been glorified (not as he was then), and received the same body as we do also, and in this same mysterious manner; as he is now present in the holy LORD's Supper, so he was also in the original LORD's Supper. It is most certainly true that the body of Christ was not glorified as he is now, but we must keep it well in mind that Christ has the same body that once hung upon the cross, and still the same blood that once flowed from his wounds for our atonement. Through the glorification Christ does not have a different, new body, but rather even the same (body) thereby, only receiving other and new attributes, that is, that it no longer needs food, drink, sleep, etc., to live, is no longer subject to death, and the like. But who would say that because Christ's body now finds itself in a glorified state that if he were present in the LORD's Supper, the apostles would have had to have celebrated a different LORD's Supper than we?

Now after we have born witness that we do not base the presence of the body of Christ in the holy LORD's Supper as a consequence of his glorification, we would have to anticipate that Mr. Nast would now also have to accuse us, as his fifth point, with the argument he employs in his article against the priests of the Roman church, that is, that Christ "could not have distributed his natural body to the apostles, since he was physically present with him," and was sitting with them at table. To this we reply: If Christ's body were that of any ordinary man, this conclusion would be quite correct, for it mitigates against the nature of our bodies that the same could be here in a natural way and also somewhere else in a supernatural way. But we know from Scripture that Christ had a true, human body, but also, that in Christ "the entire fullness of the deity dwelt bodily" (Col. 2.9), that in Christ "the Word that was God" from eternity "became flesh" (John 1.1,14). God himself had thus personally united with the human nature of Christ, which means God dwelt in JESUS, not by grace as he does in a believing child of God, but rather in him God and man are made into one person. Therefore Christ's blood is called in the holy Scripture "the blood of God's Son" (1 John 1.7), yes, "God's own blood" (Acts 20.28), and therefore the Jews are accused of "murdering the prince of life" (Acts 3.15) and "crucifying the LORD of glory" (1 Cor. 2.8). And the result? Nothing less than that the human nature of JESUS must have

been exulted with this divinity through the personal union to inexpressible glory and that since where the Son of God is, the Son of Man must also be, he must also therefore be present everywhere. For is there a place in heaven or on earth where it could be said: Indeed the Son of God is here, but not the Son of Man? – Thus if the Son of God had not truly become a man in JESUS, then he would not be in him personally, but only as he had been in every other person; and the whole fullness of the deity would not dwell bodily in him. With the denial of the omnipresence of the Son of Man, the person of Christ is thus torn asunder (as in Nestorianism), God's becoming flesh or becoming man is denied, and thereby the divinity of Christ rejected. But we are not coming up with these conclusions on our own, but they are made in God's Word itself. In the last Chapter of Matthew he says: "See, I am with you every day to the end of the world." Who is this "I", who will be present everywhere and always with his Christians? It is JESUS Christ, God and man in one person, before whom we must not fear, as before a raging inferno, but who comes there as our Brother and as the Bridegroom of our souls. But if someone would say: "Yes, Christ had spoken that in his state of exultation," then we would remind him that when that state commenced the divine attributes were fully communicated to his human nature, to use them fully with no diminution, while when he was in the state of humility he freely emptied himself of the same for the sake of his being able to suffer and die for us, and they only beamed out to be seen at times when he, for example, performed miracles, when he issued divine healing powers from his body (Lk. 8.46), when he walked with his body upon the sea as if on sold ground, etc. In those moments the divine attributes were being communicated to the human nature of Christ. Therefore Christ, as a man, had those divine attributes also as a man, even as he still entered into the deepest humility, even as he ignominiously hung upon the cross, yes, even in the tomb. If the man JESUS Christ at that time did not have this glory, then, at the time, he would not still have been "Christ the LORD," as the heavenly hosts call him to shepherds, for as glowing iron enlightens and burns only by means of fire, so the human nature of Christ is capable of the divine attributes only through its being united with the divinity, by which it is permeated through and through. In irrefutable witness to this is the noteworthy declaration of Christ: "No one ascends to heaven except he who descended from heaven, that is, the Son of Man, who is in heaven." Jn. 3.13. Christ clearly says here to Nicodemus that he, also as a man, even if he is walking in a natural way upon the earth, is at the same time, in a way ungraspable to us,

in heaven. If at that time Christ was, according to his humanity, in the state of humiliation and was equally in heaven as on earth, how could we let ourselves be offended if we hear that Christ, as he was still bearing the form of a servant, sat with his body in a natural way at the table, and yet, at the same time, was present in a supernatural way in the sacrament and communicated himself to his disciples! Should the man, Christ Jesus, certainly have been able to be at the same time in heaven, but not in the sacrament? Yes, we say: If it were possible for Christ to feed five thousand men, not counting the women and children, with five loaves present and two fish, and to have twelve baskets full of bread left over (Mt. 14.15-21) – as no person can deny – is it therefore now inconceivable, as a person might still entertain doubts of this, that if Christ remained sitting at the table, he could still feed his disciples with his divine flesh and with his divine blood without being consumed? Obviously this miracle cannot be grasped by our reason, any more than others can, but faith grasps this mystery, into which angels long to gaze, in childlike reliance on Christ, the Son of God, all powerful and truthful, and fall down full of deep wonder and humble reverence, and praise the Son of God, who with the wonders of his divine love to us sinners moves all heaven to holy awe.

We can now go on to the last, the sixth reason Mr. Nast employs against the legitimacy of the literal interpretation of the Words of institution. That is: because the acceptance that the actual living body of Christ is received, most crassly violates, first, the whole concept of a sacrificial meal, and, secondly, “the revealed meaning and purpose of the holy LORD’s Supper.” Whereupon we must confront both of these, first, Mr. Nast is in error when he has until now held the opinion that the holy LORD’s Supper is considered by Lutherans in the sense of a sacrificial meal. Obviously no one will deny that the holy LORD’s Supper has several similarities with a sacrificial meal since in this holy sacrament, as with a sacrificial meal, the sacrifice itself is eaten, which God would provide, and it is entered into by the fellowship of faith and the worship of those observing it, as one enters through his participation in the sacrificial feast into “fellowship of the altar,” as St. Paul writes in 1 Cor. 10.18. But who cannot see, upon further examination, that the New Testament holy LORD’s Supper is something substantially different and much more glorious than an Old Testament sacrificial meal? Now what can be more foolhardy than departing from the founding Words of a divine institution, because what they say departs somehow

from what we’re comparing it to or what actually has some real correspondence to it, and doesn’t fit with it? – Mr. Nast certainly cries out: “Who has ever heard of guests consuming the living flesh of the sacrifice?” We indeed cannot cease being amazed by such talk. For – apart from the fact that the holy LORD’s Supper is not ever depicted as a sacrificial meal – what difference does it make if someone has ever heard anything like it or not? For a Christian must not the sole question be: What does God’s Word say about it? Does it not stand in God’s power and will to order a sacrifice in the New Testament, by which the living flesh of a sacrifice should be received? Yes, are Christians not actually admonished in God’s Word to offer their lives as a sacrifice, “that is to be” in contrast to those in the Old Testament “a living sacrifice”? (Rom. 12.1) With the same legitimacy by which Mr. Nast poses the question above, he could ask this: Who has ever heard of what’s being sacrificed being slain on a cross?

Now concerning the second point Mr. Nast uses to bolster his sixth reason, its basis is as erroneous as that of the first. For it is certainly true that “our Savior speaks in the Words of institution of the body given for us into death and the blood shed,” but where does he say anything about a dead body? Or is it not the body and the blood of Christ and does it not remain in reality and in all eternity the body given into death for us and what is shed for us, which body at the time of this first celebration was presently living? Doesn’t Mr. Nast see that with the addition: “That is given for you into death and that is shed for you,” a condition is not here being designated in which the body and blood are found, but rather that the object is only being clearly designated of which Christ speaks? He has obviously fallen in his sixth reason into the same fallacy he had in his explanation of his fourth reason. That is, he has confounded the “what?” with the “how?” (the *Quod* with the *Quale*, the *objectum* with the *modus*, as our logicians say), for Christ certainly says that he gives no other body in the LORD’s Supper than that which he has sacrificed, but not in what condition, and no other blood than what he shed, but not in what condition. This addition should and can only show that in the holy LORD’s Supper a spiritual body and spiritual blood or a mere symbol of his body is not at all present, but rather the actual body and the actual blood, for only this one has been given into death and shed. – Or might Mr. Nast be at all of the opinion that Christ’s death could only be celebrated in the holy LORD’s Supper if either his corpse were there, or, since that’s impossible, that it be presented symbolically? If that’s his thought, it’s unique to him, but he’ll

never prove it nor much less thereby move a Christian to believe that the Words of Christ: “This is my body; this is my blood,” must mean the same as; “This is not my body; this is not my blood.”

Before we must close for now, we will only yet mention that Mr. Nast has also completely interpreted the Words falsely: “This cup is the New Testament (or Covenant) in my blood” (1 Cor. 11.25). Namely, he applies the Words “in my blood” to the Word “Testament.” That this is untenable is established by the original Greek text. That is, according to the rules of Greek grammar the article preceding the Words “New Testament” would have had to have been repeated before the Words “In my blood,” if these latter Words must be bound with the first ones. But such repetition is not found in the original text, therefore the Words “in my blood” must necessarily be bound to “this cup,” so that the meaning of the whole sentence can be none other than this: “This cup is the New Testament for the sake of my blood,” which, of course, the cup contains, as Christ himself interprets these Words in the parallel passage: “This is my blood of the New Testament, that is shed for many,” Mt. 26.28; Mk. 14.24. Anyone who is otherwise at all familiar with the Greek will be well acquainted with the fact that “in” should mean as much as “for the sake of.” In order to cite one example, it is used in the same meaning in Mt. 6.7 where it says in the original text: “For they imagine they will be heard in making-many-words,” which means for the sake of making-many-words. – Also applicable here is the noteworthy manner in which Christ speaks of the cup according to the original Greek text of Lk. 22.20, that it is shed for us, which, of course, could not be said of the cup, if the consecrated cup did not actually contain the blood of Christ shed for us. So it can never be that the Words: “This cup is the New Testament in my blood,” could be speaking to support Mr. Nast’s opinion of mere symbols of the body and blood of Christ in the holy LORD’s Supper, so these Words are much rather irrefutable witnesses for the true and substantial presence of the body and blood of Christ in this most sacred sacrament.

So then, with that we conclude this first portion of our refutation by which we have followed *The Apologete* step by step, in the wish that Mr. Nast would receive our remembrance made without bitterness or rancor in the same spirit of love and might thus peaceably test it, and that, with him, the interested reader might here put up with the dry tone that must be endured with this kind of refutation. We think that whoever does not despise the rigor and rough shell of the presentation will not depart empty of a sweet seed of important truth. We also hope that in the continuation in the next issue our dear reader will be able to breath a bit easier along with us.

(To be continued)

Prophetic Dream of the Reformation of Elector Friedrich the Wise of Saxony

(From an Original Manuscript)

The Rev. Mr. George Spalatin has given me, *Antonio Musae*, a credible account of a dream that Duke Friedrich, the elector of Saxony, had in Schweinitz that night before All Saints, that is, before Dr. Martin Luther had nailed his first position statement (theses) against the papacy and the preaching of Brother Johann Tetzel on the grace of Rome and indulgences and to publicly defend against them in Wittenberg, which dream his electoral grace immediately recorded early that morning to remember it, and even had related the same to his brother, Duke Henry of Saxony, in the presence of the chancellor, and said: "Dear brother! I must tell your grace the dream this night brought me, and I would like to know what it means. I remember it in such detail and it made such a deep impression on me that I don't think I could forget it if I lived to be a thousand, for it came to me three times in a row, yet each time there was more." Duke Henry asked, "Was it a good dream or bad?" The elector said, "We know not, God only knows." Duke Henry went on to say: "Good brother! Your majesty should not take it too seriously. When I have a dream I always asked our dear God that he would make all things turn out for the best, then I strike it from my mind as well as I can, even though I must also remember that many of my dreams, both good and ill, have come true, but that I've only first understood them to do so afterwards, but that I usually did not do the appropriate thing. But now tell me, your majesty, what was your dream?" Elector Friedrich said: "I will tell your majesty. As I lay down in bed at night as usual, tired and worn out, and I quickly fell asleep as I was praying, and had rested quietly for two-and-a-half hours, I now was apparently wide awake, so I lay awake in all sorts of thoughts until twelve midnight, and considered, among other things how I would want to observe a fast to honor all the dear saints; me and all my castle household. I also prayed for the poor souls in Purgatory, and made a resolution also in other ways to come to their aid and support in their flames. I prayed dear God for his grace, that he would lead me and my councils and governance into legitimate truth and would preserve us all unto salvation, even the evil knaves who make our rule bitter, according to his almighty defense. Amidst such thoughts I again fell asleep at midnight. – Then I dreamed almighty God sent me a monk, whose honest face seemed to make him a natural son of St. Paul. He had with him as companions, by God's command, all the dear saints who should bear witness to the monk with me, that there was no guile in him, but he was truly sent of God and God had bid me

to support the monk so that he would be permitted to write something on my castle church in Wittenberg. It should be something I would not regret. So I told him through my chancellor, since God so commanded me and he had provided such a strong witness, that he could write whatever was commanded him. Thereupon the monk began to write and wrote so large that I could make it out from Schweinitz. He also used such a long pen (plume) that it reached all the way to Rome and its end stuck a lion lying in Rome through the ear, so that it went out the other ear, and the feather stretched further to the holy three tiered crown of the papacy, and pushed it so hard that it began to teeter and would fall from the head of his holiness.

"As it seemed to me that it was now beginning to fall, and your holiness and I were standing nearby, I reached out my hand and wanted to steady the crown; with this quick move I awakened, my hand straight up in the air, utterly frightened and angry with the monk for not being discrete in his use of his pen. Then I remembered it was a dream. But as I was still quite tired, my eyes quickly closed and I fell fast asleep again. Before I knew it, this dream came upon me again a second time, for I wasn't done with this monk yet. I watched him keep writing and writing. With the tip of his pen he was continuously poking the lion and through the lion (Pope Leo X) the papacy, at which the lion roared so all of the city of Rome and all stations in the holy kingdom ran to see what this was about. And so his holiness the pope wanted people of every station to defend him against the monk, and was especially reporting this crime to me, since the monk resided in my territory.

"Then I awakened a second time, was amazed this dream had come a second time, still not letting it concern me much, but I prayed God he would defend his holiness the pope against all evil, and again fell asleep a third time. Then the monk came to me a third time and I dreamed the most prominent stations of the kingdom, among whom were also me and your grace, went up to Rome and were much concerned to break the pen of this monk and remove it from the pope, but the more we worked at the pen, the more it stiffened and creaked, as if it were made of iron, and it creaked so loudly it hurt our ears and pierced our hearts. Finally we were all so spent and tired that we quit, and one after another departed and it concerned us that if we fed that monk anything more than bread he might find the strength to do us harm. But, nevertheless, I asked the monk (for now I was in Rome, then in Wittenberg, then in Rome), where he had gotten this pen, and how it came about that it was so hard and resilient. He replied that it was from a hundred year old goose (Huss), one presented to him by his old school master who commanded him, since it was so good, that he should keep and use in his memory. He had himself also fashioned it.

But that it had become so long and hard and resilient, that its spirit could not be taken or removed from it, was something over which he himself was amazed.

"So thereafter there was a great din as if out of the monk's pen countless more other writing plumes had sprouted forth, and it was a pleasure to see how the scholars of Wittenberg were grabbing them off and thought that a portion of these plumes that were now writing would, in time, be just as long as this monk's pen, that this monk and his pen would result in something special.

"Now as in my dream I was completely determined to personally converse more with this monk to know him better, I then, finally, woke up for the third time. Night had turned into this morning. I wondered greatly about this dream, thought it over and considered well how it had come to me over and over again, what its main elements might mean. I am utterly of the opinion that this dream is not without meaning, since it came to me repeatedly, and immediately am of a mind to tell it to my father confessor, though I have first made it known to you, your grace. Your grace, and dear elector, tell me what you think about it."

Duke Henry said: "Chancellor, what do you think? There's not always much significance in a dream, yet they are never something to be completely ignored, if we had an understanding, pious Joseph or Daniel, enlightened of God, who could meet the challenge."

The chancellor said: "Your royal graces know that it is often said: The dreams of maidens, scholars and great lords commonly have something behind them. But what that might be is only first known occasionally when someone carries out some task after which he immediately is reminded and says: Behold, that's what my dream was predicting, as that will bring to your majesties' minds many such examples. Otherwise, as Joseph says: God alone can interpret dreams; and Daniel says: God in heaven alone reveals what is hidden in dreams. Therefore only commend this dream to God. The monks have often caused great misfortune to great rulers. The best part of this is that he is sent from God and is commanded to write and that all the saints are his witnesses, than if it were the devil fencing in the mirror with his fine appearance. Your royal grace must know the best thing is to consider this matter in a Christian way, with devout prayer."

Duke Henry said: "That's also what I think, Lord Chancellor, for it is not good counsel for us to have to fret and strain long about it. God will know, as this dream comes from him, how to use everything to his glory, and in his own time will impart to us its true significance (explanation), as well as how to dispel it if it portends evil."

Duke Friedrich, the elector, said: "May our faithful God do so, only I can never forget this dream. I certainly have my own thoughts and explanation, but for now, I shall keep them to myself. Yet I will reveal them to you. Perhaps the time will come in the future, if I will have taken this rightly, when we will discuss this day together more thoroughly."

On the Benefits that Heretics Bring to the Church

Luther writes on this:

Though it appears that the fanatic spirits reek great harm on the church, yet they only give us reason to explain the Word more purely and richly. As Augustine says in the 8th book of *Confessionum*: As long as the heretics' heresies are refuted, the church's understanding and the holy Scripture is thereby only explained more extensively. For if we would not be thus aroused and forced to do so, to employ and to inventory our treasures, we would become lazy and listless and our oath become ruined. So also what else can our eternal foe, Satan, do with his eternal trials, but that we more diligently search the Word and that we learn, pray, trust and hope? People often repeat that old saying: Hunger is a good cook. So trials are good and beneficial to Christians and the church; cross and drowning are the exultation and triumph of the church. Therefore let the enemies of the church do what they will, it is yet sure, the more we are buried, the more we are lifted up. For Christ is our captain and our head, who truly never gives way to evil, for he has an inexpressible power by which he lifts up what is cast down, makes the dead alive and the defeated victorious. For since he is God, this is his proper office, that is, he makes everything out of nothing, and makes nothing of that which is. (See Exposition of Ps. 122.3)

The same writes elsewhere:

No one should wonder nor be shocked if he sees fanatical spirits and heretics arise amongst Christians, who so horribly rant against the truth. It must all turn out for our good and create more than one benefit. First, then we thereby become used to that much more diligently holding to God's Word and putting it to use, and thereby become surer of the truth to a greater extent. For if there were no such gangs by which the devil thus arouses us, we would become lazy and snooze and snore ourselves to death and both faith and Word would also become darkened and tarnished, until it would completely ruin everything. But now such gangs are our grindstone and polishing stone that whet and hone our faith and doctrine so that they are smooth and clean, to glisten like a mirror, to also learn thereby to know the devil and his plans, to be armed and ready to fight against him, which we'd stop doing if we had peace before the fanatics. Secondly, thus the Word itself is brought that much more brilliantly and brightly to the light of day to the world, that many encounter the truth through such battle, or become more strengthened in it, that would never occur otherwise. For God's Word is a creative thing, so God also gives it to make something, to hang and skewer the devil and the world on it, so that his power and virtue is manifested and lies are put to shame. Now if a few thereby become

seduced, that is only right, and is a fitting punishment and revenge for the impious, the proud despisers and ungrateful people, who persecute, blaspheme or despise our doctrine. For when pious, simple hearts are seduced with that, there is hope that they might return to what is right. But the proud and the wise guys who are hardened therein must also receive in themselves the reward for their ingratitude and their own obstinate cleverness. (See L.W. Halle., XIV, p. 277ff)

Bishop Martin

(A Child's Legend)

The year was eighteen forty-three

Since our Redeemer came to be,
As Christians reckon dates in time
Came Doctor Martin to earth's clime;
Sir Martin Luther, scholar fair,
The likes of which are more than rare!
To Eisleben's good citizens
Poor subjects of great denizens.
Who toil'd all day in noble veins
Digging in darkness and bod'ly strains.
But God had wisely giv'n his Light
So that it came to Luther's sight.
As mother God to him bestowed
Ms. Margarete, much honor owed;
But for his father, Sir Johann
A venerable, pious, aged man,
Who was so strict as was his way
Insisting church and school alway.
The name of Martin that he bore
Was for a saint of noble lore,
Since it was right on Martin's day
He in the font of grace did lay.
Now you may ask, who was that saint?
His tale is ancient, not for the faint;
A pious night, a noble soul,
Became a bishop, so we're told.

As Julian, in Western land,
Opposed Christ's kingdom now at hand,
A knight of old Pannonia,
Sir Martin did what all would see.
He came in storm and snow, indeed,
Mounted on his noble steed,
To where a man stood poor and lean
Whom he gave a gift most mien.
The man was suffering, naked, poor
The wind chafed naked skin more sore.
Martin, for his life, was giving
Shirt and coat so he'd be living.
Though as soldier he surely knew
The things he had were all too few.
Yet stopped he short on his tall steed
E'en though the storm raged on, indeed,
Said, "This man is naked, in need,
Here money, station count no more,
I must give him, from out my store."
His sword he grabbed in solid fist
Divide his robe, with flick of wrist
To slice it neatly into two
So one for me and one for you.
The poor man snatched it right away
And uttered unto heav'n that day
A plea for this knight, nobly wrought
Whose deed himself gave not much thought.
But as he said his *grccias*
The knight road off upon his horse
Unto a most poor widow's door
Where she gave him a room most poor,
And ate and drank he just a bit
As larder was too sparsely fit.
After his meal at end of day,
Nor forgetting then he did pray,
He laid himself upon the straw
If just one prayer or else one more
The records don't tell us that score,
We just won't meddle into that,
But fast he fell asleep that night
He wakened with such glory bright,

That made him stare, amaz'd complete
At the man standing at his feet;
A crown of thorns upon his brow,
The Son of Man, he's present now!
Thousand angels do his bidding
Here's our LORD once dead, now living,
In all his glorious majesty
And in the robe wast he this day
That Martin of Pannonia
Whom Martin had still no idea
When giving to the beggerman
He served the Savior with his hand.
And so the LORD to Peter said:
"See the new coat that's so well made,
That o'er my shoulders now is laid?"
So Peter might a question state:
"Who gave that robe to you so well?"
His gaze on Martin gently fell
As toned a gentle, heav'nly bell
As God's own Son began to tell:
"This Martin here's the very one,
Gave me his cloak, and him alone,
Be of good cheer, stand up good knight
For you I choose, to make you right!
'Till now you're blind, a heathen man
Now sheath your sword you're mine again!
Now you'll be God's heav'nly soldier
As Bishop Martin he'll deploy you."
As our Lord this word was speaking,
Rooster crowed, the morning breaking;
An angel kissed the robe's fine seam
And Martin wakened from his dream;
Rememb'ring this he knocked upon
A cloister door and from then on
By his Lord's Word from heathen knight
A pious Bishop came to sight.

Now as I to you reported

A pious hero purported
Luther's baptism most impacted
What this Martin had enacted.
So hence ne'er be you recoiling
As you hear Doc Martin's toiling,
They both did ride courageous
The brave fight was contagious,
From that most holy knight of old
His Baptism name made him so bold
Along with this great bravery
Burning in love to serve so free:
So that this Luther, great as he,
No portion of his robe gave he,
Nor of his rain coat, gen'rously,
No, gave he even life and limb
To brother gave he all for him,
At every hour willing, he.
As ever joyful witness be
In Wittenberg is the great prize
In praise to our LORD JESUS Christ!

Milwaukee – We have just learned that Pastor Keyl, as well as his family, have safely arrived in Milwaukee, Wisconsin Territory on the 7th of this month and has been installed in his office at the Lutheran Church there on the 19th Sunday after Trinity. So his present address is: Rev. G.W. Keyl, Milwaukee, Wisconsin Territory.

After the admonition on the last page directed towards the *Catholic Church Times* and the *Lutheran Church Herald* had already been sent to press, we finally have received new issues of both. We could only rejoice that their publishers have remembered us at last, which is why we believed we had to issue that reminder to them.

In *The Apologete*, issue 457, we read: The faculty of McKendree College has conferred upon Rev. Wilhelm Nast the honorary Doctor of Divinity degree. We mention this in addition to our correction since, again, we did not learn of this until after our article on the holy LORD's Supper was already finished.

(Submitted)

Of Weariness of Life and its Complaint: "Oh! To be in Heaven!"

(See *The Lutheran* IV, 2)

But dear brother wait yet a bit
'Tis not yet time for dying,
Now time is best for battle fit
For heaven's heirs we're vying.

I gladly share your heart's desire
From here to be departing
A taste of Christ makes me aspire
To peace he is imparting.

But friend right now it is too soon
Our sword to leave unwielded,
My wish is that you long remain
In blessing never yielded.

Just look around! How broad the field
God gave you to be farming!
The LORD chose you for just this need
All your complaints disarming.

He gives the weary strength anew
On wings of eagles soaring
He gives you faith whose retinue
Is win o'er loss outpouring.

If many are your enemies,
Of sects wreaking disaster:
Before the LORD they all must flee
His truth must be their master.

M.....

To *The Shepherd's Voice* (Or *Church Herald*?) and the *Catholic Church Times* in Baltimore

For a long time these papers, we've been exchanging with, have not been received by us. Now we cannot and will not force them to keep exchanging papers with us, but since we have kept on regularly sending our paper with no interruption, we think it necessary to refer the same to the 7th Commandment (or to the 8th as the Reformed number them) to remind them of their obligation. Ed.

Church Building Collapses

Not long ago, in the first issue of the present volume, we had brought our dear readers a happy report that in the village of Palmyra, Marion Co., Mo., a little, flourishing German Lutheran Congregation, with their Pastor, Mr. Best, had the pleasure on the 8th Sunday after Trinity of holding worship for the first time in their newly built chapel. We are occasioned to again make mention of this congregation, but this time in order to share the announcement of a misfortune that has lately befallen the same. That is, it happened on the 18th Sunday after Trinity in the early morning, that the roof of the newly constructed Church

collapsed and, as it fell, the walls were pushed out from each other. It happened in an instant, and the charming church immediately became an ugly eye sore. Nothing but the gable walls remain. The cause of this must have been faulty lumber used in the construction. The main beams were broken in two in the middle. The poor little congregation is in no small consternation since this occurred. They certainly praise God for his gracious protection they had received in this, for if this collapse had occurred only a few hours later the whole congregation assembled there would have been buried under the ruins of God's house. But they anxiously ask where they will receive the means to build the chapel once again, now lying in ruins. It was no more than half paid for and, according to the estimate of the experts, reconstruction will require about \$350. – So little as we are otherwise inclined to want to load on others the burdens of another congregation, especially when it concerns the construction of their Church, yet we feel compelled in the present situation to turn to the love of our brothers and to appeal to them here, for the sake of the congregation in Palmyra, for the reconstruction of their chapel. We are willing to receive monetary gifts to be sent in support and to register their receipt in *The Lutheran*. Yet these can be sent directly to said congregation at this address: Rev. J.P. Best, Palmyra, Marion Co., Mo.

Ecclesial Report

Bremen, August 10. Last month 300 Prussians departed on the ship "Beckerath" to South Australia, and the new postal ship "Gellert" will follow her with an even greater number of Prussian Lutherans under the leadership of their pastor, Pastor Oster of Posen, who wants to found a colony, also with the prospect that there will be support for it also on the part of the South Australian Company in London. The "Beckerath" is also carrying a German printing press for the founding of a German paper in the city of Adelaide. Two German Lutheran pastors, Kavel and Frische, have already been living there for 10 years.

A Solemn Hour of Prayer

M. Martin Rinkart, composer of that glorious hymn, *Now Thank We All Our God*, was Archdeacon in his hometown of Eilenburg. The storms of the Thirty Years War that were devastating Germany had also drawn near this town. The citizens of the same had already been beset in suffering through plague, famine, through waves of enemy movements and plunder, as on the 21st of February, 1639, Swedish Lieutenant Colonel von Doerfling returned to the gates of Eilenburg and demanded 30,000 Thaler; threatening that if the city would not pay this sum all of the citizens would leave the city with nothing but a walking stick. Pious Rinkart, who had in many difficult trials already often saved his hometown from complete destruction by his great efforts, approached von Doerfling's quarters, accompanied by members of the town council to make an appeal to him. Only, as humbly and persuasively as he made his presentation, Doerfling nevertheless turned him

a cold shoulder. Deeply troubled, yet being thus encouraged to lift up his eyes to the LORD again, he turned to the citizens following him to say: "Come, my dear children, we have no more recourse or grace among men, so we will speak to God!" So he summoned all to a solemn hour of prayer and the unfortunate people streamed, lamenting and complaining, into God's house. Soon all the spaces of the church were filled. Then Rinkart stepped before the altar and gave voice, with glad trust, to the hymn: *When in the Hour of Utmost Need*, knelt down with his congregation as it ended, prayed the LORD's Prayer and laid the fate of the unfortunate citizens, with many fervent pleas and many tears, into the hands of the Almighty. No sooner was the "Amen" to this heated plea stilled in the corners of the filled Church when news of this solemn prayer hour came to the Swedish authority. It shook the cold heart of the soldier. Doerfling backed off from his demands so much that the already sorely impoverished citizenry was able to render payment, and it was given without the town being completely ruined.

Even a single utter'd pray'r
Of one believing soul
In God's loving heart most rare
Must always reach it's goal,
What must be
Now when we
Come before him laying
All for which we're praying!

How Is the True Church Recognized?

It is good and important to note that the church is not perfectly holy, lacking any stigmas and scandals. The legitimate, true church is the one that prays and prays in fervent faith: "Forgive us our sins, as we forgive those who sin against us." The church is those who day after day always improve and become better, that day after day put on and wear the new man and put off the old man. The church is the spiritually new born, but those who have not received the tenth, let alone the fullness of it in this life. We are not yet free and clear of the flesh, but stand in the works that we must leave behind and must grow and become better. What is now still left of sin is a scandal to the spiritual Donatists, Manicheans, papists, but it doesn't make God stumble, for he removes and forgives it for the sake of faith on Christ. So if you want to recognize the church, you must not just crudely look there to see if there are no blasphemies or offenses, but rather where the pure Word is and the rightly fashioned administration of the Sacraments, where the people love God's Word and confess the same before the world: Where you find these things, conclude the church is there. It must not matter to you if there are few or many in number who have this and act that way, it is nevertheless certain a few of them will. (Luther in his *Commentary on the 9th Psalm*)

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(Submitted by Prof. Wolter)

“Who Told You that This (the Bible) is Holy Scripture?”

(Conclusion)

We would like to now briefly respond to the question with its divinity as to who must decide when a dispute arises over what a Biblical passage means.

The innumerable multiplicity of sects that almost without exception appeal to holy Scripture must serve as proof for the Roman Church’s claim that a highest visible tribunal, that by rights must preserve the unity of the church to prevent her total atomization, is necessary. The Roman Catholic Church so likes to ride that hobby horse because, on one hand an inexperienced person will easily be blinded by this guise of truth and, on the other hand, the spiritual estate here secures for itself lordship over all thinking, almost claiming to be infallible. Nevertheless, this whole assertion rests upon the two-fold heresy that the holy Scripture is, on its own, unintelligible, dark and unclear, and that a subset of the visible members of the church, or even a single member (the pope), whom no one can even be sure if they are really living, true members of the church, are being led by the Holy Ghost with their counsels and decisions with respect to articles of faith. – But if the holy Scripture were not sufficiently understandable for each person who reads it with an honest mind and under the call of the Holy Ghost in order to learn from it in order to be indubitably sure of the way to salvation, then it would necessarily have to be either because the Holy Ghost is unable to speak so understandably or plainly, or because he doesn’t want to. To assert either of those would be to blaspheme God. Just from that fact it follows that the Bible needs absolutely no tribunal to stand above it from which the legitimate understanding of its Words must be sought, but much rather that the Words of

Christ: “Search the Scripture, for you think you have eternal life in them and they testify of me” obligate every person to personally draw for himself out of the source (*Quelle*), the holy Scripture itself, the divine truth, since he can find it therein. With that, it is not to be denied that passages in the Bible might be found that are not equally understandable, even to pious readers, but with that we are only here asserting that the Bible quite clearly and cogently contains everything necessary for people to know and understand for salvation. After that, a simple rule applies to the interpretation of questionable and difficult passages, that the holy Scripture is interpreted according to the rest of the clear words, and no interpretation is allowed that contradicts those other clear Words, since the Holy Spirit cannot contradict himself. That’s called interpreting by the rule of faith, as St. Paul prescribes several times. But with that it is in no way our thought that every single person should approach the consideration of the Bible without consulting the witnesses the church brings to bear of the saving doctrine, for then he would hinder the enlightenment of the Holy Ghost through his pride, but our opinion is rather that a Christian is obligated to test the saving doctrine that is brought him by the church according to the holy Scripture and when he finds himself agreeing unanimously with the same, to persevere with that and to build his faith upon it and thus to say with the Samaritans in John 4.42: “Now we believe not for the sake of what you said for we ourselves have now heard and learned that this is truly Christ, the Savior of the world.” But should he, after conducting a serious, conscientious and careful examination find that the church fellowship in which he was raised stands in any manifest contradiction with the clear Word of God, then he is obligated for the sake of his salvation to reveal this to his family of faith and, if they refuse to be corrected by him, to

join an ecclesial fellowship where he finds no doctrine hostile to the Word of God. – The precious jewel of the doctrine of Christian freedom and of conscience lies in this duty and this right which, by the tender mercy of God is given against slavery to human laws in Christianity as a gift through the Reformation, and that no believing Lutheran will or can surrender for the sake of the external unity of the Church. For as good as it would be for Christ’s church to externally show herself to be a well ordered whole, as she is one in the Spirit, that is, if a certain uniformity in Church ceremonies and customs would be in place, we would absolutely never treat this temporal, expendable benefit as the same as the indispensable freedom of faith, or trade obedience to God’s Word for servitude to men. If Christ our LORD, the head of the church, had to go about in the form of a servant, why should not his bride the church also do so, so long as he allows this to be done for her purification? But if Christ in this form of a servant has overcome the world and just then tread Satan under his feet and made a triumph of him, as the self righteous Pharisees and unbelieving Sadducees, and all human reason considered him a lost cause, so why should his church not also be led out of her deepest impoverishment to the most glorious victory, and overcome the self righteousness in the papacy walking about in external splendor, as well as the enthusiasts and unbelievers of every stripe? Yes, she confidently says with the apostle: I am as one chastened, but not dying (2 Cor. 6.9); and with the royal choir (Ps. 71.19f): God, your righteousness is exulted, as you do great things. Who is a God like you? For you let me experience many and great troubles and you make me alive again and fetch me again out of the depths of the earth. You make me very great and you crown me again and comfort me once more, etc. Cf. Ps. 18.31ff; 118.18.

On Private and General Confession

(By Pastor Keyl)

(Continuation)

Proof that in the Best Times of the Lutheran Church Public Confession was not Practiced along with Private Confession, much less Exclusively.

The symbolic books mention not a single syllable about this public absolution. Whoever only looks for himself will be convinced. Indeed, in the *Small Catechism* the "general" confession is mentioned just once, only obviously this is understood in the context of the universal customary churchly penance the individual presents to his father confessor. According to that the answer to the question of what the symbolic books teach about the general confession must be given: They teach nothing explicitly about it. And had they approvingly mentioned it, they would thereby have been contradicting history as well as her own doctrine; history, because in the Church of the papacy up until the time of the Reformation only private confession was practiced. So when the Lutherans declared in the 11th Article of the *Augsburg Confession* and in other places that they in no way were departing from this lovely Church practice, but rather wanted to resolutely hold fast to it, this was the only way they could disprove the charge that they were innovators. But had they sought to institute such a completely unknown ceremony into the Church, which is what general confession was at the time, then the charge of innovating could certainly have been made against them. But the symbolical books would also have been contradicting their own doctrine. For they expressly teach retention of confession for the sake of the Absolution, by which the authority of the Keys specifically frees each one from his sins, announces what is preached in the Gospel to each one specifically, that each one specifically be examined by his father confessor and be advised and comforted (see the instruction for Confession in the *Small Catechism*), and that it would ultimately be godless to abolish private Absolution from the Church. They would have contradicted this doctrine had they ascribed the same value to the general confession as they had to private confession just as the general confession cannot be justified from out of the symbolical books as an ancient ceremony of the church, but even so little in the writings of Dr. Luther, where, indeed, he speaks a few times of "public" confession, but only is referring to what is done with our offended neighbor before God in the LORD's Prayer, in contrast to the secret confession, or private confession before one's father confessor.

Yet, in the works of Dr. Luther, a composition issued by him and his colleagues to the Council of Nuernberg about general and individual Absolution from the year 1539 appears to state their perfect assurance that he had actually affirmed the custom of public

confession right alongside private confession. Only with a closer consideration of all of the circumstances involved one discovers that this interpretation has many important reasons lined up against it, which might allow one to practically completely dismiss this idea. But even if one admitted this were actually true, it would still be wrong to conclude from this particular case that it applies to the whole Lutheran Church in all times and places. Now, in connection with this writing of Dr. Luther, this must now be clearly proven, but first the occasion and the main contents of the same will be briefly presented.

In the year 1539 there arose a division among Lutheran pastors because Andreas Osiander refused to employ public Absolution for a number of reasons, as it was used by Wenzeslaus Link and his other colleagues, since he insisted upon the exclusive use of private confession. Upon asking his counsel, Dr. Luther with his colleagues now composed a theological opinion in which he says the following: "Although we regard private Absolution as very Christian and comforting, and that it should be retained in the church, . . . yet we cannot and will not so harshly burden the conscience, as if there should be no forgiveness of sins except exclusively through private Absolution." To prove this he offers the saints of the Old Testament, who would have preserved themselves by the general promises of the Gospel, as those must also do who can have no preacher. He goes on to teach: "The Gospel itself is a general Absolution, for it is a promise which all and everyone individually must receive from God's command and order. Therefore we could not forbid nor condemn the general Absolution as unchristian since it still also serves to remind the hearer that each one should receive the Gospel, which is an Absolution and belongs also to him, as your formula is of the form of such a reminder." At the charge that the Absolution must not be declared to a group since there might be found therein such people as belong to the binding key, Dr. Luther replies that the later (the ban) would only be applicable to manifest sinners, but secret sinners would be bound, as is the case with the Office of Preaching. "So the sermon binds all unbelievers and then again, at the same time, gives forgiveness to all believers. . . . That also the Absolution is *conditionalis* (conditioned), is otherwise also the case for a common sermon and each Absolution. Both the common and the private has faith as its condition (*Bedingung*). For without faith it does not free them but is not thereby a faulty Key." Finally Dr. Luther gives this advice: "Osiander must not be forced to use the public Absolution, as this would be against his conscience, but he should also not attack others who use it, for the sake of freedom, and, on the other hand, he should remain unassailed by them, and both parties alike should admonish the people to private

Absolution. In this writing not a single word is mentioned of either private confession nor public, but rather it speaks throughout only of the Absolution; there is also nothing about the Sacrament or of communicants, but rather only of hearers. Even just for that reason, no conclusive proof can be made from this that this has general confession in mind. This also does not prove that Dr. Luther had regarded public Absolution as being just as good as private Absolution. For he declared that the latter was "very Christian and comforting," he desires that both parties should admonish the people to it; but only says of those who use it in public that he could not forbid and condemn it as unchristian. His chief goal is obviously this, that the conscience not be so severely burdened as if there should be no forgiveness of sins without, but only through private Absolution, which was just what Osiander asserted. But here this is not a matter of what a conscience deems as what must be necessary, but rather of holding fast to a church usage that has been practiced for centuries, not as an exception, but as itself the rule. But that Dr. Luther was not counseling that the public Absolution be retained forever is specifically illustrated in a letter to Osiander in which he wants the same to know he should only retain the same "until in this matter souls can be again mildly encouraged to stop doing it without thereby causing any offense."

Apart from these internal reasons there are also external reasons at hand that stand in the way of accepting that Dr. Luther is saying anything in that writing about general confession. Namely, he mentions a customary formula for public Absolution among the pastors in Nuernberg, only such is not found in the Agenda of 1533 used there, which does contain two formulas for private Absolution. On the other hand, at the conclusion of the admonition to the communicants before the holy LORD's Supper a "reminding" formula of Absolution is presented, which are perhaps the very words to which Dr. Luther may be referring. Seckendorf suggests that this controversy might have arisen over a post-sermon Absolution declared from the pulpit, only no trace of any such custom is found in the whole Nuernberg Church Order. It may easily be possible that this famous history detective may have known of such a specific formula, or had drawn from other sources his closer verification of the nature of the controversy. This and similar uncertainties hinder any extensive proof by the evidence from this writing that Dr. Luther had counseled the retention of any general confession.

But even if it were granted that this might have been done in connection with the congregations of Nuernberg, it would still in no way follow that this theological opinion could be seen as a rule and norm for other Lutheran congregations. For this composition speaks only of one exception while, on the

other hand, the symbolical books speak of the rule. This writing contains wise counsel in a controversy arising in isolated congregations, and, indeed, only until it was further resolved, but, on the other hand, the Symbolic books contain the public confession of the whole Lutheran Church.

So it is impossible that this writing of Dr. Luther could be decisive in the question as to whether retaining general confession along side private confession would be in keeping with the ceremonies of the Lutheran Church as a whole up to that time.

Even that being said, according to two passages from the instruction to visitors from the year 1528, § 53 and § 68, which treat this, it does not mean private confession must be left merely as an option, to each person, and that those who were well instructed would be allowed without any confession to the holy LORD's Supper, from which it would follow that for that reason the ceremony of general confession would that much more necessary. Only in both passages it is speaking of freedom of conscience in contrast to previously being forced in the papacy and, even for that reason, no reference is made to this counsel of Dr. Luther in any Lutheran Church Order.

Now even if in this writing and in both of those passages which have, for the most part, the appearance of certainly justifying the general confession, that old saying applies, looks are deceiving. So on this topic there are a host of others, even in the first excerpt of the passages just quoted, that collectively address the sole use of individual confession, that so overwhelmingly refute this and even through Dr. Luther's last and decisive explanation, that by such shear volume there can be obtained absolutely no further doubt of his thinking on this matter. – For in the articles of the consistory in Wittenberg, composed by Luther and other theologians in the year 1542, it says this: "You must see to it that the parish pastors retain a uniform ceremony and order in confession and that each person, as he laments of his sins, be imparted individually a Christian Absolution. And lest in isolated places it were practiced that a parson let those who had planned to commune the next day arrive in a group and declared to them a corporate Absolution, this must never be allowed to take place." Finally here is also proof in ...

The Lutheran Agendas, and, indeed, up until the year 1739, that the general confession and Absolution has been decisively disapproved and never approved. For although in individual southern German congregations the ceremony took place, which the second Pommeranian Agenda from the year 1563 – originating from Dr. Bugenhagen – allowed for the parson to read aloud a general Absolution, yet even there the Absolution was done privately every time, so that after the confession was made the confessor individually came to the confessional chair in order to, when necessary, be instructed and comforted

particularly by a Word of God, whereupon, then, each one individually would be imparted the Absolution under the laying on of hands. May the following passages serve as proof of how strictly the general Absolution was forbidden, even threatening one's being removed from office, from the Pomeranian Agenda just mentioned: "Therefore the parsons must be most seriously forbidden to absolve people corporately in groups, so the superintendents in *synodis* must pay serious attention to this, so that no one declare Absolution group-wise over those he does not know out of greed, to please the people, or out of laziness, because he is overwhelmed by the task, whom, after the superintendent has warned and not stopped doing it, he must depose him from his Preaching Office as an unfaithful hireling."¹

Similar prohibitions of the general Absolution are also contained in other agendas, for example of Gotha, Magdeburg, Ulm; but the following passage from the Braunschweig - Luneburg Agenda from the year 1739 shows that these are also repeated in more recent agendas: "The *Pastores* should absolve the simple people individually and not two, three, or more at the same time as is sometimes experienced, for that should not be tolerated." The subsequent departures from this salutary order always had their foundation in the falsifications of the pure doctrine, and the more this got the upper hand the more universally it occurred that the general confession was not only allowed alongside private confession, but rather it was allowed to almost entirely exclude the existence of the latter. Namely, the pure Lutheran doctrine of private Absolution would be falsified by unionism, pietism and rationalism; through unionism, since to please the Reformed, more and more manifest concessions to their opposition to it were given; through pietism, since through the perversions of the nature of repentance they brought forth, the whole use of the same become despised; through rationalism, since the preachers and then, naturally, their hearers also denied that they were repentant sinners and in need of penance, and especially that the servants of Christ would have the authority to forgive sins.

The evil fruits of this abdication were a lot of regulations among which, no doubt, the one that is first and foremost was issued in electoral Brandenburg in the name of Friedrich I in the year 1798. It would thereby indirectly abolish private confession, in that it made of it a 'scruple of conscience (?)', or made it allowable for one who had not led a manifestly offensive life style to go to the holy LORD's Supper even without private confession. Such needed only to register eight

¹Naturally this is not a proof that in itself it must be rebuked if the general confession is retained, if, in the order of the congregation it is given legitimacy. So it is only worthy of rebuke when, as in the case being referred to, a salutary Church order that has already been received is violated.

days before with the preacher and then take part in a general admonition to penance, at which neither confession nor absolution took place. Similar orders appeared more repeatedly and forcefully until finally salutary private penance vanished completely, especially in the last third of the last century.

Indeed, general penance took place earlier in a few southern German congregations, and later in Denmark, Sweden and Holland. Only this does not prove that this was taking place in the golden age of Lutheranism, but much rather partly under the influence of crypto-Calvinism, and partly, even chiefly, that these were only isolated exceptions, standing in contrast to the model of the overwhelming majority of Lutheran congregations. Now when, as was previously said, it is, on the one hand, easy to explain that, with the increasing falsification of the pure doctrine, salutary ceremonies like private penance came more and more into disuse, and, on the other hand, general confession could gain more and more prestige in the Church so that it almost completely displaced private penance, so, on the other hand, for the sake of the many benefits private penance has over general penance, this is a compelling appeal to all Lutheran preachers to get to work through teaching and instruction, so that the use of the same would become more and more universal. This worthy effort will meet many obstacles on the way which will seem insurmountable; only faithful preachers and willing hearers will be all the more convinced at length of the contrary. Now for their sake in the installment that follows the chief reasons for retaining general confession and against the introduction of private penance will be refuted.

(To be continued)

(Submitted)

Appeal for the Mission to the Heathen Indians

Lutherans! Our LORD JESUS Christ has commanded his disciples, Mt. 28.19: "Go and teach all nations." So the church has also, then, always heeded this command and filled every land with the Gospel's call. So the kingdom of God has also come to us who are descendants of Gentiles. And as the Lutheran Church, as the salt of the earth, has already taught all nations which previously had sat in the darkness of the papacy, so she has in the same way acknowledged her call to bear the Name of the LORD before the heathen. It was especially Christian Friedrich Schwarz who in the previous century preached throughout forty seven years in the West Indies and by his powerful influence on the minds of the heathen and their rulers illustrated for us the effectiveness of missionaries of old. Even now he has such universal praise since a missionary of his stature has not arisen in our modern age. In our days German Lutherans

have developed mission stations in America, Asia and Australia.

Now brothers, it is up to us to bring the Gospel to the heathen. The LORD has led us here by his gracious hand and has bestowed on us here in our new home freedom of worship, temporal benefits and peace. And, above all, he has had great and tender mercy to gather us and yet once more he has set the lamp of pure doctrine amidst the German people. Yes! He is still always walking about in the far flung lands in blessing, uniting the hearts of believers in the love of the truth, and founding enduring altars here and there for the pure Christian witness. That is sure! We are insufficient for all of these mercies and all of his faithfulness. So let us thank the LORD for this with works of faithful love. Then, as we have this time, let us gladly and willingly fulfill the command of the LORD which has also declared unto us: "Teach all nations!" and impart to the heathen the wealth of eternal life which he has here so richly provided.

To which heathen must we bring the Gospel? There certainly can be no doubt about that. Those who still sit in darkness and error dwell at our borders; they are those who dwell with us in our land who are waiting for us to break with them the Bread of Life; the heathen Indians who inhabit the wide West from the Missouri border to the shores of the Pacific Ocean. We owe help to these our neighbors. Who does not know their lamentable fate? They are beleaguered with bloody war, seduced by the vices of civilized nations, forced to leave the homes of their fathers – and they do not know the way to eternal life. We are dwelling in their land. O let us not pass by their misery unheeding. Their souls are without life, for they are without God's Word. So their souls are languishing within them and what is most frightening is that they do not know it or feel it. But their silent misery strongly cries up to heaven as the loudest complaint and also beckons unto us: "Come over to help us, brothers, lest we perish in eternal death."

But how can we help? Where will we get missionaries and the financial means? Brothers! The LORD who commanded us: "Teach all nations" also says: "All power is given me on heaven and on earth," Mt. 28.18, by which we do not rely upon ourselves in this matter but upon the wealth of his help and grace. Yes, he is also the God of the heathen. He has redeemed them by his precious blood and promised them that they will walk in his light, Is. 60.3. He will rule from sea to sea, and from the river to the end of the earth. All kings will worship him, all the heathen will serve him. Ps. 72. 8, 11. Therefore let us implore the LORD that he send workers into his harvest, present our gifts from glad hearts and support the mission according to our best abilities with counsel and deed, so that we may hope the LORD will bless our service and will convert even the

heathen unto himself.

But when will a holy zeal awaken amongst the German youth in America for the cause of the LORD? Until now they have given themselves to the pursuit of perishing wealth or for the defense of their temporal fatherland. Alas! The world finds a thousand hard working servants who are ready to risk life and limb when it comes to those benefits and their glory. But when it comes to service to the LORD and his church, no one heeds it and no one gives it a thought. Miserable money takes every heart and mind captive. But now, with the need of the heathen, with our divine duty to help them, the church is loudly and emphatically calling to all capable lads and youth to test themselves if they do not find in themselves the gifts and a calling to enter into the service of the LORD. Those called as a missionary must, above all, possess both natural gifts and gifts of grace. But the LORD will of his fullness himself awaken, call and send his messengers, who deny the world and its lusts and do not love their lives to the death. For here below they expect no earthly reward, but can well spy their wreaths of unfading glory and crowns of heavenly splendor. Yet the LORD must also have the strong as his prey, who possess joy and wisdom in his power, by whom new highways are forged for the kingdom of God and the banner of the cross is planted in the distant heathen lands. Here what counts is a sanctified spirit of enterprise united with bold audacity, to thus destroy the onslaughts of the enemy and the heights of Satan with the weapons of a spiritual knight and to win for the Gospel new victories, so that it runs its course and is praised to the furthest sea.

And experience has already decided how mission work among the Indians should be conducted. We consider this to be its nature and manner. A missionary, who is well known to a certain orthodox Christian body makes it known that he, with the help of God, plans to lead a mission colony among the Indians. He gathers with him people and youth of the Lutheran Confession who call him to be their pastor and care giver (*Seelsorger*). So they set off and found a colony at a place of their own. The missionary preaches God's Word to the heathen while the colonists also supplement his work by modeling a Christian way of life, in order to acquaint the Indians with a well ordered way of life.

What remains for the corporate discussion of all the active friends of the mission is to determine where the mission needs to be sent next, whether to the Missouri Territory or to Oregon. But that is already the wish of many, that our eyes might always be set to the West. For the German emigration flows westward, for the hope is not unfounded that mission colonies established in the West will also serve to defend the

churchly nurture of the colonized Germans. But in any case we would have to carefully pay attention to where the LORD's finger is pointing which will even direct his messengers to the right roads and goals.

May these suggestions not seem presumptuous. We know the mission rests in the hand of the LORD and his thoughts are not our thoughts. With these ideas we are only sketching the first steps of the mission, while it is swirling in many of our minds. But the next step is that each pray about his part in the mission and that even more awaken to their part in it. The German Ev. - Luth. Synod of Missouri, Ohio and other States has even declared in her constitution that she would strive to extend the kingdom of God through mission work. The undersigned, therefore, as her elected mission committee, is gladly prepared, so much as lies in its power, to commit all Lutherans amiable to mission work, to commit every possible resource that can be used in service to missions. Of course it is best when the subject of missions is altogether a living activity in every congregation, and the preachers even preach on this to lay it upon the hearts of every member. Mission hours are, indeed, a very effective means to broaden the necessary awareness of this along with the history of it. Hopefully Mission Festivals will also be held in order to fuel the zeal and the excitement for this work of the LORD. Yet where there is love for the poor heathen, right there will the best ways and means be found of how people can be active to relieve their misery. May the whole Ev. - Lutheran Church in North America arise as one man, to carry out their obligation to the heathen and bring them the Gospel.

For it is no human motivation, as well as it is intended, but it's the command of God himself which motivates his church to break out beyond her own walls and proclaim God's Word in foreign tongues. Indeed, she can only pray and labor in the hope that it is God who grants success, as he has promised he would give it: His Word will not return to him void. Therefore, in God's name, we set our hand to this task, our eye mercifully directed upon the need of the heathen, our heart lifted up to the LORD in prayer, from whom comes our help. As small as this start of the mission might be, and even if the result is not great, that must not make us hesitate. Above all, our call is to be faithful, to faithfully be concerned for the conversion of the heathen with all our skills, gifts and abilities and let the LORD worry about the rest. So then let our loins be girded and our lamps shine. Let us not travel through this the valley of death in vain, brothers, but rather ourselves become fountains so that even the heathen might drink of the Water of life and satisfy their souls. So in this we cling to the beautiful promise which the LORD has given to his church in Isaiah 60.4,5: "Lift up your eyes

and look around. These all together come to you. Your sons shall come from afar and your daughters will be drawn to your side. Then you will see your desire and your heart will be amazed and enlarged when the multitudes of the sea are converted to you and the strength of the heathen come to you." --

The Commission for Missions of the German Ev. -Luth. Synod of Missouri, Ohio a.o. States.

C. Joh. Hermann Fick, Chairman
Aug. Craemer, Sec.
F.W. Barthel, Treasurer

Must Even Foreign Missionaries Subscribe to the Symbolic Books?

(A portion of the speech Director Graul of the Dresden Missionary Society in the Second Leipzig Conference of members and friends of the Ev.-Lutheran Church on the 6th of September, 1844.)

As our LORD and Savior has taken us up in his arms in holy Baptism and set us in the Garden of Eden, that is, his beloved church, he would not only have us dwell therein to come to the green fields of the divine Word as well as to drink of the living rivers of the Holy Ghost, but rather that we also, as Adam, should tend the garden. And as in farming, there's always more to do, it says: And God the LORD took the man and put him in the garden to tend and keep it! So as we have our one hand on the plow we must also hold a weapon in the other, as we are directed by those builders of the walls of Jerusalem under Nehemiah: With one hand they did their labor and with the other they held a weapon, and everyone who built also had a sword on his belt and built thus.

Now, my friends, the Confession is the fence that is drawn around the garden of the church, to protect her from the infiltration of the ancient snake. So the laborers must preserve this fence, for if there is no fence, as Sirach says, the crops are destroyed. The church alone possesses and administers the wealth of God's grace, and whoever destroys the fence, as Solomon says, will be bitten by the snake. But who can say how dangerous this snake bite is! For when it makes a Word of God waver by that dubious question, "Should God really have said?" then in time one thing after another will fall and, in the end, comes the audacity to ask about everything in general: "What is truth?", and thus to devastate the whole garden leading other beasts of the field to trample to flowers that had been so lovely to look at and whose fruits were so delightful to eat. The events of most recent history has also left sad evidence of all this. Now as you are all in agreement with that, beloved brothers, who are commanded to work in the midst of God's garden, you only have to ask yourself if we are sharing in this activity of keeping this garden with people who are missionaries, or if that rests merely upon your shoulders. I'm only asking this question, in as much as so many in

our day have obviously themselves acted is if they didn't know, as everyone must admit. Or tell me yourselves, dear brothers, who are so faithful to give no ground so the tightly closed fence of our confession is not breached out of fear that the serpent might slither in there and bite you? Wouldn't you most zealously wish for us to send out mission people that we wouldn't merely want to expand the borders of our church but would be instructed not to found some new Church in our jurisdiction that allows the fence of confession to fall away and thus destroys the common bond that holds us in one spirit? So now, you want to charge them and say: If you won't build with the same mind set out there as you do here within the church, then you are building for yourself alone, then you are perverting our united work and schisming the body of the one, holy, universal, Christian church. Do you not know that we must be diligent to maintain the unity of the Spirit and must use one way of speaking, and not let our selves be divided, but rather hold fast to one mind and opinion?

Certainly so long as the church is true to herself she can do nothing else but speak what she believes, and it is disastrous for the church to want to enjoin the church to only declare so much of her faith and not the rest. That is no different than if I would demand that a person with healthy lungs must only breathe this deeply and no more. That is such a tenuous, dubious restriction that no living person would apply to breathing; so faith must also speak. But as everyone must simply breathe, faith can do no other. For faith is not a human work, but God's. Whoever wants to restrict faith fights against God! But if someone would say: Certainly at home you are safe to say your faith is to be respected, yes, it is even your duty to build domestically upon the foundation of your confession, but not out there among the heathen. So we openly concede a difference between domestic and foreign work with respect to coming to grips with the best way to carry out our mission, for it is only the skill and method among the heathen that may be different from what is preached among converted Christians, but not the content, as even the apostle says, there is only "one LORD, one faith, one Baptism." So it is necessary for the missionary, as soon as he arrives at his destination, that he not only needs to believe the same, but, as he has opportunity, he must also teach it, and whenever he's teaching it he is thus even confessing it, which is why in our confessional writings "believe, teach and confess" are inseparably stated together: "We believe, teach and confess." Yes, in view of their preaching among the heathen the sent heralds can have no other faith for themselves than that of the church that sent them. The church must demand of those enlisted in the mission service of the church that they retain for themselves, as certain and essential, the same as what well bred sons of the church hold as most certain and essential— Should

those be sent, who strive to present the church in such an uncertain and non-substantial way, and who seek to overturn the Word: "In Christ JESUS it is not 'yes,' and 'no,'" while expecting her children, who are independent enough in their faith, not to be offended by it? O then she must send forth only the most faithful and ablest, lest her motherly heart bleed and the sons of her body be denied.

Why Are the Words of Institution: "This is My Body; This is my Blood" to be Taken Literally?

(Continuation)

We have intently addressed the question as it is explicitly stated in the title; we have intentionally asked if the Words of institution are to be taken as non figurative, – and not if they are taken by the letter or word for word. That is, as we will later extensively compare these, it is a great difference if it's said that something is to be taken as nonfigurative – and not if it is taken by the letter or word for word. If this or that expression in Scripture is to give an actual or a figurative understanding this question, of course, can easily be raised, but whether one might not be able to depart from the letter of Scripture, over this absolutely no doubt can or should obtain between Bible believers.

Unfortunately! it is clear as day that the present day Methodists here actually go so far as to openly assert that you can even depart from the literal or word-for-word meaning of the Sacramental Words, yes, even must do so. One of the things expressly dismissed in the article shared from *the Apologete* was that the Words: "'this is my body,' would have to be understood by the letter." Now, indeed, it is possible that Dr. Nast had made a personal mistake in writing this, and had merely forgotten that the true meaning of even every figurative way of speaking can only constantly be by the letter. But we are afraid that such a careless discourse against the literal understanding of God's Word in many hearts might bear witness of the dream that a thought might be true that does not lie in the letters or in the Words of Scripture. Now before we present our reasons why the Words in question are not able nor permitted to be taken in any way but as non-figuratively, we must first start by saying a few things even about if one is able to depart from the letters or the meaning or the words themselves.

But to this we say from the bottom of our hearts: No! – Not now or ever! – and, indeed, for the following reasons.

First, it is against all reason to say that any Scripture can be interpreted if one departs from the letters or the Words of that Scripture. To write something means nothing else but to compose in letters the words by

which one has composed his thoughts. Now as the words and letters are a writer's means of sharing his thoughts or his mind to his reader, so by the same token, naturally, the words and the letters employed by the writer are the means that an interpreter must employ in order to discover the thoughts or the mind of the writer, to be able to present or explain it. So whoever says he's interpreting a writing and in this departs from the letters or the words is acting just as foolishly as someone who wanted to offer an interpretation of a book in which he finds no words nor any letters, but only blank pages. Whoever wants the right to bear the name interpreter and wants to do what that name expresses is not allowed to read a thought into that writing, but he must rather explain what it means from out of the words of the text, which means: prove that this or that thought lies in the Words used. Whoever lets himself be led in the exposition of a text not by the words themselves, but by his preformed opinions, who follows his own impressions instead of the expressions of the author, in short, who departs from the Words, does not explain the text but forsakes and alters it and wants to correct it. Whoever thus must concede that he might have or necessarily has departed from the words must also thereby have conceded that he has not brought to light the mind of the author, but his own mind and his own thoughts and that he has reported his own thought as if it were the mind of the writer.

Now it is obviously true that there are personal writings in which the author, due to his lack of knowledge of the language or out of a lack of clarity in thinking, often employs such words that express something quite different than what he, the author, wants to express thereby, as a host of examples of this daily come before our eyes. But this does not thereby have anything to do with this subject since such human writings are not capable of being given any explanation, for if an interpreter cannot appeal to the words of his text then he can never irrefutably say for sure whether this or that is the actual mind of the writer. But this objection leads us directly to the second reason why it is not permitted to depart from the letters of the words of the Bible when interpreting it, and that is this, since the Bible is God's Word, which means, because it is a book which God himself has written, that is, in which holy men of God have been inspired by the Holy Ghost. Therefore whoever says that he would have to depart here and there from the letters or from the Words in interpreting the holy Scripture thereby manifestly denies altogether that every Word of holy Scripture has been inspired (1 Cor. 2.13; 3 Pet. 1.21; 2 Tim. 3.16), he denies that God has spoken through the prophets and the apostles (Heb. 1.1; Lk. 10.16), he denies that the Holy Ghost himself is speaking in the Scriptures (Heb. 2.7; cf. Ps. 95.7; Mark 13.11). Or doesn't God understand

how he must rightly speak? Should he be submissive to human perspicuity to let that decide what God actually wanted to say in order to express his mind with more appropriate words? Must it be so necessary for a person to correct God? – Never! Whoever would say that speaks blasphemy, and whoever employs that sort of Scriptural interpretation, as if he could correct God, acts blasphemously.

But as the divine source of the holy Scripture is being proscribed when one departs from the letters and words thereof, so also the goal of the same is proscribed. It should be the lamp for our feet and the light for our path (Ps. 119.105) through which we have a prophetic Word made sure (2 Peter 1.19); it should serve us as an inerrant, final and highest and sole judge over truth and heresy (Is. 8.20). But were it allowed to depart from the Words of holy Scripture then all certainty about matters of faith would cease. For if the Scripture were a wax nose that every interpreter could give a different form as it suits him, then no article of the Christian faith could be proven and, on the other hand, every heresy, no matter how crazy, could be presented as Scriptural, and none of them could be refuted by Scripture. Then holy Scripture would not be a light, but a deceptive light. Then it would not be an unbreakable staff and stay, but a tremulous straw, blowing around in every wind of human doctrine. Then a person would not have in Scripture a steady anchor for his afflicted and doubting soul or any steady ground upon which he could build and ground his faith and hopes for comfort in every affliction, in trouble and death. Then it would therefore be completely useless for God to have given us his Word. For what good will the holy Scripture be to us if we could not entrust ourselves to every Word of the same? If we could not entrust ourselves to only a single Word of the Scripture, then we could not entrust ourselves to any of them. But away with such blasphemous thoughts! Though millions are of the opinion that the Scriptures are the work of uneducated fishermen and tax collectors, who have no problem at all with departing from the Words of the Scripture, yet we, who have acknowledged the Scripture as the Word of the Most High by God's grace will never let his light be turned into a deceptive light or this steadfast Word of his into a staff of straw, but rather, while we entrust our selves to nothing in this whole world, the Word and every Word of our anchor, our rock, our unassailable fortress, must remain, for "all flesh is like grass and all the glory of man as the flowers of the field. The grass withers and the flower fades, but the Word of the LORD remains forever." (1 Pet. 1.24,25) "This also abides, that God is truthful and all men liars, as it is written: So that you be just in your Words and you overcome when you are judged." (Rom. 3.4)

A fourth reason why it is never permitted to depart from the letters or from the Words is because we are so seriously warned against doing so in God's Word itself. Already in the first books of the holy Scripture God says: "You shall not add anything to what I've commanded you, and also remove nothing from it, so that you might keep the Commandments of the LORD, your God that I have commanded you." (Deut. 4.2) Further, God says to Joshua: "That you must not depart from it to the left or to the right, that you might act wisely in everything." (Josh. 1.7) Further, Christ says: "Truly I say unto you: Until heaven and earth pass away, not the least letter nor tittle of the Law will pass away until it is fulfilled. Now whoever transgresses even the least of these Commandments and teaches people to do so will be called the least in the kingdom of heaven, but whoever does it and teaches it will be called great in the kingdom of heaven. (Mt. 5.18, 19) St. Paul goes on to say: "So whoever teaches otherwise and does not remain in the wholesome Words of our LORD JESUS CHRIST and with the saving doctrine, he is darkened." (1 Tim. 6, 3-4) Here we must just once more remember the last warning of God that was quoted just before, by which the whole Scripture most significantly closes: "But I bear witness to all who hear the Words of prophecy in this book: If anyone adds to it, God will add to him all the plagues that are written in this book. And if anyone takes away from the Words of prophecy of this book, God will remove his portion of the Book of Life and of the holy city, and from what is written of them in this book." (Rev. 22.18-19) After such declarations of God, who would even attempt to depart from even a single tittle, even only a single letter of the Bible, if it were even in the slightest way? Would we be at all permitted to believe that God would so terribly threaten those who even departed from a single Word, yes a letter of his revelation, and yet he himself would have written his Word in such a way that man would be forced to depart from it? Or would we be permitted to believe that God is only joking with those threats? No, the first can't be since God is eternal wisdom and eternal love and the second can't be, for he is the unalterable truth and the impassable righteousness. So woe to all who knowingly retreat from a single Word of the Scriptural Revelation of the great God! Whoever changes and falsifies important human letters, documents and the like is the object of scorn by people as a dishonorable, good for nothing fool, so what should one expect if he has changed and falsified God's own composition which he has published for all men concerning salvation and damnation? To him applies the curse pronounced by the apostle in the Name of the most holy God: "So if even we, or an angel from heaven, would preach to

you a Gospel other than what we have preached to you, let him be accursed.” (Gal. 1.8) To him applies the judgment that had fallen on Saul when he did not take the LORD’s Word by its words and letters, along with which he thought he was thus rendering service to the LORD: “Do you think that the LORD has a desire for offering or sacrifice as for obedience to the voice of the LORD?” Behold, obedience is better than sacrifice and heeding is better than the fat of the calf. For disobedience is as the sin of witchcraft and rebellion is idolatrous as the worship of idols. Now since you have rejected the Word of the LORD, he has also rejected you.” (1 Sam. 15.22-23) What? Saul had certainly not rejected the whole Word of God, but had he not only not taken one Word of prohibition by the letter, and indeed, while he thought he was giving even greater glory to God? (Cf. all of 1 Sam. 15) – Here we see God doesn’t care a bit about the good intentions of our self motivated, hardened, apostate hearts. He desires submission under his Word. Whoever rejects even one Word has rejected the whole Word of God, for St. James says: “If someone keeps the whole law and sins in one point, he is guilty of it all.” (James 2.10)

A fifth reason why we must defend and beware of our ever departing from the letters or from the Words of the divine revelation is that the devil has in every way seduced people to do this at the cost of their soul and salvation. Whence has all misery sprung forth, temporal and eternal, physical and spiritual, that has come over us people who were made in the image of God? It is because the mother of us all listened to the devil, who wanted to lead her away from the literal meaning of the Word of God and said: “Should God have said: ‘You shall not eat of every sort of tree in the garden?’” (Gen. 3.1) The devil was saying by that: “How can you take God’s Word so literally? Should God allow you to eat of every sort of tree, except for just that one? God does not begrudge your enjoying this choicest of fruits. Yes, God has made you lords of all creatures, so now how could he have withheld from you this one fruit? God is Spirit and demands that you worship him in spirit and truth, so how could he be served by this prohibition of this food for the body?” By those thoughts Satan strove to lead people away from the literal meaning of God’s Word. And behold! It worked. But what was the result? – Man fell from God into sins, death and damnation. So? Must we not take a warning by this most horrifying of all examples? Must we not tremble, who have born trouble and death around our necks from then on, of this same sting of the evil foe befalling us? St. Paul even reminds his Corinthians of this as they had been heeding those false teachers, and says to them: “I fear that as the serpent misled Eve with his

craftiness that your minds also may become corrupted from your simplicity in Christ.” 2 Cor. 11.3. Or has the devil stopped doing that at all, to use this as his means by which he had taken captive the whole human race back then? Had he not tempted Christ in the same way? What else was he doing when he, quoting the holy Scripture, said: “If you are the Son of God, cast yourself down, for it is written: ‘He will give his angels charge over you and they will bear you up in their hands lest you dash your foot upon a stone.’” (Mt. 4.6) The cunning spirit had silenced the passage he quoted by omitting the words; “in all your ways.” (Ps. 91.11) As this Word of God promises protection upon the path of one’s calling, not one’s caprice, the devil sought to divert the LORD. But what did the LORD do? He struck back against all the temptations with an appeal to the written Word and immediately says: “It is written!” He remains with his first declaration: “Man does not live by bread alone, but by every Word that proceeds from the mouth of God.” Oh, how shall we someday stand before God if we won’t let ourselves be alerted by the fall of our first parents nor by the victory of Christ to withstand the temptations of Satan to get him and our own hearts to depart from the letter of God’s Word?

Now finally, we add to this still the encouraging examples of the saints of God. Above all we remember the example of “the father of all believers” (Rom. 4.11), Abraham. This man had to hear this Word of God: “Take Isaac, your only son whom you love, and go up the land of Moriah and sacrifice him as a burnt offering.” (Gen. 22.2) Had Abraham wanted to depart here from the letter of these Words of God, he, more than anyone else, seemed to have reason to do so! He could have thought, God certainly forbids murder in his own law; God is a friend of man and a promoter of life; he even gave him the promise that his descendants should become innumerable, like the stars in the heavens, and that the blessing rested just upon Isaac, and only from his family would the Savior of all nations be born, and God’s Word cannot contradict itself. It would also be thoroughly against nature that a father should slaughter his own son, and it would finally be an indelible offense that would be given thereby to the neighboring gentiles. Yes, had Abraham thought that way he could have thought he had reason enough to depart from the letter of this Word of God, as letters written in blood. But what did Abraham do? He did not seek reasons to erase God’s Word for the sake of his reason’s and his heart’s striving against God’s Word, but rather he reasons that he could maintain the letter of the same. Namely, “he thought” as it says in the Letter to the Hebrews, “God can also awaken him from the dead.” (Ch. 11.19) So? Must we not let

ourselves be jarred by such a glorious example that God himself has presented for our imitation to prefer to die than depart from a single Word of God? Should we not, according to that, account God as true, that if we do not let a reason nor any angel lead us away from what he declares, we will surely not find ourselves deceived; that God will certainly save the glory of his truthfulness and seal even the most amazing of his Words through a most glorious fulfillment, and those will certainly not be put to shame who have believed him, their heavenly Father, in child like simplicity? – Yes, whoever in this age of disbelief, through God’s grace, still bears faith in their hearts that the Bible is God’s Word, he will never dare to oppose God in his Word and to correct the Holy Ghost, he will not redefine any Biblical Word by his reason, but will accept everything as God has said it, and will humbly and worshipfully fall down and say with Samuel: “Speak, LORD, Thy servant heareth.” For heaven and earth will pass away and with it all the wisdom of this world, all the ever-so-exulted thoughts of proud human reason. But JESUS’ Words will not pass away, even the Words: “This is my body; this is my blood.” The world may laugh such faith to scorn and charge everyone as fools who trust in and who build upon the unimpressive Words that reason can’t believe, to spite the whole world, to spite hell and its rulers. Here Christ’s once despised Words will be as an eternal sun illuminating all the heavens out of which beams the elect will drink light, life and salvation. So we close this installment with this verse of that Lutheran hymn: *Thy Table I Approach*.

Search not how this takes place,
This wondrous mystery;
God can accomplish vastly more
Than seemeth plain to thee.

Now after we have shown why the Words of institution, like all of God’s Words, are to be taken by the letter, we will, God willing, in the next issue say why these Words are not only to be taken by the letter, but also as nonfigurative.

(To be continued)

Faith Requires an Absolution

Faith, without the Word that engages it in holy Absolution and that in the Name of Christ distributes the freedom from sins it desires, is comparable to the outstretched arms and longing eyes of a toddler for whom there are no mother’s hands outstretched to pick him up and pacify him at her breast.

* * *

Question: Why are Lutheran parsons not as anxious to run around after church members as the Methodists, Albright’s men and other fanatical spirits:

Answer: Because sheep come to shepherds they know and trust. But a wolf has to run after them to grasp hold of them. – Bees can also answer this. They don’t fly out with mouths full of honey to give you, but gather in hives so whoever

wants it follows them; not the other way around.

* * *

A Word to the Friends of the False and Foes of the True Union

It would, said Luther to Bucer, be best in this case if your people would teach rightly and freely and roundly confess of this: Dear Friends, God has let us fall away, we have erred and taught false doctrine, let us, from now on, be wiser, watchful and teach rightly. For hiding and working undercover truly accomplishes nothing, for one's conscience and that of others cannot be stilled thereby. For such circumlocution is displeasing to God, who requires of us sharp judgement, especially for the sake of doctrine. Therefore we won't be allowed to surrender anything of God and his Word in our office and life, as glorious, good, noble, mighty, artful, or clever as one's intentions might be. – Get busy – he goes on to say – so as not to teach your well populated congregations with difficult, high and inscrutable words, nor strange questions, but in the clearest, most faithful and simplest terms. K.R.

Is it Allowed to Make Fun of Opponents of the Truth and to Ridicule Their Heresies?

Pascal² writes: "There is a great distinction between one's ridiculing religion and ridiculing those who profane it by their weird ideas. It would be ungodly if the truths which the Spirit of God has revealed would not be given the respect due them. But it would also be ungodly if disrespect were not shown to the untruths placed against them by the human spirit. – The verities of our religion have two properties, a divine beauty which makes them beloved and a divine majesty which makes them honored; and heresies have two corresponding characteristics, impiety, which makes them despicable and impertinence, which makes them ridiculous. Therefore just as saints always experience love and fear for the truth, so they also hate and despise heresy, and they just as zealously labor to powerfully repel the evil of godless, as to also quell their heresy and folly with mockery. So do not hope, my fathers (the Jesuits), to convince the world that it would be unworthy of a Christian to treat heretics with mockery, since it is easy to show those who do not know it that this method is just, since it is common in the church fathers and from the holy Scripture through the examples of the greatest saints, and approved by God himself. For don't you see that God both hates and despises sinners as a whole, that in the hour of death, when their condition is most miserable and tragic, divine wisdom will add mockery and derision to his vengeance and wrath, which will condemn them to eternal damnation: "You refuse all my counsel and do not want my rebuke, so I also will laugh at your disaster and mock you when you arrive at what you fear." Prov. 1.25-26. And saints, moved by the same Spirit, do the same, since they, according to David, when someday they see the evil punished, will both tremble and laugh about it.

"The righteous will see and fear, and they will laugh at him." Ps. 52,6. And Job even says this: "The righteous will see it and be glad, and the innocent his mockers." Job 22.19. The prophets, filled with the Holy Ghost also employed such mockery, as we see in the examples of Daniel and Elijah. Love sometimes compels to laughter over the heresies of people in order to move they themselves to laughter and to depart from them."

Tertullian: There are many things that must be mocked and ridiculed so they are not battled as something serious, as if they had significance. Nothing serves vanity better than to make fun of it. And laughter and derision of its foes is actually fair and appropriate for truth that is happy and sure of victory. It's true that care must be taken that the mockery is not borne of jealousy or truth would be cheapened. But as this is settled, it is a duty to put this into practice if one is equipped to do so.

Augustus: "Who may assert that the truth must remain unarmed against the lie and that it would be allowed enemies of the faith to cower believers with strong words and to frighten them with godless insinuations while the orthodox would only be allowed a dispassionate style that would put their reader to sleep?"

(Submitted)

Response

For there are many impudent and worthless babblers and deceivers, especially of the circumcision party, whose mouth one must stop. Tit. 1.10-11.

In *The Apologete*, IX, #39 (p. 455) Mr. Heinrich Koeneke mentioned my poor name in the context of his report on various mission stations.

It shakes him like a man in deathly fever turning over and over when he only thinks about those storms from South of St. Louis; but arriving safely back to Versailles Station he repeats himself again and strikes a mighty blow against the local Lutheran preacher, that is, against me, the undersigned, whom he is only too glad to call – if not a snake worshiper (cf. *The Lutheran IV*, #2, p.14. "Mission Report") – but, since the Methodists can't seem to get over *The Lutheran*, an 'Ultra-Lutheran' who might act way beyond the faith stance of Luther.

To me and you it's nothing but something he's made up, since he is unable to name a single person to certify it, nor the occasion to legitimize it. He merely writes therein: Pastor Wege asserts so and so.

Now, obviously it's not too much for me to ask them to present me the time, place, persons, witnesses, occasion and context and not just charge me with asserting something nor that they take into consideration what – to put it mildly – I would have to endure when the consequences of this would be set in motion, that is, through the conclusions and results that might follow. *The Lutheran* has also proven many times that Methodists are masters of this tactic.

Now how can it be that Mr. Koeneke and Co. – since he must have one person certifying this to him whom Mr. K. can thank for this, who whispered this to him in some dark corner – leaving just these things as rumors about me? Since these were obviously the circumstances, is not the presiding elder, Mr. K., a slanderer and his report about me nothing but lies from rumors that were the offspring of the union of ignorance and malevolence –?

O you dever Methodists, why do you still use all your efforts to construct a gallows like Haman's? Why do you use all the efforts of the sparse spirit of

Methodism to publish more of what you've been heaping on the pile for four years now?

What kind of reputation are you earning when it has become clear as day what crass hypocrisy has been shown by Methodists, even appealing to the *Augsburg Confession* as they are here seeking to gain inroads into a Lutheran Congregation – ? How can that confession, as their most recent innovative mockery of the confession, be the gate into the sheepfold, or their breach through the fence to climb in another way?

Yet how honorable had it been to publicly require of me, the undersigned, this unreasonable demand made by a Methodist preacher, in which the people whom he said he knew were good Lutherans that told it to him would not have immediately added that the Methodist's doctrine departs from that of Luther, had they truly been good Lutherans?

And in what light would the good censure appear which the good natured Mr. K. gives his people when it must be explained how rich the Methodist's thoughts about the spiritual suffering of Christ* are, when he hung on the cross by his hands and feet, rallying this to prove that only a spiritual reception is in the holy LORD's Supper, not to mention his other random ideas that were childish and ridiculous, that he – which would be most praise worthy – should immediately retract –!

As final judgement on the undersigned as to his confession; that since he maintains the flesh and blood of Christ are essentially present in the holy LORD's Supper, he replies: "So they believe the body of Christ is chewed with their teeth!" –

What he states here are only meaningless little proofs in connection with the holy LORD's Supper. It would be easy to hone in on his matter and bring many other statements to bear that would be noteworthy to dispose of this characteristic railroading of church history by the Methodist spirit.

This is enough now for Mr. Koeneke, but for all who are not indifferent about what sort of faith, doctrine and confession this local Lutheran pastor employs, may the following serve as your assurance:

that I am as far from believing such a crass and dishonorable presentation concerning the holy LORD's Supper, as Mr. K. attributes to me, that is, that I – it horrifies me even to repeat the words – receive the body of Christ **with my teeth**, as far as the Body of Christ in the holy LORD's Supper is distinct from every other food.

Benton County, Oct., 1847.

C.F.M. Wege, Lutheran Pastor

* The speaker seems to be incapable of grasping that Christ also suffered physically.

Correction

On page 8, column 3, it says: from St. James Congregation \$2.75. It should read: from St. James Congregation \$3.00; Trinity Congregation, 2.75.

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²Cf. the article on him in *The Lutheran III*, 13.

The Lutheran.

“God’s Word and Luther’s Doctrine pure shall to eternity endure.”

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Sermon

preached on the Feast of the Reformation, the 31st of October, 1847 in Trinity Church of the German Evangelical-Lutheran Congregation of the U. A. C. in St. Louis, Mo.¹

I.N.J.

Thanks, praise, honor, and worship be to you, you eternal, living God. You have had mercy on the lost race of man, fallen into sin, sent your only begotten Son into the world and ordained him the Savior and Sanctifier of all sinners. You have also built a might fortress upon the earth into which all sinners flee and where they shall surely find your Son and his grace and sure defense against sins, death and hell, that is, your holy Christian church. You have also established an eternal covenant with her: "The mountains will surely crumble and the hills collapse, but your grace shall not crumble away from her and the covenant of your peace shall not fail." You have built her on the rock of your Word so that even "the gates of hell shall not overwhelm her." Yes, you have promised her: "Though the world pass away and the mountains sink to the bottom of the sea, even when the oceans rage and storm, and the mountains collapse in destruction; nevertheless, the city of God shall remain in safety with her fountain, the place

of the holy dwelling of the highest. God is in the midst of her, therefore she will remain safe. God will help her, and that right early."

And you have also faithfully and gloriously fulfilled your great promises and your holy covenant according to your infinite love and eternal truth. Indeed, you had, at one time, permitted the enemies of your truth to attack the fortress of your church, engulfed for 1500 years in the clouds of countless errors and covered over by the refuse of false worship. Yes, you had allowed the anti-Christ to set up a throne in your church and to desecrate your holy temple with his idolatries. It looked as though you had forgotten your Zion. It looked as though the enemies of your church had triumphed, as if it were now destroyed forever. But behold! Some 330 years ago today you suddenly appeared again with your aid, when you awakened your faithful servant, Luther, when through his service you scattered the dark clouds of error, removed the refuse of idolatrous worship and, once again, let your eternal church be enlightened by the full brilliance of your pure Gospel.

O Lord God, how shall we thank you, that you have also had mercy on us and made us partakers of your good favor, which you poured out fully upon our fathers 300 years ago? How can we repay you for bringing us, unworthy as we are, into the fellowship of your orthodox church in this age of unbelief and apostasy, that today we may appear to recount the great things you have done for us? O Lord, we have nothing but our poor sinful hearts. We give this to you and pray that you yourself would make our heart into your dwelling place. Make of it, through your Spirit, what pleases you. Make it faithful and steadfast in the acknowledged truth. Yes, Lord, as you have led us into your holy church, so now also preserve us to her, despite all of the dishonor that is heaped upon her, until our end. And some day bring us into

the heavenly Jerusalem, into the church of the elect. Then we will thank you eternally. Amen! Amen!

In Christ Jesus, dearly beloved fellow believers!

Today, as we all know, we celebrate the yearly observance of the Lutheran Church Reformation. This festival is not one of the common celebrations of the Christian church calendar. That is, the common festivals that we observe are all of the works of the redemption of the entire human race that were performed directly by Christ 1800 years ago; his most gracious birth, his atoning suffering and death, and his glorious resurrection and ascension. On the other hand, today we celebrate the remembrance of a work which God began 330 years ago through Dr. M. Luther and was carried out by him in the years that followed. Therefore, what we solemnly observe today took place when the Christian church had already been established for 1500 years.

In order to rightly understand what circumstances actually gave rise to the Reformation of the church that took place 300 years ago, we must briefly survey the fortunes of the church from its beginning to just before Luther appeared.

You know that just before Christ ascended into heaven he gave his disciples the commission to go into all the world, to preach the Gospel to all people, and to receive all who would believe on it into his church through holy Baptism. He promised them the support of the Holy Ghost, whom he would pour out upon them. Christ kept his promise and the disciples fulfilled his commission. So in just a few years a church of many thousands of believing souls was gathered by them in Asia, Europe and Africa, where thrived the pure Gospel and a great zeal for God's grace. The state of this initial apostolic church was so wonderful that it shined out into every continent, like one holy city of God. This Christian church also

¹We have been unanimously urged by our congregations to include two recently preached sermons which have made an especially significant impression on them. Now no one indeed feels a more vivid awareness of the weaknesses of these sermons that could only have been hastily written in the press of so many activities of the office than the author himself; yet in the hope that God would bless our little labor as he has noticeably blessed those who heard it, as he also might bless its reading, so we have attempted in God's Name, who has also given us this request to do so, we therefore present hereby our most recent Reformation sermon to the Christian reader, whereupon we plan in a future issue to follow this with a second sermon based on the Gospel for the 20th Sunday after Trinity, presenting "The Pretend Christian." Ed.

maintained this state for the first three centuries. During this time Christians were targeted for the most gruesome, bloody persecutions, especially by the Roman emperors, who were still heathen at the time. But no martyrdom or torture invented by depraved human minds was enough to move these Christians to fall away from the pure Gospel. Many hundreds of thousands willingly and gladly died a painful martyr's death in the first three centuries. Yet what happened? In the fourth century after Christ's birth, a mighty Roman emperor, whose empire embraced nearly all the world, was finally also converted to the Christian faith, that is, the Emperor Constantine, who is called "the great." From then on, of course, the bloody heathen persecution of Christians ceased. Christians received freedom and peace. While being a Christian had previously brought disgrace to a person, it now brought honor; and while being a bishop had previously been bound to bring great peril to both life and limb, now the office of bishop became an office of honor, visibility, wealth and earthly prestige. But the more the Christian church outwardly climbed and gained earthly favor, the more she inwardly diminished and lost her initial zeal for purity of doctrine and holiness of life. More and more, false doctrine and false life sneaked in and an increasingly corrupt way of life prevailed. Indeed, in the fourth and fifth centuries there were men who were serious, dedicated and gifted and worked mightily for both pure doctrine and holy life, like an Athanasius, an Ambrose, an Augustine, and other church fathers. But as these witness of the church were overtaken by death, as such pillars toppled, so the church continued more precipitously to decline over the centuries.

But this was the chief reason for this decline: The Roman Bishop, as he lived in the capital city of the world, was naturally beginning to be especially respected by all the other bishops as most prominent. But the later bishops of Rome would not be satisfied with this freely given honor that the other humble bishops accorded him. As the bishop of the emperor's city gained greater visibility and influence, their pride and arrogance grew. They finally published the principle that, according to God's Word, they were the absolute rulers and lords of the whole Christian church. For they were the successors of Peter and the visible place holders and representatives of Christ on earth. And behold! by cunning and might, through bribes and threats, by favors and censures, it actually developed to the point that with every successive bishop in Rome, he became acknowledged by a greater portion of Christianity and their kings and bishops as the visible placeholder (vicar) of Christ on earth; yes, even as an earthly god, that is, as the

universal pope. This was ultimately achieved by a man by the name of Hildebrand, who ascended to the bishop's throne in Rome in the eleventh century as Gregory VII.

From then on, things became darker and darker. It became midnight. It was even forbidden to read the Bible, so people might not notice how terribly they were being misled. It finally got so bad that almost no one knew a thing about the true Gospel and the true way of salvation, that is, of justification through faith in Christ. The few that still bore witness to it were persecuted as heretics in the midst of Christianity. Now nothing was taught besides the holiness of cloistered life, the power of the sacrifice of the mass for the living and the dead, the benefits of pilgrimages to holy places, of unconditional obedience to the pope, bishops and priests, of calling upon Mary and other so-called saints and the veneration of their relics, of not eating meat on the prescribed feast days, of keeping church laws, of the purchase of papal indulgences for money and the like.

Millions groaned for light in this night of truly heathen ignorance, but in vain. All efforts, even by emperors and kings, to topple the anti Christian papacy, failed. – Yet, finally, God took pity on his Christians languishing under this horrifying, spiritual tyranny and granted them a day of his gracious visitation once more, so that the Gospel came in that day, once again, in its apostolic fullness and purity and the church beamed forth again, anew, freed from tyranny, as Christ's radiantly adorned bride. This began three hundred and thirty years ago today, on the 31st of October, 1517, when God awakened Dr. Martin Luther, preacher and professor in Wittenberg in Saxony, to witness back then against the abomination of the papal indulgence, and, by this service, ultimately, the whole previously hidden mystery of evil was revealed. The Roman papacy over all the world was revealed as the Anti-Christ, and Christianity would once again be given the pure Gospel and right worship and, by that, the Reformation of the Christian church was completed.

O blessed day, when God began this great, wondrous work! O blessed Christians who lived in this time of abundant visitation by divine grace! Oh how blessed are we, as members of this purified church who, therefore, have the pure Gospel, to whom the unfalsified holy Sacraments and all the fountains of saving knowledge, comfort and freedom are opened! – So now, what might be fitting for us to do today, on the annual celebration of this great work of God? – Let us corporately rouse ourselves so that we vividly acknowledge hereby the great favor we have received and truly be vigilant, that is, stand steadfast by our precious evangelical Lutheran Church even in this last age of apostasy until our death. Yes, the subject of

my festival sermon in the present hour is to awaken you to just this end.

Text: Revelation 3.7 – 13.

The text just read is taken from the seven letters which Christ once sent through John to the seven churches in Asia Minor. Of course, he sent this letter of Christ to the church in Philadelphia in Asia Minor. The main content of this whole letter lies in the Words: "Retain what you have, that no one take your crown." What Christ cries out here to the church in Philadelphia is applicable to his church in all places and of all times, even the Lutheran church in our day. According to this let me now answer the question:

Why Must We Not Allow Ourselves to be Moved to Defect From our Evangelical Lutheran Church?

I answer:

1. Because the Evangelical Lutheran Church is the true church of Jesus Christ on earth, and
2. because faithfully remaining by this Church brings inexpressible blessings, but falling away from the same brings an inescapable curse.

1.

Never before and nowhere else, my hearers, has there been such rampant apostasy from our church than in this our new homeland. Thousands of Lutherans who have emigrated here from our homeland either immediately reject every religious path, and join up with mockers, or they are all too quickly entangled here in the nets of the enthusiasts (Schwaermerei) or of indifference, that have been spread all across this wondrous land of political and religious freedom. Thousands of naive Lutherans, as you know, are all too quickly dazzled by the beautiful Christian appearance of the sects here, so they change their religion as readily as they change their homeland, falling from the faith of their pious forefathers and their mother church, that had given them spiritual birth through Baptism, and to whom they had pledged themselves by sacred vows in Confirmation, only to faithlessly renege on them. So? Must they be granted the right to do that? Will such Lutherans be able to give account of themselves before God to justify this incontinence of faith and this desertion from the religion and church of their fathers to which they had pledged themselves? –

Most certainly not! – Were the Lutheran Church an obviously false Church, then, indeed, no oath, no matter how sacred, that a person has sworn could bind him to it. Then every member, for the sake of his salvation, would much rather be obligated to leave it. But you all will, certainly, unanimously agree: If the Lutheran Church is the true church of Jesus Christ on earth, then it must be a terrible sin to fall away from her. As it says in that hymn:

He is godless and lost,
Who perjures his oath to God!

So here is the one issue upon which the answer to this question rests: Is the Lutheran Church really the true church of Jesus Christ on earth? But in order to decide this, the initial question is: How can you recognize the true church? – Is she recognized by some glory in her external appearance, by the number of her members, by how far she has spread, by the ceremonies of her temple, by her material wealth, by her political power, by her well ordered governance: If so, we would have to regard the Roman Church, from which Luther had been removed as he witnessed to the truth, as Christ's true church. But no – Christ says clearly: "The kingdom of God does not come by external observance. My kingdom is not of this world." So Christ's church, which is a kingdom of the cross, cannot be recognized by temporal success. – Or can it be recognized, somewhat, by the greater appearance of human holiness which surrounds her, or by the number or impressiveness of good works she performs to be seen by others, or by her many prayers and saying "Lord, Lord!" on the street corners? Then we would have to regard almost every one of the so called protestant sects as Christ's true Churches. Yes, we must even lump that sect of the pharisees into the church of the apostles, for the pharisees fasted and prayed more than the apostles and had a much holier appearance. But no – Christ goes on to say specifically that he would cast away from himself those who said "Lord, Lord!", even if they prophesied in his Name, and cast out the devil and did great deeds, as those whom he never knew. So the true church of Christ cannot even be recognized by its glory, or sanctity, or the appearance of impressive and abundant good works. Even false churches can evidence these in the sight of man.

But Christ tells us clearly in our text how the true one can be recognized. That is, he says to the church in Philadelphia: "You have a little power and have retained my Word and have not denied my Name." From this we see: As far as external appearances are concerned, the church of Christ "has little power," that is, in the sight of the world she may look powerless and insignificant. But of prime importance, she retains the Word of Christ and, secondly, she confesses Christ's Name. Those, those are the true proofs she gives. When a church lacks these marks, when a Church does not retain Christ's Word and denies his Name, it is not the true church of Christ even if she, by her outer appearance, has magnificent glory, or if all of her members conduct themselves with the dignity of angels and archangels. Christ also bears witness to this in other places. He says: "If you remain in my Words then you are my true disciples, and you will know the truth and the truth shall set you free." Further, Paul also states the true mark of the true church when he writes to the Ephesians: "So now you are no longer guests

and foreigners, but citizens with the saints and of God's household, built upon the foundation of the apostles and prophets, where Jesus Christ is the cornerstone, upon which the whole building is bound together, built up as a holy temple to the Lord, upon which you also have been built as a dwelling of God in the Spirit."

Now if we use this to test our evangelical Lutheran Church, we would have to say that she wears these marks as brightly and perceptibly as the sun is clothed in light. Yes, no matter how despicable our church's present standing in the eyes of the world; even if it may seem like some other Church is the Lord's bride, but ours seems a widow, forsaken and abandoned by the Lord; as countless people may consider her lacking all the most important marks of the true church, yet, the fact that she has these marks, which Christ and Paul raise here, can only be denied by those who don't know her. She is truly built upon the foundation of the apostles and the prophets, that is, on God's Word, and not on the foundation of human teaching. She honestly rests her righteousness upon the cornerstone of salvation, and not on any human actions or human works. She sticks faithfully by what Jesus Christ says and does, veering away from it neither to the left nor to the right. Yes, judging her standing by external appearances, people may well cry out with the prophet about our Church: "You are miserable, assailed by all the storms of bad weather, and comfortless!" but, yet, Christ can still say to her, as to the church at Philadelphia in our text: "You have a little power and have retained my Word and have not denied my Name." Tell me yourselves, how did Luther, our great warrior of old, distinguish himself from the Roman Catholic Church 300 years ago? Did he base it on the thoughts of his reason? No. It never entered Luther's mind to want to reform the church and to set himself in opposition to the pope and the emperor and all the world. But since he neither would nor could abandon the holy Scripture, he let himself be drawn into that great battle. What did he say, as just one example, when he stood in Worms before the emperor and counsel and was ordered to recant? He said, among other things: "Unless I am convinced by the witness of the holy Scripture or overwhelmed by obvious, clear and apparent bases and reasons, I am convinced by the passages that I have used and applied and my conscience is taken captive to God's Word, so I cannot and will not recant. Here I stand, I can do no other, God help me. Amen." And why had Luther at one time also been unwilling to engage in any fraternal or churchly fellowship with Zwingli, the founder of the Reformed Church? Does the reason at all lie in the thoughts of reason? No, not in the least. Even in this case there was only one reason: He could not belie the Word of his Savior, which was his sole comfort in life and death nor let himself deviate from it.

Concerning the truthful and almighty Son of God's: "This is my Body; this is my Blood," Luther could not relent. So he wrote: "I have certainly had a terrible struggle over this matter, and have wrestled and tortured myself over it, and would gladly have relented. But I am imprisoned and cannot escape; this text is too powerful and the Words will not allow themselves to be torn from my thoughts by other words." In another place Luther writes: "To me it is as if every passage makes the whole world too narrow for me."

See, that is how Luther thought and that is, therefore, also the thought of the church which is now named 'Lutheran' after him; not because Luther was her pope, whom she must obey without question, not because she believes in Luther, but because, with Luther, she believes Christ's Word. The principle that she may not retreat from the letters or from the Words of Scripture had built the Lutheran Church back then and, by it, she stands or falls. This principle stands at the pinnacle of her confessions. This principle is the guiding star in all her battles. Every matter she deals with follows after this principle. This principle, in a word, is her heart and her life. So to the question: 'What is a Lutheran?' no better answer can be given than: A Lutheran is a Christian who strictly holds to the letter of the Scripture. That is the mark by which he distinguishes himself from all other Christians.

So now, as it is undeniable that our church has preserved God's Word, it is also just as undeniable that she has not denied Christ's Name. First of all, everyone who has only read a single page of his writings knows that Luther faithfully confessed Christ's Name. The doctrine of justification through faith in Christ, without doubt, has never been so plainly and clearly, so comfortingly and so sweetly, so mightily and wondrously explained by any teacher since the age of the apostles, as by Luther. He says: "This single article alone rules and shall alone rule in my heart, that is, faith in my dear Lord Christ, which is the single beginning, middle and end of all my spiritual and godly thought that I might ever have, day and night." And our evangelical Lutheran Church follows along with this in her doctrine. From the beginning, she has preached so richly and powerfully that a person becomes righteous solely through faith in Christ, without the works of the law, as have none of her opponents. The kernel and star of Lutheran doctrine is: "There is salvation in no other, for there is no other Name given among men by which we must be saved," but only the precious Name of Jesus. It is Christ and Christ alone to whom all sinners in our church are directed, with no detours; not to human works, not to his penance and contrition, not to his improvement and sanctification, not to his suffering and making satisfaction, but only to Christ's grace, Christ's service, Christ's innocence and righteousness, Christ's precious and suffering obedience, that is, to

Christ's life, suffering and death. That is the eternal golden foundation of faith and hope upon which our church teaches all sinners to build.

Because of this, there are two accusations that were leveled against our church from then on. That is, she is accused of holding too strictly, too scrupulously, too rigidly to the letter and that she knows of nothing to teach but faith in Christ. How could our opponents give our church any greater praise than to make such accusations! By this our foes, without intending to, as hostile witnesses, give the most glorious witness and impress upon us the seal that she is the true church of Christ. For those are exactly the evidences by which she is recognized as not having reneged on her divine founding document, and that she knows and desires to know nothing, but of Christ and him crucified.

So it is undeniable. The evangelical Lutheran Church is the true church of Christ on earth. For she has also remained in the praise which Christ gives the church that remained faithful in Philadelphia in our text: "You have retained my Word and have not denied my Name." She is not a new church that was established a mere three hundred years ago by Luther. No, far from it! – She is the resurrection of the ancient apostolic church which Luther, by the spade of the Word, had only exhumed from its grave, like a city that had been buried. So what are those who defect from the evangelical Lutheran church doing? They, first of all, are perjuring themselves, for they are breaking the oath they swore with their Baptism and their Confirmation in the true church. They are externally separating themselves not from some sect established by men, but from the little group of the orthodox faith, from that little flock, to whom Christ has given the promise that it is the Father's will to bestow the kingdom, and from the fellowship to whom Christ has promised that he would be with them until the end of time. They separate themselves from the truth and their confession of it, yes, from the body of Christ and thus from Christ himself who is the invisible head of his holy church.²

²To many this may well seem to be going too far. Many, along with this, will actually think that in keeping with all this, those who are not found outwardly in the Lutheran Church, without exception, are denied grace and salvation. But this is by no means the case. The matter only needs to be considered rightly. With what has been said above, it can in no way be denied that Christ has members of his church even in the sects, where the sects still also substantially have God's Word among them, by which many souls still come to justifying faith, despite all of the errors commonly practiced there. But since the sects are not sects because they still substantially have God's Word and still teach many important articles of the Christian faith, but because they reject certain important articles, accept and affirm errors and have separated themselves from the orthodox, so every Lutheran

2.

Yet, this brings me to the second part for our consideration, that we must not let anything move us to defect from our evangelical Lutheran church because faithfully remaining with this church brings unspeakable blessings, but defecting brings an inescapable curse.

It is, my beloved, above all things, not to be denied that among those who forsake the evangelical Lutheran Church here and turn to the sects, many certainly do this for the very reason that they think they'll receive better care for their souls' salvation. Of course, this follows from the fact that in our German fatherland there were all too many so-called Lutheran preachers who, themselves, did not believe on God's Word and Lutheran doctrine, who, therefore, preached only human words instead of God's Word and only heathen morality or a doctrine of virtue instead of Lutheran doctrine; who did not show their listeners the way of salvation; who never spoke a word about true repentance, nothing about what the true saving faith in Christ is and how a man must begin, when he comes to this faith, to be righteous before God and saved. Instead of the Bread of Life they served them a stone. Oh, it is all too apparent that all too many preachers in our German homeland are miserable hirelings who only conduct the holy office for the sake of bread, only for the sake of their belly, who, therefore, do not walk the narrow way, but maintain the ways of the world, join in her lusts and proceed on hell's broad path. So, by their ungodly walk, they mislead and horribly frustrate their poor hearers. So, among the Germans, there is great corruption because countless people call themselves 'Lutheran' who don't know the Lutheran church and her doctrine, who think the den of thieves, which our Church has become because of those unbelieving preachers, is the Lutheran church, and they think the weak, impotent teaching of virtues that they have heard ever since their youth is Lutheran doctrine. Now, when such unwary, inexperienced and ignorant Lutherans come to America and they see here the zeal of preachers in the sects, they see this great fervor for repentance, for conversion, for transformation of the heart, for being born again, and there is such prayer and singing, the people battle and strive, and the like, such inexperienced people think that first now they have met true servants of Christ; now they see what true Christianity is; now, for the first time, the true church has been revealed to them. So they forsake the Lutheran church and, in order to have their souls better cared for, decide to join a false believing fellowship.

Such inexperienced people forsake their

also separates himself from the truth and from Christ insofar as he forsakes the orthodox Lutheran Church and publicly joins himself to such a sect. Whether such a defector remains in his heart with Christ and his truth, and out of naivete or weakness, since he cannot see through the difference, is only bound outwardly into the sect, as were many in the rebellious gangs of Absalom (2 Samuel 15.11), God only knows.

orthodox mother church because they have never met her. But do they find what they are looking for? Of course not! Indeed, the sects also still have many divine truths. The Reformation's well had again irrigated the whole world with the Water of Life, but it has been sullied through human doctrine and human manipulation. The souls who want to be sanctified by the spirit of the sects are led away from trusting in the Word and Sacraments to a false confidence in their own work, in repentance, sorrow, contrition, sanctification and are taught to replace the means of grace mandated by God with the unstable feelings and discoveries of their beleaguered hearts.

Now, it is, indeed, true: Physically being in outward fellowship with the orthodox church does not, in itself, mean a person is saved; yes, as Christ says, someday men will come from the East and the West who will sit at table in the heavenly kingdom with Abraham, Isaac and Jacob, but just the children of the kingdom, that is, many who are outwardly members of the true church, will be cast out into the outer darkness; for whoever knows the will of the Lord and has not prepared himself will suffer double punishment. But whoever not only belongs outwardly to the orthodox church but also receives her pure evangelical doctrine in true faith and faithfully remains with her, has, by this, an unspeakable blessing already here. He has divine assurance of his salvation and rich comfort in every trial and tribulation. Even if his own heart condemns him, he retains God's Word. Even if many false prophets arise and mislead the crowds, he does not allow himself to budge or be swayed by those winds of doctrine. The promise of Christ in our text applies to him: "Since you have retained the Word of my patience, I will also preserve you from the hour of temptation which is coming over the face of the whole earth to try those who dwell upon the earth." So, as often as great temptations arise over all of Christianity, countless numbers will fall and be lost, but not the one who has retained the Word of the patience of Christ. He bears the true and victorious defense and weapon, the Word. That is the rock upon which he stands fast. That is the anchor that he wraps around himself and that never breaks, even when death yawns before him as a bottomless whirlpool. Yes, by the Word he overcomes sins, the world, doubt, despair, the terror of hell, troubles and death. Look back to the time of the Reformation: What made Luther and all who received his witness so confident, so sure, so blessed that they did not regard any indignity or persecution, nor the threats and opposition of the whole world and her authorities, nor even death? It was the Word. That was their hearts' confidence and comfort.

Yes, my friends, there are also those who forsake our church because they fear that strict adherence to God's Word is an obstacle to the advance and extension of God's

kingdom. They say: You brothers of every confession and denomination, let us unite with each other; let us extend to each other the hand of brotherhood for our common battle against the world and against the Anti-Christ; let us put an end to all contention about particular points of doctrine and finally resolve to make peace! Thus blessing will fall upon all Christianity which has, up until now and for long enough, been torn apart and splintered into parties to her great harm.

But those sorts of friends of a false union, not based upon unity in truth, are sorely mistaken! It certainly seems that it would bring a great blessing if this rigid Lutheranism would die and be buried. But remember: If, finally, there would no longer be any church that battled with unwavering tenacity and unyielding adherence to the Word without backing away; if there were no longer any church that held fast to every letter of the holy Scripture with incorruptible faithfulness and unshakable constancy; if human love would vanquish the divine truth, and earthly peace conquer God's Word and glory – then woe to the world! That's exactly when the enemy could declare victory. With all of Christianity misled from one error to another, she would, once again, be stuck in the ancient night of false faith and, finally, the whole Christ and the whole truth would be snatched away from the world. Oh, therefore, those who remain with the orthodox church and her pure truth, as purely confessed, and who fearlessly battle for that confession, are blessed beyond expression until death! To them, as it says in our text, "is given an open door that no one can close." Their war in the midst of the temple seems so futile, yes, destructive, – yet they conquer! – Their opponents must finally, as the Lord promises the Christians in Philadelphia: "come and worship at your feet and acknowledge that he has loved you." They are the light of the world that utterly, powerfully dispels the intruding darkness of human doctrine once more. They are the salt of the earth who preserve indifferent and lazy Christians before they become completely spiritually corrupt. They are the walls who still stand in the breach. They are the pillars who bear and support the heavenly vault of the holy church. Here below the warriors for purity of doctrine will certainly be regarded and hated as loveless, quarrelsome, and destroyers of peace, indignity and persecution are their reward which they here reap, but, someday, these true warriors will wear the crown of victory. Christ gives them the great promise in our text: "Whoever overcomes, I will make as a pillar in the temple of my God and he shall never depart from it. And upon him I will write the Name of my God and the name of the new Jerusalem, the city of my God, which comes down from heaven from my God, and my Name, the new one." What a blessed prospect. –

Still, my hearers, I have one more arrow in my quiver that I must aim at your hearts. That is, if this blessing, here in time and there in eternity, does not incite us and our fellow redeemed to faithfully remain by the true church, then, finally, the curse, that certainly and unavoidably follows from defection from the same, must frighten us into doing it.

Indeed, we might well hope, when a person does not know the glory of our church, when from the time of his youth on it is impressed upon him that she is a false church, we might well hope when such a person ignorantly turns his back on her, and, in that naivete clings to the Word of God, such a person will not some day be expelled from the presence of God, but find grace, and hear a judgement of mercy from his mouth. But what must those anticipate who either have been instructed in the truth from their youth or who have even often heard the truth, and deny the truth that they have learned, forsake their orthodox church against better knowledge and, thereby, intentionally break the precious vow they have sworn to her? What can they expect when they, either for the sake of their earthly goals, or out of hatred and indifference to their fellow believers, or indifference to the truth, or in spiritual pride and curiosity turn to an enthusiastic (Schwaermerischen) or syncretistic or obviously unbelieving sect? What can such defectors, who break their vows, anticipate? God's Word tells us, – it says: "But whoever yields, on him my soul will take no pleasure." Terrifying threat! What can be more terrifying than if God no longer takes any pleasure in a person? Of such a person it says: "If God is against him, who can be for him?" He is banished always and forever. But it says further in psalm 68: "God delivers the prisoner at the appointed time, but leaves the defector in a dry land." And, finally, Christ himself says: "Whoever is ashamed of me and my Words in this adulterous and sinful generation, of him the Son of the Man will also be ashamed, when he will come in the glory of the Father with his holy angels." Oh, what terrible prospects for souls who have defected! Here they must be in "dry lands," that is, without true comfort. The grace they thought that they had was only self-deception. And some day, when they appear before Christ, the Lord will turn his gracious countenance away from them and they will be shut out of the church triumphant, even as they here have excluded themselves from the church militant. –

Or do we question this threat of God in his Word? Has God not already often placed his terrifying seal on his threats by the fearful accounts of punishments over deniers of the

Lutheran truth and church? Back in the time of the Reformation a Roman priest of Bautzen in the Upper Lusatia of Saxony, by the name of Urban Nicolai, came to the knowledge of the truth of the Lutheran doctrine and also confessed it publicly. But, after a brief period of time, he fell away, turning back to the fleshpots of Egypt, and the confessor became a blasphemer. Once on Trinity Sunday, in the year 1537, he mounted the pulpit, blasphemed, as usual, and, finally, spoke these parting words: "If Luther's doctrine is right, may I be struck by lightening!" So what happened? On that very evening a frightful storm arose. Bolt after bolt of lightning criss-crossed the sky, and thunder rolled like a thousand shouts of God's wrath. The miserable man, reminded of his summoning God's justice, quickly rang all the church bells, ran into the church and cast himself, trembling and shaking, before the altar and prayed. But behold! A bolt of lightning descended upon the kneeling man and struck him dumb to the ground. The citizens of the village (he was then in the town of Kuhnnewalde) ran in and carried him out as a dead man. Yet a second bolt of lightning descended and struck him dead on the spot, whereupon those carrying his body ran away, greatly alarmed, but unscathed. In that region this shocking judgment of God made such an impression that whole hosts of people immediately turned to the Lutheran Church and many blasphemers were silenced.³ – Further, the frightening example is well known of a bishop's advisor in Halle, that Dr. Krause. As this man had denied the acknowledged Lutheran truth out of the fear of man, he despaired, heard Christ declare upon him the judgement of damnation while he was still alive, and, finally, despaired and

³We have taken the above history from Gerber's book "About the Unrecognized Benefits of the Upper and Lower Lusatias," taking it from "Annals of the City of Bautzen."

"Indeed," the blessed Gerber adds, along with this, "we do not wish to either judge or condemn this Peter Urban for the sake of his sudden and terrifying death. For since his conscience had disturbed and attacked him so that he also ran into the church and had prayed very fervently, since he, hopefully, was regretting his blasphemy by which he had rejected the doctrine of the Gospel and had implored our dear God, so we would hope his soul would have been preserved, even if his life had to be forfeit. But it is, nevertheless, a terrifying example which, even at the time, made a great impression on even the attitudes of many papists. For then they no longer set themselves so aggressively against the evangelicals, but gave them free course, so that one city after another kept on opening their doors to the Gospel and sought evangelical doctrine, did away with the mass, the processions and other papistic ceremonies and refused all obedience to the pope.

We also find this history briefly recounted in Luther's Works. Luther adds this: "So it goes. God will not allow himself to be toyed with in these matters. He will either preserve what his Word says or will not be God. Such examples must be well noted and remembered for they are both terrifying and comforting: Terrifying to the godless who despise God's Word, but comforting to those who fear God so that they have a love and respect for the doctrine of the Gospel. But the world pays attention to neither God's wrath nor his mercy." (L.W. Hall. XXII. 1447)

took his own life. This took place in the year 1527. But the most horrific of all of these sorts of examples is that of an Italian lawyer by the name of Francesco Spiera, who had also learned the truth of the evangelical Lutheran doctrine, but later, on two occasions, denied the same against the witness of his conscience, and, indeed, the last time was in his ancestral home of Citadella when, in order to save his life, he vehemently denied it with an oath. From that moment on he bore the pains of hell in his heart until he finally, after suffering anxiety of conscience and tortures of his soul, miserably gave up the ghost with pain and misery in the year 1548. –

Why did God do this? – For this: To warn all Lutherans, whom God has given the jewel of pure doctrine, before they fall away. Oh then, let us not play games with our salvation! "Do not be deceived," the holy apostle cries out, "God is not mocked!" Let us heed his voice which calls out to warn us with thundering Words and terrifying judgements: "Retain what you have that no one take your crown." Let us remember: If those who remain steadfast with the truth must also (as already said) bear the thorny crown of rejection, mockery and hatred, so what? – They, thereby, become like the one who, because of his confession that he himself is the truth, had to bleed on the cross. But as that man now sits upon the throne of his glory, so he will also, someday, bring his true confessors out of shame into eternal glory, out of strife to eternal triumph. He will also confess them before his Father and crown their heads with the impassable diadem of heavenly glory. For he says: "He who remains faithful to the end will be saved. Be ye faithful until death and I will give you the crown of life." Amen! Amen!

Luther's Answer to the Question:

Should and may a layman in certain situations privately administer the holy LORD's Supper to himself and his family in his household?

(A Letter to Wolfgang Brauer, Parson at Jessen. LW. Halle, X, p. 2736)

Grace and peace in Christ. Dear reverend Parson, to the question that your kind friend, Sigmund Hangreuter has posed to you in writing and which you have desired to have addressed to me as you wanted to show this good man, your friend, that he would not be responsible to turn to such remedies as to commune him and his household and that it would also be unnecessary since he is not also called nor has the command to do so if some tyrannical servant of the church who was responsible to do that might refuse to administer it to him and his people, for he may just as well be able to be blessed in his faith through God's Word and since it would also cause a great offense to thus distribute the sacraments willy nilly in peoples' houses, and would, at length, result in nothing good,

but only give rise to division and sects; as the people now tend to act in such outlandish and absurd ways. For the first Christians in the age of the apostles did not receive the Sacrament privately in their houses, but had rather assembled together, and even had they done that, such an example would no longer be applicable today, just as it does not apply today that we should all have our property in common as they were also doing at that time, for the Gospel is publicly extended now along with the Sacrament. But a housefather's teaching God's Word to his family is right and should be done, for God has commanded that we must teach and raise our children and household, and the Word is commended to each and every one of us. But the Sacrament is a public confession and must have a public servant since along with it is stated, as Christ says, that it should be done in his remembrance, that is, as St. Paul says: to proclaim or preach the LORD's death until he come; and this man also says that people should gather together and harshly rebukes those who individually use the LORD's Supper privately. So even if that is not forbidden, it is commended each person to teach his household privately with God's Word, and to also use it himself, and yet no one is commanded to baptize himself, etc. For it is one thing to have a public office in the church and another to be the house father of his household, therefore they are neither to be mingled, nor separated. Now since in this there is no emergency, nor calling, one must not presume to do anything without God's definite command and only from his own pious thoughts, for nothing good will come of it. This is how you might answer, my dear parson, on my behalf. Be in this commended to God. Amen.

On St. David's Day, 1536 AD.

Mart. Lutherus.

The General Synod and History

In one of the last issues of *The Lutheran Standard* (from Oct. 27) one submission declared the fact that the so-called Lutheran General Synod had apostatized from the Lutheran Church and, in its present situation, cannot deny or avoid it. Their hope to keep everyone in the fog about it has now become a broken cane that will collapse in the hand of those trying to lean upon it. In the submission, drawing upon the most recent edition of Dr. Guericke's church history (see the sixth ed., volume 3, p. 355. note 2), he concludes: "History has already reported for posterity that the General Synod is not an Evangelical Lutheran Communion inasmuch as she has not held fast to just those doctrines by which the Evangelical Lutheran Church distinguishes herself from other denominations. History declares that the General Synod explicitly and without any reticence disassociates herself from the distinctive doctrines of the Lutheran Church and has, at the same time, stated her approval for a (false) union and Methodistic practice."–

God grant that those preachers and congregations which have out of ignorance let themselves be drawn into this sect, which the General Synod has invented while retaining the name Lutheran, now, finally, with opened eyes will immediately forsake that heretical communion and return to their mother, the church. It is not only beyond doubt that such a baseless, human concoction as is the General Synod, must sooner or later implode upon itself, but it is also certain that along with false faith even natural respectability vanishes, as this has the horrid natural consequence of the darkness horribly deepening. "Because to those who have not received the love of the truth so they would be saved, God will send them powerful heresies so that they believe the lie so that all will be judged who do not believe the truth but have desired unrighteousness." 2 Thess. 2.10-14.

The Western District of the Synod of the Ev. - Luth. Church of Ohio

has resolved in a session held on the 31st of May of this year:

"That each synod that calls itself Evangelical - Lutheran, to be recognized by us, must show us that she makes it her duty to preserve among her members the pure doctrines and ceremonies of our Church, as well as the confessions of the same, as they are in unanimous agreement with the divine holy Scriptures, but that the pledging of their pastors being ordained to these writings will be a subject for discussion heard at the next general Synod, when a published general resolution will be accepted after the published general resolution is discussed and decided upon."

This same body went on to publish in one of the sessions that followed these significant resolutions:

"Resolved, that this Synod regards it most desirable that each member seriously make every effort to demand the greatest uniformity possible in the rites and *praxis* of the Church in the performance of his office.

Resolved that this body, while regarding the English Catechism published by Mr. Ludvig in New York to be the best edition of this work and recommending it above all others, yet with that, request him in some future edition to amend the omitted word "true" ("wahre", that is body) into the answer to the first question in the 5th Chief Part and omit the word "merely" in the explanation of the 3rd Article of the Second Chief Part; and thus, throughout, to adhere, as closely as possible, with the authentic Lutheran Catechism."

Certainly every Lutheran Christian will heartily rejoice most especially about the above newly forthcoming public and official acknowledgment of this large church body of the symbolic books of our precious church.⁴

⁴We could not resist to again with this remember that Mr. Ludvig in New York is presently planning a new printing of the public confessions of the Evangelical - Lutheran Church, called *The Book of Concord*. All friends of our Church are urged to do everything in their power to support this work, which will most assuredly have imponderable significance

We obviously think that it would be completely in order if the Synod's district had already, in advance, published the resolution to obligate her ordinands to pledge themselves upon the *Book of Concord*, yet we won't let that diminish our joy over their planning to do this. We therefore hope and pray our LORD JESUS Christ, the invisible overseer of his church, that the General Synod of Ohio will come to the conviction of how important and indispensable this measuring stick is for the preservation of the purity and unity of the church, to not impart an ecclesial sanction on any candidate for his office who has not first solemnly declared that the faith which our Church has constantly confessed is also his faith which he will confess and defend to the death and according to which he will conduct his office in every respect.

Otherwise, we anticipate good things since the Synod has taken those steps mentioned above, so that they might also convince her soon to discontinue her unchurchly practices she's followed, to serve Reformed or union congregations and to issue candidates' licenses, so that both practices would cease. The LORD grant it! Amen.

From a Personal Letter to the Editor

Saxony, the 28th of September – “Don't believe that many battles and victories are being won here for Lutheranism. No real battle has broken out yet as much as that would be desired. There is no shortage of animosity and who knows what the near future might bring! Saxony must accept a new Church Order. God grant that it not create disorder. For that which the Consistory in Dresden is bringing to light is not always the best. For a long time now it has ceased to be a Lutheran consistory. – Since Harless' arrival a new spirit has awakened in Leipzig and even if only a small group of students have followed his words, or, much rather, the Words of the LORD, yet the LORD cannot be sufficiently thanked for this, for what a dreadful affection for rationalism had drifted here into Leipzig, as you yourself know. Obviously the university has been somewhat drawn away from that by Harless, for he has been called as head pastor at St. Nicolai in Leipzig, in which capacity he has labored with great blessing this year, yet we hear sermons from him every other week that not only attract thousands of the international people in Leipzig (for the LORD is with him), but that also echo through the newspapers in all of the territories of Saxony. Even though he dares to take upon himself, as a strict Lutheran, the shame accorded the *Formula of Concord*, that is, the shame of Christ, yet it is said that he has such a marvelous manner of doing so that he will likely take the place of von Ammon, the court preacher and supervisor of the presidents of the consistories in Dresden after

his death.”

(Submitted)

Church Report from Missouri

May this serve as a report to our distant friends that we have had the joy most recently for the first time to see a son from the college and theological seminary at Altenburg, Perry Co., Mo., enter into the vineyard of the LORD, Mr. Wilhelm Mueller, who from the founding of this institution – from the 9th of December, 1839 – until his examination on Oct. 7 of this year had studied at the same, and was called by the congregation of St. Louis Co., that had previously been served by Associate Pastor Buenger, as pastor and school teacher, and was ordained in the 23rd Sunday after Trinity in the presence of that congregation. At the request of the President of the Lutheran Synod of Missouri, etc., Pastors Fick and Buenger took part in the Ordination. The former preached on that Sunday's Gospel: On the True Worship of God which the LORD Demands in the Words: “Render to God the things that are God's.” The latter preached the ordination address on John 21. 15-17; as he presented the question and command of the LORD to those called as pastors, 1. the question of JESUS: “Do you love me?” and 2. the command of JESUS: “Feed my sheep!” Many fellow believers were present from Pr. Fick's congregation as well as from St. Louis. – It was a day of lively fellowship in the LORD. May God's continued grace and blessing rest upon this institution in Altenburg; may many ripe fruits be yet raised out of this seed bed for the church. May those dear sons be equipped as faithful laborers for the great harvest of Christ. May Christ also graciously help this first among those sent out, so that his service might be a true blessing to his congregation. This we pray of God. Amen.

(Submitted)

The Apologete

The Methodists are famous for forcefully foisting their *Apologete* on every person, even amongst the Lutherans, and thus to sew their Methodist poison for souls. This is how, of late, the paper mentioned fell into my hands. But its goal must have been lost on me since the heart of every enlightened Christian must bleed when he reads blasphemy of the likes the *Apologete* contains from people who claim to be Christians, even the best Christians. The words cry out in my heart: “If you keep silence, even the stones would have to cry out!” In issue 39 of *The Apologete* I found an article by a certain C.H.D., who wants to prove that the worry bench “was instituted by God himself since the fall of Adam.” He cites a few examples, which he grabs hold of by the hair, that were to justify his assertion, but that even prove the opposite, that is: That penance is not bound to any place or any time, while the Methodists strong arm the people, pushing and shoving them to their “prayer altar”, crying: Now, now is the time to do what was only recently done at the Langy camp meeting.

The first example which C.H.D. employs is David, and, of course, his confession in the 40th and 51st Psalms. But what this has to do with the worry bench, everyone can decide for himself. It's well known that

the 51st Psalm is David's prayer of repentance, and we read how he was moved to this repentance in 2 Sam. 12.1ff. But now who can find what the Methodists practice in the 13th verse? – Repentance and absolution are certainly there, but where is the worry bench?

Further supposed Biblical examples were: the sinful woman (Luke 7.36ff), as well as the thief on the cross, the tax collector in the temple, but the “longest worry bench” had to be the one supposedly introduced on that Feast of Passover, on which 3000 souls were laying or standing!!” Everyone who has not become drunk on the enthusiastic spirit of Methodism can judge this for himself. But where is a trace of anyone's having proven to people in a single place that they had to howl and cry out after grace? O how must the precious Word of God also suffer itself to be abused to endorse these great absurdities of the human heart! That the closet, which this master will not acknowledge in any way as also a fitting place is easily observed in the 6th Psalm where David says: “I am so weary from my groaning so I swim all night in my bed,” and I also read of other places, but I find nowhere that says a particular place being demanded as among the Methodists.

As Pastor Wyneken wrote, since the Methodists place the holy sacrament in the background and elevate the worry bench above it, they cannot have heavenly thoughts in mind. Then how the Methodists have so gloriously presented the sacrament to again disguise this shameful scandal that has been uncovered; even having to prove it with so many tears shed over what a high standing the sacrament has amongst them? – Let each Christian hear and be astonished! In the issue just quoted it says: “In the course of time that ancient measure solely used to save the sinner ceased, and newer measures would be instituted by man that would be easier, more comfortable and acceptable to the flesh, than the old one. These new measures, that were to take the place of repentance and conversion, were: Penance, reading the Mass, pilgrimages, mortifications, Baptism, the LORD's Supper and the like; Repentance, conversion and faith on JESUS were no longer the way that led to heaven.” – Why would you then wonder when, according to that, German Methodists boast that their members do not let their children be Baptized, since their doctrine shamelessly places Baptism and the LORD's Supper in the same classification as reading mass, pilgrimages and other godless human inventions! Who would have believed that the Methodists would so crassly unmask themselves? For even if it has been well known that they have no regard for the holy sacrament, yet if they were forced to talk about it, they used to just be silenced. But now how will Mr. Nast, as a theologian, answer before God for speaking this blasphemy against this institution of Christ in his paper, that he calls the defender of Christianity? Should the holy Sacraments be “invented by men” this would prove that our Lord Jesus Christ must not have been true God, but a mere man, and manifest what he bears in his heart, that is, “rationalism.” Oh how man falls from one error to another once he departs from God's Word and follows his heart! Lutherans, let us beware!

F.W. Wier, Luth. Pastor
Lawrenceville, October 5, 1847

(Submitted)

A Lovely Lily is God's Word

"Zion lives in blessed spaces
Zion dwells in stolid peace;
Why stay with tear stained faces
Run here, children, and find ease."

An angel on her towers
Flew to me from on high
Who brought to me her flowers
White lilies bunched and tied.

"Bear these within your heart now
To make it pure, upright:
And when it hurts with sorrow
It will be set aright."

May come the troubling hour
My heart with wounds just ache;
This lily white hath power
To heal for JESUS' sake.

Now I have peace and stillness;
Complaints I have no more:
Your will be done midst illness!
This Lily, comfort's store.

My angel, when I leave here
You'll strew lilies round me more,
When heav'n's heir, I be there
To strew palms out therefore.

H. Fick

Excerpt

from the business of the 2nd convening of the German ev.-Luth. Synod of Indianapolis.

In keeping with a synodical resolution the members of the German ev.-Luth. Synod of Indianapolis assembled on the Thursday after Trinity Sunday, 1847, in Zion Church in Franklin Co., Ind.

Present were the pastors: J.F. Isensee, J.G. Kunz, W. Wier, J.F. Meisner, Christ. Busse.

Elected to office were:

J.F. Isensee, President
J.G. Kunz, Secretary
W. Wier, Treasurer

The documents directed to the synod were turned over to the various committees for disposition, whereupon the Synod adjourned with prayer by the secretary.

Messrs. Dr. O.C.A. Hunger, Ph. A. Brand and A.H. Luken were introduced.

With respect to Rev. Hunger, the Ministerium resolved to grant his request and impart unto him an ecclesial Ordination as soon as he will have secured an honorable withdrawal from the Western District of the Ohio Synod.

The first committee was prepared to report back as follows:

Committee One has the honor of reporting that the document designated number 1, submitted for their inspection, is a letter from the ev. - Luth. Congregation at Manchester, in which the Congregation declares her satisfaction with Mr. Busse and requests the Synod to license the same.

Number 2 is a letter with similar contents from the Evangelical Congregation in Ripley Co., Ind., signed by 25 congregational members. The Committee greatly rejoices that said congregation's heart is inclined to the truth as our precious ev.-Luth. Church teaches us, yet she still has reservations about accepting the name "Lutheran" to publicly confess what she appears to believe. And on

this subject, concerning the organization and service of a mixed congregation by an ev. - Luth. preacher, your committee might best recommend that this be brought to the attention of this body and especially to consider the drafting of her Constitution.

Number 3 is the business of the Synod of Illinois, which held its first session in Zion Church in Hillsboro, Ill. Your Committee observes therein how that body, knowing better, denies that the old *Synod of the West* in June of last year disbanded in *Luther's Chapel, Harrison Co., Ind.*, and that three different synods were the result. As this came before our eyes, your committee suggested that they not take up anything more from this paper.

J.G. Kunz
Ch. Busse

Committee Number 5 reports:

Committee 5 has the honor of reporting that the document submitted to it contains the reason for the departure of this body from the *Synod of the West*, as well as the organization and business of the first session of this synod in Indianapolis, Ind. Your committee brings the following two points to this honorable Synod:

I. Regarding the outline and the constitution received by the synod at this year's session, your committee suggests that this constitution be thoroughly examined to improve and finish it as best as can be done.

II. Regarding the matter of missions, your committee suggests that the Synod, even this year, entertain brothers in faith who are without preachers. Most respectfully,

J.F. Meisner
Dr. Oscar
E. A. Hunger

Resolved, that this report be received and a committee be named which shall finish the outline of the Constitution and present it to the Synod, so the one temporarily adopted is not to remain in place. Named to this committee were J.F. Meisner, W. Wier and Dr. Hunger.

Now the synod took steps to answer the

Pastor J.F. Isensee:	Congregations: 2	Child. Baptiz'd: 20	Confirmed: 9	Communed: 172	Buried: 6
" J.G. Kunz:	" 2	" 37	" 7	" 300	" 10
" W. Wier:	" 4	" 55	" 18	" 250	" 12
" J.F. Meisner:	" —	" —	" —	" —	" —

J.G. Kunz, Secretary

Acknowledgement:

The German Lutheran Congregation of St. John U.A.C. in Neudettlesau has received for her Church construction: \$1.00 from Pastor Hinks; \$11.46 from Pr. Schneider and his congregation; \$2.56 from the Lutheran congregation in Evansville, Ind.; \$2.00 from Pr. Lochner; \$6.00 from Pr. Hattstaedt's congregations; \$13.00 from Pr. Craemer's congregation; \$1.25 from P.T.; \$10.00 from Pr. Sihler and his congregation in Ft. Wayne; \$3.00 from Pr. Schuermann and his congregation; \$1.00 from P.R.; \$1.05 from Pr. Schuster's congregation; \$4.00 by way of Pr. Loeber; \$3.95 from Pr. Fuerbringer's congregation; \$10.00 from Pr. Romanowsky's congregations; \$2.00 from Pr. Husmann's congregations; \$3.00 from Pr. Jaebker's congregation; \$29.40 from the St. Louis congregation. All these cherished contributors are most heartily thanked with the prayer that the LORD would repay them in full measure! In the name of the Congregation:

Neudettlesau, November 1, 1847

The Church Council:

G. Rausch, G. Scheiderer,
Ph. Rupprecht, M. Goess,
B. Bischoff, K. Scheiderer

the question: Does this Synod issue licenses or not? This subject was illuminated from many aspects, discussed at length and it was finally decided that we would not impart licenses for candidates but must do so for catechists.

Resolved, that the Synod issue candidates licenses for this year in consideration of important reasons.

Resolved that the brothers in vacant congregations be contacted if possible.

Resolved that we encourage our people to subscribe to *The Lutheran*.

Resolved that the secretary negotiate an agreement with *The Lutheran* and that the editor be sent \$5.00 to send subscriptions of *The Lutheran*, as directed by the secretary.

Resolved, that we hold our next session in St. John's Church, *Dearborn Co., Ind.* on the first Thursday in September, 1848.

The Ministerium resolves,

that a one year Candidate's license be issued to Mr. Christian Busse; further

that Mr. A. Brand receive a license as soon as he has an honorable release from the *Synod of the West*, and,

regarding Candidate Luke, resolved that the president and secretary be empowered to write to said Mr. Luke, to examine him, and if they find him fit, to issue him a license until the next session of the synod.

Prayer by the president.

During the course of our session sermons were given by various brothers each evening. On the day of our LORD the holy LORD's Supper was celebrated and the true body and blood of our LORD JESUS Christ was distributed to a great host of communicants.

May God's blessing rest upon all that was done, that his Name be glorified and his kingdom be extended. Amen.

Raised for the synodical treasury:

In J. Isensee's Congregation	\$2.70
In Kunz'	3.12½
In Wier's	8.31
In Kunz'	1.00

Paid

3rd year: Messrs. Pr. Buerger and Gebr. Bergt

4th year: Messrs Pr. Becher, Gebr. Bergy, Jul Bilz, Pr. Doepken, Georg Eckert, Ludw. Hoeller, Johanning, Pr. Schmidt, Pr. Scholz and Heiner. Wolter

4th year through issue 16: Messrs Peter Ladig, Joh. Nessel and Nicol. Zelt.

1st half 4th year: Mr. Joh. Gottlob Mueller

Received

\$2.00 from Mr. Ferd. Langner for the Cass Mission, \$1.00 from Mr. G. Rausch, \$1.00 from Pr. Loeber for the Frankenmut Mission, 50 Cts. ditto from Mr. Georg Kluegel, 25 Cts. From Mr. Ungen for the Frankenmut Mission, \$1.25 for the Seminary in Altenburg, Perry Co., \$1.50 for the Seminary in Fort Wayne, Ind., from the Pr. Sholz's Lutheran Congregation in Minden, by Nashville, Washington Co., Ill.

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The Lutheran.

“God’s Word and Luther’s Doctrine pure shall to eternity endure.”

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☞ Only correspondence which contains announcements to be published should be sent to the editor, but all others which pertain to transactions, subscriptions, cancellations, fees, etc., should be directly sent to this address: *Mr. F. W. Barthel, care of C.F.W. Walther, St. Louis, MO.*

(Submitted by Th. Brohm)

The Book of Concord

3.

Disposal of a Few Common Prejudices and Charges against the *Book of Concord*

Since the *Book of Concord* is such a bright and decisive witness of the heavenly truth and it thoroughly tolerates no heresy to stand along with it, this noble book draws a barrage of insinuations and suspicion from all quarters. So long as the Lutheran Church was in good shape, the *Book of Concord* was only attacked, with few exceptions, by the papists and the Reformed. But now it is chiefly her apostasized children who mitigate against the confession of their spiritual mother. One group makes no secret that it is the Biblical content of the same that they hate while others employ a hypocritical use of the Bible as their weapon by which they battle against it. We only want to familiarize our readers with a few of the most prominent charges in order to bolster them against those shameful attacks.

One objection that is now heard uttered by thousands of people, both well educated and semi-educated, is that the *Book of Concord* is no longer relevant to our time, is outdated and is out of step with our enlightened century. If Luther himself would come back and be illumined by the present enlightenment, he would be utterly convinced otherwise and much of what he previously zealously defended as unassailable truth he would laugh about as the narrow mindedness of his age. The forward progress and discoveries are so great in the fields of science that they would irrefutably prove the untenable nature of the old theological systems. Not only single doctrines, but even the whole Bible has lost its credibility in the eyes of critics, and in no way should science and the irrepressible striving of the human spirit after truth be forced into the shackles of

the symbolic books. Now how will the poor laity respond to this, even if well educated, or have enough understanding to make a judgment about those supposedly giant forward strides of science? Must he abandon the field to his foes and give up the faith of his fathers as a lost cause or to live by the grace of scholars in whatever remnant of the ancient faith they'll allow? God to the rescue! To God be thanks and praise that our faith does not depend upon scholarship and science, as if we would not be permitted to believe anything that science has not stamped with its own approval! Praise God that the faith of an uneducated person rests upon the same basis as that of the scholar! The value of the *Book of Concord* is not decided by the age, but rather by the holy Scripture. If it is scriptural, it is relevant, for the holy Scripture is the Word of the living God, which remains forever, has been written for every age and is never outdated. Let no one be hood winked through those pragmatic words: "Science, scientific development, investigation, progress" etc. They are hollow words with nothing to back them up. If a scientific field leads one away from the written Word of God, claiming to have found an independent, new or other truth than is in the Word of God, then that is a monstrosity of the human spirit, a phantom of hell, a dame enemy of God and, as St. Paul calls it, the false boast of art. But these things by all means find strong opposition in the *Book of Concord*, since its highest principle is to humbly and unconditionally submit one's self to the written Word of God. But there is also, God be praised!, a true theological science, which, as a humble maid servant of faith does not discover new truths, but rather draws, gathers, orders and defends them from out of the truths revealed by God himself in his Word. We can confidently say that the *Book of Concord* does not shackle God's Word in any way, since it is and contains nothing other than the pure result of its true scientific

investigation. Only then could the *Book of Concord* stand up to the confines imposed by science when it either forbids investigation into the holy Scripture, or condemns certain truths, or it affirms (strongly asserts) certain heresies. No cases of such things are found therein. But it is a faithful and true exposition of the holy Scripture concerning the most significant and necessary articles of faith, so it is impossible for a dispute to be waged between it and the true science of theology. It is, indeed, the most damnable assertion that the grasp of truth is dependent upon the *Zeitgeist* of a certain time, or that it is inappropriate for one, by the grace of God, to boast that he has the truth. But if, in purely human sciences, certain foregone truths are not denied, why is the divine science condemned as some sort of doomed, hopeless endeavor of Tantalus, always hunting after the truth and yet never able to grasp hold of it? Or is the holy Scripture such a dark, puzzling, ambiguous book that one can never come to any certitude about the right understanding of it, especially in the highest, most significant articles? One must not be confused by the outcry of unbelievers. The *Book of Concord* does not obstruct and inhibit true theological science, for it is a daughter of the same. Only the false but popular art of the science of the wisdom of reason sets a dam against it. That deserves to be called science as little as a forger deserves the name of artist. Those who like the *Book of Concord* must, in no way, be against progress in the knowledge of the truth. They don't regard themselves as perfect, nor are they either so proud nor so narrow minded that they despise any real progress in science. They also know that the holy Scripture is such a fountain of wisdom that it can never be plumbed, yet they only want to step forward upon the ground that is laid by God himself and in the limitations established by God himself. All of the supposed forward progress of modern times that boasts to have found

another ground and another path to salvation are regarded by Scriptures not as progress, but as a regression, not for building, but for tearing down and destroying.

Another objections is this, that people say that the *Book of Concord* is a human addition and pledging one to the same snares the conscience. Human additions, in a negative sense, are laws invented by men that would displace the laws God gave. But this matter of human addition couldn't be further from applicable to the *Book of Concord*, for although, according to its external form, it is composed by people, yet its content is not invented by people but is rather taken from the fountain of eternal truth, the holy Scripture, and thus its content is God's Word itself. Now just as every Christian is responsible to accept Christ's Word, so the Lutheran Church makes it the responsibility of her members, and in particular her teachers, to pledge their confession to the faith laid down and confessed in the *Book of Concord*, since she is convinced of its being scriptural. This faith is forced upon no one, each is perfectly free. But whoever rejects the *Book of Concord* and its contents cannot claim to be members of this Church nor be suffered to be a teacher in this Church. This makes the objection despicable that no confession is necessary since the Bible is sufficient and to that alone the conscience must be bound, as if the Lutheran Church wanted to set aside the Bible to replace it with the *Book of Concord*, or as if the Bible needed some sort of support. Far from it! The Bible is sufficient both for salvation and for the existence and preservation of the church. Only circumstances have made churchly confessions necessary. That is, since many appropriate to themselves the name and boast of being the church and they all appeal to the holy Scriptures and yet, under the guise of being the church and scriptural, they disseminate false doctrine, it's thus become necessary for the rightly believing Church to establish confessions of the true faith, in part to distinguish herself from fellowship with the Church of false faith, partly to have an external mark by which her members recognize each other. Whoever sees the *Book of Concord* through this lense will not find it to be either a human addition nor a useless concern.

This brings us to a third objection, that the *Book of Concord* is nothing but a book of dead orthodoxy, composed by dead orthodox people and a hindrance to living Christianity. Those who make this assertion certainly know nothing of the nature of orthodoxy. Orthodoxy means nothing but pure Scriptural teaching. So now as little as the holy Scripture can be called a dead letter without crudely blaspheming God, so also orthodoxy. There can certainly be dead orthodox people, who, indeed, know the pure doctrines but hinder their power in themselves and lie in spiritual death. Certainly heterodoxy, that is, false doctrine, is a dead, yes, a killing word. But orthodoxy is never dead, but it is, much rather, the well of spiritual life. But to slander the authors of the

Book of Concord as being dead in their orthodoxy proves, to say the least, a complete ignorance of the nature of true, living Christianity, or that a lame Christianity based on feelings is being exchanged for true Christianity. We appeal to all who read the *Book of Concord* with a heart that is yearning for truth and salvation, that they will confess that it speaks so directly from out of the inner most life of faith as every true Christian experiences within himself.

Further, the *Book of Concord* is accused of being dominated by a loveless, condemnatory spirit and it would be blamed for the sad schism that has ensued between the Lutherans and the Reformed that has persisted to this day. These days especially, when every third word is 'union' or 'united' the part of the *Book of Concord* called the *Formula of Concord* is a 'hate filled book' for all friends of unionism. Since *The Lutheran* often has quoted it when treating this subject, we will yet once more compose a summary response to this accusation just mentioned. The *Book of Concord* is no opponent of unity. Its whole goal, as its title even declares, is for the sake of establishing unity amongst Christians. The schism that took place between Lutherans and the Reformed is not to be blamed on the *Book of Concord*, but on those who have separated themselves from the unity of faith through their stubborn defense of dangerous heresies. The *Book of Concord* is only at enmity with false unity or unions that mitigate against heavenly truth, resting upon overlooking perilous heresies. But rather than this being an accusation against it this should be its greatest service. With respect to the rejections and condemnatory sections the *Book of Concord* and especially the *Formula of Concord*, these speak against false teachers but are not meant to condemn the naive people who err out of weakness, or whole heterodox Churches in which are, nevertheless, found children of God, but rather only the heresies are condemned and the stubborn teachers that defend them. The latter is done in keeping with the command and model of Christ and his apostles. As greatly as this schism has finally widened, the *Book of Concord* does not make the healing of the same and unification of the churchly divide impossible, but presents the only conditions by which it can take place, by an honest repudiation of the previously asserted heresies and an unhyprocritical, heartfelt, unreserved unifying in the one confession of faith, even that which is set down in the *Book of Concord*. After that explanation, who could join their voice with that accusation?

Finally, the *Book of Concord* has been accused of all sorts of heresies. This has been done by the papists, the Reformed, (and this cannot take us by surprise), as well as a few other contentious people, who have taken a few isolated words out of context and then

wanted to form them into some sort of heresy. Against these complaints we let the *Book of Concord* justify itself and are sure that it will defend itself in the consciences of every Christian who loves the truth as a pure witness to the saving truth. If one only reads the book with an attentive mind and proves the truths written therein according to God's Word, and walks upon the path of salvation to which it points, the path of repentance and of faith, and lets the Holy Ghost, who leads unto all truth, work in him, then he never will let it out of his hand, to the praise and glory of the Most High and the Holy Ghost will himself witness in his heart that it is the Spirit of truth. So we once more commend this precious book to our dear readers and implore those who do not yet have it to the opportunity being offered by Mr. Ludwig in New York to receive this treasure. Don't let this opportunity pass you by. The more people look lively in participating with this publisher in his noble undertaking, the faster he will be able to bring his project to completion.

(To be continued)

(Submitted by Dr. Sihler)

The Lutheran Observer Concerning our Synod

In issue 1 of the 15th volume of the *Lutheran Observer*, the well known periodical of the so-called Lutheran General Synod, mention is made of our synod and her first convention this year. But therein are not only offered a few short excerpts from the actual events that took place, as well as our synodical constitution, taken from our first synodical report, but also a few insights expressed bear witness to a distorted and erroneous viewpoint, partly of our general purpose and partly regarding our unique synodical structure. So it will hopefully not be out of place to help correct some of these insights, God willing.

But we are issuing this report, most importantly, for the sake of our people and our neighbors reading *The Lutheran*, whom we are most concerned about, so they not find themselves in apparent ignorance over this or the assertions being made over these matters in question.

1. The one submitting this report in the *Lutheran Observer*, by the name of Hermann, begins with the following words:

"This new synod is being formed out of strict, 'Old - Lutherans' - the squeaky clean orthodox, whose theology is as straight and narrow (*gerade*) as the symbolic books could make it, and whose worship ceremonies are so stiff as only died in the wool (well - bred) old school people could wish."

With this we must immediately object to the designation applied to us: "Old Lutheran," since in truth and in reality there are only Lutherans, that is those who are co-

confessors with the Lutheran confessions, and non-Lutherans, that is, those who, to a greater or lesser extent, reject this thoroughly Scriptural, orthodox, churchly confession, whether they might now be papists, enthusiasts, or false brothers, and whether the foremost reason for their rejection of a part of the truth is the pride of self-righteousness and works righteousness, as amongst the Romanists, or the pride of stubborn reason of the flesh, as amongst the enthusiasts and the false brothers. (True) Lutherans, or rightly believing Christians, past and future, stand in all articles of saving doctrine upon God's clear undoubtable Words in the holy Scripture, as they sound, and as this Sun of truth never is outdated but rather was, is, and remains yesterday, today and tomorrow until the last day, so it also remains with the faith, the confession and the doctrine of rightly believing Christians, as named by their confessional forefathers 'Lutheran', who with honest hearts, minds and consciences ground themselves in the Scriptural Word as it sounds and in matters of faith, of the salvation of their souls, are not able to ever acknowledge any opposing principles, ancient or modern.

It can certainly happen that this doctrine or that, mostly facilitated through the opposition of some heretical teacher, may be more precisely presented and asserted and defended against attacks from every angle and thereby be led into a brighter light than before, but it is still substantially the same in both its early and later expressions, neither becoming outdated, nor becoming new, but it is thereby like some precious jewel that had previously lain in a narrower but later in a more spacious display case, surrounded by glass, so that the jewel could be pondered from all sides.

Thus, for example, the doctrine of the holy LORD's Supper proceeds from the orthodox teachers of the ancient church but later, by its nature, the fullness of the same is expressed in the confessional writings of the Lutheran Church. For they are both founded upon the instituting Words of the almighty Son of God, and are exactly what they say since no one can at any time in the course of the centuries alter or stray from them or arrive at any new understanding. But it is quite natural that this doctrine would blossom and be much more precisely and more fully treated against the superstitious additions of the papists and the unbelieving subtractions of the enthusiasts (*Schwaermer*), both of which are better brought out of their ancient and modern innovative invented human discoveries of the flesh in the symbolic books of the Lutheran Church, than in the books of those ancient doctors, who had not had to take battle against these same sorts of opponents.

Now instead of us being labeled with the nickname "Old Lutheran", the so-called Lutheran General Synod, which is known to

be apostate from Lutheran to the Reformed doctrine of the holy LORD's Supper, might thoroughly search those symbolic books and see if they are able to dispel the reasons of proof in the *Formula of Concord* from out of God's Word, since the Reformed doctrine of the sacrament simply does not stand upon God's Word, and thus is heretical. But as long as they do not do this, all their asserting the Lutheran doctrine of the holy LORD's Supper is outdated and no longer applicable and their so called "discoveries of new research in Scriptures" is nothing more than an empty wish by which they try to deceive others. For assertion is not proof. –

So then we also maintain a glad assurance in the words of the good sir who submitted this: "that our theology is as straight and narrow (*gerade*), as the symbolic books could make it." For, by God's grace, these most precious confessions of our fathers are the untarnished exposition and presentation of the divine, saving truth of the holy Scripture and our hearts and conscience are directly bound and captivated by the latter with love and desire, so we, of course, in an indirect manner, subject our hearts also to the confessions of faith of our Church, since, throughout, they speak as one voice with God's Word. And we are so joyously sure of this that we hereby publicly demand not only of Mr. Hermann, but of the whole so-called Lutheran General Synod with Messrs. Dr. Schmucker and Kurz at their lead, that they produce proof out of holy Scripture that, for example, the sacramental doctrine of our Church, as our symbols unanimously bear witness, are not thoroughly and only in accord with the holy Scripture, and by what right they accept the Reformed doctrine that opposes it to apostatize from the Lutheran doctrine.

But as long as they remain obligated to produce this proof, unfortunately, we must, for this reason, directly declare that their theology as it is presented to some extent in the writings of Messrs. Schmucker and Kurz, is warped and bent since they are not in agreement with the straight rule of God's Word as well as the symbolic books (as *norma normata*). Yet, along with that, we expressly defend ourselves against leaving the impression that we place the symbolic books, on their own, as having the same standing as the holy Scripture. We in no way regard them as a real and original rule of faith, but only for their agreement with the clear passages of Scriptures for the salvation of souls, the summary and epitome of the saving doctrine of the divine Word. For if we did that, if we held the churchly confessions as such norms for faith alongside the holy Scripture, then we would not be, of course, orthodox and faithful servants of the church, but rather orthodoxists and confessionalists who were actually doing what we are falsely accused of doing, that is, that we had made them into paper popes. Then we would essentially be no different in this matter than the papists who also appeal

to the so-called oral tradition of the apostles along side of, and, actually above the holy Scripture.

On the other hand we just as decisively assert that the symbolic books of our Church, by way of their total agreement with God's Word, contain the pure truth, free of all heresy, that, as such, according to their nature and content, are free of all changing and fleeting contemporary human opinions and are not subject to being changed by such. And for that reason we consider it only right that the servants of the church also officially and publicly confess these witnesses at their ordination, yes, that such confession be required from those ordained into the teaching office as well as those being ordained.

When the *Lutheran Observer* goes on to designate our worship ceremonies as being so "stiff" as only died in the wool (well - bred) old school people could wish, he is saying more than he can possibly know. For the one submitting this had ever only personally visited our worship once and certainly cannot learned this through our synodical constitution or our first synodical report.

Our view concerning ceremonies is that they are adiaphora (*Mitteldinge*), neither commanded nor forbidden by the LORD in any specific form, but rather are commended to the freedom of the church, to each individual congregation to institute at her pleasure as serves for her edification and also for the discipline of her members being raised. So we are in no way in this area so "stiff" as to force unconditional uniformity and unity, only that we, of course, do not approve of any ceremonies, such as the sacrifice of the mass, the adoration of the hosts, and the like, that presuppose unscriptural doctrine or that otherwise have been instituted by opponents of pure doctrine, as, for example, the breaking of the bread by the Reformed. By this we avoid every appearance of evil in this, as if we were indifferent to the falsification of this doctrine or were secretly inclined to that end since we adopt worship practices of the opponents to the pure and sole doctrine that saves. But other than that, we do not in any way insist, for example, that the same Agenda and hymn book be used in all congregations. We are satisfied to insist that both rest upon the same foundation of holy Scripture and that the praying and confessing church be manifested in her – but not the individualized faith, let alone the random musings of this or that spiritual speaker, as is the case among the Reformed and the so-called Lutheran General Synod. An unbiased eye and ear witness visiting some of our congregations would thus find a great variety of ways in which the ceremonies are handled, according to the liturgical standpoint of the individual congregations, yet, hopefully he would, along with this variety, discover therein the unity of the servants of the church, personally, and of the corporate faith of the church emerging

from every aspect, as the congregation of the saints, as she might now through the mouth of her servant and even in the expressed common confession of his own mouth, draw near to the LORD in contrition, faith, in prayer and intercession, or in the same way receive grace and blessing from the LORD. And hopefully such eye and ear witnesses would find this manner of worship, where the whole congregation approaches their Lord and God as a body in fitting order and as, on the other hand, he acts towards her in grace and love, is far more edifying than when this or that spiritual speaker or pray-er tries to make some personal impression in his so-called free, *ex corde* prayer, insinuating himself between the LORD and the congregation and more or less ruling over the hearts and minds of his hearers with his personality, thoughts and words; binding them to himself.

But even when that way of worship just mentioned rests on a foundation of pure doctrine, it's irrefutably morbid and unchurchly, since the individual is exalted and their common faith has retreated from sight, so that a danger is introduced that in the case of some special gifts of a praying preacher most of the members of the congregation might be clinging to him as a person in a fleshly and idolatrous way, but in the case of one less well gifted at least some might secretly disrespect him and remain cold and not participate. But in either case her heart and mind might be taken off divine matters, and thus even in the common public worship a miserable human way of acting might be witnessed, with which the nature of the American Church is replete¹.

(Conclusion follows)

Luther's Life by M. Meurer, in English Translation

It gives us great pleasure to be able hereby to report to our dear readers that one who is well known to us as equally trustworthy in the English and the German languages has undertaken, as a zealous laborer for the edification of the kingdom of Christ, the translation of the *Life of Luther* published in the German language by M. Meurer, the Lutheran Parson of Callenberg in Saxony, into English, and that our indefatigable Mr. Ludwig in New York has decided to see to the publication of this work. It will be 5 - 600 pages, published in octavo format, using stereotype printing, and at least eight lithographs will be included containing the likenesses of Luther, his wife,

¹When, for example, the English speaking Americans and Germans, who ape them, speak of the impressions left on them by some sermon they've just heard they almost never speak about the content of the sermon or any details when asked 'What did he preach?', but rather mostly go no further than its form and 'how' did he preach?, and if the preacher had been an eloquent 'speech - maker.'

Melanchthon, Friedrich the Wise and others, along with a few fascimilies. The price has been set at only \$2.00 per copy, elegantly bound in leather. As soon as 1000 orders have been placed the project will begin to be typeset and lithographed. The publisher hopes to start the project by December 1 of this year and to complete the work, LORD willing, by March 1 of the coming year.

We are so greatly encouraged by this undertaking since we hope that through Meurer's biography many of our English speaking brothers will finally have Luther presented them in his true form and thereby the piece by d'Aubigne on the Reformation, that most unfortunately has had such a wide distribution here, will be defused. D'Aubigne, as has previously been proven, of course, has made a most pathetic effort in his history of the Reformation, in his animosity to Luther, to make himself the greatest despoiler of that history. Now since here so few prime sources of that history are available, the enemies of the Lutheran Church present here, chiefly the Methodists, also shamelessly and relentlessly use his book to arouse the most evil prejudices against Luther and his work or, much rather, the work that God carried out through him and to spread a most deceptive presentation of it.

That is why we hope that this biographical composition of Meurer will prove to be an effective anti-venom for the poisonous slander of Mr. d'Aubigne, which might even be shown in the explanation which our publisher, who is known to us personally as a faithful Lutheran, who writes the following about it:

"1.) The essence of the book consists in its relating Luther's life simply from out of the sources and, indeed, in his own Words and those of his contemporaries, to the total exclusion of the author's own comments. This approach is strictly followed throughout. The author has excluded all of his own judgements² and in the whole work there are no additions at all of his own: In this he has confined himself to test, compare and to thus place together the sources he knows so well, as seemed appropriate to him, in order to vividly present this portrait. Naturally, some things had to be abbreviated, edited, and direct discourses made indirect, or other devices used, and a few reports were melded into one. But the author has allowed himself as little substantial alteration as he has allowed himself any essential addition. He has confined his own contribution to binding and fusing together the various sources, using insertions and changes of phrasing to the

²So when such appeared necessary they have been indicated in notes at the end of the chapter, yet for the most part these notes contain historical notes for which there was no appropriate place in the text itself. Ed.

quoted passages that were linguistically necessary, and are, if raised as an issue, only comparable to the string upon which pearls are arranged, or the mortar that binds together the building's bricks. This opinion will be verified by anyone who takes the trouble to look up the sources cited at the end of each chapter.

This method of presentation necessarily has its own drawbacks. Naturally the language cannot flow as smoothly as when ink is being spilled from an author's pen. But if he gets it to work, nevertheless – though others might judge things differently – the reward for it for the reader will be greater than the risk. Here he has Luther as he has presented himself, as he appeared to those who stood nearest to him, not as an ideal or a caricature that someone must first correct. The reader, of course, must judge for himself, but this material will be faithfully presented to him and with respect to to the language employed, the pristine, original as well as the interesting variety of the same will make up for its not being so even and consistent in style.

By this it is apparent that this biography of Luther is a 180 degree opposite from those works which set their presentation of Luther "in light of our times," or attempt to dress him in this robe or another to suit the author's own goal.

2.) Concerning the selection which has been given form to this rich treasury gathered for a biography of Luther, the author does not expect every one to be satisfied or agree with his choices. Yet he must also in this respect remind informed individuals the point of departure of this work from all, if not most, works that are similar.

a.) While in many biographies the whole history of the Reformation has been summarized therein, the author has strictly avoided that. He only wants to write about Luther's life, and only refers to the context of the Reformation in so far as Luther himself had a part in it.³

b.) The author's special attention is directed to Luther's writings, in which only one standard is significant, that is, whether the contents given are of the most significant and most quoted passages and excerpts. A special index at the conclusion proves this. – The author hopes that in this way his work, that places no small reliance upon Luther's writings, might be a sort of introduction to the same.

c.) In almost all biographies the reader will search in vain for credible little anecdotes. This is a result of so many legends having

³In this way it has been impossible with that format's limitations of space to give an inordinate number of details as is found in most Luther biographies. Ed.

crept into Luther's history. But whatever is either completely unfounded or irreconcilable with other credible reports has been summarily excluded by the author. So the reader can trust what's retained all that much more, for when something is dubious, or disputed and unsure, usually a remark is made in the notes by the author himself.

d.) Where the situation and the sources require, the author has not hesitated to describe in greater perspicacity, in minute detail, some of the lesser significant events in Luther's life in the hope that such glimpses of his life would clarify the perception of the whole. One of these, for example, is his meeting together with the two Swiss in the Inn of the Bear in Jena, as well as some of the stories of his illnesses and trips, among others.

e.) The last days of Luther, his death and burial have, perhaps, been included in too much detail in proportion to the whole. This probably would not have happened had the completion of this work not coincided with the three hundredth anniversary of Luther's death. This should be taken into consideration.

Besides that it should be remembered:

3.) When the sources were only available in Latin to the author he never let himself be satisfied with available translations. He independently translated them and did his best to express the flavor of the antiquated language. Although he was never quite satisfied with them, yet a few times he enjoyed that fact that people in the know mistook his translations for the original.

In order to be able to accurately find the sources in the book, a table of contents and chronological overview with each section and the double index at the end of the book (composed with great accuracy by Dr. Passig) provide this opportunity.

Note by the editor: We invite whoever wishes to possess this work of Pastor Meuer in the German language to order the same from Germany, to secure it in the least expensive way. The regular edition with steel engravings costs 1.5 Thaler, Prussian currency, the deluxe edition with forty pictures is 2.5 Thaler.

(Submitted)

Report from the Fairfield District's Pastor's Conference of the German Ev.- Luth. Synod of Missouri, Ohio and other States

The conference referenced above was held from the 11th - 13th of October, 1847 at Hocking Hill, Fairfield Co., Oh., with Pastor Richmann. - Present were Pastor Richmann, Pastor Schneider from Marion, Oh., Pastor Schuermann from Huntersville, Franklin Co., In., Assistant Pastor Seidel of Neudettelsau, Union Co., Oh., and Pastor Ernst from there also. Pastor Richmann served as chairman and the undersigned was chosen to be secretary.

The business of this conference might not perhaps appear important enough by many to be published publicly, only out of good principle, as well as to give a good account of it, we'll do it anyway.

Already the previous Saturday the members of the conference had assembled and they celebrated the holy LORD's Supper with a great gathering or members from the local congregation on Sunday. The sermon was preached several times in the three congregations of Pastor Richmann. In one of the same we attended the dedication of a new frame Church that received the name *The German ev. - luth. Church of St. Peter*. In regards to the sermons that would yet be preached during the conference it was established that the local pastor of the conference would assign the same to the relevant members of the conference six weeks before convening, handing out the topics and times for their sermons. Following the example of the brothers in Missouri, the conference conducted her business in the same manner, that is, the younger brothers first gave their contributions to the subject discussed and the older brothers followed. Sessions opened and closed with a hymn and prayer. At the beginning of the same the chairman shared his view of the goals for the conference. The following subjects were discussed:

Since the conference, in full consensus with the whole synod, sees the need to introduce private confession, which has been completely abandoned to this time and yet is such a salutary institution, this was the first topic for our discussion. While it cannot be denied that even many preachers along with their congregations have become alienated from this practice, so it's especially important to determine why, in what manner first steps towards this goal could most easily be achieved and how to proceed to institute private confession. There was universal agreement that, above all, foundational instruction should be carried out in the congregations about the nature and benefit of private confession, and especially among the youth in Confirmation instruction. If confirmands would be won over to private confession, this would be a beautiful introduction also for adults in the parishes. But congregations must never be allowed to completely rob her preacher of his freedom to conduct private confession. For that would be completely un-Lutheran as Luther's powerful witnesses inform us, as quoted by Pastor Keyl in *The Lutheran* issues 2 and 3. Once a beginning has been made, the conference considered that it would not be enough merely that individuals confessed and were absolved, as so many might, perhaps, be thinking, but rather that, along with this, needed instruction be included which is an intentional goal of private confession. The place for this activity must necessarily be chosen in the Church so that the one confessing and his father confessor could be seen, but not heard and understood. The

former precaution would subvert the possible evil judgments of the children of the world against this practice and the latter the wrongful public shame the penitent children would be subjected to.

Another subject of the conference was the exercise of church discipline. It is not without reason when some so-called Lutheran preachers and congregations are accused by the sects that they let manifest sinners, like adulterers, drunkards, mockers of God's Word and others, remain unrebuked in their congregations and are quick to routinely distribute the holy LORD's Supper to them. This is, unfortunately, quite lamentable and shows the sad state of many Lutheran Congregations and their preachers, who, as hirelings, seek only to preserve a false peace. But the members of the conference, by God's grace, want to oppose this evil and strengthened each other through sharing various experiences of this as they have tried their best to carry out in their office in faithfulness to the LORD and according to his holy Words, as read in Mt. 18.15-18 and 1 Cor. 5.1 ff.

Since the members of the conference are attacked in many and various ways for introducing Lutheran Church customs (ceremonies), so they also considered this together. The charge is commonly made that we force such ceremonies upon our congregations and set such a great value on them that for that reason we are necessarily ruining the congregations. Therefore the conference saw it necessary to repeat the declaration of what the resolution in Chicago stated: "The Synod also desires that in the introduction of any ceremony no sort of compulsion be applied, but rather that in this, after carrying out a reasoned commendation of the same to the conscience, all of them would be received in the Christian freedom of the effected congregations."

Now since in this land frequently, with our precious, but often abused, investment of freedom in ecclesial matters, individual congregational members harboring a hostile attitude towards their pastor (*Seelsorger*), immediately seek to attend the service of preachers of sister congregations. So the conference held in this that such mischief must not be ignored but that a member who does this must be seriously held accountable for it and, if he will not heed warning according to the orderly application of the prescribed steps of admonition in the Word of God, they should be officially excluded from the Christian congregation. As such, the members of the conference would strictly see to it that when members of congregations come to them in this way, they must not be received by them.

Mixed marriage, which is so common, was also discussed. This only rarely results in a soul being saved and often portends no small disturbance, even often within the congregation. The conference unanimously viewed this as deserving their every effort to see that such things should happen less and

less.

With no small joy the conference spoke about the fact that by God's grace the Lutheran Church in this country has so quickly prepared and made available a new, orthodox Church hymnal that contains neither the leaven of false doctrine nor the disbelief of modernity, but much rather the Church has once again been given the wealth she's been robbed of for so long in the unaltered hymns of Luther and other orthodox teachers. The members of the conference expressed their heart felt wish that it might be possible, as soon as possible, to see this treasure being rightly placed in the hands of their congregations, and for their part they will do everything in their power to see to it that this is done.

The mission unto the heathen was also remembered. A resolution was drafted: That the conference members would, as often as possible, hold mission hours in their congregations so that the subject of missions would be more and more brought to mind and to allow occasional offerings to be taken for the mission amongst the Indians on the Cass River.

Finally, Pastor Schneider was pressed by the conference to give an account for his leaving his congregations around Marion. After examining the matter in detail, the conference could come to no other judgement but that Pastor Schneider could not have been more wrong. The conference did not hesitate to also declare the same publicly, yes, she much rather considered it her duty to do so. But they also thank God that Pastor Schneider himself also agreed with this judgement and confessed he was wrong and had been rash. The LORD grant us all proper patience and wisdom that we lead our congregations in his fear and, above all, stay defended from all perverted ways! Amen.

A. Ernst

“By Their Fruits Ye Shall Know Them.”

The reader will be reminded from the 3rd year of *The Lutheran* that Dr. Nast recently had invited us to have a debate with him by way of our receiving from him in *The Lutheran* an article published by him in *The Apologete*, as he also obligated himself to receive our refutation of the same in his *Apologete*. He had expressed himself in this in the following way:

“You are well aware that he (*The Lutheran*) could bring nothing against the explanation of the holy LORD's Supper that was drawn by us solely and only from the Scriptures themselves, which he called, stated briefly, “empty prattle,” without even trying to point out and prove wherein this ‘empty prattle’ of the Methodists about the holy LORD's Supper consists by quoting even a single one of our reasons of evidence. Foie! Oh, what shameful cowardice for such a

scholarly pastor, for this erstwhile Leipzig ‘*Studiosi theologiae*’ against ‘untrained, ignorant, enthusiastic laymen,’ like the Methodists! Or should we just gloss over this wrongful motive behind Pastor Walther's silence? Well then, let him defend himself against this charge. If he wants to present our ‘empty prattle’ about the holy LORD's Supper to the readers of *The Lutheran*, then we will give our readers his refutation, which must then take up just as much room. If he is given the opportunity to save us poor, blind Methodists, and the other readers of *The Apologete*, he will accept the proposal. If not, then every nonpartisan person will see that he does not act so much for the extension of the saving truth, and that his faith is not based upon the divine truth, but rather upon human authority and tradition. The previous publisher of the so-called *Friend of the Truth*, now bishop of Milwaukee, rejected that proposal by *The Apologete*. We were equally unsuccessful in this when we made the same proposal to Dr. Sihler with respect to the doctrine of Absolution.⁴ And so, here also, Pastor Walther has well revealed in this business his own shame and nakedness. But unfortunately, the readers of *The Lutheran* still remain in their fog, no matter what the *Apologete* might write.” (See *Apologete*, issue 446).

The dear reader sees from the above presentation that our Dr., as he himself puts it in writing, has truly imbibed the sweet hope that it would be impossible for us to overcome his fabricated distortions of the holy Word of our precious God, as godless as they were hypocritical, if presented to some who might be our weaker brothers, and thus to desecrated our *The Lutheran*. So the Doctor, speaking as a veritable Goliath, has called us out for a public dual.

As we read the above words for the first time, we couldn't help thinking such things. Yet we stifled them and immediately resolved to accept the challenge in the hopes that the Dr. would quickly sober up from his stupor, give up his disgraceful motivation which we were not suppose to say anything about, ask to be excused and, of course, put the discussion to rest. Indeed, we were warned by others, who know much better than we the character of true Methodists, not to trust Dr. Nast. It was brought to our attention that this invitation was nothing but a trap set for us by Mr. Cunning. If we would in good faith publish the article by him in *The Lutheran*, then Mr. Nast would secretly laugh in his fist about our stupid, naive demeanor, but publicly, looking innocent as a babe, he would produce one worldly reason after

another why he'd be forced under the prevailing circumstances to renege on his promise. Thus we refer your to to the clause which Mr. Nast is using which only apparently allows his escape and through which he's fled: “Which must take up just as much room.” That's what they said. There it is. Mr Nast knows full well that he could in just a few words sew a whole lot of confusing opinions that, of course, could merely be rejected in that many words but only refuted with manifold arguments.

We concede that these insinuations somewhat startled us at first. Yet even if we have had several troubling experiences because of the dishonesty of some of the leaders among the Methodists and our meager trust in them has from year to year sunk deeper and deeper, yet we could not believe that this man could be capable of such outlandish pranks. Therefore we, since we believed ourselves to be responsible to the glory of God and out of love for the misled honest souls amongst the Methodists, to take on the truly! highly deflating task of dissecting Mr. Nast's article that was just as scanty as it was confusing, and to show that under the bombast of his rhetoric it contained less than nothing. We spared no effort to unmask what was allegedly his use of proof which actually was the *nervus probandi* (the evidence), and the reader will concede that we did not hide any of Mr. Nast's supposed proof from his eyes, but much rather so thoroughly dissected it that every detail was evident to any reasoning person. We have also done everything possible to spare Mr. Nast any undue embarrassment. We never intended anything dishonorable or abusive when we were given the opportunity to submit an article to *The Apologete*. We considered it as the only worthy way for a Christian to act towards the editor of this paper, with all due cordiality, in just this opportunity, despite his uncouth attacks. And even our opponents must bear witness that this is what we have actually done. Otherwise, we were quite aware that we could not force Dr. Nast to accept our whole refutation, so little as we had assured our willingness to do so to him, yet we never thought for a moment that, if not the whole article, that he wouldn't use at least as much of our article as we had given him space in *The Lutheran*, or even the first half. We thought he'd do at least that much, even if he would have to bear the embarrassment before people of being refuted in the eyes of all the readers capable of discernment, rather than invite the shame of being a public cheat before God. We figured that even if Dr. Nast had not replied another word, then we would also be quiet about the matter, for then our opponent would have at least gone on the record. We would have been glad to have let

⁴Dr. Nast is probably wise to say nothing about Dr. Sihler's not having a periodical available to him at that time and, secondly, that this man had declared himself willing to engage in an oral debate but that this had, probably wisely, been rejected at the time by the Methodists.

it go at that, for we could then expect that some of those Methodists for whose sake alone we had written it, who honestly only want to act in a proper way towards the truth, would have been motivated to hear more of what we have to say on this subject.

But what's happened now? – In issue 462 of *The Apologete* Dr. Nast explains to us: that he would not accept our article in his paper.

Thus we now have received in our hands what makes us believe that Methodists are truly capable of acting so shamefully that even the godless world would blush to act that way. So the Methodists of our day display a fine example of true fanaticism, as formerly the “holy fathers” at the Council of Constance, followed the principle, that a ‘heretic’ could by no means be brought to depart from his own words. We might just let it go at that. We lose nothing by doing so except the last shred of trust in the integrity and legitimacy of the Methodist leadership. But in this our gain is great. Mr. Nast could not publicly make it more abundantly clear that he, without intending to do so, is convinced of the goodness of the cause of Lutheran doctrine on the point of the holy LORD’s Supper and has been driven in shame with his Methodist “prattle” from the field, to lay down his weapons in humiliation. Indeed, Mr. Nast seeks to give his pitiful tirade thereby the ridiculous enough appearance of a victory parade worthy of Santa Anna (of glorious memory), by his pointing out the frightening, completely gruesome length of our refutation singing his woeful song, saying: “We could not depart from our original and published conditions.” But this excuse, that certainly doesn’t appear evil, does not get him off the hook to restore for himself the tarnished boast of his being a *Doctoris Theologiae*, for it doesn’t really follow that a doctor would not have used a portion of our article, but rather none of it at all, that is, not so much as a bit of it in his paper, as we had used his article in our paper with our Lutheran respectability and in good faith. Let Mr. Nast decide for himself: If A owes B 10 dollars, but he demands 100 dollars, what would A probably say when he spoke to B: Since you demand 100 dollars, I won’t give you anything back? – A would then obviously be a cheater. – So Mr. Nast can twist and turn as he will, his dear sheep might well be used to this from him, to see all that he presents them as money in the bank, but as far as *The Lutheran* is concerned, he will not uselessly place his blind faith on the declarations of a man, even if he is a *Doctor Theologiae rite promotus*. Lutherans are instructed from their youth on to test everything against God’s Word, and not to let themselves be bound to or blinded by any man.

Mr. Nast does not merely walk disgracefully, but even runs, as do all cowards in the heat from battle, making their retreat a disgrace. That is, with: “Lutheran scholasticism, Jesuitism, Roman-Lutheran scholarship, papistic and Jewish brothers in office, endless verbosity,” and with similar eruptions he emits in his wake an air of irritable gaul. In our humble estimation it would have been wiser had Mr. Nast just kept silent than to have raised such a dust cloud with his grumbling and scolding, for he has thereby only that much more exhibited how the presentation of the truth has made him rant in such a display of desperation.

Yet this rapacious parting shot Mr. Nast so heroically takes at us is so like him. That is, he says he is reminded in his own life how painful it was for him when someone had insulted his pride. That then moves him to remark: “If Mr. Walther is lacking the skill (that is, to briefly present the Lutheran doctrine of the holy LORD’s Supper), he just must turn this task over to some more gifted brother in the office.” To this we must respond that Mr. Nast is totally off base. First, we know full well what a crooked line our brothers were drawing to make such an unskilled person as myself the editor of their paper, but you, Mr. Nast, should be giddy for that very reason, and say nothing to point it out. For if you have already so hastily turned tail at little old me when I took the field, what in the world would you do if a Dr. Sihler or F. Wyneken, those old war horses so well known to you, or even many others from our camp sallied forth?

The Book of Concord

We just learned from a letter from Mr. Ludwig that he will immediately be starting to type set the German *Book of Concord* and plans to be able to sell the same by the end of March, 1848. Order forms have not yet arrived. May Mr. Ludwig not find himself deceived in his good assurance that all rightly believing Lutheran preachers will do everything they can in order to provide as great a reception as possible for the *Book of Concord* that he is producing!

Haughty Humility

In good papistic fashion, a woman had herself locked away to do penance for her sins with a hard life, and her maid was to bring her daily sustenance through a small window that was in her door. Many people visited her, some out of curiosity, some out of false devotion, some out of pity. She sat in this cell of hers with eyes downcast and said in a faint and lamenting voice that she was a great

sinner and for the sake of her many sins was not worthy to see the light of the heavens, etc. The maid heard this from her often. As now people once again came and asked what her mistress was doing inside, the maid answered that she thought that she was resting for a while. As they now asked further if she knew why her mistress led such a miserable, confined life, she replied: “I think she must be the greatest sinner ever born on the earth.” When his woman, who was not asleep, heard this, she jumped up in rage and cried: “You lie, you beast, I am an honorable and pious woman.” “Oh!” said the maid, “dear lady, don’t be mad, I thought that since you lament so often over your great and heavy sins, all that had to be true, so if, indeed, I have said something amiss, it’s your own fault.” – May this hypocritical woman have all too few brothers and sisters! But aren’t there so many who prove themselves to be just so! They certainly say, I am also a great sinner, but when anyone agrees with them you can see then how sincere they’ve been in their confession of sins. He speaks humbly not because he really feels his worthlessness, but to astound people with his humility in order to be praised.

The Miser

So a miser can do nothing better or more necessary than die, for in life he is useless to God and other people, and even to himself. He can do nothing else but sin against God, against other people, and even against himself. For he never even does anything that’s good for his own body.”

Luther

A Suspicious Transaction

While Jacob von Moser, who was a statesman famous for his noteworthy destiny and his piety, stayed in Vienna, he also corresponded with the Benedictine Abbot, Gottfried von Goettweig, who had nothing less in mind than to mislead Moser to Catholicism. The Abbot said, the Chancellor would like to give you a very considerable position. But the emperor will not accept anyone into his service who is tainted by the Lutheran doctrine of original sin. If Moser could believe the Catholic religion was just as good as the Lutheran, it would be a done deal. Laughing, Moser replied to the prelate: “Your deal sounds suspicious to me. You are offering me to freely and immediately give up my Luther. If you would have said would you like to exchange him straight up, then I would have to have considered it. But since you threw in so much more incentive with your exchange for my religion with yours, your goods must be far inferior to mine.”

“Hold fast to what you have, so no one take your crown. Rev. 3.11

On the Great Love Enthusiasts Have for Each Other

(by Luther)

“Our fanatics now boast of great love they have for each other so people can trace the Holy Ghost’s being with them. But what

do they do? – They love their own fanatic rabble, while they treat us as arch enemies and henchmen, whom we have not harmed in any way. Thus one might easily trace what sort of spirit they possess. On this point they may well boast nevertheless they have the same love as knaves, villains and murderers and even the devils themselves have for each other. Using that criteria no people on earth could be called evil. For there is no one so desperately evil who doesn't have someone for a friend. Otherwise how could he live amongst people, if he should chew up and devour every one else? If you here would also conclude: He loves his friends, therefore he is pious and holy, – then ultimately you would have to make the devil and all his demons pious." See Luther's explanation of the passage: "If you love those who love you, what is your reward? Do not the tax collectors do the same? So if you treat your brothers kindly, what are doing that is special? Do not the tax collectors do the same?" Mt. 5.46, 47

Bible Reading

Truly, my dear Christian, you cannot read the Scripture too much, and what you read, you cannot read too well, and what you read well you cannot understand too well, and what you understand well, you cannot teach too well, and what you teach well you cannot live too well. Therefore, dear sirs and brothers, pastors and parsons, pray, read, study, be diligent. Truly these evil and dangerous times are not the time for laziness, snoring and sleeping. Luther

Witness Against Syncretists

Cyriacus Spangenberg wrote the following in his book on the spiritual household and chivalry of Dr. M. Luther:

"Teachers aren't worth as much as a dumb hazelnut if they accommodate themselves to all the sects, gangs and charlatans, inventing new forms and speech, irrespective of Scripture, inventing *amnestias* (general pardons for all the heretics), covering over, blurring, glossing over heresies and declaring thereby they won't strive against them nor bear the world's displeasure, and the labor and toil it takes to do so. Dr. Luther was never so duplicitous, but he called black black and white white, and left no heresy in doctrine unassailed.

☞ Due to illness that has kept us from doing this necessary work, we have been delayed in issuing the continuation of our article: "Why Are the Words of Institution: 'This is My Body; This is my Blood' to be Taken Literally?" We hope to be able to continue it again in the next issue.

A Free Spirit in Death's Threat

The French scholar, Volney, famous for his travels and as an author, publisher of *Ruins*, a free thinker who mocked Christianity at every opportunity, took a scientific journey through North America in the year 1797, in which he once crossed over expansive Lake Ontario with about twenty people. He was very candid and let no opportunity pass him by to mock Christianity. He conducted himself

throughout in a very worldly way. While crossing, a frightening storm quickly arose, the ship ran aground upon a sandbar or rock a great distance from the nearest shore and was constantly pounded mightily by waves so every moment they feared the ship might be smashed and suddenly turn into a death trap. At this point the great, proud philosopher literally lost all his powers of reason. One minute he was utterly ranting and raging like a mad man, the next moment he peered, full of wild consternation, into one of Voltaire's works he usually kept in his breast pocket, then utter despair gripped him. He started to blather incoherently, and offered the captain an unbelievably large sum of money if he would set him ashore in a small boat, which was plainly impossible. In all his misery he had a compatriot in the cook, who had tied himself to the foremast, and in his most heated, desperate struggle uttered the most terrible curses. Amongst the other passengers were two sisters from what used to be French Canada, who, being informed of the threatening peril, knelt down in the cabin and silently prayed for all of ten minutes, then got up, spoke a few words in French and hugged each other, whereupon they sat down again with a quiet bearing, come what may. The ship remained in that situation for about two hours, whereupon the wind subsided, the ship was set afloat again, and on the following day fortunately arrived at its appointed destination. After the storm Volney showed that he was nothing but a miserable wimp, by begging several of his fellow travelers not to say anything to anyone about his behavior during the danger.

(Submitted)

Faith Clings Most Firmly to the Word

Faith clings most firmly to the Word
That comes from the mouth of God;
The rock firm stands as it is heard
Th' Eternal path his saints trod.
When all is shaken all apart, --
This alone withstands the smart;
This dares the winds of time,
Eternally sublime; --
Comfort's fountain for the faith.

Faith clings most firmly to the Word,
In spite of sin, world, devil,
Those fiercest foes cannot afford
A doubt 'gainst this to level.
It steals the grave's dread pow'r,
Light in the darkest hour,
It warms the coldest heart
In angst, the valiant part,
Comfort's fountain for the faith.

Faith clings most firmly to the Word
To lead it in all its ways;
In every station life affords
Rich blessings through its maze.
It goes from strength to strength
It's never short of length;
It gives courageous pow'r
To knights who face grave hour; --
Comfort's fountain for the faith.

Faith clings most firmly to the Word
In life and death's breathless throes
And leads to Christ all heavenword
And to ruin never goes.
Toll bell and ring ye out --
Sing faith, the vic'try shout;
Faith sees the harbor safe
Word's compass points the way; --
Comfort's fountain for the faith. F.W.H.

Gifts for the Seminary in Fort Wayne, From October 20, 1846 through October 20, 1847

1) From the Lutheran congregations of Ft. Wayne, in kind accounted by its market value.

from Mr.	Ferdinand Meyer	.....	\$7.22
" "	Joh. Heinr. Trier	.....	7.01
" "	Conrad Trier	.....	6.41
" "	the Brothers Brueck	.....	6.70½
" "	Joh. W. Lindlag	.....	5.03½
" "	Joh. Menke	.....	1.50
" "	Fruechtenicht	.....	1.00
" "	Dietrich Gieseling	.....	0.60
" "	Chr. Piepenbrink (cash)	.....	1.12½
" "	Adam Schraub	.....	0.56
" "	Jakob Zoellinger	.....	3.75
" "	Loeffler	.....	2.08
" "	George Buehrle	.....	0.99
" "	Franz Oehlschlaeger	.....	0.16
" "	Dietrich Gerke	.....	1.36
" "	Fr. Kanne (cash)	.....	0.50
" "	E. Lange	.....	0.50
" "	Louis Griebel (cash)	.....	1.00
" "	Franz Lanckau	.....	0.50
" "	E. Poehler	.....	1.44
" "	L. Gerke	.....	0.68
" "	C. Lindenschmidt	.....	0.25
" "	Pr. Sihler	.....	1.27
" "	Clara Strunk (cash)	.....	1.50
" "	the widow Brueck	.....	1.24
	Total	.....	\$54.38½

2) From the congregation of Pastor Jaebker (Adams County), also in kind.

From Mr.	Ernst Buuck	.....	\$0.30
" "	Herm. Wefel	.....	0.38
" "	Friedr. Buuck	.....	3.75
" "	Ernst Stoppenhagen	.....	1.75
" "	Reinking	.....	2.75
	Total	.....	\$8.93

3) From the congregation of Pastor F.W. Husmann, Allan and Adams County, in kind.

From Mr.	Heinr. Fuelling	.....	\$2.00
" "	Christiaener	.....	0.75
" "	G. Lepper	.....	0.88
" "	W. Griebel	.....	1.00
	Total	.....	\$4.63

4) From the English-Lutheran Congregation of Pastor Albach

From Mr. Rudiffill	.....	0.31
5) From foreign congregations and individuals			
From the congregation of Pr. Richmann	.....	\$4.00
From Mr. Krenzlein of Bavaria	.....	1.00
From Noble County, Ind.	.....	0.74
From Mr. G. Rasp of Pomeroy	.....	1.00
From St. James Congregation in Franklin County, Ohio	.....	1.75
From the Congregation in Monroe	.....	5.00
From the Congregation in Baltimore through Pastor Wyneken	.....	35.00
	Total	\$48.49

Grand Total... \$116.74½

Paid

3rd year: Messrs. H. Klute, Frdr. Lefler, P. Sanders.
2nd half of year 3: Messrs. Chrs. Alt, E. Meyer, Da niel Ritz, Pr. Spiess.

4th year: Messrs. H. Baepler, J. Besterle, Franz Biehler, J. Briel, J.W. Billmann, J. Beisswaenger, Doberer, Al. Einwaechter, E. Eckert, Gerh. Edeler, Pr. Graetz, Pr. Harms, L. Hellwig, J. Inwalde, H. Klute, Gottfr. Kalb, T.F. Kleppisch, Mria Koester, Ph. Kraft, Pr. Loeber, Franz Leutner, Georg Lepper, Friedr. Lefker, Wilh. Linn, Fr. Prutz, G. Ruppel, Th. Rueckert, Wigand Rollmann, Christoph Reinhard, Daneil Ritz, Pr. Schulze, Joh. Schindle, H. Schneider, J. Stahl, C.F. Schaible, F. Seibold, J. Dietrich Weber, Hermann Waltzen, Aug. Walther, Fr. Walz, G.W.Fr. Winkelmann.

1st half of year 4: Messrs. Chm. Alt and P(r. Spiess.

The Lutheran.

“God’s Word and Luther’s Doctrine pure shall to eternity endure.”

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☞ Only correspondence which contains announcements to be published should be sent to the editor, but all others which pertain to transactions, subscriptions, cancellations, fees, etc., should be directly sent to this address: *Mr. F. W. Barthel, care of C.F.W. Walther, St. Louis, MO.*

(Submitted by Dr. Sihler)

The Lutheran Observer Concerning our Synod

(Conclusion)

2. With respect to the visitation trips of the President of our synod Mr. Hermann chimes in as follows:

“The most prominent ‘new measure’ to be introduced by this Church body will be quite surprising to our reader. Had this ever been accepted for the first time by one of our American Synods, what a hue and cry would have erupted from every side. That is, the President must visit all the Churches of his Synodical jurisdiction and report as to their condition. Every servant of the Church must preach at least one sermon in his presence and the President must judge whether or not the preacher is orthodox and, in a word, if he knows how to preach properly. Further, he must judge if the pastor is fit to impart appropriate catechetical instruction, if the ceremonies of worship are rightly conducted, if Church discipline is being observed; in short, he does the duty of a Diocesan Bishop, with the exception of Ordination and Confirmation. But what is this other than the beginning of the rule of the bishop? We must say to these brothers that this ‘new measure,’ no matter how well intended, will cause nothing but trouble in this country. They will have to abandon this in their President’s first three-year term. We have it from reliable sources that having this extreme institution as a condition of their joining has kept not a few outstanding ‘Old Lutheran’ brothers from joining this synod; but that comes as no surprise to us.”

The following is a response to this:

In giving this Office of oversight the title ‘new measure,’ as Mr. Hermann is wont to call it, he equates it with the ‘new measures’ the American Lutheran Synod practices to this day. But it’s not. It is rather a very ancient

practice that’s even Biblically based. For we read the following in Acts 15.36: But after a few days Paul said to Barnabas: Let us turn back and look in on our brothers through all the cities where we have proclaimed the Word of God, to see how they are retaining it.” Even Barnabas carried out this same supervision and oversight, from which you can see this was not any special privilege or measure that only existed in its narrow and real sense for those elected as apostles. The same is highlighted in the so-called pastoral epistles, that is, throughout the epistles of Paul to his assistants, Timothy and Titus, as, for example, in 1 Tim. 3.5; Tit. 1 and most specifically from 1 Tim. 3.2-12; 5.17,19,22; Titus 1.5, these assistants, who were in no way immediately called and enlightened by the Holy Ghost as were the apostles, had this same full authority to employ oversight, according to apostolic command, over a certain district of congregations.

But the church constantly has done this oversight, most necessary, though such visiting supervisors might sometimes be called bishops¹ (*episcopus*, the Greek word for overseer) or presbyter (elder) or superintendent², or synodical president, visitor, etc.; for constantly the conditions and needs existing in the individual congregations and her permanent pastors demanded this

¹The perversion in the Roman and the so-called Episcopal Church of England is only this, that both of them assert that the Episcopal governance of the church is based upon a divinely appointed right, even while it is clear that this specific form is only a human ordinance. And out of this identical approach and this papistic leaven that inheres in the Episcopal Church of England that, for example through Puseyism, so many again lapse back into papism.

²The perversion, on the other hand, in the Lutheran Church in Germany and in her consistorial polity is this, that it is carried out as an arm and in the name of the respective rulers of the territory, who are never by divine nor human right, granted to rule the church like an arch bishop or a princely pope, especially when belonging to the same, but merely to support her doctrines, worship, discipline and governance from within her [as a member] and to safeguard externally her legitimate existence.

same sort of oversight, as in ancient times.

The characteristics of this office that will hopefully be salutary within our synodical jurisdiction are the following:

First, we are far from wanting to retain this office, as Mr. Hermann thinks, as a Diocesan Bishopric. We regard the so-called apostolic succession of the bishop’s authority, which the papists and Episcopalian cling to so firmly as if it were an article of faith necessary for salvation, as an empty extension of human pride and we merely acknowledge a succession of the apostolic faith, confession and doctrine, by which every rightly believing teacher is their worthy successor. But in the matter of church governance we regard that the method and manner of the same is not specifically prescribed by the holy Scripture, as doctrine is, but rather, as with ceremonies, it is left to the evaluation and free determination of the Church, subject to her place, time and other circumstances; only, naturally, nothing contrary to Scripture would be entertained, as, for example, when the teaching faculty, or the households, or those possessing temporal authority would swoop in to take over the church governance on its own by suppressing the other two, and, to some extent here in America where the temporal authority does not interfere with church governance, when the teacher, without his hearers, wants to rule or they over him. For only when the two properly work together can this be rightly carried out.

Secondly, the supervising synodical president carries out his office only for this reason, in the name and on behalf of the synod, since she consists of preachers and representatives of their hearers, and they also have taken part in bringing this about, partly, mainly by electing him, partly by providing him with specific instructions for his visitation trips, and partly by holding him accountable for this portion of his office. So then he can never interfere either in the prerogatives of synod nor of individual congregations he’s visiting, yet in them he’s given appropriate

leeway in his instructions to participate in a most decisive way towards what benefits the Church. In keeping with that, thirdly, he does not approach the visited Congregations to lay down the law or as their judge, but rather with fatherly counsel, who, even in the midst of prevailing disagreements, for example, between a given preacher and his congregation, would only render a deciding judgement if both dissenting parties desired it, but, other than that, he would pursue a peaceful settlement in a way the Gospel counsels them.

But in this position, that is, as a father in Christ, he must set his sights especially upon the conduct of office of the preacher being visited. And, God be praised, we hope to God that not a single servant of the Church who is presently among us in our synodical association who wouldn't see his fatherly oversight and advice as most desirable much rather than as a burden. We now have a glad expectation of our younger brothers in the office that just this institution would be most desired by them. For as we, to some extent, know and hope, they have all probably been given the holy Preaching Office in fear and trembling rather than as done by those pert Methodists. This office brings with it a great and heavy accountability, that here, in this country, and chiefly in our Church, with the most disorderly condition of her governance, it has been doubly bound up in difficulties that divert it from attention to its two-fold challenge; to a constant and serious imploring of God the Holy Ghost immediately for his own soul's devotion and faithful use of the divine means of grace for himself, and then rightly to feed the flock of Christ which he has purchased through his blood. But all of them, every single one of them, as individuals, will encounter difficult cases in matters of Church governance and in the details of soul care, so the advice of an older and more experienced brother in the office on site at his location will be highly desirable and precious. Likewise, we don't anticipate or have any apprehension that even a single one of our people will act out of spiritual pride and become so utterly hot and bothered about a fatherly observation of his preaching and catechizing by the President on his trip. For we have already been orthodox and fit to teach before taking on the holy preaching office; for if we were not, we would not have been permitted that office, and if we grow and apply ourselves in the conduct of the same and especially in the powerful preaching and teaching of the divine Word through devotional contemplation of the same (*meditatio*), in prayer (*oratio*) and in the manifold crosses of souls, office and household (*tentatio*), then we would by no means want to deny ourselves the most thorough and expert evaluation of our conduct in this endeavor, made by the President and overseer, who is the one acknowledged to be the most talented in our

midst, as being most useful to us. Indeed, we are divinely sure that the content of our preaching is thoroughly the truth unto salvation revealed in the holy Scripture. Likewise we are just as much assured, as human beings, that in the organization of these materials, in our forms and the ways we express it, etc., we need all sorts of schooling and correction. One person preaches too much law and not enough Gospel, without a particular need of his hears for that, or a second might be doing just the opposite; a third might be too lofty and rhetorical, a fourth, on the other hand, is in danger of using, in general, too common a way of speaking; a fifth preaches too long, a sixth too short; a seventh preaches only doctrine without admonition, an eighth weakens the strength of his admonition by making it too lengthy while he leaves all too little room for necessary doctrine. Others tend somewhat towards the preaching styles of the Methodists and pietists, too narrowly focusing on the feelings of his hearers and merely having as their goal the emotions and excitations of individuals instead of powerfully and fully presenting the divine facts of the law and the Gospel and committing them to this, even without any special human additions to help it along, to work legitimate repentance to God and true faith on our LORD JESUS CHRIST. Still others have one sort of pulpit problem or another without really being aware of it. One is too monotone, another emphasizes too many words, some of them wrongly. A third sings, a fourth screams, a fifth has too many gestures, as sixth not enough. In short, there are so many weaknesses and defects in these areas, as in general, so also, assuredly, among us, that every honest and humble servant of the LORD is, hopefully, deeply grateful to the visiting brother in office when he makes him aware of his particular weaknesses.

Now when the one who submitted the above article opines that by this institution of oversight, by the traveling, visiting President "not a few excellent 'Old Lutheran' brothers were kept from uniting with this synod, as we know from reliable source," this obviously brings us sorrow; not for our sakes, but rather for the sake of those who let themselves be discouraged by that. For just such reasons for refusing membership fill us with apprehension about the prevailing thoughts of these so-called "Old Lutherans," that this practice is viewed so evilly, as they seem to lack even so much humility as to submit their little old selves to this inspection with a desire or love for it. For they are hard pressed to bring anything founded in fact against it, since this institution, as evidenced above, has its good basis in apostolic practice and ordinance, as they attribute the abuses in this authority, namely, as in Roman and Episcopal bishops, to those amongst us. They ignore our most solid defense against the same. That is, as already mentioned above, the President is

only a visiting observer on behalf of the Synod and with specific instructions given by her. He is thus accountable to Synod for carrying out this portion of his office to the focus given him in his instructions, in which every pastor and congregation is able to lodge complaint against him if they can prove he's overstepped his instructions and violated their rights.

Further, when the author of said article of *The Lutheran Standard* opines that this institution of oversight through the visiting President would have to be terminated before his three year term of office would conclude, we will not comment. Here it is sufficient to note that it is undeniable that this very wholesome institution was in no way forced upon the preachers and congregations through cunning or force, but rather, just as in acceptance of our constitution, it also came about just as freely and out of a deep conviction that it was useful and salutary for her.

But in the worst case, if it should be the case – as up till now none of the congregations already associated with us have any fear of this in their wholesome churchly thinking – one congregation or another might refuse the visitation of the President as overseer, then the congregation could not possibly deter her pastor from personally receiving such a visit with thanksgiving and at least bare a benefit from this carrying out his office for himself.

3. In conclusion, we yet take up some faint praise from the one who submitted the article above, as he says this:

"We believe that the members of this new synod are honorable men and are seriously determined to do what is good. With such stiff necks they retain the ancient land marks (evidently referring thereby to the churchly confessions), and they stand or fall on them as their own LORD. We would not want to judge them, even though we might wish that they might lay aside what we see as their abhorrent view of the practical conduct of our Church (church policy), and heartily walk in company with their brothers of the same name in their new homeland."

Whereupon we remark as follows:

When the author of said article opines that we are seriously determined "to do what is good," we thank him much for his kind opinion. May our faithful God lay the blessing of his grace upon our present and future meager labors. Yet we will in no way be ashamed to confess that our "doing good" as a corporate body – and I hope my dear brothers in faith and in office would also unanimously agree completely with me – we must show forth just exactly those "old land marks." That is, all our witness, teaching, defense, rebuking, comforting and our common labor of love must, God willing, be thoroughly founded upon the churchly Confession, and be supported and permeated by them. We want to act and walk as servants of the church, and, as such, "do what is good"

to the glory of God and for the benefit of our congregations, according to the fatherly direction God provides. But with the activities next to or external to the Church, with those modernistic private organizations, with their idle time hyperactivity next to and outside our offices, by which so many preachers on this side and the other side of the ocean spend so much of their time, specifically to seek to “do” their “what is good” in them – we want nothing to do with them.³ Specifically, even if such activities are carried out from a Christian perspective and for this or that well founded goal, yet from our point of view, this sort of thing by its nature is not sound. Now even if it is individual pastors, private people, or both together who are actually carrying Christian love out in special associations, as, for example, mission work, taking care of the poor or sick, etc., yet this way of “seeking to do good” is not in accord with the pattern in holy Scripture. Namely, we read in Acts 6.5 that in Jerusalem the congregation, as such, chose and installed caretakers for the poor, that she was also a partner in acting later (Acts 15.22-25) with the composition and sending of an apostolic letter for the settlement of the confusion among the heathen believers by the Judaizing false teachers. Likewise, it was the congregations, as such, in Macedonia, Achaia, and Galatia who conveyed a common offering to the poor brothers in Judea through Paul. (Romans 15.26; 1 Cor. 15.1-3) No less did even the congregations, as such, play the major role in extending the church amongst the heathen (Act 14.27; 15.4). Accordingly, this will also be our endeavor under the gracious guidance of God the Holy Ghost to ever more revive and achieve in our congregations, as such, the organization of all churchly goals within and without for the joint work of faith and love, but not to pursue the work of the church outside of the ecclesial congregational association through any sort of colorful patch work of private groups. For these associations, next to and outside of the church, is a sign either that congregational life in the church is in trouble or that, actually, after a prolonged paralysis the Christian life being revived, it has not yet returned to its salutary churchly form. –

Further when that article suggests we should lay aside what they (the so-called General Synod) “consider as being viewed as erring concerning the wise practice of the Church (*Church policy*),” then our response

³Unfortunately, in this land it is as well known as it is an established fact that this “Rev.” or that, who even belongs to a Churchly fellowship, is hired for a year or two as the spiritual *speech maker* by this congregation or that, if not directly mitigating against the dignity of the church or his office, yet next to or outside his office he is to wander around and now become the *speech maker* that is here today and elsewhere tomorrow, now on behalf of the temperance movement, presented in a most non-evangelical way, or on behalf of the abolition of slavery, or for Anglo Saxon orthography, or for phrenology, etc.

must be that we are at any time prepared to be instructed for improvement in matters that are not, like doctrine, prescribed in God’s clear and definite Word, but rather that have been left to the freedom and best discretion of the church. Only we would have to plead that we would have to be convinced by cogent reasons, for through mere opposing assertions and viewpoints without being well supported, and without clear evidence, our error in practice we would be hard pressed to depart from what we have already founded, for example, from the holy Scripture and the practice of the apostolic Church. And we would truly have to be happy to have, for example, this ancient and preserved measure of churchly supervision that, for that reason, even appears to be new by the new-measures people, be rejected by them, since it is not ‘fashionable’ and ‘popular.’

Now with respect to the conclusion of that article, certainly no one is more saddened than we that we “are not able heartily (with good conscience) to walk in brotherly fellowship with all who use the name ‘Lutheran’ here in America, or even only allow mutual recognition.” For the Word of God, that our heart and mind retains in all our activities, must be affirmed also by us as a corporate Church body, and we must not pursue fraternal relations, or even only mutual recognition, with such Churches that cause division and offenses apart from the doctrine we’ve learned (Rom. 16.17) and who stubbornly oppose it, whether it be in one or several articles. “Avoid such,” it says. But this applies not only to the papists and enthusiasts (*Schwaermer*), but also false brethren, that is, the so-called Lutheran General Synod, who just recently, quite publicly sent her latest report to Germany to declare her apostasy from the pure doctrine of the Sacrament of the Lutheran Church and took her stand on the position of the so-called Evangelical or Union Church, without having brought any sort of foundational proof that the Lutheran Church has been heretical therein.

Now although, for the sake of love, it is to be hoped that quite a few in this so-called Lutheran General Synod, who until now have been ignorant of this error, are honest hearts that desire the truth. Yet the legitimate judgement about the ecclesial standpoint of this body must only consider what is issued by her public witness. And there, even the higher minded and uninformed make themselves partakers of others’ sins when they, with no questions asked, affirm the filthy refuse of their famous spokesmen, as, for example, Drs. Schmucker and Kurtz. For such people err severely by their ignorance. And since these men have been touted as teachers, they should still at least pursue an honorable and principled debate against the Lutheran Church’s doctrine on the holy Sacrament instead of merely stating opposing assertions or accusations of our Reformed counterparts

that were refuted long ago by Luther and the other reformers. Now so long as the so-called Lutheran General Synod retains its present cynical tone, no true Lutheran, that is, no ecclesially minded Synod can enter into or even entertain ecclesial fellowship with her, for if she did, she’d be sinning:

1) against God Word since it clearly commands:

a) to avoid heretical⁴ people after they are admonished once or twice (Tit. 3.10), and, as already mentioned above, to depart from those who cause division and offenses besides the doctrine we have learned (Rom. 16.17).

b) even if contending for the faith once delivered (that is, entrusted) to the saints (Jude 3) is difficult and engages the kind of brotherhood that mitigates against that faith in even one article and stubbornly defends their heresy, since a little leaven still leavens the whole loaf. (Gal. 5.9).

2) against the church, since the church is the ground and pillar of truth; since she alone believes, confesses and teaches the pure and clear Word of God for the salvation of souls and employs and defends the unfalsified sacraments.

3) against her own conscience, that in all articles of the Christian, saving faith must be captivated and bound by God’s Word alone, and may not depart from any of the divine truth in order to please people.

4) against all rightly believing faithful brothers in all places, who would be justifiably, bitterly sickened and most troubled if ecclesial fellowship would be entered into or entertained with syncretistic, falsely believing so-called Lutherans, inasmuch as they didn’t avoid the appearance of wrong doing but made themselves partakers in others’ sins.

5) against the false brothers themselves, since through such fellowship they would be strengthened in their heresy and in the godless dream that it makes no difference how one considers individual articles of the saving doctrine or whether or not he believes what the holy Scriptures say.

But where is non - hypocritical fear before the whole of God’s Word (which the spokesmen for the so-called Lutheran General Synod are always trying to boast they have as they slander the confessional writings), when they so frivolously opine that some article of saving doctrine could not be maintained and understood by the holy Scripture, as the words say it, or for what they don’t say, thus in a non literal or figurative sense? Wouldn’t that, indeed, be a strange “truth unto salvation” if, following the form of a heathen oracle, Scripture were wavering

⁴But the nature of heresy does not consist so much in what is more or less unscriptural and false doctrine, but the stiff necked persistence in even a single error against God’s clear Word. And there has been no shortage of correction and admonition for the spokesmen of the so-called Lutheran General Synod in recent years.

and indefinite to leave the reader and hearer swaying in the wind how even a single doctrine is to be understood?⁵

Thus the scream of the Lutherans: “The Bible, the Bible! We pledge ourselves to confess the Bible alone,” – this trumpet they sound so often, when they want to pay lip service to the prestige and the obligatory applicability that the church symbols (which are also only subordinated to the holy Scripture) legitimately have – what else is this, but either an empty sound or even half hearted hypocrisy?

For it is certain: Whoever thinks that even a few passages of the saving truth in the holy Scripture are not solid, clear and definite, that here the words are not to be left for what they say since they are not to be taken in all the other articles according to the simple direct sense of the words: – he cannot have any true non-hypocritical reverence before the whole of the holy Scripture as the revealed Word of God.

Therefore we implore every Lutheran who’s been unaware of this ‘till now, who is honest and seeks the truth, who belongs to the so-called Lutheran General Synod, who still has mastery of the German language and has followed this brief response – we genuinely and seriously implore you, for the sake of Christ and his own soul, to diligently and fervently pray of the Spirit of truth who leads into all truth, to turn to our churchly symbols and compare their doctrine and defense with God’s Word and then do the same with the assertions of his Synod and with the writings of Drs. Schmucker and Kurtz, and do the same with respect to the doctrine of the holy sacraments. Then he will certainly be assured which side is aligned with the truth, which is consistent with itself and is never duplicitous or multifarious. The LORD grant this to the upright, – this lovely and comforting promise also applies here.

But the insolent and frivolous spokesmen and false teachers, some of whom play games with the truth of the holy Scripture and, as they wish to declare that this or that is an insignificant doctrine; some of whom have apostatized from the pure doctrine of the Lutheran Church, persisting in that apostasy, and having drawn many thousands of souls into the same error with them – these are people who ruin and destroy

⁵Certainly the holy Scripture occasionally employs symbolic and figurative language, as, for example, numerous times in the prophecies of the prophets and the Revelation of St. John; But never and nowhere do they do so when establishing doctrine that impact salvation in Christ and the sanctification of souls, as those, for example, gathered together in our Luther’s *Small Catechism*, which is like the layman’s Bible. There, throughout, for young and old alike are clear, bright, easily understood words that serve us well and that never are to be taken for anything but what they say. But included in these words are the Words of the institution and founding of the holy sacraments that assuredly, if spoken in a symbolic manner, would expressly state what is hidden in the image. But since this is never the case, that they must also be for that reason understood literally, as what they say.

the Church and we declare, with all candor, that if they persist in this breach of faith against God’s Word and the doctrine of the church and if they do not publicly recant of their false doctrine, they will be judged on the last day, even by the Words of the LORD Christ by which he had instituted the holy LORD’S Supper. (John 12.48)

(Submitted by Th. Brohm)

The Book of Concord

4.

The Three Chief Symbols

Now we will go over the individual parts of the *Book of Concord* and briefly note the history of their origin and the specific circumstances under which they were composed, and also make a few other amplifications to help understand them.

First off, the three chief symbols are stated in the *Book of Concord*, or the confessions of faith in Christ unanimously employed in the church. They are also called the three ecumenical symbols. This speaks of the universal respect they have received in the whole rightly believing church from antiquity on. The Lutheran Church has also received these three chief symbols into the sphere of her confessions of faith in order to prevent being charged with laying the path to a new faith, and to much rather certify her solidarity with the ancient, apostolic church.

The first is the Apostles’ Creed. Not everyone gives the same answer as to why it is called apostolic. The papists state they say this because the apostles themselves composed it. That is, even before they went out into all the world they had authored this confession and each of the apostles had added a part to it. Paul was to have begun with the words: “I believe in God the Father.” John added, “the almighty maker of heaven and earth.” James followed with the words: “And in JESUS Christ, his only begotten Son, our LORD.” Andrew: “Who was conceived by the Holy Ghost, etc., etc.” As lovely as that tradition is, that one might wish it were true, there is no bases in holy Scripture to accept it as truth, nor in the history of the Church. If the apostles had really authored this symbol then without doubt St. Luke, in his Acts of the Apostles, or even the later church histories would have made note of this significant event. We Lutherans call it apostolic because its content is apostolic, that is, taken from out of the apostolic writings and unanimous with them in every detail. By whom and when it was composed we leave as undecided, for nothing allows us to be definitive about those things. But this much is beyond doubt, that its origins reach back to the apostolic age or the one directly following it. Further, we do not

consider it to be inspired, that is, given by inspiration of the Holy Ghost; nor as an oral word of God that has been propagated beside the written Word of God. We also have nothing to do with those who hold the erring view, who regard it as a pattern, or so called rule of faith, that is given outside of and next to holy Scripture. As innocent as this opinion may sound, it is nevertheless the basis upon which all sorts of Roman doctrines about tradition have been built. Finally, we cannot even allow the assertion that the Apostles’ Creed is the article of faith containing everything that is necessary to know for salvation and that it would be the acceptance of the same that is sufficient for the unity of the church, as the syncretists, that is those who blended religions together back in the seventeenth century, and those who welcome the Union Church in our day, assert. For it is observed in this that in no way are all those who pledge their confession to this symbol united in the right understanding of the same, cf. *The Lutheran* vol. 2, issues 23, 24. – of course just looking at it teaches us that many articles of faith are yet to be revealed in the holy Scripture which are not stated in the Apostles’ Creed, that at pains of salvation may not be either denied nor falsified. Yet, at the same time, we regard the Apostles’ Creed with great honor for the sake of its venerable antiquity, but especially for the sake of its apostolic content and by acceptance of the same we separate ourselves from all heathen, the Jews, Turks and heretics who deny faith in the Triune God, the Father, the Son and the Holy Ghost.

The Nicene Creed has its name and origin from the Church Council in Nicea, a city in Asia Minor. It was there that the first Christian Emperor, Constantine the Great, in praise worthy zeal, arranged for the first General Assembly of the church in order to heal the great evil in the church that arose through the Arian heresy. Arius, that is, the presbyter or priest in Alexandria, raised the impious assertion, or much rather warmed over the heresy previously asserted by a Corinthian heretic, that Christ was not truly of the nature of God, as was the Father. He was, indeed, higher than all creatures, but was, nevertheless, also a creation of the Father so there would have been a time when the Father had certainly been, but the Son did not exist. Although he’d been admonished to discontinue this heresy, he not only persisted in it, but, even more zealously, spread it so that soon all of Christianity was filled with it and things were rapidly deteriorating. Since all attempts to heal the breach were fruitless, Constantine the Great chose the one avenue left to him; to urge a general church assembly. Thus in the year 325 bishops from every part of Rome’s realm came to the city of Nicea, and gathered even from the most remote regions of distant Asia, a venerable gathering

of men, tried and true in the service of their LORD, some of them still bearing in their bodies the crucifixion marks of the LORD JESUS, with scars and crippling injuries that they had received in the persecution. The heresy of Arius was examined, tested according to the holy Scripture, determined to be heresy and condemned; and a confession of faith was composed and accepted. The foundation for it was the Apostles' Creed, except that the divinity of JESUS Christ in opposition to the Arian heresy was more definitively stressed and stated, as a comparison of the two creeds, especially in the second article, proves. In the year 381 a second general counsel was held in Constantinople, facilitated by the famous emperor, Theodosius the Great, chiefly because of the heretic Macedonius, who denied the deity of the Holy Ghost and declared that he was a mere gift and creature of God. The Nicene Creed was revisited at this church council and was accepted with a few modifications and additions, so that the form in which we know the Nicene Creed is that which had been adopted at Constantinople in 381.

The third is the Athanasian Creed and is named after the famous bishop of Alexandria, Athanasius, who, in his day, was a pillar of the Church and a courageous defender of the Holy Trinity against the Arian heresy, for which he suffered many persecutions. The scholars do not agree if Athanasius himself, or another orthodox man, had authored this creed. This uncertainty casts no shadow over this glorious confession. It's reputation is not based upon the person of Athanasius, but rather on its unanimous agreement with the holy Scripture. Moreover, it is undeniable that even if it is not authored by Athanasius himself, it is the epitome of Athanasius' faith. It addresses the two highest articles of faith, 1) the mystery of the Trinity and 2) the person of JESUS Christ, his divine and human natures and his states of humiliation and exaltation. Dr. Luther says of this Athanasian Creed: It is so composed that I do not know if, since the apostolic age, anything more significant or glorious could be written in the church of the New Testament.

Now, so often as we read these three chief symbols we must justly thank God that he, for all ages, has maintained the knowledge of his Name in the church against all the raging of Satan and has even let us have these glorious confessions. What we have already said of the Apostles' Creed also applies to the Athanasian Creed, that is, that it is not a complete compendium of all the articles of faith necessary for salvation and the only one to be received as is now sufficient for our times, which is why the Lutheran Church, founded upon those three chief

creeds, has enlarged her confession to confess precisely against the heresies that later arose, as is done in the portions of *The Book of Concord* that followed them.

(To be continued)

(Submitted)

M. Hermann Joachim Hahn, Faithful Servant of God and Martyr of the Lutheran Church

Even if his life might not be totally unknown, except for how his life famously ended, to readers of this paper who are native to Saxony and are even, perhaps, from the city within whose walls he proclaimed God's Word 121 years ago now, yet this man, as a faithful servant of Christ, earned the right to also be known to other Christians, so that his memory remain a blessing and his mortal remains beneath us constantly inspire us to grow.

M. Hermann Joachim Hahn was born on July 31, 1679 in Grabau in Mecklenburg. His father, Julius Ernst Hahn, who, as an old man, lived to see the miserable end of his son, was pastor and court preacher of the same, and his mother was the daughter of the council's architect, Jaeger in Luebek. After his preliminary education in his parents' home, his father sent him to school at the place of his birth, where he quickly evidenced his apparent skill. In his twelfth year he encountered the misfortune of having fallen into a swift river that ran through the city of Grabau, and was carried along for some time, but finally was drawn out by an old man who saved his life. In this it is most interesting that this same man had saved his father from this same river when he had been about this age. How God's providence so wondrously prevails over our lives!

Our Hahn's talents and accumulated knowledge made him fit already in his seventeenth year, 1696, to be able to matriculate into the University of Leipzig, where his father, hard pressed due to the difficulty of the times, could only support him for one year so that for the rest of his time as a student he found it necessary to support himself through teaching, tutoring and transcribing sermons, while, along with that, remaining diligent in his studies.

In the course of this time, as he once was traveling from Mecklenburg to Leipzig, his life was placed in danger when a runaway cart's wheel ran over his head, injuring him badly. "Had God allowed it," exclaims an old hagiography, "as Satan would liked to have utterly crushed and destroyed this fine head, out of which thereafter so much good would be planned and produced." It was also in Leipzig where this dear man would be led into six whole weeks of constant, difficult tribulation while he doubted the truth of God's Word, and was unable to believe anything until he finally, through the power of Christ, overcame. In this school of affliction Hahn had learned that "Faith is not the delusion that

some regard as faith," but is rather God's work. Therefore with humble thanks he acknowledged the kind hand of God in his cross, which, through this and other circumstances had restrained him from the sins of youth, which could have been able to seduce away his lively disposition and cheerful, happy spirit. Through practicing debate and preaching seminars he had prepared himself so well that after four years he achieved his master's, and later also his *Bacclareus* (one who would next work on his doctorate). The scholarship, eloquence, and other wondrous gifts of this blessed man would soon be recognized, and God saw to it that two senators from Dresden heard him preach in Leipzig and took such great pleasure in him that at their instigation he was summoned to Dresden in the year 1706 in order to preach a sample sermon that he also preached so satisfactorily, accompanied by God's grace, that he received from the council the call to be the Deacon of the Church of the Cross. Yet in this same year he became the morning preacher and, in 1708, the Friday preacher. In the year 1724 Hahn was elevated to be Arch-Deacon and the afternoon preacher. Already in the year 1706 he had married Dorothea Sophia, the youngest daughter of Dr. Immanuel Horn, the pastor of St. Thomas Church in Leipzig, with whom he lived for nineteen happy years and received five sons⁶ and five daughters, of whom only six children outlived him. A proof of his wedded, marital bliss is seen in a comforting letter he wrote his life's mate while he was mortally ill during Lent of 1726, which was submitted for delivery to a trusted friend who was told not to pass it on until after his death, which did not take place since, happily, God was so gracious as to save him.

In his office he displayed great faithfulness and tireless zeal and energy. He especially looked after the youth entrusted to him, was very active on behalf of the schools in Dresden and put his best efforts towards his Church examinations. Yet the growth of the whole flock entrusted him was also a great burden on his heart which is why he also zealously saw this as the goal of his continuing the on going use of the Lutheran Confessional Chair (*Beichtstuhl*), and sought to learn if the person confessing had a knowledge of the essential truths of salvation and the foundations of faith, and, after such examination, when he found here and there a deficiency or ignorance which was at that time very common and great, when time permitted he then went on to instruct such people, or he had them over to his house, or even went to them where they lived and honestly thus carried out the office of an evangelical teacher. He rightly divided the

⁶On of these, J.E. Hahn, is the author of two famous sermons: "*The Divine Benefits of Grace*", and "*The Divine Activities of Grace*." Descendants of this son were still living in Dresden in the year 1824, who still hold remembrance of this blessed grandfather in great honor.

Word of God, striking with wondrous force by the Word of the law, but also healing them again with the balm of the Gospel. In a word, Hahn was a faithful, upright, affable and obliging servant of Christ. He was especially tireless when it came to serving his neighbor. In this it was never too much for him to go through half the town to present to all the burdens needing bearing of their neighbors. In addition, he had received of God a special gift of hospitality and kindness by which he thus occupied the minds of so many that they could never say 'no' to him. He is also especially praised for his visiting the sick, his zeal in prayer and benefice to the poor, who therefore also approached him daily in greater numbers, and to whom he also displayed that much more self effacing love that his resources could bear. Touching are the words in this regard that one so blessed had recorded in a written account still extant:

"In his life he had cared more for the misery and needs of others than his and his household's. God had also never ceased putting him in direct contact with such people, but every day bestowed on him new clients (wards) whom he found it impossible to turn down, not only because of their need, but also his inner compulsion for mercy and compassion, always having to entertain them with most indispensable aid." He often encountered the crass ingratitude of those for whom he had most sacrificed himself and his strength. But even thereby, his love was not diminished."

All these glorious virtues had their source in his unvarnished faith. To him the divine truth that the Lutheran Church confesses loud and clear was a faithful jewel, and he joyfully seized every opportunity to lead those erring or misled to a full and better knowledge of the same, with love and gentleness, and to lead them out of the darkness of heresy to the light of truth. So that's how it came about that in the year 1723 Hahn met a Catholic, Franz Lauber, who wanted to convert to the Evangelical Lutheran Church and, at Laubler's insistence, instructed him in the doctrine of the same. This man was born in 1684 in Oberhausen near Augsburg. He had been a butcher by profession, then a soldier and thereafter a footman for Archbishop von Valenzia, which he could document by producing releases and credentials. Besides that, he had traveled through France, Italy, Spain and Poland and understood those first two languages well. His transition was not easily made easy on the part of the Lutheran Church, to avoid all appearances of proselytizing. So he was asked in many ways about his thinking and reason for this. But as he was finally found to be firm and resolute in his determination and also universally recommended, he would finally be received into the Lutheran Church after an extended period of instruction. Blessed Hahn had occasionally during this time entertained him

at table, even often giving him money to support him and now he would become one of the guards stationed at the castle by Hahn's selfless and manifold mediations. He was generally satisfied to be employed as such, and when, after three years, he wished to be released from it, Hahn found a way for him to be released. But in all this Laubler's heart was not right, but full of bitter gall and bound up in unrighteousness, for he always consorted with papists, secretly attended mass, and, although much darkness hovers over the actual source and instigator of Laubler's treacherous deed, yet it is more than certain that the fanatical zeal that commonly inheres in the Roman Catholic Church against so-called heretics completely dominated and motivated him to carry out a deed that even today fills us with dread and terror, yes with disgust against the papacy, by whose doctrine this would be carried out; that natural human affection would be able to be completely drowned and smothered by an evil inspired by fanaticism, brought near by the devil, and by which this Laubler would even become capable of gruesomely murdering his teacher and father confessor, his friend and benefactor. It was on the 21st of May in the year 1726, the Thursday after Cantate Sunday, after 1 o'clock in the afternoon, as Franz Laubler came calling on M. Hahn, even as he was enjoying his family's company, under the pretense that "he had something very important to tell him." The maid announced his arrival and returned with his reply: "that as soon as her master had finished a few bites he would speak to him immediately." – But Laubler was not satisfied with that answer, but commanded the maid to announce him one more: "That he had to be admitted immediately since he had to share with him a scruple in his conscience to his venerable father confessor and that his soul and salvation depended upon it." Now the obliging servant of God was conscientiously eager to get up from the middle of his meal, and went out to his murder, kindly addressing him as he asked, "What's on your mind?" Upon which Laubler answered: "He had just taken his leave of the castle guards and was coming one last time to him in order to give him thanks for all the obvious favors he'd shown, but mainly for his converting him to the Evangelical religion, for having been his father confessor and for having shown him such kindnesses." – O God, what hypocrisy, what ingratitude! Honey in his mouth, while gall was in his heart! – The blessed, dear man said thereupon: "that was very precious to him," and from out of God's Word he wished him much blessing. Thereupon Laubler asked, "Messr. Hahn, are you a good shepherd?" His reply: "I hope so." Now the villain drew out three iron nails, each of which was 3/8 inches wide and 7 inches long, that he had especially prepared and said: "Hadn't Christ been nailed to the cross with nails like this, and wouldn't

the good sir, as a good shepherd, give his life for his sheep?"⁷ The dear, blessed man replied: "If God's holy counsel wanted him to hang thus, he would not retreat from it, if the souls of the sheep commended to him could thereby receive greater spiritual benefit for him to die for the sake of Christ's doctrine and truth." After these words, all of a sudden, the nefarious, wild villain pounced upon the fearless, defenseless innocence of his teacher and benefactor in the terrifying words: "then know, you misleader of souls, that I have been sent by God to take your life in this very moment." In this very moment he had surreptitiously taken out a cord that he wanted to throw over his head in order to strangle him, but Hahn prevented this by putting up his hand so his hand got bound up in the cord. Now the knave used a 10 inch knife on the precious martyr, which he had purchased for this purpose at the public market, stabbing him twice in his left chest. "O JESUS, what's happening to me!" cried Hahn as he ran to the door leading to his beloved family. But the door had been locked by his wife and children as they were thrown into deadly terror as they had heard the raging of the murderer and were powerless to deliver their precious husband and father from his hands and had cried out the window for help: "Come and help, my husband is being murdered!", as this was the only thing his poor wife was able to do. But before help could arrive, the murderer had given him two more stabs in the back that were so deadly that a major artery was more than half severed by the sharp knife. "O JESUS, help me! Christ, O Lamb of God, have mercy on me!" cried the precious man as he sank motionless and powerless to the floor as a consequence of his great loss of blood and the fatal wounds he'd received. The murderer dragged him on the stairs by which his face and head received lasting and deadly contusions (bruises), stabbed him once more in the right side and in his ankle bone, left him on the steps of the staircase with his head facing down, and ran away. The precious soul of the martyr was poured out, back to the One who had purchased and washed it pure with his blood, and Who now gave it the reward which has been promised out of grace to all steadfast confessors of JESUS' Name.

Who is able to describe the lament and pain of our Hahn's faithful wife and his six children, orphaned from then on, as they saw the precious head of their household, this pious, honest father that was laying there deceased in his blood? No pen can describe this, no mortal mouth could comfort there. The mouth of the eternal, living God alone, through his Word and his faithful servant is able to do that, to pour out a balm of comfort

⁷ It was learned in Laubler's confession that he had locked the blessed Hahn in his study intending first to strangle him and then to actually crucify him with said nails.

into the shattered hearts of those lamenting, which the world is not able to give. Laubler fled the scene of his crime across the old market, by way of the Schoessergasse, to the castle where he was arrested and locked away by the castle guards, as he was surrounded by the angry cries of a crowd, especially some of the little students of the school of the Cross Church. As he was confronted with the unthinkable nature of his murder he confessed freely and unafraid what he had done. That evening, at about 10 p.m., under the cover of 200 soldiers he was brought into the stockade and placed under close guard. Instead of being mortified by his hellish deed, he rather made declarations like the following: "Before carrying out the deed his heart had been truly heavy, but now his heart was as light as a feather." – He often kissed his iron chains with especial devotion, calling them "JESUS chains," and also would say: "that he deeply thanked God that he had given him the grace to carry out this important work, his soul even now exalts in the LORD with God, after he had massacred this misleader of souls and had buried this Lucifer down away from the church in heaven, so that each and every one of his members would be freed of him. Should he be despised and blamed for it, all that would be sheer joy for him." – A proper martyr of the devil! Once he cried out: "If you cut off my head you will find the communion host still in my throat." – by which it was concluded that before committing his villainous crime he had received the holy LORD's Supper, – as back did Judas, the betrayer of Christ! Those who shared his faith excused him as if this were just a bout of depression he'd been manifesting of late, but his whole work and demeanor betrayed itself as the outbreak of a fantasy of heretical leading that completely possessed him as its instrument, by which he could have so completely have fallen by the same. Berlin papers called the whole affair Jesuit-ish. The murderer would be prepared for death by his Catholic father superior, Hartmann, and was led on the 18th of July of the same year, at ten in the morning, to the old market, with the court house towering above, encircled by twelve mounds, interspersed in front of black gates in a circle, as for this event the city in general, as well as the market and especially the scaffold were very thick with military guards and citizens.

The tragic end of the blessed Hahn had filled not only his congregation, which was deeply committed to him in love, reverence and gratitude, with great and painful mourning, who sought a resolution to this in innumerable, honest tears, but the whole city and region joined in. Among the lower classes of the people there also arose quite an infuriated voice and, with that, urged force be used against the Catholics, so that to all appearances this could have been swept up into a total insurrection against them if the Governor of Dresden at that time had not shown great wisdom and introduced measures to keep the people in check but

also by seeking to promote restraint and love by which he personally sought to sooth their emotions, which just proved how severely he himself felt about the infamy of this act, that had aroused the wrath of the people.

Even the Superintendent of Dresden at that time, Dr. Loescher, made compelling and spiritual appeals to his people in order to keep the peace and quiet, and he succeeded by God's grace. All the crudities that the people employed against the Catholics consisted of a great number of windows being broken, in some scuffles, and other insignificant activities. And although even innocent Catholics, who themselves had loudly raised their just indignation over this crime, had to suffer some of it, yet all of these unbridled outbreaks of the wrath of the people, in proportion to the deed that occasioned this, are hardly worth mentioning. On the third day after the murder the lifeless body of Messr. Hahn was buried early, around three o'clock, after he had been laid out for viewing with a constant flow of those who where generally taking part and the mourners seeking a last glimpse of him, and here his thankful congregation had placed a miniature (a small likeness) of him formed in wax into his casket which is still on display and was seen by this author in the year 1826. He was borne by twenty magistrates, accompanied by just as many armed soldiers and buried in a crypt in the courtyard of St. John's, where his remarkable monument⁸, that also depicts him with his wife who followed him into eternity in 1744, will ever declare his martyrdom.

Thereafter, on the 6th of June Superintendent Loescher preached the burial and memorial sermon in the old *Frauenkirche* on the death of this faithful laborer in the vineyard of the LORD, where he spoke and presented the following based on the Words of 2 Tim. 3.11-13: "The Slain Blood of Innocent Abel that Speaks Well."

From that sermon we merely excerpt the following moving words which we would like to share as a conclusion with the dear reader:

"And oh! That I could just once more be able to speak with you, you beloved of the LORD, you faithful witness of JESUS Christ and his truth. That has become the most fervent wish for me and many others that has followed the tragic murder of our most loved M. Hahn, for he has been whisked away from us as if by a storm. But what has not been possible for that reason will be permitted me to do publicly. O you veritable Nathaniel of our day, you honest blood, that intended nothing but good to both God and man; you pious, faithful servant of our God, we are watching after you with tearful eyes and bleeding hearts. We don't know how this could happen

to us, and so we wish we were with you in order to be freed from the anxiety and justice of this evil world at its end. But you had need to go now before us, as a chosen first fruit; your reward of grace is now with you and you dwell in endless glory and joy in the dwellings of eternal peace. Oh that we could erect for you an everlasting monument. We would give you five heads so that everyone would have to hold you in wonder as each of them would be resplendent to show your many virtues. Namely, your joy and comforting courage, which animated you in every situation; the tireless patience which accompanied you in every good matter, the innocence so pleasing to God and man that never forsook you, and finally, the meekness to the poor, which, indeed, appeared to be at the expense of your own family before the world and in time, but that will bear such a great return in eternal wealth in God, that will yield a harvest of goodness and mercy without ceasing."

Blessed are the dead that die in the LORD from now on, says the Spirit, that they rest from their labors, and their works do follow them. Rev. 14.13. N.

In Fort Wayne, Ind., available from Dr. Sihler is: *EPITOME CRENDENDORUM* by the Rev. NIC. HUNNIUS D.D., containing a concise and popular view of the Lutheran Church (first edited in 1625), translated from the German by Paul Edward Gotthei. Nuremberg, 1847. Paperback @ 75 cents.

☞ We see from issue 466 of *The Apologete* that the serviceable plain talk that the shameful activities of Dr. Nast had to experience in the last issue of *The Lutheran* had not been totally without effect. Mr. Nast has now willingly received even so much of our article in his paper as we have received of his in our paper. In this we are sorry to see that Mr. Nast does not give God the glory to admit his crass transgression so it is manifest that he is finally honoring his promise only for the sake of having been shamed before people. Mr. Nast even goes so far as to assert that he has pursued his infamous course only out of "generosity" and has dodged and squirmed to get out of the noose, lest in this matter we should have to have given a short presentation of the Lutheran doctrine of the holy LORD's Supper and out of boundless stupidity we should not publish what even the best books of doctrine are unable to abbreviate. For that is the only way a response to his blather can be done. What these Methodist leaders are showing here is key to the amazing appearance of what is presently being reflected in America in regard to present day Methodism, as Mr. Nast himself no longer has the ability to deny or cover up what he's doing. So long as Methodists were sinning out of naivete, God blessed them here and there, but now that they have reproached

⁸In the year 1826, on the 21st of May, this monument was beautifully adorned with floral wreaths as the 100th year remembrance of Hahn's death.

the truth and have stubbornly hardened themselves against it, God must contend against them till, ultimately, all blessing must vanish from them and the Methodist communion remain an unfruitful, dried up tree.

Ecclesiastical Report from the West

To our dear brothers in the East we are hereby reporting that the Church in the West has just received two gifted workers from the Theological Seminary in Fort Wayne, Ind. The first, Mr. Johann Paul Kalb from Markt Erlbach in Middle Franconia, has received the call of the Evangelical Lutheran Congregations on Moreau Creek and at Osage near Jefferson City, Mo., the other, Mr. Carl J. A. Strasen from Juergenshagen near Rostock in Mecklenburg-Schweren, has received the call of the ev.-Luth. Congregation on the Horse Prairie, Randolph County. Ill.. Both requested ecclesial Ordination with the German Ev. Luth. Synod of Missouri, Ohio and other States, and this was received after a public examination they were more than up for, in Trinity Lutheran Congregation in St. Louis by Prs. Buenger and Walther, on the third Sunday of Advent, before the assembled congregation, intending to assume the duties of their office in God's name on the very next Sunday. God grant these, his servants, that they come to their congregations in the full blessings of the Gospel and that a great door be opened in the same that they bring forth much fruit. Rom. 15.29; 1 Cor. 16.9

The addresses of these two are: Rev. J.P. Kalb, Jefferson City, MO. – Rev. C.F.A. Strasen, Red Bud, P.O., Randolph Co., Ill.

(Submitted)

Hallelujah!

O King of all Glory, all Heaven's your Throne,
The earth ever serves you, the rule, all your own.
Your praise is the mountains, in golden relief,
The storms cry in triumph, o'er oceans so deep,
From high in the sky as the heavens' fair crown
The sun, stars and universe' praises come down.

The song birds sing praise in the branch of the tree
To your supreme glory flow'rs cry out to thee.
The lightning exploding as thunders sound forth
To yell eternal praise throughout all the earth,
Your praise rustling sapplings, so dreamily sound
As all that have breath in them praise you all 'round.

And you, O my Soul, can you too hear this praise?
As the Maker of all by creation's amazed; --
O praise this Creator with eternal love:
The world is atoned by his death from above,
From whence comes the light, bringing his grace and peace
Cloth'd now in all splendor to grant us release.

Redeem-ed! – O do just receive this gift free!
You're thus saved forever from his damning decree.
So exalt, you heavens, and frolic, all earth
Give praise all creation, for now you are free!
The LORD spoke a second, the best "Let there be,"
We're now kings and priest by this royal decree.
H. Fick

Is it necessary that a person know the exact time of his conversion?

Spener writes on this:

"For those who have been in a manifestly evil and blasphemous condition of life for a period of time, I would like to concede that it would probably not be possible for them not to actually know the time of their repentance and conversion, since their change is all too recognizable. I will also not contest that, similarly,

others, who even lived a respectable life but had walked in a worldly way and apart from grace might have it happen that they might come, all of a sudden, to peace and as soon as God had done this work in him, the dramatic change in them might be perceptible enough to them. But I also regard it as possible that with such people, that for a long period of time they'd previously lived as many do, having thought themselves to be true Christians (who afterwards find themselves in another condition, since they had not previously been rightly fashioned as Christians), but as the kind Father almighty begins and carries on his work in them, so their existence that had been by the letter now becomes a living thing, he then takes on the new nature bit by bit. As, finally, that person who was so sure of himself, turns into quite a different person than he was, and thus talks now of a great differentiation, and even praises divine grace for it, he might not be able to say the specific time, so to speak, when the breakthrough unto life took place. Nothing can be brought out of God's Word that speaks against this, therefore I cannot be sure that weak but honest hearts are to be caused any scruples about the integrity of their repentance even if they are not able to determine an exact time of conversion. Whatever depends upon one's own experience, when a Christian's heart may have been called over to conversion, is what I consider to be too weak to be conclusive since when one has certainly experienced the path upon which God has led him, that doesn't mean that God for that reason had also led everyone else in the same way, or that he necessarily must do so. But rather God has a free hand in this and matters like it, to treat each individually according to his kindness and wisdom."

From this the Methodists can see that Spener, whom they often boast of as their advocate, in no way has justified their enthusiasm (*Schwaermerei*), for which they appeal to him, that he could state the exact time of his being converted, without which he would deny that a person was converted, and thus bind God's grace to their method, torturing and choking the conscience even more than the papists, while rejecting God's Word.

From a Private German Correspondence

Conditions in Prussia remain just as they were after the session of the synod. The Ordination formula has not been introduced and cannot be introduced lest a widespread defection result. But what will the church administration do after Eichhorn has publicly declared in the synod that it cannot remain as it has been of old? No one knows what the unionized Lutherans in Prussia will do. – On the second day of Pentecost Kniewel in Danzig announced from his lectern his walking out of the unionist, into the independent Lutheran Church – a step that in Kniewel's case, who for a long time had been a proponent of the union, had aroused great astonishment, which he himself motivated through this schisming of the Church but changed nothing by his doing so. In Prussia things are as miserable and pathetic as can be. The sins of union have born their poisonous fruits. I don't think anything will help, save whole sale repentance that results in an abolition of the union. Even all remain united in church administration, if at least the different families of confession could again put back in

place their own symbols and vows amongst themselves. That would obviously first pave the way for a powerful resolution, then appropriate steps forward could be possible.

Not much to say about German Catholics and their cohorts. They certainly grow in numbers, even if in their sheer numbers they are lethally imploding in the arms of those who have joined them from the beginning. The Friends of Light (*Lichtfreunde*) have been pacified and, indeed, through a most reasonable edict which had now for a long time appeared in Prussia, the Edict of Tolerance. So if their mother church was not pleasing to them, they could leave her and have religious freedom while also retaining their rights as citizens. Of course they didn't like that, since they would rather have remained in their mother Church and ruined her. Therefore they are now quiet. But that shameless Uhlrich, whose lack of conscience is now as clear as day, turned to the king all over again requesting him to protect him in his faith. So the king composed a reply in a beautiful letter stating he had now opened the path for everyone through his Edict of Tolerance, who would be attacked in their conscience, to avoid this split and to make the point to him that if he wanted to be a man of conscience he would have to leave his Church. In this, to this very day, he still sits in his sweet, lucrative parish in Magdeburg, but has now been punched in the mouth. You see, dear W., joy and sadness, good and evil, one after another. We're still constantly stewing and fermenting. May the LORD make plain his good Word, as a lamp on his lamp stand, and give to his people who know his glorious Name a truly lively, powerful and decisive confession that does not weave together light and darkness. Then may he aid us all in the extension of this great and wondrous glory. -- --

"The Father is greater than I"

(John 14.28)

The Arians had also once used these Words of our LORD JESUS Christ to assert that Christ was not truly the Son of God. The church father Augustine answered this heresy thus:

"For the sake of the human nature he took on Christ says: The Father is greater than I; but for the sake of his divinity: I and the Father are one. (John 10.30) So what do you do, you heretic? Since Christ is God and man, he speaks as a man so why do you then speak blasphemously of his deity? He is emphasizing his own human nature, but what right does that give you to blaspheme his deity? You ungrateful unbeliever, do you diminish the One who made you because he tells you what his love has made him do for you? For the Son is equal to the Father, by which he has become a man, and by which he would become less than the Father since he himself has become a man, and had that not taken place, what would that man be?" (Tract 78 in John)

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(Submitted by Pr. Schieferdecker)

The Presentation of the Augsburg Confession

In the year 1530 the matter of the church's being purified again by that chosen instrument Dr. Martin Luther had had such widespread success that she could present her common confession of the pure doctrine at the diet of Augsburg in the plain sight of all Christianity, and, thereby, so clearly and definitively demonstrate that she had not apostatized from the doctrine and faith of the most ancient church in any article. It was here the whole church, publicly and officially confessed even the same faith that previously had been written and taught by Luther, the man of God, and his fellow witnesses against the anti-Christian papacy. And although in comparison with the numerous and mighty gang of papists it was just a little flock, yet they had Christ and his Word on their side, before whose victorious power even the forces of darkness had to give way. Indeed, the papists had presumed they would conquer so that at said diet of Augsburg Lutheranism would have to meet its demise. But in his council God had decided otherwise. Just here the truth of the Gospel and the legitimate case of Protestantism is truly manifested over and against the evil deception of its opponents. Therefore this diet is worthy to be remembered always, as well as the presentation of the Augsburg Confession, as one of the greatest events in the church. Now although it has been assumed that each and every true Lutheran has an intimate knowledge of the confession, yet many might be unfamiliar with the detailed history of its presentation. Therefore may the report that here follows be received by the kind reader with a fervent wish that he also be strengthened by this in the conviction that our Church is the true one, and in praise to God almighty who has placed his name, as greatly and gloriously as he has, upon this Church.

The German emperor of that time, Charles V, had announced there would be a tribunal at Augsburg on April 8, 1530. This was a free city of the realm, which means a city that had no authority over it other than the emperor himself.

In the announcement the emperor promised to kindly and lovingly hear the Evangelical princes and their religious positions. This summons moved them to compose their confession of faith without which they would not have been heard. But they also wanted thereby to counter the false charges that their opponents had laid to their charge, that they were responsible for the mischief that Muenzer, the leader of the fanatical Anabaptists, had started, as likewise had Carlstadt, Zwingli and other enthusiasts.

The papists had also even blasted Luther for denying the chief doctrines of Christianity, and promoting more offensive heresies than the Turks. And these slanders were not only believed merely by naive people, but rather also by the upper class and were the reason that time and again the harshest laws were passed against Lutherans.

The initial groundwork towards forming the Augsburg Confession were 17 articles which Luther, in association with Jonas, Bugenhagen and Melanchthon, had drafted at Elector John's command, shortly before his departure for Augsburg. These came to be called *The Torgau Articles*. The departure of the elector took place on April 3, after he had ordered a day of church prayer throughout his territory because of the approaching diet. On May 2 he arrived in Augsburg, the first among all the other princes to appear. With him came Jonas, Spalatin and Melanchthon. Luther himself had accompanied the elector to Coburg, but was left there at the fortress since it was not advisable to take him to Augsburg because of the emperor's threat and the papal ban. In this, Luther was no idle observer at Colburg, but rather through a daily

exchange of letters had a most active roll in the business at Augsburg. Even though he was often and severely attacked by Satan, as well as by bodily illness, as he was plagued with many headaches and heart pains, so much so that he himself had even picked out a burial plot in Colburg, he nevertheless wrote letters to others who were troubled and attacked filled with the power and comfort of faith, and was constantly active in preaching and writing. He especially bolstered the cause of the Gospel in Coberg by his fervent and constant prayer. Veit Dietrich, Luther's amanuensis at the time, wrote of this to Melanchthon: "A day does not pass in which he does not take at least three hours for prayer, so his studies are most tranquil. Once I was fortunate enough to hear him praying. Good God, what a spirit, what a faith is in his words! He prays so reverently as one who is speaking with God, with such hope and faith as one who is speaking with his father." Otherwise his time at Coburg seemed too long to him and he longingly anticipated the end of the diet to be again with his friends. "I am sick with longing for your return" - he writes on September 11 to Melanchthon -, "Oh that you were back here now even if condemned by the pope and emperor. For there is Another higher than pope and emperor, even higher, as God of each."

The emperor arrived a lot later than he had promised. This caused much worry and unwarranted fear. For a year before the diet the pope and the emperor had made a pact in Barcellona and resolved: Charles and Ferdinand (the brother of the emperor and king in Bohemia) must turn the Lutherans back to their former religion and if not willingly, at the point of the sword. Clemens, the pope, would also use all available means to rally the rest of the princes so they would succeed in this task, so blessed. It was one sign to expect the worst that the emperor, just before his coming to Augsburg, through a delegation from the Elector of Saxony,

demanding that his theologians be prohibited from publicly preaching in Wittenberg. Now before returning a reply to this demand, Luther in Coburg was asked what should be done if the emperor should insist on this. Luther replied: "If his imperial majesty would desire that your electoral grace should have preaching silenced, it is still as was formerly my opinion that the emperor is our lord, the city and all is his, just as your electoral grace should not have been opposed at Torgau when they desired and worked towards prohibiting this or that in your city. If it might be granted, I might like to see that with good and careful words and manners his imperial majesty could be meekly turned from his desires and way of handling this, that his imperial majesty, so ill advised as to forbid preaching, would rather hear a person and what he preaches first. Yes, his imperial majesty must not forbid preaching the pure, clear Scripture since that will keep anyone from preaching rebellion or enthusiasm. If that does no good, then one must allow authority to decide what's right. That's what we've done for our part and are innocent."

Now since, as said, the arrival of the emperor was delayed, the evangelical princes and officers gained time to once more thoroughly review all the points of the religion. Their theologians once more worked through the articles in brotherly unanimity. Even the temporal counselors and representatives took every point into their careful consideration and the improved confession was sent to Luther at Coburg on May 11, who agreed with it completely and returned it with these words: "I have looked over Master Philipp's apology (as the confession was called before its presentation), which pleases me very well, and know of nothing to improve or change in it and I also would not want to do so since I could not walk so deftly and gently. Christ, our LORD grant that it produce great and abundant fruit, as we hope and pray. Amen." Of course, Melancthon had penned the composition of the confession so he is chiefly responsible for its form and expression, but he is not to be considered the actual originator of the same. For the 17 articles which had been drafted as the basis of the confession was not authored by him but by Luther, moreover Melancthon had done nothing in composing the same without the counsel and thoughts of the other theologians, who were coworkers in the confession, such as, especially, Justus Jonas, Joh. Brentius, Georg Spalatin, Joh. Agricola and Erhard Schnipf. Since before the arrival of the emperor Melancthon had still applied some subsequent changes and improvements to the confession, he wrote once more to Luther on May 22 to ask his evaluation of it, and he was entirely satisfied with it.

Finally, on the 15th of June, on the day before the Feast of the Corpus Christi, late in the evening, the emperor made his entrance into Augsburg; first presenting himself at the Dome Church, he received the blessing from Cardinal Campegius, the papal legate, and then proceeded to the Palatine, or Bishop's Court. The emperor's goal for his journey had been to

be there sooner in order to arrive at this event¹ in Augsburg with much greater ceremony and thereby to bring renewed glory to the Roman Catholic religion which was apparently becoming weakened by the Evangelical proclamation.

That is why, of course, on said evening, he summoned the Lutheran princes and officials not only to get them to cease Lutheran preaching forthwith, but also so they would participate with the emperor in the Corpus Christi procession the next day. They negotiated 'til noon the next day, but though the emperor persisted in insisting on the latter in a most intimidating way, the Lutherans humbly refused and thus gave praiseworthy proof they were steadfast in the truth they acknowledged. The procession was carried out in all its pomp. The Cardinal from Mainz bore the host displayed along with an opulent depiction of heaven, with King Ferdinand to the right and Margrave Joachim to the right. The heavenly depiction was born by six princes, and behind the same the emperor walked with a bare head and a burning candle, in formation with the spiritual electors and the rest of the tail of the great Roman dragon. Only the truly great and noble Lutheran princes, namely, the elector of Saxony, Margrave George of Brandenburg, Duke George of Lueneburg, Philipp, Landgrave of Hesse, Wolfgang, Prince of Anhalt, as previously announced, took no part in this idolatrous celebration. But since the emperor took such pains to express his desire that Lutheran preaching cease, in the name of his fellow believers Margrave George delineated the reasons why they could also not accede to this, whereby he freely stated face to face with the emperor: "I would sooner have my head removed than deny my God and his Gospel, to kneel and worship your imperial Majesty." The emperor thereupon demanded of the Lutheran princes that they set down in writing the reason they had refused what he commanded. Therefore on the 17th of June they presented him a paper in which they said, "that if they were shown their preachers were teaching anything new, or what was not based upon the holy Scripture, they would have in no way permitted it. But for him to forbid the doctrine of the Gospel, which they clearly and plainly were preaching according to the Word of Scripture and the expositions of the most prominent fathers, would be inexcusable, a sin against the Holy Ghost. Yes, they themselves, as sinful men, even needed such sermons and proclamations from God's Word for themselves, for if they could not have their daily lives without its necessary nourishment, how much less could they have spiritual life without such spiritual sustenance." The emperor did not take this writing very kindly, yet finally the matter would be mediated so that no officials of

the realm, be he Roman or Lutheran, would be allowed to let the preachers he brought with him publicly preach, but the preacher selected by the emperor himself would merely read the text of the Gospel from the pulpit, but with no further elaboration. This order was announced on the 18th of June by an imperial herald.

On the following 20th of June the emperor issued an invitation through the electors for all the officials of the realm to open the diet. The same appeared early, at about 7 in the morning, in the palace, and they followed behind the emperor into the high cathedral. On this occasion the elector of Saxony, according to ancient custom, had to bear the Sword of the emperor before him, which could not be seen as participating in the papists' idolatrous worship, but rather as a civil service which he was responsible to perform for the emperor (cf. 2 Kings 5, 17,18). Thereafter, they assembled officials of the kingdom, went to the court house and, in the name of the emperor, Friedrich the Count of the Palatinate, gave the first word in which he laid out the circumstances under which this discussion would take place. In doing so he first extensively spoke of the war with the Turks and the present religious situation. And finally the officials, both Catholic and Evangelical, were commanded to submit their opinions with respect to the schism and the abuses in religion to the emperor in writing in both Latin and German.

On the same day it was made known that the discussion should begin on the 22nd of June. For that reason elector John summoned his companions in faith to himself the day before, after he had spent the morning by himself in fervent prayer. He presented to them his opinion that it must be insisted that the religious issues must be taken up first by the diet, and bid them to state early the next morning what they thought of that. In keeping with this they appeared to the elector and bore witness that they were of the same mind as him. Thereupon they went to the court house where the Roman Catholic princes and officials had also arrived. Both parties were in unanimous agreement with each other that religious matters must be taken up first. Only those of the Roman persuasion refused to present a written confession of faith, since they, or so they claimed, remained with the ancient doctrine. The Lutherans stalwartly opposed this since in the imperial decree both parties were demanded to present their thoughts on the matters of faith in writing. Only they persisted in their refusal since, obviously, Rome strictly forbade them to be drawn into debate² over religion. So then the Protestants alone were commanded to

¹ In this festival's course of ceremonies, the host would be carried around and worshiped. That is, the host, even apart from its sacramental use, was considered to be the body of the LORD. This is where the name Corpus Christi comes from, for in the old Latin that means nothing other than the "body of Christ."

² Just as now the so-called Evangelicals, Methodists, and others, for easily understandable reasons, are not at all amenable to disputation; for the foe who is well aware of his own weaknesses likes to avoid the field of battle and likes to sneak attack from his place of concealment.

submit their confession of faith on June 24. They asked for an extension to improve the composition of the confession but could not receive it. The day before, the electors of Saxony assembled together again to read the confession once more, which would be agreed upon and signed by them all. The signatories are the same that now are published even today in every copy of the Unaltered Augsburg Confession, that is: John, Elector of Saxony, George, Margrave of Brandenburg, Ernst, Duke of Lueneburg, Philipp, Landgrave of Hesse, Wolfgang, Prince of Anhalt, the city of Nuernberg and the city of Reutlingen. During the diet four other cities also signed on, Kempten, Heilbronn, Windsheim and Weissenburg. During the course of these proceedings many expressions were made showing how steadfast the faith of these noble confessors was. That is, when the theologians bid the elector that they alone bring the matter before the emperor and when expressing their concerns that he stand to the side, he replied: "God forbid that you would exclude me, as I also want to confess Christ. They should give God the glory as this would only be right, and not worry about either himself or his land and people." While he signed, Prince Wolfgang of Anhalt said: "I have been pleased to send others out on many fine adventures, so then, why should I not also saddle my horse in obedience to the glory of my Redeemer and by mounting my body and soul thereon ride hastily to the eternal crown of glory into eternal life?"

On the 24th of June the Protestants appeared with this confession in the assembly of the diet in the court house and now hoped it would be read aloud. Only the emperor first heard the Campegius, the papal legate, and thereafter the emissaries from Austria regarding the Turkish war. Now as thereupon the Protestant princes stepped forward with their confession of faith, the emperor cut the reading short, since it was already too late in the evening, and he demanded a copy of the confession. They then lodged an objection to this, since they were being most evilly charged and decried for the sake of their faith, and by its being read it might be heard before the whole realm for the sake of God. But the emperor would not have it, but rather insisted they immediately submit their confession. Then Chancellor Brueck put in a word on behalf of his brothers in faith and placed this before the emperor: He had in other much more minor and insignificant matters never before denied them a gracious hearing, and now why would he want to deny this in such a highly important matter which concerns the salvation of the souls of his subjects? Finally, through this presentation the emperor was moved to grant the Protestants the reading of their confession on the following day, but also wanted them to submit a copy of the same to

himself at the same time. This would be delayed with the excuse that it was not written clearly and legibly enough.

(To be continued)

(Submitted)

The Norwegian Lutherans in Chicago

Our dear readers of *The Lutheran* will certainly be glad to learn that in Chicago, next to the German Lutheran Congregation, the Norwegian Lutherans are building themselves a Church and have called a man who preaches the Gospel in their native tongue, that is, Danish, by the name of Johann Gustav Schmidt, to be their pastor (*Seelsorger*). By this a long painfully felt need has been relieved through God's grace, since the number of Norwegians here has been estimated at 500 of whom many, due to a lack of preachers of their own, have defected to the Presbyterians as others have cast themselves completely into the arms of the world. God, the faithful Savior, has thus far richly given blessing to his people that a little flock of at least 120 members, who have now joined the congregation, take courage in the LORD and confess his Word despite all the raging of Satan! Namely, the Presbyterians have sent a young Norwegian enrolled in one of their seminaries, who soon after completing his time of study would preach here to his countrymen in the hopes of drawing in many of them through this cunning plan of theirs. But now their projected gains are being crossed out. This also might be why they're personally slandering Pastor Schmidt, and by a newspaper article strive against the work of the LORD through the decidedly Lutheran Constitution of this Congregation. Only the LORD has until now put to shame their evil plans. Up until now our Norwegian brothers have held their services in the German Church, but hope to be able to move into their own sanctuary by Christmas, for which the pastor of the congregation in association with the undersigned laid the cornerstone in the Name of the Triune God, at which occasion Christ, the true Cornerstone, was preached to the Congregation in the Danish and English languages. The spacious Church is being build of frame construction, adorned with a tower. Let us pray that the Word of the LORD might not return void even here, but rather also accomplish that for which he sends it and carry out what pleases him.

August Selle,

German Lutheran Pastor in Chicago

(Submitted)

Methodism

Apart from his usual activities of twisting God's Word, for some time *The Apologete* has been practicing yet another art, that is, of falsifying the history of the Christian church.

There is especially one person, upon whose name this fellow spews the greatest measure of his hatred – Luther, the man of God, the faithful witness of the LORD, that precious instrument through whom God overturned the papacy and returned Christian doctrine again to the state of its primal purity. It was Luther who translated the holy Scripture into our precious native German tongue, who so powerfully and movingly sang to his people in many lovely hymns of God's free grace in Christ and elevated the German language to a gracefulness it had never known before. – Services which motivated his thankful fatherland to call him "Germany's favorite son." It was Luther through whom God completed the Reformation of his church, for which he alone deserves the name "Reformer," thereby ushering in a new glorious age in the kingdom of God. What all Protestant peoples have of the pure doctrine, that they received by God's grace through him, which is why he stands in prominent respect among all of them. It is Luther whom the Methodists seek to bring into disrepute through falsification of history amongst the Germans in America. This is their plan: "In murky water is good fishing. The greater the ignorance, the better for Methodists. The Germans in America are not exactly familiar with the history of the Reformation for the most part, yet they still have a great respect for Luther. Now if we can cast suspicion on Luther's character, his work will be despised, in short, we'll make all he did suspect. The Germans won't notice our trickery, we'll make them ashamed of Luther and his work, and then we can turn them all into Methodists, and – whatever we dream up, they'll have to believe." But their clever plan leaves out one important fact, that is, our dear LORD JESUS is still alive and he himself still rules the world, and from ancient times on he is the enemy of all lies, big or small. To him be eternal thanks and praise that he has given us his precious, priceless Word and revealed the truth that we won't let anyone steal from us, let alone by Methodists, and we also won't let them try to poisonous the good reputation of Luther or any other pious Christian. Even the crudest son of a pious father is still too ashamed to slap his father in the face with his own hand so he would rather use someone else to do it instead. This same shame appears to have been the motivation for *The Apologete's* not wanting to himself slander Luther and the reformation. He much rather seeks the service of a friend of a friend among his cohorts in faith, and finds this in – d'Aubigne. This Reformed man from France has written a book in which he seeks to prove that Zwingli had actually been the main hero of the reformation. In a frivolous and shallow way, along with a glorious gift for making a presentation, he knows how to so artfully intersperse light and shadows that he tramples Luther way into the background, yes, making him appear to be completely superfluous. That is the common cause for

which Mr. Nast has taken him into his service, in order to, through him, attack the Lutheran Church. But to no avail! – For d'Aubigne's book is seething in lies, which obviously a Methodist cannot recognize since they're famous for their ignorance, a Methodist's chief virtue. Since it would bore everyone to prove all d'Aubigne's falsifications, we will only unveil one of them, by which the able reader will know how to regard all of his machinations.

d'Aubigne commits one reprehensible dishonesty, which Mr. Nast heedlessly follows in an inadequate translation. His translation silences a whole slew of facts which prove Zwingli's dishonorable offenses against Luther and his coworkers. So he says, since he wants to give the appearance of wanting to foundationally present the history of the sacramental controversy, in *The Apologete* issue 39: "Zwingli refuted Luther's opinion in his cordial explanation in 1527, with gentleness and respect." But in this he leaves unmentioned that Zwingli had previously already by then showered the Lutherans with the most rancorous, defamatory words. As in the year 1525 he called them "stupid people," and said their Scriptural doctrine, that in the holy LORD's Supper one eats the true body of Christ, is "godless, crazy, gruesome, a monstrosity, and you'd have to be a cannibal to be one of them." In another writing of the same year he charged the Lutherans with: "Blindness, stupidity, unabashed contentiousness," etc., called his opponents flesh eaters, who were "raving mad, as are all savages." In the following year Zwingli wrote a reply to Billicanus' and Rhegius' letters in which he treated them with such disdain, as "Unreasonable, tyrannical literalists, flesh eaters, whose breath always stunk like Satan's." With what "gentleness and respect" Zwingli refuted Luther's opinion in his cordial explanation he shows especially in that he calls Luther's opinion "Godlessness and a reintroduction of every error of the papists." He goes on to accuse him of "Raving since he inhumanely thunders with terrible insults against those who are good." Therein he calls the Lutheran, John Faber, a knave and even questions Brentius' manhood. Then again we thank Mr. d'Aubigne and Dr. Nast that they have taught us what they mean by "gentleness and respect" towards Lutherans.

Luther's book: *That the Words of Christ, This is my Body Still Stand Fast* appears at this writing of Zwingli. d'Aubigne adds this: "Zwingli wrote two responses to the excellent Luther in a cool tone and with stalwart calm, to dismiss the conflict as the invectives of a Saxon Doctor." *Apologete*, issue 40. Here Mr. d'Aubigne, despite his trying his hardest not to, is forced to remove his hero Zwingli from the forefront in order to cast him into the most virtuous possible light because he does not know the nature of a truly noble, Christian character. That is, if it is conceded that Zwingli really had, as Mr. d'Aubigne claims, replied in a cool tone and with stalwart calm to dismiss

the difficulty, that this would certainly be sufficient proof that he knew nothing about that genuine love of the brothers which is inseparably bound with one's possessing the truth. On the other hand, how noble and most genuine was Luther's perseverance against Zwingli, on whom he had compassion, constantly filled with mercy, as one who was in error even as he also rebuked his false doctrine, though he was legitimately forced to do so without wishing to do so.

Apart from that, Zwingli's "cool tone with stalwart calm" was as persistent as his "gentleness and respect." After this, in a letter to Osiander, he chided Althamer, a Lutheran, for being an ass, called the Lutheran doctrine of the LORD's Supper superstition and Luther's writing a "vain deception." He threatened in two months to give a reply that would "leave them without a leg to stand on" and bragged that thereby within three years all of Italy, Spain, France and Germany would have received his doctrine, a prophecy which famously has never been fulfilled. In his reply he says, "Luther rants and raves," yes, he attributes to him impudence, lies, falsifications, crazy aspersions and accuses him of inflammatory words that "seem to reach to the depths of hell." Doctor Nast might deign, from that deep deep wisdom of his to give us a few explanations as to where such "cool tones" come from, since it seems as if he has become heir to this same thing. (To be continued)

(Submitted)

A Country Parson's Journal Entries³

1. The seal of the inner divine call to the holy Preaching Office is the love of Christ acknowledged and experienced by faith, that impels you no longer to live for yourself but rather unto him who died and rose again for you and for your brothers according to the flesh (2 Cor. 5, 14-15). And if Satan adheres mightily to the weak heart and its little faith, this is burst through until doubt falls away as mere scales from those hearts. Yes, and even if you actually only came into the office by human means, defend yourself from forsaking the same because you yourself want to, if God himself wants to make use of you in the same. See Luther's Church Postilles, Walch ed., p. 150 § 29.30.

2. If you know yourself to be poor and lacking in external natural gifts, remember that God is omnipotent and his grace even calls the least instruments into his vineyard and can give you what you need for what he wants to accomplish through spiritual gifts. If your lack of fitness or appearance disheartens

³May these aphorisms, submitted to us from a country pastor, which, in a few statements contain much, and are not only the fruit of deep contemplation but also many years of actual experience, grab the attention of our dear brothers in the office and those they serve, as we hope that they prove to be precious seeds planted in them. Ed.

you, as happens to every saint, then know it is God's work and skill to alter and improve what you may erroneously ruin. See Luther on Gen. 30.1. Grasp tightly onto the forgiveness of all your sins, but disdain and curse into the abyss of hell your thoughts of vain self-satisfaction.

3. Above all, in the conduct of your office, never take your eyes off that most important article: "I believe in one holy Christian church," so that you might oppose and stand fast upon your external divine call against the foes. But do not therefore consider the essence of your precious Lutheran Church as an external church organization, but begin, as does a master builder where no foundation has yet been laid, with no external organization, but just with that which is known to be most important; do the work of an evangelist (2 Tim. 4), contend for the doctrine, holding this distinction in godly wisdom, that you have mercy on some, but also, in fear, save some and pull them out of the fire by hating the soiled robe of the flesh, even by warnings and comforts (Jude 23). Employ this for the legitimate goal, towards a true apostolic church or congregational discipline and order.

NB. The distinction of law and Gospel is easily stated but how difficult it is to apply? Place your faith upon the power of God and not on the wisdom of men (1 Cor. 2.5), so you will be confident in the face of sectarian departures which, even if in a necessarily contradistinction with the dominant visible fellowship, still receives a strand of the truth from the universal holy church, even as they are, at the same time, receiving all sorts of misleading winds of doctrine by the deception and trickery of men (Eph. 4.14) and while still claiming to know they are bound to the all present Christ with his Spirit (Mt. 24. 23 – 27). There innovations might often adhere unwittingly in completely pure souls, yes even thoroughly permeating them. It can lead a person to legitimate doctrine that is still tainted by an abuse of the Gospel, or to an evangelism that lends itself to works righteousness. Be vigilant not to dress the law with God's patience or soil the infinitely comforting Christ through the leaven of the pharisees. That dishonesty will either make a gospel of the rags of the flesh to please it, or a merciful comfy pillow of the law, mixing one into the other, into one loaf. The believing sinner wants them both pure and unbridled, held apart for his new and for his old man; and from this is ascertained the different operative conditions of the one and the condition of the soul of another, so even specifically how to apply them to those who are weak or strong, especially in private confession.

4. The American preaching office is similar in its difficulties and obstacles,

although in a completely different context, than European chaplains. The field of labor is not always a garden of God, but wilderness or a rocky, uncultured field. Here the Word of the LORD in Mt. 10.16 is especially applicable, c.f. also Esther 7.6. The preacher gets used to making quick and quiet reflection, because of lack of time, his circumstances now and then make it difficult for him to give thorough counsel. He's sometimes at a loss in strange, complicated situations he meets. If you haven't experienced it, how can you describe it? May Jesus, your head Shepherd, hold his high priestly hands of blessing over you.

5. Through these brutal conditions into which you are thrown in your office, never get down or lose heart. As deeply as German people might sink, we still have one constant, abiding and saving kernel that's with you in all your faithful perseverance, to the great joy of your soul, that is, a glorious reward for your laborious battle. Many certainly see evil for some time, yes, evil to the core, that has sunk its teeth deeply into the angel of the divine Word in the midst of which he is yet powerless to defend himself until he finally despairs of himself. But never ever judge things as they appear, but rather gather all you know about human feelings, and never desire to base what you preach on the human heart, so you know how to remove the chaff from the truth.

NB. The atmosphere itself in the congregations often depends merely on external circumstances and appearances, to which most people react, but which the hand of the Most High alone can change according to his counsel and will (Ps. 77.11). Everyone can judge appearance, but no one judges its true nature. (1 Cor. 2.15) Therefore one cannot lose what he hasn't been given. The preacher who constantly aspires after the treasure in his constant experience and wisdom of life will become stalwart and resolute in his Christian journey so that not much will make him stray his course. A person's actions and thoughts must not be like blindly driven waves on the sea. The inner world of the spirit is the deep shaft which takes possession of its eternal source. Obviously truth's divine beams are thoughtful and enlightening for this most mysterious place of our inner birth, and, grasped with difficulty as this wealth is, for the most part in the course of this life it is safely locked away, which is why even Luther was overwhelmed by so many countless misunderstandings, while he was extricated from them by his thoughts that far surpassed the common sphere of thinking. It must be learned from him and his great teacher, Paul, that to sacrifice the truth through accommodation, cf. 1 Cor. 9; 19ff, to the vulgar character of Anglo-American German culture, manners or way of speaking, or, in the language of the

previous centuries, is to completely banish Lutheranism entirely. Don't let any such dogs, barking that alarm to accommodate to culture, draw you away from the oven, but give him your stick. So we've nothing more to say about this but this, if knowledge and faith grasp salvation and God himself, we do well not to let any one put up obstacles to it, for it will topple our faith.

6. By the conceit of the Methodists use the power that is grasped by means of your office in all you say. Watch and pray, tirelessly study and preach, sow the seed in simplicity as God has ordained amongst the greatest and the least, and wait with the patience of a farmer, and make that the main goal of your whole life (Luke 21.19), until the time of the harvest (2 Tim. 2.6). An appropriate Word spoken in divine wisdom gets far more done than meddlesome and frivolous yackity yacking. Many seeds sprout late, yet they bear even more noble fruit. Many consider it a wonder when someone's done a lot, ut seen in the light of day, he's a fruitless tree! One with a bit of wisdom interprets matters quite differently, when with the chastening of the Spirit, he deeply senses his own weakness, in the fear and blessedness of a tender conscience which is in God.

7. Do not, for all the world's wealth, mimic the American sectarian preachers, but remain with constant vigil with the true and excellent ceremonies of your believing fathers, witnessed of old. But do not make your mother church into a sect through respecting persons, and do not inattentively trip over hornets' nests, else you might end up deeply regretting it.

8. Be lenient in all indifferent matters and defer in them to your congregation's members so that in divine matters that impact the soul's salvation and blessedness you can be that much more unbending and strict. Do not mix worldly pursuits with your care of souls, and in everything seek safe ground in God's Word as you proceed with respect to the souls entrusted to you.

9. Never display a concern for your belly, avoid every appearance of your seeking what is temporal through pandering behavior, but even confidently chasten them for the sake of God and their souls when ingratitude for the Gospel finds its way into your study. Consider the kindness and the severity of God (Rom. 11.22), the meekness and the zeal of the LORD JESUS.

10. Go among your hearers as a brother and in gracious self denial, but don't become one of them, if they have not yet been grounded in true piety – but be most cautious around questionable or less scrupulous Christians. Avoid all pride of office, but also beware of despising divine things established in God's Word (Tit. 2.15); tolerate no disobedience of the youth against their elders (Eph. 6.1; 1 Pet. 5.5).

11. Rather suffer hardship than let yourself stoop to becoming a servant to men

(Gal. 1.10), do not give way to any sin by which Christ and his holy Gospel would be denied (Gal. 2.5), regard it as your highest jewel to be found faithful to him, but consider as next to nothing being thought of as "loving" by the profane and the ignorant in human circles (1 Cor. 4.2,3). – Let the world have its portion and present your life as an offering to the Lamb of God, and retain a heart filled with love and faithfulness, filled with humility and reconciliation even towards those who do you harm, free of any hint of bitterness and gall. Even while experiencing trouble, let not your heart be embittered. (Mt. 6.12; Luke 23.24)

12. If you hold fast to me, God says, I will hold fast to you and you shall remain my preacher, and if you teach the pious, separate yourself from the wicked you shall thus be my teacher. And before you would turn to them, they must first turn to you (Jer. 15.19). But do not forget that the Most Holy hung on the cross between two thieves and took the one with him into Paradise. Let the ruination outside of you be a mirror for your own godless heart (Gen. 8.21) and kindle in you the flames of a holy yearning to destroy for Satan this body of misfortune – God has made you into a solid iron wall against an apostate race. If they are now striking against you, they can do you no harm. For I am with you to help and save you, says the LORD (v. 20). This is what high nobility looks like in the order of the cross.

NB. If we believers weren't so timid and so inclined to idolatry, we would stand unassailably in the unity of the Spirit. If each of us in ourselves heartily despised the whole human race and highly exalted in the love of God, that would be a precious, costly treasure, and we'd be people before whom the devil flees.

13. May the thorn infested path of shame and disgrace be a sure pledge of future glory, even if it painfully afflicts the flesh, so you fight the good fight and retain the faith (2 Tim. 4.7). As those who are unknown and yet known, who are chastened, yet not put to death, as those who grieve, yet are always glad, poor, but making many rich, as having tribulation but not despairing. (2 Cor. 6.9-10; 4.8) Bear in mind that your Savior was the object of scorn and mockery of his whole nation, both the prominent and those of low estate (Ps. 22.7; 69.13,21; also cf. 1 Cor. 4.9ff) – but now he waits, exalted, 'til all his enemies are made his footstool. Be assured, even if no one on earth knows what you're suffering, that the sighing and dull penance of your trodden heart has come before God's remembrance (Acts 10.31), so that you may have peace and honor in him (John 16.33), that the Judge of all the world will remember you at the proper time, to the praise of his inexpressible grace. For whoever commends his cause to the LORD, suffers silently, endures, acts gently, keeps faith and a clean conscience. God himself will be his protector and avenger. Amen. In JESUS' Name. Amen.

Reply to Anonymous

A few days ago we received a letter through the mail from an anonymous writer from St. Louis where we were admonished and advised not to also visit the ill and the dying who do not belong to our congregations. We hereby assure this anonymous friend that we indeed oppose all sneaky methods and proselytizing, and have not visited the ill outside our congregations if we have not been expressly called for at the request of that sick person himself, but that when we are called we have always gladly and willingly gone irrespective of their religion. But if it would be suggested of us to immediately give an ill person of another religion the holy LORD'S Supper since the actual preacher of the same was away just then, it would be against our conscience to comply with such an unreasonable request.

The German Church Companion

Indeed, up until now we have followed the principle only to reproduce in *The Lutheran* such religious publications and other offerings in the field of literature that immediately apply to the interests of the Lutheran Church, yet we regard it as our duty to make this present exception to this rule. Dr. Ph. Schaf, Professor of the Theological Seminary of the High German Reformed Church in Mercersburg Pa., has decided to undertake the editing of a periodical that, under the above title, should serve as a central organ for the common interests that have an impact on all American-German Churches, matters not to be completely surrendered to unbelievers nor to the enthusiasts (*Schwaermerei*). Now, indeed, we are deeply saddened that, as eminently gifted and knowledgeable a standing this most worthy publisher might enjoy, yet this paper being announced in particular is not in the immediate service of the whole truth (so, indeed – the Truth), and that *The German Church Companion* will work directly in keeping with the goals of the union Church. Yet we are nevertheless glad that a periodical, as the one announced, is in the works, and hope the same will be a blessing to the American German Lutheran Church. Namely, we hope the *Church Companion* being edited by a man like Dr. Schaf, will further awaken the idea of true scholarship among the preachers in America, that is so anemic in this regard, and will also bring the benefit that the age of barbarism in America will also come to an end, a barbarism that, unfortunately, is so clearly reflected right in our religious periodicals, that their publishers offer to the highest bidders, in almost every issue, what is like beer gone bad, and that for the most part are written in a German that would publicly disgrace a plebe in a German college if he

would publish it to all his fellow students, and that, for the most part dishes up such nonsensical content to their readers that our poor Germans are only being methodically cheated intellectually and monetarily, where usually its monetary value is measured by the pound. If Dr. Schaf can help put an end to this public disgrace, then we could not sufficiently thank him for making this effort to do so. In conclusion, we believe it's our duty to especially hereby, most emphatically, bring to the attention of our precious brothers in the office this anticipated publication of *The German Church Companion*.

* * *

"For a long time in American there have been various Church papers that have served the interests of one specific denomination and are assembled mainly for her own people. Only there is no central organ which engages the interests shared equally by Lutherans, the Reformed and the Evangelical-Union Churches, most importantly setting its sights on the foremost needs of the spiritual estate and of the educated laity and that, at the same time, would own up to the task of forging a bond between our old and new homelands.

The German Protestant Christians of this land are, indeed, outwardly very much in schism. Yet they inwardly ignore how they are united in many common interests. They speak the same language, have the same origins, feel the same participation in the past and circumstances of their old fatherland, and the burden must lay upon all of their hearts for the faith of their fathers in their new homeland be retained and multiplied in its purity. This unity that already exists should immediately be brought clearly to peoples' attention and upon that foundation, then, the incumbent extension of the Kingdom of God can be pursued with concentrated effort amongst our transient German peoples that we're receiving from there.

Perhaps the time has come to offer a contribution to reaching this beautiful goal through the founding of a general Church periodical, this desire at least in a small degree being already expressed to the undersigned from various sundry quarters with the request that he aid in publication of the same. – so '*The German Church Companion*' will not be a sectarian paper and will not venture into the spheres of what the denominations find it necessary to cover in their own papers, but rather to fill the gaps in matters which, by their nature, they must leave open. Polemics is foreign to this goal since it is against the common foe of unbelief, indifference of sectarianism and enthusiasm, thus against everything that directly conflicts with some of the original genius and enduring benefit of the German Churches. Standing upon the historical basis of God's Word and the positive foundational truths of the reformation, this paper wants to become a venue to announce to the believing and

churchly minded spiritual estate of the Lutheran, Reformed, and Evangelical-Union Confessions what affects the general affairs of the kingdom of God among Germans; to portray a deposit of important new trends found in the Church of the old and new worlds and to pursue a furtherance of theological scholarship, wholesome churchly piety and a fitting unity in spirit and truth. It will also employ a style of presentation that will be as clear and popular as possible so that it will be useful and applicable even to educated laity. To this end it will contain the following sorts of materials:

1) Brief theological articles and reports of the most significant recent works, especially in the fields of exegesis and Church history appropriate for support the spiritual estate in their studies and to refresh them in their office.

2) Ecclesial reports from Germany, some from the best theological journals, some from the private correspondence of the publisher.

3) Ecclesial reports from America, mostly from the Germans.

4) Special room will be dedicated to consider German Missions, by which its advocates will learn what's being done and the on-going needs in this field and how the greatest needs might be most quickly and best addressed.

5) Edification, whether through the old reliable works, or fresh blooms in the area of inner experiences.

All things political will be excluded except if it has a direct effect upon the kingdom of God. Regarding the external arrangements for this, it seems to us most efficient and simplest, at least in the beginning, to issue *The German Church Companion* as a monthly booklet, 30 - 40 octavo pages each, with a cover price of a modest \$1.00 annually, to be prepaid without exception.

The undersigned will undertake the labor of publishing this, in the hope that much good will come of it, as soon as an adequate number of subscriptions has been received to assure the project can be undertaken. Therefore all German preachers who stand in the regular order in an ecclesial association and have an interest in this matter are hereby sought to be enlisted and to work as agents for this journal being proposed and to notify the undersigned as soon as possible, directly or indirectly, as to how many firm subscriptions amongst their brothers in office and congregation members they can guarantee under the above conditions.

In the meantime, please greet all your brothers who have a heart for the welfare of the German Church in this land of the free and her future from

Mercersburg, Pa., the 18th of Nov., 1847.

Philipp Schaf."

“God be Praised that I Have Come to Church and Have Heard the Preacher”

An impious person in Rostock, who despised God's Word and the holy Sacraments, who neither spoke nor acted rightly, who commonly cursed and took pains to mock and attack the preacher said, when a foreign preacher was to preach in his town, that he also wanted to go along and hear the new parson and came into the Church and listened. The preacher treated the subject of the history of the conversion of St. Paul and admonished his hearers that if anyone had also been a persecutor and blasphemer, or had fallen in some other way, that he arise along with St. Paul and must not wait until his last day to repent. God would not be merciful to the unrepentant, but rather to those who repented. He promised the forgiveness of sins with reference to the Words of Ezekiel: “As I live, says the LORD, I take no pleasure in the death of the wicked, but that he turn from his sins and live. He also referred back to Cain's perplexing speech, talking as if his sins needed to become greater before he needed to be forgiven, along with some others. But as this man took this most seriously, the Spirit of God brought such peace to his heart that after the sermon was ended he said to a good friend who was standing next to him: “God be praised that I have come into the Church and heard the preacher, so I will remember this the rest of my life.” When he went home he wrote a summary of the sermon in a book and constantly kept it with him. Even when he soon thereafter got sick unto death, he read it and took comfort in it, received the holy LORD's Supper and died a blessed death.

From Scriver's *Seelenschatz*

(Submitted)

Brief Proof that the Roman Church is not the True Church

(Translated from John Gerhard's *Locis theologis*)

With respect to the Roman Church we conclude from the following signs: As this Church does not have the pure preaching of the Word and the legitimate administration of the Sacraments, that she is not the true, proper, catholic and orthodox Church. But the present day Roman Church, which clings to the pope in Rome, still does not have the pure preaching of the Word nor the legitimate administration of the Sacraments. Therefore she is not the true, proper, catholic and orthodox Church. This thesis can be proven through referring to the doctrine of faith which the Roman Church defends in contradiction to the holy Scripture... Here we will just briefly present a few chief points in which the present day Roman Church departs from the norm of the holy Scripture and from the unanimous voice of the truly catholic church.

1. The true church acknowledges Christ alone as her head and her bridegroom. Eph. 1.22: And he has placed all things under his

feet and has established him over everything as head of the church. Col. 1.18: And he is head over everything, that is, of the church. – On the other hand the Roman Church holds to the pope in Rome as her head and her bridegroom.

2. The true church is “built upon the foundation of the apostles and prophets,” supports itself solely and only thereupon, and accepts nothing apart from that Word. Eph. 2.20: Built upon the foundation of the apostles and prophets where JESUS Christ is the cornerstone. Gal. 1.8: But even if we or an angel from heaven should preach you a Gospel other than what we have preached, let him be cursed. – To the contrary, the present Roman Church makes human traditions equal to the Word of God and asserts they must be honored “with just as much child like humility,” as God's Word.

3. The true church shows only God the reverence of calling on him. Ps. 50.15: And call upon me in trouble. Is. 42.8: I am the LORD, that is my Name and I will not give my honor to another, nor my praise to idols. Gal 4.8: But in times when you did not know God, you served those who were not gods by nature. – To the contrary the Roman Church calls upon departed saints.

4. The true church serves God according to the prescriptions of the revealed Word. Deut. 4.2: You shall add nothing to what I command you nor take anything away from it so that you might preserve the commands of the LORD your God, which I am giving you. Mt. 15.9: But in vain they worship me since they teach doctrines that are only the commandments of men. – To the contrary the Roman Church has instituted new worship of God apart from the Word of God.

5. The true church faithfully holds fast to the chief article of justification from grace through faith in Christ. Gal. 5.4: You have forsaken Christ, you who want to be just through the law, and you have fallen from grace. – To the contrary the Roman Church defends the service of works and one's own satisfactions.

6. The true church has the unfalsified doctrine of the law: Namely, that it is spiritual and perfect and demands perfect obedience in all its aspects, which cannot be satisfied by us in the weakness of this flesh. Acts 15.10: So now what are you trying to do towards God by laying a yoke upon the neck of the disciples that neither our fathers nor we were able to bear? Rom 8.3: For what was impossible by the law, because of the weakness of the flesh, is what God has done, etc. – To the contrary, the Catholic Church not only teaches that the law can be fulfilled by us perfectly, but could even be fulfilled with good works over and above what the law requires.

7. The true church teaches that in those born again, evil lust yet remaining is sin in the true and actual sense of the word. For this is the voice of the entire church: Forgive us our

trespasses. Mt. 6.12 – To the contrary, the Roman Church teaches, that the evil lust in one born again after Baptism is not to be accounted as sin.⁴

8. The true church teaches a gladness and a surety of faith. Rom. 4.21: And you know most surely that what God promises he can also accomplish. Rom. 8.38-39: For I know and am sure that neither death nor life, neither angels nor principality, nor powers, neither things present nor things to come, neither height nor depth, nor any other creature may separate us from the love of God that is in Christ JESUS, our LORD. – To the contrary, the Roman Church defends the doctrine of doubt, (namely, that a person must always stand in doubt whether or not he is saved) and thus removes the chief article of faith: I believe in the forgiveness of sins.

9. The true church commends the reading of the holy Scripture to all her children. Jn. 5.39: You search the Scriptures because you think you have eternal life therein, and they are the ones that bear witness to me. Col. 3.16: Let the Word of Christ dwell in you richly in all wisdom; teach and admonish yourselves with psalms and thanksgiving and lovely spiritual songs and sing to the LORD in your hearts. – To the contrary the Roman Church forbids her children to read holy Scriptures.

10. The true church honors marriage as a holy ordinance of God and forbids this station in life to no one. 1 Tim. 4.1-3: But the Spirit says clearly that in the latter times some will depart from the faith and adhere to misleading spirits and the doctrine of devils; 2. speaking lies in hypocrisy and having seared their consciences, 3. and forbidding to enter into marriage. – To the contrary, the Roman Church does not allow her priests the freedom to marry.

11. The true church preserves the Sacraments instituted by Christ with no diminution. Gal. 3.15: Dear brothers, I will speak after the manner of men: Even the testament of a person is not to be despised if it is attested and also does not add anything to it. The Roman Church has added five others to the sacraments instituted by Christ, changed the LORD's Supper into a sacrifice, taken the reception of the cup from the laity and taught that the bread is changed into the body of Christ, etc., etc.

12. The true church suffers persecution. To the contrary, the Roman Church is drunk on the blood of the saints. Rev. 17.6: And I saw the woman drunk on the blood of the saints and the blood of the witness of JESUS. . .

By these and yet many more significant reasons it can be most convincingly proved that in the Roman Church of our day the pure preaching of the Word and the right administration of the Sacraments are not to

⁴ In this the present day Methodists completely agree with the Roman Church, who, as everyone knows, teach of a perfect holiness attainable in this life.

be found, which is a clear complaint of the reformation begun by Luther.

Gerhard, *loc. V. De eccl.* § 146.

God's Wondrous Contribution

While the famous theologian Joachim Luetkemann was still archdeacon in Rostock, he was attacked in many ways. His enemies finally brought about his being deposed from his office. When the day of his departure arrived, Luetkemann did not know where he should turn. A seemingly countless host of his former hearers gave him his leave amidst loud weeping and lamenting. But no sooner had he made his way out to the city gates when an official messenger jumped out, and made an announcement to the people saying: Did they know a preacher named Joachim Luetkemann, for he was bringing him a call that he should become Superintendent in Wolfenbuettel. Whereupon there arose a great shout of jubilation. Everyone praised their wondrous God and wished their heartfelt best for Luetkemann in his new calling, which he accepted with no reservations. This took place in the year 1649 and was also the occasion just after which Luetkemann wrote his lovely book: "A Foretaste of the Kindness of God." (See Maennling's *Hist. Schaubuehne*)

(Submitted)

Saddened Heart, Return to Joy!

When I count my greatest sorrows,
Nothing o'er them greater towers,
Than every day my soul here trod,
To sin against my LORD God.

Must I, LORD, bring to remembrance
How daily in my thoughts' offense
Departing bounds of holy thought
My mind 'gainst God daily fought?

You have fought for my salvation,
And have suffered death for me,
Prayed for me without cessation,
To your Father. I am free.

When in you my mind is centered
Fully healed by your free grace,
My whole life an off'ring tender'd,
Thanks, though faint, by that you trace.

But, alas! Again I'm sinking
In my members sin's still slinking
Still my ways are ever straying
From the good and narrow way.

Though striving, my pow'rs extending
Stifling all my sins intending
I always fail to reach my goal
Oh, someone come, save my soul!

Oh mercy most undeserv-ed!
My heart's sins all so lured,
Yet hourly thy grace sans measure
Since you, LORD, are my treasure.

In your love am I imprisoned,
Innocent thus I'm envisioned,
In which I must now but glory
You, guiltless, cover me o'er.

Though still bear I sins day by day,
Yet I try hard not e'er to stray,
'Till someday at my departing
By Christ I'm fully holy.

E'en if sin be a mighty host
Christ's grace increase and be the most,
All sins destroy-ed by his cross:
Saddened heart, return to joy! H. Fick.

(Submitted)

Long Grove P.O., Lake Co., Ill.,
the 24th of Nov., 1847

Reverend editor!

Grant me through your valued paper to ask *The Christian Herald*, if it is allowable in the statutes of the religious body whose interests it serves that a preacher in the same is partner in a business that desecrates the LORD's day by hawking its wares and unnecessarily pursuing such temporals callings. If I might hereby draw the attention of the concerned parties, to demand a reason from one of them if a – supposedly baptized by the Holy Ghost – Jew by the name of John Rothschild, who for a few months, alongside pursuing his merchandising business, has been acting rightly as preacher of an evangelical congregation⁵ in this region, and otherwise to the heads of his denomination if they will take some strict action to their preacher in this case. The above charge is not based on some flimsy rumor, but on what I have seen myself. Now even if I can expect from the outset the relevant parties will respond in like manner to the Jesuits - as they've shown in their behavior at other times, this will not deter me from making known the truth. J.R. and his helpers are not embarrassed at all, even with this great trespass, to wash their hands in innocence along with Pilate, in the first case by the guide of the Mosaic law (?), with which he seems be better versed than the New Testament, since he has already taken the precaution of instituting a scape goat in the person of his "unconverted" brother. Namely, this other fellow - this plan is so ingenious - must bear all the guilt for the attendant cases of religious transgression. On Sunday you find this fellow going door to door or in the store. – So this fellow alone is selling and bearing the sin, and J.R. - he merely rakes in the profits. – Now if once upon a Sunday some unconverted customer has the misfortune of meeting J.R. instead of H.R. in the store, I truly do not know if it would be more unpleasant for the seller, or the buyer, for as Mr. J.R. is well aware, it would be like an English person hearing a German Lutheran preacher instead of a German Methodist preaching a Pentecost sermon. – But what would a sinless preacher of the Albrechtsmen do in the situation just mentioned, since he doesn't care about dollars, but only men's souls? Now – he would preach a serious sermon on repentance, as that is he favorite hobby horse anyway! – It just wouldn't do if he failed to do this but knew nothing better to do than to refer this transgressor forthright to his brother. So what would be the gist of what he'd say: I don't sell anything on Sunday except medicine. But my brother, he can sell it to you. Isn't that truly - shrug - wrong? Or certainly: You can always come back when my brother is here. One kills the prophets, the other builds their sepulchers. Ananias, why has Satan filled your heart? You have not lied to men, but to God. Do not partake in other men's sins. Do not be unequally yoked with unbelievers. Do not crave unrighteous mammon.

⁵They are so - called Albrechtsmen, a sort of Methodist.

These Words of God do not suffer themselves to be despised, but someday will fall down like the brimstone of Sodom upon the curse laded souls of transgressors, of the wicked.

Friend Rothschild, how could you, when you have with so much bitterness, with unremitting rancor, along with hypocritical fraternal goodwill in person when we've met to confront the subject of your blasphemy, make effort by all means to skirt the issue because you don't feel adult enough to engage in open, honorable battle, – your shameful endeavors afflict and malign strictly observing eyes of justice and thereby quench the Spirit of grace – so how could you declare without blushing before the One who reveals hearts, that the Word of our Master: "You shall not lay up treasures one earth," could be the maxim of how you conduct your household? – Even before, what had moved you to sell various spiritual items in your store? And why, even now, do you not tremble when – after removing a popular whiskey, which he did because of my objections – equally intoxicating, so called noble, at least by your guarantee, elixirs are being given out to the poor victims of your greed for profit, perhaps under the noble guise of being medicine?

The veil must be immediately lifted from this horrible situation. Perhaps, through the unmasking of this hypocrisy, scales will fall from some eyes, to see souls that have been placed in Satan's service to do his will.

These complaints are being made publicly since they were and are still public sins; publicly, since, in my relationship with those involved, the LORD's counsel in Mt. 18.15 is not applicable; publicly since my private opposition to the horrible selling of whiskey on the part of a Servant of the Gospel has only drawn the bitterest enmity of my opponents. So, friend Rothschild, step out into the arena, for we are ready to engage you girded in the truth, hoping that for the blessing of many souls my request will be carried forth, I remain, most respectfully yours, etc.

John Dumser,
Ev.-Luth. Pastor

Received for the sainted Pr. Buerger's widow:
From the Congregation of Pr. Schieferdecker in
St. Clair Co., Ill. \$2.70
From a member in the St. Louis Congregation 0.50

Total \$3.20
Ft. Wayne, the 25th of November, 1847
W. Sihler, Luth. Pastor

Received

For the Cass River Mission
\$1.00 from Pr. J.A.G. Doepken
2.50 " Geo. Pfeiffer, sr., Philadelphia
2.00 " Geo. Pfeiffer, jr., "
0.25 " Heinr. Pfeiffer "
0.50 " Gottl. Pfeiffer "
0.50 " Bernh. Schacht "
0.25 " Joh. Hubert "
0.50 " Seb. Peterseim

Paid

2nd half year 3, Mr. Lauenhardt
1st half year 4, Messrs. Fr. And Chr. Fey, Geo. Miller,
Molan, Joh. Popp, Fr. Sitzler
4th year, Messrs. Friede, Boehringer, Carl Fr. Bluess,
Cand. Flessa, Pr. Hattstaedt (3 subs.), Paulus Hoffmann,
Lauenhardt, Gottlieb Thieme.

The Lutheran.

“God’s Word and Luther’s Doctrine pure shall to eternity endure.”

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✉ Only correspondence which contains announcements to be published should be sent to the editor, but all others which pertain to transactions, subscriptions, cancellations, fees, etc., should be directly sent to this address: *Mr. F. W. Barthel, care of C.F.W. Walther, St. Louis, MO.*

(Submitted by Pr. Schieferdecker)

The Presentation of the Augsburg Confession

(Continuation and Conclusion)

Finally, on the 25th of June, that great and important day arrived when the Confession was read and presented, a day that stands as a unique day in the Christian Church because here the truth of God triumphed over the most powerful foe that had set itself against the LORD’s anointed and his holy Gospel, against the Roman anti-Christ and his fearful adherents. God had summoned together the most prominent representatives from all of Christianity, from both near and far, that they might hear his Word from those whom they previously had despised and persecuted so they should recognize how they had been so miserably misled under the papacy and how they had been cheated of their salvation. It was at three in the afternoon when not merely the princes and officials of the German nation, but also the representatives from foreign nations gathered in the hall of the bishop’s palace, for the emperor would not grant that it be read in the hall of the courthouse, which was much larger. Before this grand and glorious assembly the aforementioned Lutheran princes stepped forward with a happy bearing and manner, and were not ashamed of the Gospel of Christ. They wanted to stand as they laid down their confession, but the emperor commanded they be seated. Thereupon both counselors to the elector, Dr. Georg Brueck and Dr. Christian Bayer stepped forward, the first with a Latin and the second with a German copy of the confession. The emperor wanted to hear it in the Latin tongue. Only upon the suggestion of the elector of Saxony: “They were upon German grounds and soil, so that your Majesty might also permit the German language,” so the confession was read by Dr. Bayer in the German language so loudly and clearly that it could be heard outside the castle, where a great crowd had gathered. The reading took two hours, as

people listened with quiet, rapt attention. Those listening were astonished that the Lutheran doctrine was quite different than they heard it presented by its evil opponents. For the Lutherans had been slandered by them, as if they had repudiated the ancient Christian faith. The deep impression the confession had made on many cannot be denied. The emperor himself was much gentler and more cordial after hearing the same. As Dr. Brueck wanted to present both copies to the imperial secretary, Alex. Schweis, the emperor grabbed the first copy for himself and kept the Latin copy for himself, but he handed the German copy on to the elector of Mainz, as the Reich’s Counselor, in order to deposit it in the Reich’s archive in Mainz for safe keeping. He immediately responded to the Protestant princes: He had graciously heard their confession of faith, would thoroughly go over this great and significant matter and would make known his decision on the matter. The cardinal of Salzburg opined that the cause of the Protestants was not unjust, but that it was in no way to be tolerated that some miserable monk should be allowed to make demands. Duke Wilhelm of Bavaria greeted Elector John cordially and in his presence stated to Dr. Eck that the Lutheran doctrine had been plainly presented falsely to him. As this man responded that he could refute the same by using the church fathers but not by Scriptures, the duke replied: “So know you’re telling me the Lutherans are grounded in Scriptures and we beside them.” Especially noteworthy are the words of the learned bishop of Augsburg, Christoph von Stadion, who publicly said: All that has been read is true, the pure truth. We cannot deny it. This Stadion was certainly a Gamaliel in the counsel of the Pharisees (Acts 5, 3,4ff). Before the commencement of the diet Luther had sent an admonition to Augsburg to the spiritual estate. The bishop took this serious, pointed writing along into the council with the princes and read it publicly. Even the otherwise hostile Duke Henry of Braunschweig cordially invited

Melanchthon to table after he had heard the confession of the Lutherans and bore witness that could not deny the articles on the two forms (in the holy LORD’s Supper), on the honor of the priests and on the distinctions of food.

The truth exhibited a convincing power even in the hearts of its foes and what had previously been forbidden to be preached in Augsburg was confessed loudly and unashamedly at this diet. Luther writes, “Is this not a fine wisdom and great fun that Master Eisleben and others must keep still, but instead the elector of Saxony, along with other princes and lords step forward with a written confession, and freely preach to his imperial majesty and the holy kingdom, so that they have to listen and could not speak against it? I certainly think that I smell something good in that prohibition of preaching.” And Spalatin bears witness it was “a confession, the likes of which hadn’t been made, not in a thousand years, but since the world’s creation. The likes of it is not to be found anywhere in history, nor by the ancient doctors of the church.” For whomever thinks that praise goes too far only shows thereby that his spirit is much too small and confined to appreciate the spirit of this confession. It is even as deep and well grounded, as it is clear and straightforward in presentation of the divine truth; not merely being a writing to contend, but also a writing to instruct; it not only tears down, but also builds up. In the first 21 Articles are the clear, salutary doctrines of Scripture on the chief article of faith, in the last seven it contends against the abuses and human institutions that had insinuated themselves into the Roman Church. This confession was not only of incalculable importance for the church of that time, but also for the following age even to this very day. Contained in it is everything that those who are faithful and serious about the truth, around which they rally as a banner, and through which they distinguish themselves even to this very day not merely from the Anti-Christian Church of Rome, but rather also

from all the other sects. The dear old-timers called it the apple of the evangelical eye since it not only allowed everyone to keep their eyes conscientiously on the true issues in the matter, but also since in the same was unmistakably mirrored the true Spirit of Christ, so that the false spirit could never bear the sharp stare of this apple of the evangelical eye. That's why the Zwinglians in Augsburg felt so out of place and did not come out into the public. Melanchthon wrote to Camerarius: "Capito from Strassburg is here, but he's laying low." And to Dietrich at Coburg: "Capito and Bucer are not meeting with everyone. They have asked me to meet with them. I haven't yet agreed to and don't see any reason to. They must be speaking unkindly about me. It seems to me Bucer acted for a while as if he wanted to make peace. I suspect he's being used by those always trying to unite us with that party."

Thus Zwingli during the diet submitted his own confession and even thereby had given occasion for the emperor to become more hostile and estranged to the whole evangelical cause.

Yet this brings us back to the history of our confession. The Lutherans had done their part, had laid down their confession. Now it was up to the opposition either to refute the confession with the holy Scripture or to give honor to the divine truth. The former they could not do and the latter they didn't want to do. So they were in a very embarrassing situation. Not only that, but the confession was published in such a meek and irenic spirit that the opponents themselves had no desire to produce a response that was any less so. Therefore they had to revert to subterfuge. They yet hoped to entice something out of the Lutherans by which they could seize the same and be able to condemn them under a guise of mere justice. Therefore the question was posed to the Protestants: If they might have been asserting any further articles than those they'd designated. Whereupon they gave this perceptive and decisive reply: "They had, above all, in the confession presented the chief matters which would be necessary for the soul's salvation, but had not listed every single abuse, but rather only wanted to first bring up those which encumbered the conscience whereby the chief article would thereby not be forgotten or darkened. Thus they would like to stand by those articles, even if everything is not included in them. Although they did not want to, in any way exclude what was at issue beside them. If a confession would be presented by their opponents, they would defend all of their thoughts on those matters from God's Word."

Now even though, on the papistic side, many would have liked powerful regulations made and have the Lutheran heretics condemned with no further process, yet finally, the opinion of the majority party won

the day. The confession should be refuted by the Romish minded theologians, and then a judgement rendered by the emperor. Thus there were a great number of papistic theologians charged with this task, among whom obviously stood Luther's mortal enemies, an Eck, Faber, Cochlaeus and others. For what a murderous and blood thirsty temperament these theologians possessed had been seen clearly enough in their previous behavior. To cite just one example, this is what Cochlaeus spoke to the consciences of the Cardinal of Magdeburg and all the authorities; that it would not be enough to drive out the Lutherans but it would be better to do away with their lives. "The Cardinal," he writes, "would have every justification and right not only to take all possessions and wealth from his Lutheran subjects that did not want to depart from Lutheranism, but also to take their blood and life." Now one can judge if a truth loving and nonpartisan refutation based upon the Word of God could be expected from such theologians!

As they completed their *Confutation*, or refutation, it was to be presented on the 1st of August to the bishops, princes and officials of the kingdom for examination. The emperor himself found it too harsh and verbose, therefore he wanted to have it abbreviated and have the abusive language excised. Spalatin writes in his journal: "It had first been all of 280 pages, but his imperial majesty insisted it be paired down and condensed so that only 12 pages remained." As he was told of this, Eck was especially angry and hurt" On the 3rd of August this composition was presented in the same drawing room of the bishop's palace by the imperial secretary, Alexander Schweis, in the German language before the diet. With that, the emperor issued a statement to the Protestants that this refutation which he had commissioned, contained the opinion with which he would be content to stand by, as he would also expect the princes to do. And if they would not conform with it, then, as the lord protector of the Church, he would not entertain any tolerance for any schism (division) in Germany. This was obviously more in keeping with his desire as a good emperor, who wanted to put an end to the division, but never considered how the conscience of the Lutherans could justify it. But the Lutherans in no way allowed themselves to be intimidated by this. They requested a copy of the aforementioned *Confutation* in order to issue a response against it. This just and reasonable desire would have been undoubtedly granted had they themselves not sensed how poor and untenable their refutation was. In his journal Spalatin says: "As many had remarked, his opponents did not want to make their presentation in the light of day. For I've heard it did nothing but skirt the issues. For our opponents' case is so childish and

lame that a few of the most prominent princes themselves were ashamed of it so that just now many of us have become more confident. Though, by God's grace, even before we were fine and unafraid. Yet we must remain Lutherans, even if we hadn't been before, since our own eyes have seen how God has hardened and blinded our enemies. As just and right as would have been their giving us their presentation, it is that much more their shame that they would not, so it's to their disgrace as a sure sign that they were ashamed of what they produced." Now, indeed, the Romanists would have allowed the Protestants a copy of their refutation if they would promise not to quote anything in it nor to give it to anyone else to read, nor to make it known through having it printed, only the Lutherans would not agree to those conditions. Since during the time of its reading the Lutherans had taken some notes, these were used by Phil. Melanchthon to set down a response to said papistic writing, which, indeed, was presented to the emperor, but would not be accepted. Melanchthon had reworked this paper after he secured a finished copy of the *Confutation*, and thus arose that outstanding composition that to this day, under the name: *Apology (defense) of the Augsburg Confession*, has received its place amongst the symbolic books of the Evangelical - Lutheran Church.

Since the Roman-Catholic officials noted that the Protestants would in no way agree to submit their consciences to the imperial command, steps were taken to enter into negotiations. At first a wider committee assembled, but since these could not come to an agreement the emperor ordered a more narrow committee that would consist of seven on each side, that is, two princes, two jurists, and three theologians. On the Roman side were: the bishop of Augsburg, Christoph von Stadion, and Duke Heinrich of Braunschweig, but his place was quickly taken by Duke Georg of Saxony, as well as the chancellor of Cologne, Bernhard Hagen and the Chancellor of Baden, Hieronymus Behus, then the three theologians, Eck, Wimpina and Cochlaeus. On the Lutheran side were Margrave George of Brandenburg, the Electoral prince of Saxony, John Friedrich, the two chancellors, Dr. Brueck and Dr. Sebastian Heller, and the three theologians, Melanchthon, Brenz and Schnepf. The negotiations started on the 16th of August and ended the 21st of the same month, yet, as expected, without success. For although on the side of the Protestants everything possible was conceded by Melanchthon out of his inordinate anxiety, so long as the Gospel was not harmed, yet neither in the 21 foundational articles of faith nor in the abuses alleged by the Lutherans could there be agreement. Yes, the Romans were as stiff necked in those latter as in the articles of doctrine. Before it even started, Luther had written about these

negotiations of Melanchthon: "I personally think he was much too conciliatory in the Apology (that is, the *Augsburg Confession*). If they do not accept those I don't know what more I could concede. And in the same vain Landgrave Philip also declared himself against conceding anything. "That will make," he writes to his representative in Augsburg, "a fine fool's game of it as those people should look after the Gospel who are the Caiphases, Annases and Pilates in the Church."

Since these first negotiations had led to no agreement, it was sought yet again with an even smaller committee, that, on the Lutheran side consisted merely of both Chancellors Brueck and Heller, and Melanchthon, and comparably on the Roman side of both Chancellors Hagen and Behus, and the much mentioned Eck. Even though both sides were much milder than before, and it has been asserted that Melanchthon was disposed to be much too conciliatory, yet nothing got done. Luther had much anxiety over these peace negotiations and one of the things he writes to Spalatin in Augsburg is: "I hear you are heavy into the delicate work of reconciling the pope and Luther. The pope will not want it and Luther forbids it. See to it you don't labor in vain. Christ, who has been your strength 'till now, will now also be your wisdom that Italian maliciousness not gain anything from you."

Since all the negotiations for reconciliation had fallen apart, and the emperor could gain nothing with the Protestants by either threats or promises, he summoned them on September 7th to himself, showed them his displeasure that they, such a little bunch, all by themselves would invent a new faith against the faith in all the world and against the holy traditions of the whole Christian church, but he would still give them a peaceful parting and call for a general Church council, if they would, in the meantime, retain his religion. To the contrary, they responded that they were no sect that wanted to teach anything new or different than the ancient Church had taught, that they had much rather abolished the Romish abuses and heresies because they were nothing but human innovations contrary to God's Word. Therefore they appealed once more to a free, general Church council. Finally, on the 22nd of September, a specific religious ultimatum was made public to the Lutherans, which contents stated that they would have until the 15th of April of the year 1531 by which they were required to declare if they, until the convening of a general Church council, would unite with the Roman Church in every article, or not. With this, they were not to either publish anything new in matters of faith nor proselytize any foreign subjects to their side, but their own subjects were not to disturb those practicing the ancient faith, and unite with the emperor and others officials against those who did not

retain the sacrament (Zwinglians) and the Anabaptists. Hereupon, as the Lutherans departed and had spoken together about this, they soon returned back to the diet and Dr. Brueck declared publicly before the entire diet that their confession had not yet been refuted, but much rather was so solidly grounded in God's Word that they planned to stand securely upon it in the final judgement. At the same time Brueck presented the document of defense that Melanchthon had finished against the *Confutation* of the Catholic theologians, to Palatine Count Friedrich, who had to give it back again to them at the nod of King Ferdinand. Now since the Lutherans could secure no modification to the above religious ruling, Elector John the Steadfast departed from Augsburg on the 23rd of September and arrived on the 11th of October at his court in Torgau. No more precious praise could be given this prince along with his fellow confessors, than what Luther himself gave them in a letter which he wrote shortly before his departure to Augsburg: "God grant that I might only see you again shortly. You have done more than enough. You have confessed Christ. You have heralded peace. You have rendered obedience to the emperor. You have patiently born much ignominy and have not repaid evil with evil. In short, you have treated this holy task worthily as is fitting for saints. Now also exult once more to the LORD, and be glad, you righteous. You have been troubled and weary long enough in the world. Now look up and lift up your heads." "The elector prince" – he adds to this – "would permit me to travel back home, but I have asked him to allow me to stay here so that I might here receive you upon your return, so I might wipe the sweat from your brow."

God had made his Name great and glorious by this noble confession. Naturally, it was not by natural courage, nor innate human strength of soul that they stood so resolute and immovable so they would not become weak and weary amidst the indescribable tortures, deceptions and clever temptations of their opponents. Luther had also done much in order to steady Melanchthon who was often very timid and despondent, as is seen in the letters sent him from Coberg! But how heroic and unflappable we see even in this Melanchthon in the midst of his foes and at the same time contending in a most heated fray for the truth! Winshemius relates a special example of this with the following words: "On the next day after the presentation of the *Augsburg Confession* the whole high counsel had convened. Philippus (Melanchthon) was summoned. He stepped amongst them with a courageous heart and thus saw himself surrounded by dragon's teeth, and as Jonah, thrown all by himself into the waves of the sea monster. Campegius threatened and hurled fearful bolts of the lightning of his vengeful, snorting god, and

the others threatened the poor little flock of Christ's weak sheep with the power and might of their kingdom. Here even a brave and steadfast man might have been moved. As now Philippus was asked if he would give way to them, he answered: We could not give in nor forsake the truth, but we ask for the sake of God and of Christ that the opponents might excuse us, and, if they could, be patient with us, that is, permit us what we could not in good conscience forsake. When Campagius heard this, he screamed: *non possum, non possum, cleve non errante*. But his thunder did not frighten Melanchthon, who bore a great soul in his slight body, even if he was standing in the midst of lions, wolves and bears that could rip him into a thousand shreds on the spot, so he answered calmly and unafraid: "We commit ourselves and our cause to God. If God is for us, who can be against us? What ever then happens from now on, we will suffer and overcome in patience."

The diet went on for another two months after Elector John's departure. He had left his representatives behind, and these, along with their brothers in faith, had constantly provided vigilant petitions, supplications, presentations, yet they could not prevent a general religious ruling to be finally published on the 19th of November, that in view of the religious situation was the same as the originally drafted ruling of the kingdom, and it contained a long list of heretical innovations against the ancient Christian faith, in which all of the heresies of the Zwinglians, the rebelling peasants, the Anabaptists and other enthusiasts (*Schwaermer*), presented as blasphemies of the Lutherans. But as detrimental as this government ruling was for the Protestants, it was never fully carried out. Even all the opponents had done to impede and bury the Gospel in this diet had no effect on the cause of JESUS CHRIST that had purely won the day. The glorious confession presented by the Lutherans at Augsburg quickly resounded in all the world. The emperor himself immediately had the confession translated into French and Spanish, and Cardinal Campagius into Italian. Through the foreign ambassadors present at the diet it quickly spread into many European countries. "It has publicly spread and resounded throughout all Christianity in the whole world" could be written in the foreword to the *Book of Concord* fifty years after the presentation of the *Augsburg Confession*. Even the opponents had to bear witness to this great dissemination. Among others, Cardinal Bellarmine wrote in the year 1576: "Who does not know that the Lutheran plague, which only a short time ago originated in Saxony, had infected the whole of Germany quickly, that it spread from there North and East, to Denmark, Norway, Sweden, Gothland, Pannonia; and likewise spread speedily to the West and South, to France, England, Scotland,

devastating formerly budding kingdoms in no time at all and finally it scaled the Alps and has come to Italy! It's boldly gone to Greece and India and even the new world by ship!

So even its opponents could not deny the wondrous spread of the Gospel, and, even just by that, the providence of God, for the true doctrine of his Word is clearly and gloriously illuminated, as so many noteworthy examples also declare, as God opposed the enemies of the confession and brought to nothing their assaults, since they either were transformed into friends or were suddenly pushed out of the way. So Spalatin relates in his journal, that a certain Count Felix von Werdenberg, a fervent opponent of Luther, had expressed himself at Augsburg that if it came to warfare against the Lutherans he would be available immediately to help. But God summoned him immediately before his judgment throne in the midst of his evil assaults. In the evening he partied with the Abbot of Weingarten, went to bed drunk and was found dead in his bed early the next morning. A prominent citizen of Augsburg, who saw the funeral procession passing in his proximity and heard that it was the Count von Werdenberg, was supposedly deeply shocked and said, "Oh! God is certainly an amazing judge! Just yesterday I heard from his own mouth that he had spoken with solemn words that he would sooner expend his life and wealth to root out the Lutheran doctrine than have to live with it." God also showed his might towards many high heads who had taken a strong stance against the Gospel. Elector Joachim of Brandenburg and Duke George of Dresden, the most fervent opponents of Luther, died long before him, and their successors introduced Lutheranism into their territories. The Duke of Braunschweig, a declared enemy of the Lutherans, was imprisoned and after he was set free had little joy in the world. The King of Portugal, who had issued a harsh edict against Lutheranism, died just after it was issued. The King of Hungary miserably drowned at a young age. But his surviving widow, Maria, the emperor's sister, was inclined to the Gospel and used her influence with the emperor to support the same. Soon after the death of her husband, Luther dedicated a pamphlet to her in 1526 under the title: *Four Comforting Psalms to the Queen of Hungary*.

Emperor Charles V himself, as harshly as he was incited against the Lutherans through papistic rhetoric which utterly surrounded him, and had been so set in hostility against them, along with those who accompanied him to Augsburg, yet he was much gentler in his thinking about them after the reading of the confession and did not want to issue any regulation imposed by force, so that in Rome they were ill pleased with him and insultingly wrote of him: "Every injustice done to him, he is keen to sniff out amongst all the kings, but

he is loath to pick up weapons against injustice that is done to God. Through his permissiveness he has allowed these heresies to grow strong, since right from the beginning he allowed Luther's and a few others' inventions the ability to retain people by the millions." But even this shameful witness from Rome commends this emperor just that much more in our eyes. In the year 1532 he issued *Freedom of Religion* and it is thus without doubt that he had died in the true evangelical faith. Namely, he laid aside his administration in 1556 and withdrew into a cloister in Spain. There he spent the remainder of his life in silence and solitude and, while still living, had his grave readied and held his funeral. He died alone, availing himself alone of the service of the Crucified One, with a crucifix in his hand, on the 27th of September, 1558. According to the report of his son, of Emperor Ferdinand, he quoted before his end from Augustine: "Woe is also the pleasant life of men if you, O God, would judge the same without mercy." He did not entrust himself, this report goes on to say, to any service of man, but rather upon the grace that he has received from the fullness of Christ. His Lutheran-minded father confessor, Constantinus Pontius, who stood by his death bed, would soon thereafter be persecuted by the Spanish inquisition, died in captivity, and would be burned in effigy after his death. Ferdinand, Charles V's son, although he previously had been committed with great zeal to the papacy, and was incited from every side to persecute the Lutherans, nevertheless was much more gently disposed after the diet at Augsburg. Next to God he is especially to be thanked that the *Religious Freedom of Augsburg* came about in 1552. In the year 1533 he allowed the publication of Luther's Church hymns in Nuernberg and it was his own choir master, Arnold von Brueck, who arranged a few of the same excellent melodies, as, for example the tunes of: "Come Holy Spirit, God and LORD," "God the Father, be our Stay," "In Midst of Life, We are..." Upon his death bed Emperor Ferdinand even informed the pope: "It would be his final comfort if only the laity would be permitted the cup." His court preacher related the following about him in his funeral sermon: "His majesty had commanded me that in his last little hour and his battle with death, when I would admonish and comfort him with God's holy Word that not his or any of your majesties, your graces or princely titles be used in my speaking, but only to use your Christian baptismal names and say: Ferdinand, my brother, fight as a pious knight of Christ, be faithful to the LORD until death. Which is, then, what I obediently did."

So you have for yourself divine evidence that what had been confessed at Augsburg had impressed the hearts of even the opponents. But what manifold fruits had been produced that are hidden will only be

revealed on the last day. It is certain that God had placed an overwhelming blessing upon the Christian, steadfast confession of our fathers at Augsburg. It even now and always declares to all the divine truth embraced therein with such convincing power for those whose hearts are opened to the truth, that they must recognize therein the confession of the true church. Therefore may all Lutherans also thus acknowledge with thanksgiving to God what a comforting resource they have inherited in this confession from their fathers. Shame on the Lutheran who doesn't know it or make the effort to read it! He isn't worthy of the name Lutheran. But good for all and glorious and honorable is every day when they retain this most precious confession with rightly fashioned hearts and steadfastly remain with it in every trial after the example of all of our fathers! This grant us JESUS Christ!

The Desire to Convert

(Loeche)

Seriously beware, Christian, this desire to convert people. Convert a single person, yourself, if you can. But you can't convert yourself, let alone other people. Conversion is God's business. God does not convert a person apart from the Word and Sacrament. He uses people in order to dispense his Word and Sacrament. But just for that reason, dear Christian, beware that you rightly divide God's Word into law and Gospel so you give every soul what it needs. If you can't do that, then it would be better for you to leave conversion through the Word alone and pray to God for a wise and rightly fashioned laborer for his harvest. Praying is also labor, only not upon earth, but in heaven – not towards human hearts, but, if it may be allowed to say, on the heart of God, that likes to be conquered by the prayers of his children's hearts, for he has the heart of a father.

I have read of a man who was gifted by God with beautiful, glorious gifts, like a morning star. He is world famous, beloved and honored throughout the world, for the world loves its own. Perhaps you have heard the name of the greatest poet in Germany, that means of Germany's modern era, whose name is Goethe. And some have attempted and desired to win him for the kingdom of God, but they were unable. It was as if they were potters who placed their wares into the kiln. The longer they left it in the harder it got. Yes, this poor, great man gave his well intentioned friends a lesson that we could all take as a warning: "Every attempt to convert, if not successful, makes the one whom one plans to proselytize more rigid and stubborn." – Beware of this, especially with those who tell themselves they are rich and need nothing! Pray for all such people!

Ecclesial Reports

Mr. Carl Fricke, whom most of our readers will remember from the first annual report of the Synod of Missouri, etc., having worked last summer as a visitor (traveling preacher) of the same, has been called in the church's order by a German Lutheran Congregation on the White Creek in Indiana to be her pastor and has now also accepted this call. He was ordained on the 7th of November last year by the Rev. Dr. Sihler with the assistance of Pastor Wolter, whereupon he entered into his office on the fourth Sunday in Advent in God's Name. His present address is: Rev. C. Fricke, Columbus, Bartholomew Co., Ind.

A few months ago, Mr. E. Brauer, a candidate for the ministry from Hannover, arrived here in order to serve the orthodox American Lutheran Church, after they had received an explicit invitation from here to do so. He has been called by a German Lutheran Congregation near Addison, in Dunkley's Grove, Ill., into the pastoral office that was recently vacated there, which call Candidate Brauer has also accepted. After this man requested Ordination from the Synod of Missouri, etc., he was then also granted the same through the German Lutheran Pastor in Chicago, A. Selle, in cooperation with the Danish Lutheran Pastor there, named Schmidt, on the 15th of December last year in the presence of the Congregation in Dunkley's Grove. The address of the newly installed dear brother in the office is: Rev. E. Brauer, Addison, Illinois.

Thoughts on 2 Cor. 3. 4 – 11

"The Office of the New Testament" – what a name! There are all sorts of offices among people, but which of them could boast of a name as does the name of the office of a servant of Christ. It is an office "not of the letter" – not of the law, which would only be written upon stone tables before the eyes and the consciences, without it giving the desire and love to make it one's own and to live by it. It is an office "of the Spirit," so-called because it "gives the Spirit" through the preaching of the Gospel. It takes from a sinner sadness and doubt and fills him with desire and trust and love and power, and turns him into a different person, establishes God's image in him as the church in the world, God's paradise on earth.

What an office! No man is by nature capable of it. It is a work of the Spirit, so no man is capable. And who is faithful therein! Who would not tremble? – Go to the death bed of the children who die in their baptismal grace, – go to the people who are pursuing lives in their modest callings of life, to the hearers, to the believing children of the church! Watch them die! Oh how beautiful,

how easily they often depart! But see the difficult deaths of many parsons! Who dies a blessed death without the Gospel's comfort? As I ask I'll also say: "A parson needs more comfort of the Gospel than others. For the office, that high, exalted office, is dishonored by him with much unfaithfulness! But children of the church must pray that their parsons also receive the comfort by which they have comforted others." Yet a parson can die a blessed death. Praise God! But a peaceful death? Without terrors? In peace and joy? – God be merciful to all parsons, who in the anxieties of death are shown the dignity of their office, and all they should have done!

The office has glory and gives glory! But the persons who bear it are, like Moses, the most tortured of all people. Those who only see their vices can't know this! But someday it will be manifest. If the LORD would just let a few amongst his servants be enlightened like the glory of heaven, then it would be manifest how they came from such a dark nights of trial to their light! – – – If I had space and time I would praise this office! But now you all must groan as to whether its glory and some tears, for our sins, is all that I can mine from this glorious text.

With Peace and Joy I Now Depart

(Luther)

In the last century in Luebeck a well known merchant lay in his death bed. The physicians having given up on him, he desired the city musicians to come to him and play their instruments for him so he might experience what David praised: "You have turned my lament to healing." (Ps. 30.2) But his wife and friends would not permit it since they feared the world might write him an unfavorable obituary because of it. But as he nevertheless persisted in his plea, this was granted him with the approval of his father confessor, especially since he only desired a healing, or a song of praise in the sense that David meant it. So now when the musicians entered into his bed chamber he desired to hear the glorious hymn to JESUS, "LORD Thee I Love with All My Heart," be sung first, and then the instruments be added to it. Thereupon the singers and musicians started the hymn, whereupon the dying man, in order to pursue his devotion undisturbed turned his face to the wall. Now as the hymn was ending his wife asked him if he wanted another. – But he'd fallen asleep amidst the song of praise.

Yet Another Renunciation of the General Synod

So we just discovered from the Reformed *Christian Newspaper*, that the Ev. - Lutheran "Pittsburgh Synod," that formed not too long ago, whose members previously belonged to the West Pennsylvania Synod, has resolved at her most recent convention, not to be incorporated into the so-

called General Synod of the Lutheran Church, and, indeed, because the General Synod justifies substantial departures from the doctrine of the Evangelical-Lutheran Church. The *Christian Newspaper* regards this step as that much more significant since the leading members of the Pittsburgh Synod, Mr. Passavant in Pittsburgh, Mr. Bassler in Zellenopol and others, were themselves raised in the Seminary in Gettysburgh, which seminary is famous for being the mouth piece for the General Synod. Said newspaper is right to see this renunciation as an eminent sign of the times in the Lutheran Church and as clear evidence that the Reformed - Methodist direction that has appeared to be universally spreading is beginning to turn around. May God more and more awaken the synods and congregations to be ashamed to join synods that directly reject the distinctive doctrines of our Evangelical-Lutheran Church and who, nevertheless, so audaciously call themselves the General Synod of the Evangelical Lutheran Church in America. There was certainly a time in America when it appeared as though the General Synod would remain in sole, uncontested possession of that title, that she has given herself, but that time has passed. May the time be ripe when the General Synod herself either lay aside the mask of her false name or – as God much rather desires – in repentance acknowledge, admit and publicly plead her apostasy from her mother church and heartily return again to the same. Amen

Your Speech be Always Gracious and Seasoned with Salt, as You Must Give Answer to Every Man. Col. 4.6

Namely, a ruler must be addressed in a different way than a subject; a rich person than a poor person. Why? Because the thinking of the rich and of princes is so weak that they cannot grasp their own conceit. Therefore it is necessary to be more condescending to them and say things that are more soothing. The minds of the poor and those subject to others are able to bear much more and are not so self-centered. Therefore one may here use a greater freedom of speech, since just one goal, namely edification, is in view for them. One must not be more respectful because one person is rich and the other poor, but for the sake of the weakness that allows one to bear more with one than the other. Chrysostom

Union-Evangelical Witness to the Nature and Efforts of Methodists

Pastor Rauschenbusch, formerly invested as an Evangelical parson in Germany and having emigrated here two years ago as a preacher to adopt the German Protestants orphaned by their church especially here in the West, has, after he set his sights on traveling to the state of Missouri and has

personally gotten a good overview of the ecclesial conditions here, described these conditions in a pamphlet, which, under the title *Nightfall in the West*, has been submitted for publication to the Best Evangelical Society for the Protestants in North America, of Langenberg, Elberfeld and Barmen, and has appeared in August of last year in Barmen by Alfred Sartorius. It contains 84 pages in octavian format and costs 5 Sgr. In this pamphlet Mr. Rauschenbusch, as the title already signifies, mainly establishes the spiritual darkness that is yet prevailing throughout our West. Mr. R. names three classes of people who, according to his experience, make the West, which is dark enough in itself, even darker, and, indeed, 1. the rationalists who are here, among whom are mainly Mr. Picker, pastor of the Evangelical-Protestant congregation in St. Louis, Mr. Muench, preacher of the Giessen emigration society, who had settled in Warner County, Mo., and is the publisher of the (heretical) *Lichtfreundes* in Hermann, Mo. Mr. R. numbers among the second class of men of darkness the Jesuits, and Methodists as the third. In the second section of the composition, Mr. R. yet adds to this a few things: "on the weak glimmers of dawn that are beginning to shine in the night here and there" he here names the author, before anyone else, and names the "United Evangelicals" of which he himself is a part. In this section the so-called "old Lutherans" here are also mentioned. We plan in the next issue to present to our readers what Mr. R. says about the latter, and respond to correct and enlighten. Especially interesting and informative is what is said in this description of the present condition of the Methodists. Now since the Methodists very frequently attempt to persuade people as if it were only the "ridged, hyper-orthodox, dead, literal Bible thumping old Lutherans" who try to attack Methodism and thereby the work and kingdom of God, so we thought it might be good if we also here give a witness about the nature and efforts of the Methodist a wider distribution, of a man whom even the Methodists may not deny is not at all rigid in his doctrine, but very zealously emphasizes conversion and a living Christianity. But Mr. Rauschenbusch writes in his book, from pages 22 to 40, as follows:

"But of far greater influence than the rationalists and Jesuits here in this country are the Methodists. Perhaps some are astounded that I should lump these together with them to list them as those who make the spiritual darkness here even darker. Only I will put together a number of facts that every one can consider to decide for themselves if there are not reasons at hand for such a designation. Since beginning the "Missions amongst the Germans" of the Episcopal Methodist Church of North America in the year 1837, which she yearly strives to affirm in

her mission report with an extensive description of her missions there along with her work among the Negroes in Liberia and the Indians in Oregon, they presently support around 60 German missionaries. No seminary is available to instruct these missionaries. No four year program is maintained to instruct them, nor even a month of training. Most of them are dispatched with a so-called general instruction, since most of them were craftsmen or country folk in Germany. Yes, many of them have never had a common elementary education before they became Methodists, cannot read, and even if they have learned to do so afterwards, they are till unable to write. – Now all this might be acceptable under the circumstances if they only possessed the primary and indispensable requirement of a Christian preacher, that is, a foundational, thorough knowledge of the Bible, in his blood and marrow. Only the vast majority of them are lacking this. And how will they ever get it? As soon as anyone in the Methodist Church is awakened, and people notice that he can put two words together, he immediately stands out and steps up as one who gives admonition and thereafter to preach. The numerous choir and prayer meetings then demand so much of his time and energy that he has no time remaining for leisurely, silent searching of the Scriptures. This searching is generally valued little by the Methodists, at least not in their practice. You might say: They find no time and respite to let God speak to them through his Word, since they have all too much to tell him. But can such prayer that overshadows listening to and hearing the voice of the LORD still be considered speaking to him? Even in their sermons it is hard to find much exposition of the Bible. As a rule, a short text is chosen, and they rush off to preach the same sermon they preached elsewhere, and thereby the rich content of the passage is largely left uselessly behind. What in Germany is, unfortunately, often an afterthought, to the application of the preached Word to the hearer, an admonition to follow the Word takes all too much prominence amongst the Methodists. Yes, her Church Agenda even expressly prescribes for her young preachers, that they should often admonish the people, without even basing it upon a Word from the Bible. – As a consequence, as the matter stands, I can confidently make the following assertion: If you placed on one side one of the Confirmands of a faithful preacher in Germany who is dedicated to be faithful to the instruction of his youth and on the other side 60 Methodist preachers, and began to examine both sides in Biblical history, those confirmands would know how to answer a whole host of questions that a great number of the Methodist preachers would not be able to respond to. Now whoever knows anything about the human heart knows that, nine times out of ten, whoever takes on an office, and

does not also possess the gifts and knowledge demanded by the same, it must be expected that what is missing in him will be replaced with arrogance. But if we ask the Word of God what it says about the installation of preachers who have themselves been recently awakened, who must convert others without a deep grounding in the Word, it says: 'A bishop (or preacher) is not to be a recent convert, so that he not be puffed up and fall under the judgement as a blasphemer!' How severely this warning of the apostle must apply to the Methodist preachers is very easily proven, as everyone knows who has only seen anything at all of their efforts. The following prescription of the apostle: 'He must also have a good witness of those who are outside so that he not fall to the slander and cords of blasphemers,' will be no less applicable to the activities of the Methodist preachers.

"With this sort of preparation just described or, much rather, lack of preparation, the Methodist preacher travel to their posts. With a certain salary of 100 Dollars, and if they are married, 200 Dollars (with an additional 16 Dollars per small child and \$24 Dollars per older child), they go to the Germans and say: 'We do not seek your money, like other pastors. We preach to you without any pay, for we only care about saving your soul. We are Methodist preachers, but we aren't going to try to turn you into Methodists, but merely so that you will be converted.'" All these nice words which they stand there saying are just so many lies. As soon as anyone becomes a Methodist, he must pay his dues in every case, indeed, not directly to the preacher, but to the general church treasury in weekly offerings (and, in addition to that, quarterly to their ruling elders, etc., etc.). But what difference does that make from the standpoint of those paying? It is even a greater lie when they say they are not trying in any way to turn people into Methodists. There are many cases that I know of where someone was converted in part by the inducement of their preachers, yet without becoming Methodists. Only they looked at them with suspicion and shook their heads about them, thinking something was still wrong with them as if they could not get over some human threat if they did not join them, etc. When, on the other hand, someone joined the Methodists without becoming converted, they regard him as being fine, that conversion would follow later. For their superstition in the power of the 'rich means of grace of their Church', such as: preaching, hours of prayer, choir meetings, quarterly assemblies, love festivals, camp meetings, and I don't even know all the gatherings they have, is so great that they steadfastly assert that either a person who attends all these must either be converted and remain so, or he would have to forsake the Methodist Church with a bad conscience. Only that's not

the case. Many take part in all these “means of grace” year after year in blind trust that merely by taking part and doing their part in the work of what goes on there, they will be sanctified. They sigh in this, they even all at once exalt in it, but their heart remains unchanged. And if they do not commit any coarse sins they cannot be excluded. They live and die as good Methodists. – But it’s another question if they are good Christians.

“The manner and method of how a Methodist preacher must work is prescribed to him in the Church Agenda in detail. In it, it says to him in general: ‘Remind yourself, that a Methodist preacher must consider every point of discipline whether it is small or significant! You will have to use every caution and grace that you possess. In every matter act not according to your own will, but rather as a son of the Gospel! As such, you are obligated to employ your time in the manner prescribed by us, with preaching, home visitation, with reading, devotion and prayer. Above all, if you want to labor with us in the vineyard of the LORD, you must do your part of the work and in the places where we regard it most serviceable to the glory of God.’ On preaching, one of the things it goes on to state is the following advice: ‘Let your total bearing be serious, emphatic and solemn. Select the clearest text that you can find!’ The Methodist preachers follow that last advice as most important. Namely, they select texts that treat conversion and then preach: You must convert yourself. Do this, or you’ll be lost! Etc., Etc.’ But the nature of conversion, to set it in light as it applies to various people from out of God’s Word, with an appeal to their conscience, their alienation from God and to foundationally establish the necessity of conversion, to attack the domination of particular sins and blasphemy, to point them to a way out of the general proliferation of the nature of godlessness, as would be necessary for the complete change of hearts and lives; and with this also to acknowledge the loving previous working of prevenient grace that leads to JESUS: none of this is the norm in this subject of Methodist preaching. He rather seeks to evoke a feeling whereby those who have come to that point, partly through the songs of the Methodists, sung to the rowdiest melodies from the streets, as then those so stirred up are brought to the worry bench, and they pray with them and let them pray for some time until the Spirit bears witness to them, or until they imagine the Spirit has borne witness to them, that they have now found grace and are supposedly children of God.

“Now if these rows of benches should fall into the hands of a Methodist preacher, he would be most excited and cry out: ‘4000 Germans have been converted by us in just a few years. Is not this, all alone, sufficient witness that God is with us and our labor is of

the right sort?’ I respond: ‘When a troubled heart hears a lovely melody of the church it is thereby comforted, even if it is sung from a sore throat and amidst many sour notes. So also, a heart desiring salvation, when it receives the preaching of repentance and forgiveness from the mouth of a Methodist preacher can, despite the shrieking sour notes of the Methodists, which directly mitigates against the Word of God, be thereby converted and born again. I do not deny that in any way. Only the boast in this does not belong to you Methodists and your ‘new measures,’ that you so like to ascribe it to, but rather to the tried and true power of God’s Word. But if it is not the case that many among the supposed new births that have occurred among you are much rather miscarriages, only time will tell. But whatever you might have done in view of what is good is abundantly outweighed by the incomparably greater number of souls which you have offended and alienated from the kingdom of God. And that is not a result of your preaching repentance, but rather through your Methodistic mischief, as well as your arrogance and ignorance. Oh, I have met so many whose hearts could find no peace because of you. They heard from you that they must be converted and the Spirit of God had borne witness that this is true. But along with this they had seen so much in the walk of the Methodists that was offensive, namely, as most of them disseminated a lack of human kindness, gentleness and humility, while some even added to this a lack of honesty in business and life. They had further observed their moaning, their jumping around and the exuberance in their assemblies. They could not regard the same as proper expressions of feeling since they sometimes saw that it, dare I say, seized them all at once on command or through group dynamics. Now if they didn’t know better, if they, since they could not go along with this mischief, they would have to that much more yearn for a pure and true conversion. Now who is it that will be accountable for the miserable condition of these souls and the constant battle within them between their feelings, and that they must become something different, and their disfavor and bitterness against the people who first aroused this feeling?’

“From what has been said up ‘til now those who are looking here deeply have already sufficiently seen that a strong whiff of Rome permeates the Episcopal Methodist Church of North America. But that this is already an all too mighty compelling force reveals itself in the hierarchical constitution of this Church. When the most zealous proponent of Methodism in America, Franz Asbury, was the first to have taken the title of Bishop in 1784, the great John Wesley, the founder of Methodism (who truly would not recognize present day American

Methodism as expressing what he taught), spoke as follows: ‘Your elevation makes me nervous. How can you, how dare you let yourself be called a bishop? I shudder at the very thought of it. People might call me a man or a fool, or even call me a scoundrel or a villain, and I’m fine with that. But they must never call me a bishop and expect me to approve. For my sake, for God’s sake, for Christ’s sake, stop this immediately! John Wesley.’ Besides bishops, there are ruling elders in the Episcopal Methodist Church (that means preachers who must perform baptisms, weddings and the distribution of the LORD’s Supper), deacons, traveling preachers, itinerant or lay-preachers, admonishers, choir leaders, trustees – only no lay-elders! So also their yearly conferences, or synods (33 in number), as well as at the general conference of the whole Methodist Church that takes place every three years, consists of only preacher and no laity. Not once have the itinerant preachers, who along with preaching carry on an earthly calling, been invited to the conferences. In fact, the congregations have no rights. The preacher appoints their choir leaders. Their preacher attends the yearly conference. Their weekly offerings flow into the general church treasury whose administration they have nothing to say about. So while the individual congregations are likewise helpless and silent, the assembly of bishops, elders, traveling preachers, etc., etc., on the other hand, form such a well membered unity, or a machine that is so intricate and yet in every part so well integrated in every part, as has no equal in all the world. The unity and organization of Rome is nothing compared to this. By far, Rome cannot exert such direct control, as do the leaders of the Methodist Church, and the Romans Priests could certainly not expect so surely to go to a yearly conference as every Methodist preacher is pleased to expect regardless of whether it is taking place nearby or if he must be sent far to out East or West. But these excursions that take place occasionally yearly, or usually every two years have as their chief goal to bring about the craving for some repeatable ‘renovation’ or, more properly, some new craze among the congregational members and even more preferably among the unconverted who dwell among them.

“Further, it is a highly significant factor that the Methodists are most averse to acknowledge a conversion as proper that has proceeded unseen in the still nature of the Spirit, whether in the withdrawn isolation of the bed chamber or amidst the daily working of one’s calling. On the other hand if while attending a camp meeting or some other well attended or most boisterous assembly the cry goes out: Whoever is seeking peace for his troubled conscience, let him come here (to the worry bench) and he will find it! Whoever wants to

receive the Holy Ghost in order to become a true child of God, let him come hither! Whoever wants to deny the world and to make pilgrimage to Canaan, let him come here! So, when, after repeatedly admonishing: 'The LORD is among us! The time is now! Come, so come!' after a long hesitation a few respond, kneeling down, confessing their sins, groaning at first for a while and then jumping up and rejoicing; – amongst the supplications of the 'holy children of God' and let by their thanksgiving to God they have come to this point: so now Methodists can not any longer doubt if they are genuine.¹ But the way in which 'the church' is here being presented as the mediatrix of the fellowship with Christ is obviously not evangelical, but rather Romish.

(Conclusion follows)

Last Will of Duke Ernst the Pious Regarding his Funeral Sermon

In the year 1745, on the 4th of September, Christian Ernst, Duke of Saxony, died blessedly in the LORD, whose surname, 'the pious,' or 'praying-Ernst' had stuck with him because of his outstanding and unfeigned piety. As this man had appeared in life, so he also was in death, that is, as a humble, believing Christian, who, despite his shining virtues saw nothing in himself but sins and unworthiness and he sought and found all his salvation and his comfort in Christ the crucified. The orders that this blessed ruler had left behind with respect to his burial wishes gives a beautiful witness of this. One the things he says therein is: "Now follows the burial sermon on the texts I have chosen" Gal. 3.20 and Phil. 1. 21,23. "I live, but not I, but rather Christ lives in me. For the life I now live in the flesh I live by faith in the Son of God who has loved me and has given himself for me. – Christ is my life and to die is gain. I have a desire to depart and to be with Christ." I do not at all desire a reading of my life's story or any such kind of presentation. As I then also have truly laid upon the heart and conscience of the one who is preaching, that he refrain from any vane praise or extolling of virtue about me, so most others also do, but plan on giving praise solely to divine mercy that saved me out of servitude to sins and to Satan and out of being one who is by nature a child of hell by way of a true change of heart and through living faith in JESUS Christ, my Savior, he changed me into his true child and has given me the infallible witness of this through the Word and Spirit out of unmerited grace, so that I am convinced and confidently boast in my life of the crucified death and the bloody wounds of my Savior, and can anticipate even my last little hour without fear in his steady confidence. Since I know that even at that time also a few arrows of affliction will be drawn

¹This method of conversion guarantees the Methodists an immediate great return (for that is their reason for it), to be able to give the number of those repenting and converted in their Church newspaper. In her German Church newspaper, called *The Christian Apologete*, every German Methodist preacher sends in a quarterly report in which the operations in his congregation are so powerfully exaggerated with a glorious flourish of impressive expressions of speech that the truth of the matter is barely recognizable by what's written. 'We had glorious times,' 'grace was flowing down in rivers,' and similar expressions are used in most of those reports. But the question, as always, is, is it the truth?

against me and must bring me some sorrow and pain, those things cannot do any harm against me, since I am washed in the blood of Jesus and have been purified from all, and all my sins through faith. This, my only boast, which is the truth before God, must also be remembered (not just word for word as I have here written, but rather as the substance of it all), also because apart from that I have nothing in me to boast about but sins and shame along with all sinners, even the most godless, as this also gives all praise to my dear Savior, when the power of his atoning blood towers far above all the power of the devil, the world and our inbred ruin in the conversion and sanctification of a sinner, and this is manifest in the presence of both God and before men. So even at the conclusion of the sermon instead of a biography, a prayer of thanksgiving should be offered from the pulpit for the mercy of God that I experienced in life and death.

St. Raphael and the Pilgrim Christian (Ancient Song)

Where is your journey's end,
O pilgrim, and my own dear friend?
Where do your thoughts now bend?
That you're so ready to depart,--
What is the town? What place so smart?
Who's Lord in that fine place?

Home to my fatherland,
My heavenly Jerusalem,
Where my best, truest friend
Lives, my blood brother to the end,
His Name is JESUS, Christ,
Who knows me well, most wise.

Whence come you now my friend?
What claim you as your native land?
Just say it, let it end; --
And what's compelled you to depart?
Has your own house there fall'n apart,
That you've picked up and gone?

I've come from this old earth
So filled with sin and blasphemy
That's traded God for mirth
To serve the devil's infamy,
This world's become too much for me,
Its pleasures I deplore.

Tell me what they call you,
So that I know you better still,
E'er you proceed so soon,
Perhaps your trip would give me thrill
To join your trip to heav'nly boon
To point you to true roads.

My name? It is Christian,
And I am now named after him
Chrisomed for his mission,
That is Christ JESUS whom we hymn
As God anointed, Christ-ed him,
To whom by faith I cling.

Just one thing please tell me:
Since you're named in honor of him:
Who did this name give thee?
Did you choose it on your own whim?
Named you yourself in love for him?
If so then tell me now.

I have in Baptism mine
All my sins, and devil renounc'd,
And was at that same time
Free of sins through Christ's blood pronounced,
Written into Heav'n's book profound
I rush to get therein.
Just then upon me came
Through Baptism's being born again,
Inscribed on me Christ's Name,
So I say with both mouth and heart
I'm a Christian as from the start,
Part of his fam'ly tree.

Now since that's what you are,
My friend, companion on our trip,
A Christian, loved of God,
Then show me how you are equipped,
Your walking stick and your supplies,
Your compass for the path.

I dress in pilgrim faire
Most useful for my journey long
Prepared by Christ most rare,
Vested by him in salvation
His robe that takes away my shame,
The righteousness of Christ.
For my walking and toil
I have angel's food from heaven,
Food that never will spoil,
Christ's own body and saving blood
That makes me strong, of a good mood,
In sacramental foil,
The cane on which I lean,
My weight fully set upon it,
The cross with Jesus seen,
My friend hurt, suffered, died on it,
My peace wrote as in a sonnet
By that I'm well equipped.
My map and my compass
Is the bright lamp of God's own Word
The path it shows at last
(Never ever can it deceive)
To promised land and my repast
I'm safest fall'wing thus.

You thus are well prepared
Your actions well befitting,
That you just now have dared
From Sodom's wicked world
You've set your course, your sail unfurled;
Its death knell you have heard.
And now I'll also hence
My dearest friend, and pilgrim true,
With you this path advance:
God's sent me unto you
Angel Raphael I'm call-ed
I'll lead you safe and true
Don't fear to follow through:
Today you'll reach your fatherland
Before God's holy face,
He's heard your pray'r you're in his hand
There he's prepared for you a place
Where God's the Sun and Lamp.

How glad I now must be,
That God's thoughts on me're so faithful,
This truth comforts me!
So march I into heaven's fort, --
Oh perfect joy, life's river's port! --
My prize, named Alpha, O!

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Palmyra, the 3rd of January, 1848.

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Union-Evangelical Witness to the Nature and Efforts of Methodists

(Conclusion)

“That most prominent characteristic of the Roman Church, of regarding herself as the only one that can save, seems to be far more evident in the Episcopal Methodist Church. Indeed, the Methodists frequently express in their writings and speeches that the Spirit of God also works and rules in other Church fellowships, that they even rejoice to also have become partakers of the gifts of the Spirit and that they acknowledge there are believers in the other Churches. But right along with that you hear those among them declaring, and this speaks even more loudly that, what is seen happening among them are signs of what contradicts these fraternal expressions. Thus a German Methodist preacher said to me: ‘We don’t have to convince anyone to become a Methodist, for he only finds in our Church legitimate nourishment for his soul.’ Another had frequently declared that only the Methodist Church is the true bride of Christ, while other Churches are only bride’s maids following in her train (Ps. 45.). At a huge assembly of English - American Methodist preachers I also attended I heard it declared: This denomination will take the world! (*Unsre Partei wird noch die Welt gewinnen!*) And this expression was not at all limited, as some might think, to the missionary activities of Methodists in America, which is not even that great. But in this regard the following passage in a Methodist periodical I have in front of me right now (*Western Christian Advocate*) stands out: ‘The Methodist Church has become a large and extensive fellowship. The sun never sets upon her holy temple. Every breeze is permeated by the prayers of her sons and daughters. In every climate, the moderate, to the hottest or most frigid, with their varieties of geography and residents, is her dwelling place. The God of heaven and earth has, in the glory of his laughter, looked

down upon her and has maintained her with the power of his own right arm.’ Now I don’t know if those statements are made out of ignorance or they’re just bragging, as they had in what had already been presented, as something only Methodists must strive to carry out and bring to completion. Just there the Episcopal Methodist Church has a proud conviction of being the most numerous and mightiest Church fellowship in the United States. Not being satisfied with that, she seeks domestically to become the sole Church fellowship in order, then, or even before then, to direct her conquering assault into other lands. Her endeavor, therefore, through all of her legalistic means, is to draw over to herself the members of other Church fellowships, namely the venerable old Presbyterians as well as the Puritan Church. In many places, for instance in New England, the old well established seat of Puritanism (who now call themselves Congregationalists) they have been all too successful in this. Thus with good results they employ the strategy of presenting themselves to these people as Calvinists and they gloss over the tragic down sides of Calvinism, exploiting the fact that among the Congregationalists and Presbyterians there is less emphasis on Christian living than among them. But they do this as their public self identification is as Armenians so they even have amongst their edifying tracts a biography of Armenius in order to elevate just that name amongst the people.

“The German Protestant Churches in America are even assailed much more ruthlessly and violently than the English American Churches. Even the most zealous and faithful preachers are slandered by them in their congregations and described as being either unconverted or as wavering between two opinions. The means by which they win many over in this is almost reminiscent of the Jesuit principle, that everything, even what is most deplorable, is allowed for the glory of God and extension of his Church. They know just as well how to find awakened souls at

hand in the congregation of an Evangelical pastor. They immediately go there like a bird who has laid an egg in someone else’s nest, and tell these souls: Of course you have become awakened in a different Church but you will not find enough food for your souls in their weekly Sunday services. We, on the other hand, have much more; the choir meetings, hours of prayer, etc., etc. By them you will be put in a position to be able to grow most extraordinarily in grace and sanctification and to truly enjoy thereby brotherly communion; come over to become one of us! - Along with that, the Methodist preachers still also scout out the territory, as before in Missouri, where no Evangelical Preacher is yet to be found. When it is announced that a German preacher is finally coming there, and emigrants come to him who have, perhaps, not heard a sermon for years and years in order to hear it, a Methodist preacher may call out to them and compel them to do whatever he wants. After a while, usually several Methodists come along to make some of them more receptive. If then an Evangelical preacher actually does arrive he faces a difficult situation since the congregation that he wants to build has already had a portion of its salt depart. Additionally there are some that will not have become Methodists, often filled with resentment against the Methodists, so that even in the words of their new preacher and in the things he wants to introduce that are truly Evangelical they are inclined to find something Methodistic.

The Methodists have seriously departed far from the kernel and star of the work of the Reformation and of the Protestant Church as a whole, from the doctrine that a person is justified through faith in Christ. In the place of faith they put the assurance of the forgiveness of sins through the Holy Ghost, which is, indeed, granted to a living faith, but is in no way faith itself. This assurance consists of a person’s experiencing an overwhelming peace after his previous repentance as visible

evidence of the same, which joy, on the one hand is, indeed, something bound with that assurance, indeed, but is in no way the assurance itself. But their joy often expresses itself through loud crying, as well as wild jumping and hand clapping so that in many cases it must truly be asked if it is a work of the Spirit or if it signifies a fire of a completely different sort. Frequently what cause lies behind this Methodist conversion will be clearly seen as in the following account. I was discussing a certain family with one of the leaders of their class meetings who was seeing so much dissension between parents and their children that the latter, one after another, were separating from their parents in anger, and just recently the family's youngest daughter. Now he related to me that this daughter had just very recently attended one of the Methodist camp meetings, had begun to weep over her sins, had come to complete repentance (all in one evening) and finally, after she had been prayed with for some time on the worry bench, finally reached complete breakthrough. But just shortly after that, he went on to say, everything fell apart. She married with the permission of her parents, but then snuck off secretly with her husband from her parents' house, whom her parents had taken into their house as a son. I have nothing to add to this account except this question: Could what that girl had experienced that night really have been conversion? – No less than does the Methodist doctrine of perfect sanctification depart from evangelical truth. For they assert that many of them have achieved the station of having perfect love (1 John 4.18) and no longer commit any sins; further, that this condition is substantially different than mere justification, since the sanctifying grace has poured over them so powerfully (and often comes among them over and over again in an exciting meeting amidst jubilation, etc., etc.), that they have received something no one had ever possessed before them. But according to God's Word, sanctifying grace is always granted simultaneously with justifying grace, and even with its being imparted ever more abundantly or with its departing again when unfaithfulness takes place. – The Methodists have already instituted self-invented worship of God and statutes above God's Word amongst themselves. One need only once read their Church Order, which is found in every Methodist home, and which they read over and over again, that not only places serious obligations on the preachers but rather on all Methodists – and they read it with the thought that they must also swear to follow it in all of its parts, but then you must ask yourself if, by wanting to do so, the Word of God could then have precedence over the human inventions in that Church Order. Truly, among the Methodists it's already the case that quite plain and clear proscriptions of God's Word are directly transgressed by her

Churchly inventions. So at their love feasts they require everyone to stand up before the whole congregation, sometimes consisting of several hundred members, to bear witness to what the LORD has done unto his soul. In this you then even find along with the men not a few women and girls who overcome their reluctance of womanly modesty and publicly speak of the experiences he's given them and even in conclusion admonish their "brothers and sisters" to judge for themselves. Yet the Apostle Paul says clearly and unambiguously: "Let your women be silent in the congregation; for it is not permitted them to speak, but rather to be submissive." More than that, amongst the Methodists if it is inquired if this person or that is in good standing with them, these are the first things asked: Does he regularly attend our gathering and does he confess and pray there with appropriate enthusiasm, etc. etc.! The next question is whether he acts rightly and practices love. In Germany it is not generally unusual to hear ridicule and mockery being done by living members in Christ. But along with that, it is often recognized, even by his declared enemies, that with those imperfect Christians may be found a good breeding and honesty, good intentions and helpfulness, an orderly and chaste household, which is not found among other people. But such a recognition is almost never heard attributed here to this group of the Methodists. Lack of respect and hospitality is often charged against them, but her preachers are at least partially to blame for never emphasizing those things in their preaching.

"In the year 1843 the numbers for the Episcopal Methodist Church were 1,068,525 communicants, with 4268 traveling preachers and 7730 resident preachers. Apart from her, in the United States, there are still six other Churchly parties under Methodist direction, of which a few are German, four American. The latter have altogether defected from the Episcopal Methodist Church for the sake of her hierarchical Constitution, have introduced parity between the preachers and lay representatives, but in everything else have retained what's characteristic of Methodism. Numerically largest among them are the 'Protestant Methodists,' who established themselves in 1830 and by the end of 1843 numbered around 60,000 communicants with 1300 preachers. The 'True Wesleyan Methodists' (*aechte Wesleyanischen Methodisten*) were established in May, 1843 and at the end of that year already numbered 20,000 communicants and 600 preachers. They distinguish themselves from the Protestant Methodists in that they reject slavery. For even though, as a general rule, the Methodists have expressly forbidden 'the buying and selling of men, women and children, with the goal of turning them into slaves,' yet there are a great number of Methodists, and even Methodist Bishops, who

keep slaves. Even the strict Wesleyan Methodists have seemed to find that the prohibition contained in the general rules (which come from Wesley) against "drinking alcoholic beverages, if not demanded by necessity" is not very strictly observed. That is why they have founded a new Churchly fellowship "free of Bishop rule, intemperance and slavery" (a telling combination!). The division of the Episcopal Methodist Church in the North, which has declared itself against slavery, and the South, which has not done so should for the most part, through the opportunity afforded by the True Wesleyans, be employed to advance their goal towards widening their circles. For they only grew in the Northern States, as the Methodists living there could thus say to their neighbors: Why wouldn't you want to join us? We are also free of guilt when it comes to slavery, since we no longer remain in Churchly fellowship with any slave holders. That division in the Episcopal Methodist Church has been otherwise peacefully concluded and will apparently only last for a short time. – The 'Methodist Society' and the 'Reformed Methodists' have both existed for some time but are numerically small. The latter especially emphasize a pure, zealous walk before God. They also assert that the same would even now have to be not only fruitful in spiritual activities but also in temporal matters, as in the age of the apostles. They prove this in their having experienced healing of many of their sick merely through the prayer of faith, and declare "they would rather be fanatics in faith (according to the judgement of others) than loveless people who honor a God who is just as immovable as a rock, and as merciless as the waves on the ocean, a God who has bound himself to the laws of nature." – The two German Methodist Church parties are the "Evangelical Fellowship," commonly called the Albright's People, and the "United Brothers in Christ." The first was founded in 1803 by Albrecht, a Lutheran preacher, who awakened in the Episcopal Methodist Church. He would liked to have remained in it and wanted to lead Germans to join her. Only the representatives of this Church would not admit them. The Albright's People have the same confession of faith and the same Church Order (with the exception of one insignificant point) as the Episcopal Methodist Church. They do not seem to be free of the inclination to that Romish superstition and pride of considering themselves the only saving Church. On the other hand it is not without reason that they are accused of being even more wild and uproarious in their assemblies than English Methodists. In 1843 they numbered about 15,000 communicants with 100 traveling preachers and 100-200 resident preachers. The United Brethren in Christ (*Vereinigten Brueder in Christo*) are very cordial with the Albright's People so that they hold many camp meetings together.

They pursue converting in good Methodist fashion but are more evangelically minded and have a thoroughly free polity. They first made their appearance back in 1755 through the German Reformed preacher Otterbein, who had merged with numerous Reformed, Lutherans, Mennonites, Baptists or Dunkers and some Methodists, whereby they each got over their conscience issues in a few of the differences that existed between them, namely, in regards to Baptism. In 1843 they numbered about 65,000 communicants, along with 500 preachers whose membership at first was merely German but in more recent times also includes many English speaking Americans.

"I would yet note that I would like to believe and recognize that among the Methodists as a whole and even in particular among the Episcopal Methodists are many precious children of God. I in no way intend to imply anything to the contrary. But I also believe that a great deal of honesty and humility is required in order to remove the harm caused by the poison of all the instigation to hypocrisy and self-righteousness innate to the inventions of Methodism.

"In conclusion I appeal to my dear fellow German countrymen: Be on the lookout for the Methodists! If their number and self-confidence has grown a bit by now and they are to some degree inclined to regard themselves as such in Germany, you should see what they're doing in America! Even if not much effort has been made by Evangelical preachers of repentance and conversion in the Spirit in their Churches in Germany, as has been the case for some time, so that many not used to thinking of such things would fall to them there, please do not also let your German brothers in America fall into their hands, but send them Evangelical preachers! For, as we see it, only in their absence will the Methodists gain access to them: We have no other opportunity to hear a preacher here. So I spoke to a man from around Minden, who was a deep thinker and most serious, who, in the first years of his being here, had endured many obstacles and troubles, and had thereby entered into some deep contemplations. He recounted the following to me: 'After I had gone a whole two years without attending worship – for, even though I would have gladly traveled many miles to do so, there was just no opportunity to do so – finally one Sunday morning I went to the banks of the Missouri. A steam ship approached directly and the bells of the same rang out. As I heard this sound it reminded me how every Sunday in Germany I had heard the Church bells ring, and pure tears streamed down my cheeks. In my pain I went to a man who was also from my territory, but did not find him home, but only his wife. As I complained to her of my

burden, she began to weep right along with me and told me that this was also a great burden on her heart to live that way, without God's Word. Not long after that the Methodist preacher arrived. If I had thought some evangelical preacher like K. and R. would have come, I would never have become a Methodist.' So, you dear brothers in our homeland, do you want souls like that man to keep landing in the clutches of the Methodists? – But they must end up in their clutches if Evangelical preachers do not come over to the Western United States of North America in greater numbers than before."¹

On the Authority of the Keys, Absolution and Penance

From Harless' Periodical

The goal of the incarnation of the Son of God was the redemption of men from sins and their punishment; the first and the next fruit of his work of redemption, which he had completed in receiving his human nature, is, thereby, the forgiveness of our sins. As we, through faith in him, receive the forgiveness of sins that has appeared, so the fathers of the Old Covenant received it through faith in the future salvation. Therefore it is the unanimous doctrine of the Old and

¹If there were anyone who was generously prejudiced for the Methodists when he had come over to America from Germany, it would have had to have been me. I actually worked very hard to overlook their dark side. Only with time these people approached me so glaringly and shadily that I could no longer close my eyes to it and I saw that I must completely abandon my formerly good perception of the Methodists, as difficult as that had been for me to do so. In one report of my travels I wrote, that has been published in the *Palmenblaetter* (January edition, 1847) I had spoken after sharing a variety of my interactions with the Methodists in New York, that I did not want to omit mentioning the dark side of Methodism, since in Germany this is not much confessed. But I now have reason to expect that a deep insight into the real nature of Methodism, as it was previously foreign to me, is also missed by many other Christians and theologians in Germany! And yet it is necessary for every Christian to know this, when such a numerically large portion of his brothers are straying with them from the true path. For when one member suffers, so all the other members suffer with it. So then, by the description above I do this now, having as my goal to hereby declare and therewith plead, that all Germans who are emigrating to America, and especially those in whom the Spirit of God has already begun his work, might in advance become made aware of the whole activity of the Methodists, so that they might open their eyes and test things well so that they might not regard fools' gold and silver fulminate as real gold and silver. Should anyone imagine that I have portrayed the dark side of Methodism too darkly, I wish to assure him that a great number of believing preachers here in this land, when they have been shown my description to review and revise, have added their own accounts of darkness from their own abundant experience and would have wanted me to state things in stronger, more decisive terms. Thus I recently received a letter from a Lutheran preacher who, many hundred miles from here, lives in a whole other state, and whose name would be very familiar among Christians in Wuerttemberg, which was his home. In it, he declares this about the Methodists: 'The Methodists don't take long to put into practice their cunning ways, as deception and lies accompany them here. I must confess I don't see in any of their activities any sense of their being disciples. Here they also barely begin without gaining a few people whose hearts are dishonest, who would rather teach than listen, to join their ranks. The Word, the pure Word of God will be victorious over the spirits of the sects, as well as over those in obvious disbelief.' –

the New Testaments that forgiveness of sins is won and received through Christ. The apostle Peter, who most definitely understood the prophetic Word, explicitly says this: All the prophets bear witness of this, that through his Name, all who believe on him should receive the forgiveness of sins (Acts 10.43). And now as the Son of God, upon whose saving coming the eyes of faith of all of the patriarchs were directed, actually appeared, his Name was previously given as JESUS; for – as the angels said – he shall save his people from their sins (Mt. 1.21). John the Baptizer acknowledged him as the true sacrifice for sins and pointed at him with the Words: There is the Lamb of God, who bears the sins of the world (John 1.29); and he prepared the way for him, since he called for the confession of sins to the residents of Jerusalem and of the Jewish lands (Mt. 3.6) and imparted to them the Baptism of repentance for the forgiveness of sins (Mark 1.4). The LORD himself clearly bore witness to the goal of his appearing when he said he had come to offer his life a ransom for many (Mt. 26.28). After his resurrection he called repentance and the forgiveness of sins the fruits of his suffering and resurrection, as the chief contents of the preaching to be done of him among all nations (Luke 24. 46,47). According to that, the forgiveness of sins is the kernal and star of all apostolic preaching, and even thereby it is a Gospel, a glad proclamation. "Repent," preaches Peter at feast of Pentecost (Acts 2.38), "and each of you be baptized in the Name of JESUS Christ for the forgiveness of sins." "He is the forgiveness of our sins," writes John (1 John 2.1,2; 3.5), "but not ours only, but rather of the whole world." "He has appeared so that he take away our sins." And all the letters of Paul overflow with witnesses of the knowledge of faith and the joy of faith, most prominently through the benefits of grace won by Christ, upon which, like links on a golden chain, they are all joined together. "Upon him," he writes, just as if he were pointing with his finger to his cross, "we have redemption through his blood, that is, the forgiveness of sins, according to the wealth of his grace" (Eph. 1.7; Col. 1.14). And the author of the letter to the Hebrews, who presents us the glory of the New Covenant over the Old, especially in the high priesthood, bears witness from the very beginning (Heb. 1.3) that he, who is the reflection of the glory of God and the image of his invisible nature has in himself worked the cleansing of our sins.

But our Savior, JESUS Christ, has not only earned us forgiveness of sins, he has not merely taught us that he has appeared for our redemption so that our sins would be forgiven us – but he has also in various ways actually imparted and appropriated the forgiveness of sins he has earned to individual persons. Sin

is the transgression of divine law and only God who has given the law can forgive sins of his own authority: So the teachers of the law were right to say: "Who can forgive sins, but God?" (Mark 2.7). Even the fact that Christ forgives sins proves his eternal divinity and his authority, even imparted to his human nature, over everything (Mt. 11.27; 28.18). In this authority over everything that he possesses as the God-man, he says to the paralytic whose heart was revealed to him with its embers of faith: "My son, your sins are forgiven." And as some of the scholars who saw Christ as a mere man found in this blasphemy towards God, he showed forth the power behind his forgiving sins by working a miracle: "So that you may know that the Son of Man has the authority to forgive sins upon earth, he said to the paralytic: I say to you arise, take up your bed and go home (Mark 2.10,11)." As to the paralytic, so the LORD also imparts the forgiveness of sins to the sinful woman in the house of Simon the Pharisee. She was truly repentant, her contrition was shown in her tears and faith, so that she wet the feet of the LORD JESUS with her penitent tears. She had found grace in the eyes of the LORD already before she received the Absolution. "Many sins are forgiven her," says the LORD just before (Luke 7.47). But so that she might be legitimately completely assured of the forgiveness of sins, he also imparted the same to her in an outwardly perceptible manner as he says to her: "Your sins are forgiven you." And then, those who were sitting with him at table, said in themselves: "Who is this who even forgives sins?" He also here shows the power by which he has that right as he repeats to this woman his assurance of grace with the Words: "Your faith has helped you, go in peace" (Luke 7.36ff). Even so the forgiveness of sins was imparted by the LORD to Zachaeus. The words: "Behold, LORD, half of my goods I give to the poor, and if I have cheated anyone, I will return it four-fold." are spoken by Zachaeus' repentance, in his contrition, his faith and his obedience. And the Words of the LORD: "salvation has come to this house" are his Absolution, by which he would assure him that even he in particular was also amongst the lost whom the Son of Man had come to seek and to save (Luke 19.2 ff). The LORD certainly must have used this authority to declare repentant sinners free and clear of their sins more often than could ever be contained in all the books that could have been written to describe everything that was done (John 21.25). It was part of the visible conduct of his prophetic office, to also really appropriate to repentant souls through his work as High Priest, the forgiveness of sins that he'd won, as well as retaining the sins of those impenitent and unbelieving. "I have told you," he said to the unbelieving Jewish

crowds, "that you will die in your sins; since you don't believe it is I, you'll die in your sins" (John 8.24). But above all he was sent to proclaim good news to the poor, to preach freedom to the prisoners and sight to the blind, and to those oppressed that they would be free and clear (Luke 4.18). The Word of the Prophet is fulfilled in him: "The bruised reed will he not break and the smoking flax he will not quench" (Mt. 12.20). For this appropriation of the Gospel he was also anointed with the Spirit of the LORD according to his humanity, and he was given an educated tongue so he would know what to say to the weary at the right time.

After completing his work of redemption the LORD entered into his glory. He was lifted up in plain sight and a cloud removed him from the eyes of his own (Acts 1.9). From then on he would not exercise his authority to forgive sins in a visible manner, even though he is invisibly present in his church by the power of his promise until the end of the earth. But he has not taken away from the earth the Gospel's gracious comfort of the Absolution or the external appropriation of the forgiveness of sins with himself; he has not withdrawn the gifts from us that he has received (Ps. 68.19) for the children of men, even for the apostates, but rather he has established an office of reconciliation and has handed over to them the stewardship of his means of grace. After he has ascended above all the heavens, so that he fills all things, even if we cannot see him, yet he is always actively present in his church in an invisible manner. He has established some as prophets, some as evangelists, some as shepherds and teachers, that the saints be directed to the work of the office by which the body of Christ will be edified (Eph. 4.12; 1 Cor. 12.28). The same love that moved himself to impart forgiveness of sins to repentant sinners had moved him to hand over the authority granted him by his Father to his disciples and by them to the collective teaching office in the New Testament church. The resurrected One said to his disciples: "Receive the Holy Spirit. Whosoever's sins you remitted, they are remitted to them and whosoever's you retain they are retained to them" (John 20.21-23). These Words of Christ are, as Augustine says, more certain than the edicts and guarantees of all the kings. So as Christ is the One sent by the Father, so the disciples are those sent by Christ; the gifts given him for the purposes for which he was sent for our salvation from his Father flow from him over to his disciples. For the carrying out of their sending he imparts to them in the midst of the breath of his mouth, from his infinite divine supply, the Holy Ghost, with whom he has been anointed according to his humanity by the Father without measure. The authority to remit or retain sins

which is turned over to him by his Father as the power of his work of redemption, and which he possesses originally as the Son of God, he, as Lord of the Church, turns over to his disciples as servants. Since he, by the withdrawal of his visible presence can no longer visibly negotiate this authority himself, but must maintain intact such dealings for the comfort of souls that are dull, but hunger for grace, as well as to frighten the secure and stubborn who are impenitent, he hands this on to his disciples and the forgiving and retaining of sins through them is to be valued since the LORD himself, though unseen, works with them and through them (Mark 16.20).

The power of attorney to forgive sins is not one and the same with the authority to preach the Gospel which is imparted them immediately after their calling (Mt. 16.7). It is one thing to teach by whom and how the forgiveness of sins can be received and another thing to actually declare forgiveness. The preaching of the Gospel applies to all people with no distinction. But the forgiveness of sins is imparted only to the penitent and, after Christ is seated at the right hand of God, should, through his disciples, be extend from this same power by which he himself had imparted it during his walk upon earth. For as his Father had sent him, so sends he them. They are his plenipotentiaries that work in his authority and are made capable to do so with his mind through the Holy Ghost he imparts to them, the instruments through which he himself, the Savior who is always present in his church, will constantly carry out the just forgiveness of sins he established. When they forgive or retain sins, it must be as powerful and efficacious as if Christ himself were declaring it, for they do it in Christ's Name and in his stead. If by the forgiveness of sins he only meant the preaching of the Gospel and by the retention of sins was meant the preaching of God's punishment, then all those whom you preached the Gospel would have it preached and those whom you announced God's wrath would have that preached.

(To be continued)

Repentance and Improvement

A manual laborer in Magdeburg led a very strenuous life, was often drunk, pursued a path of pleasure and hung out many a night in the taverns. As he was also once profusely drunk and ranted the whole night long and had only turned away from the works of darkness as the town watchman met him, the crier had just announced the hour and thereby sang this verse:

Awake, oh men, from sin's dark sleep!
Get up all you most wand'ring sheep,
Make haste amend now your life!
Awake the time is waning fast!

Soon will return the'ternal one,
Reward he soon will give you!

The manual laborer stood there and listened and was agitated. One of his acquaintances who was passing by this morning, a pious man, greeted him on the street and said: "Brother, did you heed what the watchman sang? That verse was sung just for you!" "You're right, brother," he replied, "I heard him well, he's got me worried. From now on I will also become a better person, God willing. From now on I will forsake my dismal way of life and beg God's forgiveness. He will not turn me away!" This he declared and stood by his word. Thus the LORD knows how to arrange circumstances so that people are sometimes grasped and aroused to become totally different people. So you who are reading this, don't you perhaps have a verse which a congregation has sung to you, or a passage of the Bible that at some time especially struck you and awakened you from your slumber? O, thank the LORD for such wake up calls and regard those things well: as they will serve for your peace! –

Matt. 18.35: "So my heavenly Father will deal with you, if each of you does not forgive your brother his trespasses from your heart."

In Antioch an elder, Sapricius, and another Christian, Nicephorus, lived for a long time as faithful friends. But then there was a parting of ways with such animosity that they wouldn't even greet each other on the street. Nicephorus felt bad about this and sent the elder offers of reconciliation, threw himself at the feet of his former friend and begged him: "Forgive me for the sake of the LORD, my father!" But the elder remained impassably.

Not long thereafter persecution struck. Sapricius, as a teacher of Christians, was led before the governor and he laid down a glorious confession. Pain and torture were applied but they only strengthened his stalwart courage and he was sentenced to be put to the sword. With much rejoicing Sapricius walked his path to death. There, upon the road that led to his execution, Nicephorus ran up to meet him, fell down before him and begged, "Witness of Christ, forgive me, for I have wronged you!" The martyr silently went by him. Yet again, the poor man uselessly repeated his plea. But the executioner ridiculed him and said: "We've never seen such fools; this fellow's on his way to be beheaded and just now you are asking for his pardon!" They were standing at the place of execution and Nicephorus cried, "Alas! It is written: Ask and it will be given you!" But even this Word of God itself, the application of which was so necessary for him here, made no impression upon this irreconcilable man. Just in his having to kneel

down to receive the death blow, Sapricius suddenly felt forsaken of God. "Hold on!" he cried to the executioner, "I will do what the emperor commanded, I will offer to the idols!" Then Nicephorus cried out to him: "Do not sin, my brother, do not fall away, don't deny Christ, our LORD, do not lose the crown that will so soon be yours!" But Sapricius did not heed him and the executioner exalted. Then that fellow turned to them and said: "I believe on the Name of JESUS Christ, whom this man has denied; why don't you kill me?!"

These crass people brought the astounded governor the astonishing news. Sapricius was brought back and Nicephorus beheaded.

Factual Proof that Hearing the Divine Word is Never in Vain

Between Copenhagen and the isle of Saltholm – or so recounts Pastor Heiberg in his Church historical description of *Peter Palladius, the First Evangelical Bishop of Zealand* – in the first half of the sixteenth century on the day before the Annunciation of Mary, about 80 fishermen assembled on the ice to catch eels. The ice broke under them so that they were waist deep in water and they were driven apart by the splitting ice so they were finally separated from each other. 28 or 29 of them lost their lives. But while they were still near each other, one of the fishermen, Hans Bentsen, who was born in Odensee and had been a student of Bishop Palladius, as were a few others, had called out to his companions: Dear brothers, let us not fall into despair since we might soon perish in this water, but rather let us prove by our actions that we have heeded the Word of God. Thereupon they joined together and sang *We Now Implore the Holy Ghost* and the funeral hymn *With Peace and Joy I Now Depart.* After they finished singing they fell to their knees so that the water went up just below their arms, and implored God that he might bring them to himself by a blessed death. – With the recounting of this story the people of Copenhagen praised them because of their exceptional devotion to God's Word and by the peoples' subsequently eagerly attending the houses of God. Might his simple account also incite the reader to dignify the same with their praise!

(Submitted by Pastor Loeber)

Reminder of the Celebration of the Two Hundredth Anniversary of the Peace of Westphalia

The ecclesial reports recorded in the *Actis historico - ecclesiasticus* from the year 1748², survey, among other things, a detailed description of the grand festivities by which the Lutheran Church had celebrated the

jubilee festival memorializing that significant and incomparable peace just one hundred years before, that, through God's grace, put an end to the terrible privations of the Thirty Years' War in the year 1648. Whoever has heard or read only a few stories about this war will know how that war not only most miserably decimated our German fatherland, razed countless Churches and cities and villages, and practically depopulated whole regions, but had especially even also brought about the near destruction of the evangelical-Lutheran Zion. For this was the longest and bloodiest war that has ever been fought in human remembrance and, primarily, for the sake of religion. It was a fearful judgement of God, by which, at that time, he visited and chastised our Church, a woeful time from which many monuments may be seen in ruins in the fatherland, and found in the hymns and prayers of our Lutheran predecessors. So it is easy to understand why a hundred years ago, as we also read in the continuation of Heinsius' church history, that this peace was celebrated with great thanks and praise toward God, since by it our Church had been assured anew of the unhindered and free practice of her religion. Countless writings are cited in the reports mentioned which appeared a hundred years ago, in order to make a deep impression upon all of evangelical Christianity that this horrible war must be remembered by all her children and progeny, as well as the benefits brought by the peace that followed.

So we also believe, most assuredly, that the Evangelical Church of our German fatherland will not let this present year go by without celebrating the second centennial of that great event in world history. It is only a question if we Evangelical Lutherans in America want to join with them in this Jubilee celebration, which, though we are deeply effected by it, only really has historical significance for the Church in the fatherland? – In that regard the following reasons might be suggested to move us to, by all means, join them:

1. God's Word teaches us in countless passages that what God has done for his people of old is to be preserved in faithful remembrance, unto the last times, to the praise of his Name, as a warning, as a comfort, and as hope.

2. We have all received, more or less, the fruits and results of that treaty of the peace of Westphalia from our youth on and, therefore, have not had to suffer in most territories of our homeland any hindrance of worship on the part of Catholic regents and authorities.

3. We all need a serious warning against complacency and a feeling of safety and tepidness, and must acknowledge that, as in the Smalcald war that arose right after the blessed time of the Reformation, as well as in the Thirty Years' War, a fulfillment of several prophecies which our precious Luther had so

²Cf. bd. XII, pgs. 880 ff and bd. XIII, Pgs. 727ff.

impressively left behind for the sake of the dominating ingratitude for the Gospel of the whole church, which wanted to praise itself for the Gospel instead of God.

4. The more that we have to rejoice in this land for our churchly freedom, the more we also must seize the opportunity in this to thank God for this great blessing as also an incentive for us to use the same rightly, so that this would not also be a cause for God's righteous judgement to take it away from us and our children.

5. We are responsible in the fellowship of the body of Christ to be united with all his members, past and present, in joy and suffering.

But should the objectives here named of the forementioned remembrance celebration be appropriate and compelling, then it would, by all means, be necessary that a short, instructive and edifying history of the Thirty Years' War and of the resulting peace be composed and first be disseminated in our congregations. But should that also not be forthcoming, then at least, perhaps, a few of the main events in that history could be treated in this periodical, as they impact the church, and, of course, from her perspective, just as a hundred years ago that historical evidence was judged relevant in a churchly way in Biblical texts, in sermons, in hymns, prayers, etc., so the Jubilee festival had been thereby carried out in a god-pleasing and edifying way.

Now then, whoever might have in their hands writings and sources to that goal should gather them together now and share them with the Church for its best use.

Since the day of its anniversary is not until the 24th of October, at our Synodical Convention this could be discussed so others can air their good ideas on this. We have only wanted to briefly make people aware of this opportunity and also specifically leave it to the President of Synod, as well as our brothers in the office, whether they see a need, even before the Synodical Convention, to explore this matter further.

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“He has Commanded His Angels Concerning You, to Keep You in all Your Ways, that They Bear You Up in Their Hands, Lest You Dash Your Foot on a Stone.”

(Psalm 91. 11,12)

The venerable, pious Lutheran professor Dr. G. F. Lorenz in Strassburg recounts from his own life the following comforting example “of LORD's special concern for children, during their weary pilgrimage on earth,” in the second volume of his “Sunday Rest, Sanctified by God,” page 287, which we here repeat in his own words. As I, he himself writes, had been driven out in October, 1751, from Altenburg, where I had spent a short time with my beloved friends and relatives, to make my journey to Jena, all by myself, I had

completed a hymn, with which I wanted to occupy my thoughts on this trip in my general feeling of loneliness. My faith was so strongly occupied with the Scriptural truths that were contained in that hymn and was so grounded by the grace of God, that I was not equally well considering that this faithful Father in heaven so completely clearly, promptly and literally would fulfill what I had therein composed in keeping with his precious Word, as I have actually experienced it, of which I am truly ashamed. For this reason, since it so exactly coincides with the following events, I am issuing this, and it gives such a beautiful perspective for faith to publish this, word for word. It goes like this:

1. Though I am in this land a stranger, far from all whom I call ‘friend,’ That puts my hopes in no great danger, My God, my JESUS knows my end. If to my heart is also hidden, whatever can be for my best, sufficient Christ himself has bidden, all that brings my heart to rest.

2. O love divine, so great, unfounded! Sweet love beyond all that is best! Torn from my father's arms, unbounded, laid upon his ample breast. All blessed, called he me from kith and kin. Himself cares for me as his child, whose mercy's chosen me to win.

3. He teaches me in wide pasture lands, and in the verdant, splendid fields, in streams and forests, ocean's strand: This same God's eyes upon you wield. He who made this lovely universe, also made you, gave you your life; where ever you may this world traverse, he also is your rod and staff.

4. The grain that here does feed and nourish, springs forth also beyond this place; as God unseen, blesses to flourish, stands tall wherever God gives grace. The Sun that there for you is shining, is what to life all this awakes. To also serve you here as shelter, lest storm and hoar frost you o'ertake.

5. Even walking roads unfamiliar, with no help or aid in your hand; learn that e'en in death's blackest alley, you're not alone, alone to stand. Your God who heeds the least blade of grass, for you has care, that to surpass, since you've been in his blood redeemed, He's one with you in grace most rare.

6. So what, you're far from all who know you, what harm, though waves surround you still, a whole host of glist'ning troops pursue you, hemming you in against your will? What harm if all your friends forsake you, and no good friend will with you abide; since you're accompanied by angels, and Christ himself is at your side?

7. Why should the foe's great roar distress you, since such great shelter you possess? You walk this way just at the pleasure, whom no great beast would dare molest. No storm or tempest might disturb you; but speak he, and it comes to rest. For storm winds and clouds they are his own, to use however he knows best.

8. The darkest night need not alarm you, whate'er the dawning day might bring. E'en if

the sun be veiled in shadow; Christ is the world's light that you sing. He, who e'en this world's sun did make, can all created light forsake. If his hand is the one that guides you, even dark is light for his sake.

9. Now living in a foreign country; except it's God's own property. Strangers all, unknown, a great sundry, yet in God I have certainty. My rock in which my heart is anchored, stares straight at me with bravest face, and he says, dear child be of good cheer, your Father's always with you, near.

10. My God, you always must be my choice, for now such heav'nly joy I taste, in my soul that harkens to your voice, e'en in this arid land of waste! When in these wasted years you've giv'n me, such countless blessings in your grace; what wealth will I someday experience, when as rivers joys to me race.

11. Even if my feet tread foreign ground, yet my heart rises up most high, when with such confident demeanor, heaven displays it's beauty nigh. The land which brings eternal pleasure, lies now not far from me before, as there remains my greatest treasure, which first breath to my bosom bore.

12. Be still and quiet, all within me, heav'n itself is concerned for thee. Be unconcerned in pain, what will be, for JESUS loves thee 'ternally. For e'en if death's yours at your ending, you are saved yet in JESUS' hand. That's what's called a most blessed sending, Christ leads you to his Father's land.

My mind being occupied by this material in holy contemplation, I was sitting on the morning of the 12th of October in a cart I'd hired for this purpose and arrived at noon at the beautiful and charming town of Gara. As I was situated during the course of my meal at the door of the inn above the market, a diminutive, indeed, undistinguished, yet very cordial man approached me, called me by name, and asked if I was not the brother-in-law of the Superintendent of Altenburg. I was amazed to be recognized here, since I never hoped to find anyone here that knew who I was. So I answered his question in the affirmative and now I might like to know: ‘So then, who are you?’ He didn't tell me his name, but only that he had an office out of Leuchtenburg, which name I recognized as a castle in the mountains I knew of that belonged to the Duke of Gotha. Now he further inquired: Where was I planning on going? Answer: ‘To Jena.’ He: ‘Oh, then I may I have the honor of accompanying you?’ I: ‘Sure. Might you have business to do there?’ Answer: He would have gone a different way than that, but for the sake of enjoying my company he would want to take the route just mentioned.”

I thought it wouldn't work too well (since he was on horseback and I in a covered coach, and it might not be too easy to talk with each other) though I would have most preferred to remain in the solitude I'd become so accustomed to, to further contemplate the content of this hymn, undisturbed: Yet I gave my assent and replied with the polite words:

'Sounds good to me.'

He thereby retreated without another word. After eating my meal I sat down again in the coach and my polite fellow traveler was already mounted and waiting for me at the gates. But as soon as we had left the city, he soon vanished from my sight, since in short order we were in and out of hills and so long as it was day, I saw nothing of him. When the darkness of night befell me and I was in truly good spirit before God, even though I had never before been in the forest, my driver suddenly stopped and said: "Now I have no idea where we are. I don't know this road nor the terrain." I: "Why are you asking me about this, since you don't know the way. If **You** don't know, how should I?" I immediately climbed out of the coach to look around a bit, as far as it was possible to see. But barely had I stepped out of the coach (as the faithful Father took care that I would be spared even the first opportunity to be struck by worry) there was my faithful fellow traveler who said: "Don't worry about a thing, I know all the roads around here. We are very near a village where you can find a good bed to spend the night." I: "What's the village's name?" He: "Gangeldorf." I had been warned that I shouldn't stay overnight in that village since travelers had here encountered many misfortunes by thieves and murderers. This made me somewhat apprehensive, yet under the present circumstances I really had no choice. So I kept still and agreed to follow him to the inn. There he showed me the whole layout of the quarters, showed me a room which a nobleman I know well had left in good in order when passing through, in which stood a fine bed. Just before this was a small sitting room. He said, "You take the bedroom and the bed and I will sleep in the sitting room, so you will more comfortable and less wary." I just couldn't get over my amazement over these amenities and over the amazing care of God that were still being showered down upon me even more now and thereafter than before, as I was certainly in alarming circumstances. But the Christian readers will take note with me how my hymn was being fulfilled so literally: When, for example, it says in the third verse: "He teaches you... in forests, this same God's eyes upon you wield." In the fifth: "Even walking roads unfamiliar, with no help or aid in your hand, learn that you're not alone, alone to stand." In the sixth verse: "What harm if all your friends forsake you, and no good friend will with you abide; since you're accompanied by angels, and Christ himself is at your side?" In the eighth: "The darkest night need not alarm you, ...If his hand is the one that guides you, even dark is light for his sake." In the ninth: "Strangers all, unknown, a great sundry, yet in God I have certainty. My rock in which my heart is anchored, stares straight at me with bravest face, and he says, dear child be of

good cheer, your Father's always with you, near."

Moreover: we ate that night what we could find. My companion didn't say anything more than was absolutely necessary. And other than that I was in another world, given space for meditation or silent contemplation, not having to say much. So in God's Name we went to rest in keeping with the demeanor of my polite companion. Early in the morning I set off on my way. My fellow traveler was lively then and I took no leave of him, for I had hoped to see him and speak to him again on the way, or at least in Jena. But I never saw nor heard anything of him again, either on that distant journey or in Jena, or thus far in my entire life. Even when in Altenburg I specifically inquired if anyone knew the name of a man that fit his description and with the circumstances he presented me, that he had an office on the Leuchtenburg. – Now does not what the famous Mr. von Pfiel writes in the first part of his spiritual hymn in one of those similar jarring experiences of divine providence perfectly apply to this?

'Twas true, an angel that you sent
When straying saw you that I went;
For when we met upon that street
Angel service me did greet!

Those Who Hope in the LORD Will Not Fall, But Remain Forever As Mount

Zion
(Psalm 125)

Julius, the third son of Henry the younger, Duke of Braunschweig, that fierce contender and Catholic zealot, dared to publicly confess the Lutheran faith, against which his father had already labored and fought for 20 years. It had already cost him freedom, honor and territories. His father heaped mortal hatred upon him and Julius, indeed, was risking his life. Surrounded purely by enemies of his faith he had to fear for his life every second because of the constant, fierce enmity that accompanied him. His father, his brothers, the court, all of Wolfenbuettel hated him. He was slandered, cursed and called a traitor. He was denied the necessities of life, all comforts and amenities. He was not allowed to appear in public, yes, he was never allowed the clothing to do so. Often his sisters had to hide food for him in secret places. Ignoring all that, Julius remained steadfast in his faith. Whoever loves father or mother more than me is not worthy of me, and who loses his life for Christ will find it. He finally was trapped in the most extreme danger. They wanted to force him to deny his faith. They wanted to wall him into a room alive. – When the need is greatest, God's help is nearest. Those who hope in the LORD shall not fall, but remain forever like Mount Zion. But there was still a faithful servant to be found at the court of Wolfenbuettel who reported to the prince his impending danger. And since he could do nothing else, he wrote with a pair of tongs in the presence of the prince the words: "*fuge, fuge*" which in German is "flee, flee" – in the coals in the fireplace. He found safe refuge and

good lodging in Cuestrin with his brother-in-law, the Margrave of Brandenburg, John the Wise. Yet the rage of his father was in no way stilled, even when the plea came from afar to grant pardon to this only surviving son. Much rather he did everything possible, even after both the elder princes, Karl and Philipp, had fallen in the slaughter near Sievershausen, to make sure he'd never rule. All for naught. For the LORD was with his son. The scepter of the godless will and also can not remain over the flock of the righteous, for the LORD is the just Shield and the King of the saints in Israel. Every attempt of that father fell short. In that he was old and weak, his end drew near. Then he suddenly sent a Mr. von Quitzow to his son and invited him to come to Wolfenbeuttel. The prince was dubious whether he should go with him. Finally he asked Mr. von Quitzow if he could assure him of his truthfulness with an oath that the invitation would not place him in danger. Mr. von Quitzow could not assure him of that, but he stated he also hoped for his safety. "Well then," said Julius, "my dear Dietrich von Quitzow, I not only distrust your word, but also my father's, and commend my just cause to God in heaven. I will press on with you to Wolfenbuettel in the Name of the holy Trinity, and will follow my father's command as an obedient child, come what may. My living or dying remains in the hands of God. He can change my father's heart. But I will remain to my end with God and his pure Gospel, despite devil and world, and live and die upon it." So he went to Wolfenbuettel and was welcomed. Not because the old enmity had abated but it was hoped he would be won over with kindness and favor, since open enmity had not succeeded. Only this also was for naught. For the faithful confessor of the Gospel, who had become manly and strong through God's grace, neither the hostile arrows of hatred nor the smooth and flattering Words of temptation stick. Julius remained steadfast. His father died in 1568. He came into governance and his governance was just as fortunate as it was blessed.

Luther, Comforter of the Ill

A servant girl named Elisabeth, who previously worked for Luther, had been put away by him for her spite, and, with that, had become so godless that she, by her own confession, had given her soul over to the devil. After some time in her new service she became mortally ill. Now, at her request, Luther came to her and he asked her what she wanted. She said, I want you to pray for me, but I have something else that is very difficult on my conscience; I have given my soul over to the wicked foe! "Oh," Luther said, "that's nothing! What other sins have you committed?" She replied, I certainly have much more, but that is certainly the greatest one, for which I cannot be forgiven. For I have certainly thrown away my soul. – "Listen," said Luther, "If, while you were serving me, you had adopted my children out to some

stranger, would it have been legal or valid?" – No! – "Well then, your soul certainly does not belong to you, but to the LORD JESUS, so how could you give away what didn't belong to you? Go and ask the LORD JESUS if he wants to have back what already belongs to him, but the sins you've committed throw back to Satan, for they belong to him." The maid heeded him and was at peace.

Concerning Mr. Nast

After Mr. Nast has, as the reader knows, once again recently acted as reprehensibly against us as is possible and has become bankrupt in the eyes of every reader of *the Lutheran* and *the Apologete* who is capable of judgment, in his calling as a moralist and author, so this man has yet again violated the last dubious standard in order to salvage what he could from his bankruptcy.

Namely, he's issued an article against us in the local *German Tribune*, a political paper, in which he accuses us of "flagrant and intentional untruths and shameless lies" and calls us "deceivers twice over." It is noteworthy how Mr. Nast begins in order to prove these horrific charges. That is, he even explains in his sanitized article, why we have been accused by him of such underhanded activities, because, contrary to his initial, unqualified promise, he had wanted to include nothing from our article appearing on the holy LORD's Supper and was only later forced (only for the sake of avoiding the public shame) to consent to do so, – and now Mr. Nast writes impudently on this in the same article: "So Pastor Walther wants to misinform his readers that we had reneged to accept any sort of reply in our paper from his side." It appears from this that Mr. Nast also regards the readers of *The Tribune* as stupid, that they would regard every one of his assertions as true without proof, yes, how even his own prior account of the facts refutes the latter charge and proves it to be the most outlandish unchristian slander. From this is seen how far a person can finally go when he allows the devil to bring him to the point that, all at once, his conscience is aroused! Then a poor man, becoming ever blinder, irresistibly goes from one sin to another until he's in the sea of public blasphemers. Take heed of this example!

It certainly causes no one more pain than us that we are forced to finally say something about this, but for the sake of God's glory and for the sake of the offense which could arise by our keeping silent about Mr. Nast's evil part in this, we must call darkness – darkness! – and sins – sins – beyond the point of asking if weak persons or even faithful and truthful people may be pained or regard our course of action to be loveless.

So we hereby issue the following reply to Mr. Nast's article, which we have had published in the *German Tribune*.

Something Concerning the Submission of Mr. Nast

In the last issue of this paper the publisher of a Methodist periodical, Dr. Nast, sought in the German protestant literature, especially in and around St. Louis, to throw sand in peoples' eyes

over a debate he engaged, that was highly unfortunate for him, as he asked us to engage him in a most boastful way, and thus sought to save his good name a bit amongst those who read neither *The Lutheran* nor *The Apologete*.

The undersigned might well suggest that every attentive reader already can clearly see, from what Mr. Nast has chosen to share, that the latter must be defending an evil cause. But were we to remain completely silent about this, we would have to fear that old saying might apply to us: "Silence means consent." So we might be allowed to make the public abundantly aware of the following.

Dr. Nast grounds justification for his earlier reneging, breaking his word, on his receiving only a part of our article in *The Apologete*, because he had declared that if we would work up another article, he would give it equal space in his paper. Yet every person with sound judgment perceives that Mr. Nast is only trying to improve his position by that explanation to cleverly extract himself from the noose. For Mr. Nast might well have thought to himself that at his request we could not so quickly formulate a reply so as to thereby make ourselves a laughing stock to our readers.

So however Mr. Nast might dodge and squirm: His initial absolute refusal to receive even a single letter from our first article, after we in good faith, upon Mr. Nast's giving his word on his German honor, received his article in our paper, whole and unaltered, is and must remain an infamous, "dishonorable act."

C. F. W. Walther

Editor of *The Lutheran*

St. Louis, Jan. 15, 1848

"I've Heard a Sermon."

The famous preacher in Naumburg, J.M. Schamelius has also published, amongst other useful books, a booklet in which he has collected and revised certain phrases that have become common sayings, which can easily be misunderstood and might have a sinful connotation, or that are obviously commonly used with sinful connotation and are, even from their origin, questionable. Schamelius also mentions on page 138 the figure of speech titled above and criticizes the same. Certainly for good cause. Even now and specifically here, we think, it cannot be superfluous to reprove this figure of speech, for if there has ever been a time and country where practically the whole subject of public worship (*Gottesdienst*) is so utterly despised, as is hearing a sermon, where, on the other hand, opposition is waged against any prolonging of the worship through corporate and responsive singing, through prayer, intercession, chanting of the preacher, reverent administration of the Sacrament and the like, it is certainly here and now. That next to the sermon, as the most important part of worship (*Gottesdienst*), anything else that is thoroughly essential, thoroughly significant parts of worship, is ignored by most people as dispensable. The result is that the variety of

liturgy in the Lutheran Church is regarded a remnant of the papacy. Schamelius quotes from the significant witness of old Grossgebauer from his *Watchman's Voice* which we would like to share. – It goes like this:

"No one disputes that the sermon is divine worship. Therefore I've seen in big cities how the people arrive from the pealing of the bell 'til the preacher mounts the pulpit, streaming into the Church and then, when the sermon concludes, they stream out. And instead of joining with the ancient Christians in saying they had praised God in the fraternal assembly, that they fervently prayed for the unconverted, received the repentant, admonished each other through the Psalms and heard the Word of God, – they employ a new synecdoche which was unknown to the apostles: They had heard a sermon; that they had been preached to. So then is preaching and hearing a sermon alone worship (*Gottesdienst*)? No. See Acts 2.42ff. There you have the sermon; the works of brotherly love, as there is rebuke, zeal, admonition, consolation of the brothers, the distribution of the holy LORD's Supper, prayer and intercession, praise and thanksgiving: this is what worship entails.

Historic Example of the Papacy's Forbidding the Bible

Fox recounts the following event in France in connection with the Bible, which took place at the end of the sixteenth century:

As Bishop von Air was in Avignon with a few of his priests, one day he went with a number of his followers for fun into the streets of the city. There they saw a man who was hawking some bawdy paintings which a few of them bought to give their women. Nearby was a book seller who had a great number of Bibles in the French language to sell. The bishop approached him and said: "How dare you be so shameless, to sell your merchandise in French in this city." The book seller replied with a bit of mockery: "My Lord, don't you believe that Bibles are as good as the pictures which you all bought for your women?" Engaged over this mockery the bishop cried: "May I forfeit my place in Paradise if this knave is not a Waldensian. Away with him – away with him – away with him to jail." His crying out resulted in the peoples' fearfully abusing the book seller. On the following day he was led to the judge, who condemned him to burn at the urging of the bishop. As a result he was burned with two Bibles around his neck, one that hung in front of him and one behind.

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A Witness of Luther against the Enthusiasts who Always Insist on the “Spirit,” but Despise the External Word and Sacrament, The Sole Means by which the Holy Ghost Enters a Person.

(From Luther’s writing: “Against the Heavenly Prophets,” LW, Halle Ed., XX p. 271 ff)

God deals with us in a two-fold manner. The one externally, the other internally. Externally he deals with us by the external Word of the Gospel and the physical signs, as in Baptism and the Sacrament. Inwardly he deals with us by his Holy Ghost and faith along with other gifts. But all that by the measure and the order that the external things shall and must precede and the inner follow after and come through the external, so that he has resolved to give no one the internal portions without the external portions. For he does not wish to give anyone the Spirit or faith without the external Word and signs, so he has also established what he says in Luke 16:29: “Let them hear Moses and the prophets.” Therefore Paul can also call Baptism a washing of new birth in which God richly pours out the Holy Ghost (Tit. 3:5-7), and the oral Gospel a divine power, that saves all who believe in it. Rom. 1:16.

Give heed to this order, my brothers, since everything depends upon this. For although this fanatic spirit (*Rottengeist*), Carlstadt, presents himself as if he were great in God’s Word and Spirit and boasts of an excellent, fervent love and zeal for the truth and the righteousness of God, still it is his intention to invert this order and invent nonsensical from out of his own sacrilege by approaching the matter in this way:

First, what God has ordered externally is attributed to the Spirit inwardly, as has been said. Oh how he beats at the wind with ridicule and mockery he and wants it previously inside, in the spirit! Yeah, he says, how can a handful of water ever make me

clean from my sins?¹ The Spirit, the Spirit, the Spirit, must do it inwardly! Should bread and wine do me any good? No, no Christ’s flesh must be eaten spiritually! The Wittenbergers (though now they say ‘the Old Lutherans’) don’t know anything about this because they steal faith from out of the letters. And many magnificent words are made so that whoever doesn’t know the devil might well be of the opinion that they had five Holy Ghosts. But if they are asked how this same high spirit enters into a person, they do not point you to the external Gospel, but rather into Lala-land and say: “Remain in patience as I have waited and you will also experience it. There the heavenly voice will come and God himself will speak to you. If you inquire further about this patience, they know just as much about that as Dr. Carlstadt did about the Greek and Hebrew languages. There you see the devil, the foe of divine order, as he spews out upon you from his mouth the words: “Spirit, spirit, spirit,” and yet at the same time is destroying both the bridge and link and the path and ladder and everything whereby the Spirit should come to you, that is the external ordinances of God in the life-giving Baptism, signs, and the oral Word of God, and wants to teach you not how the Holy Ghost should come to you, but how you should come to the Spirit, that you should learn to travel on the

¹ See from this that the enthusiasts (*Schwaermer*) always have used the same language. Who, reading the above, cannot hear them speaking as do our contemporary Methodists? The difference between them and the so-called “heavenly prophets” of Luther’s day consists merely in the present day Methodists’ pushing it more recklessly and wildly. This we have heard with our own ears from the mouth of a Methodist preacher: “Do you really think you’re clean when you have only washed your head?” With this shameful expression he thinks he himself has explained holy Baptism!! – But it is especially tragic that here in America all too many, even of those who call themselves Lutheran, speak of the external means of grace, namely, of the holy Sacraments, in not much better terms than the Methodists. A proof of how far many Lutherans now a days are far from the spirit and character of true Lutheranism.

clouds and to ride upon the winds and yet they will not tell you how or when, where or what, but rather you must “experience” it yourself as they have.

On the other hand: what God has not ordained externally they spread like wild fire as if they were crazy. And as if they had their own personal inner Spirit, they also invent their own external orders where God has not commanded nor forbidden; like that there should be no images, Churches, altars, no saying the word ‘mass,’ no calling anything a sacrament or elevating it, no chasubles, but wearing grey gowns, preferring to be called neighbor, executing godless princes, suffering no injustice, and forcing many external shows of humility and affectations that they have themselves invented and that God does not regard.² Whoever does anything other than what they do is doubly a papist who hangs and murders Christ, and must be a “scribe.” But whoever does as they do has certainly jumped into the Spirit with hip waders and is in every way “a scholar of the Spirit.” O excellent saint! And if you ask them who says that, they throw up their hands: “Oh! My God told me, the Spirit explained it to me” yes, their every dream is the pure Word of God. What do you think of these fellows? Can’t you see who that spirit is?

Further: What God ordains inwardly, like faith, counts for nothing. So go on to insist upon every external word and writing of theirs

² Here our Luther already had the modern Methodists cold. For even these don’t know anything more to disparage Lutherans about than that they still allow images, crucifixes, and altars into their Churches, that in the *Augsburg Confession* the LORD’S Supper is called, among other things, the Mass, that we call Baptism and the LORD’S Supper Sacraments (which they reject as a heathen word), that Lutheran preachers wear choir robes, that the Lutherans do not address their preachers without distinction, with the informal “du”, and the like. But as once those following Carlstadt had their own orders which they insisted upon more than the ordinances of God, so also now the Methodists hope to receive a thousand times more from their worry benches, choir meetings, camp meetings, etc., than from the diligent use of all of the means of grace ordained by God himself.

to bring inward faith, that is, new external ways to put to death the old man and every sort of invented “mortification, studying, wonder, lingering,³” and other more slights of hand, of which not a letter is stated in Scripture. Therefore Carlstadt plopped himself down like a sow who now gobbles pearls and like a hound that has swallowed sacred things (Mt. 7.6) and shredded up everything Christ spoke of and instituted of inner faith, and for those external, invented works he made of the Supper of Christ and his ‘remembrance and recognition of Christ’ as nothing other than a human work so we burn with fervent enmity that (as their lame words say) “might put us to death with uncontrollable lust.” By this he blows smoke and clouds so that the bright Word should be obscured where Christ says: “My blood shed for you for the forgiveness of sins.” Mt. 26.24 Mark 14.24; Luke 22.20. Which doubtless will only be grasped, received and retained by faith, and with no works.⁴

Now we’re saying so much about this so you know the way this spirit acts to immediately insist upon a perverse way, over and against God’s ordinance; what God has ordered for the inner faith and spirit since they make of God’s ordinance a human work. On the other hand, what God ordains of the external Word and signs and works, they turn them into an internal working of the Spirit, and place the mortification of the flesh as taking place prior to faith, even before the Word. It follows from that (for this is the method of the devil), that they put outside what God wants inside and inside what God wants outside. No one should be amazed that I call him a devil. Carlstadt doesn’t matter to me. I’m not looking at him but rather at the one who has possessed him and speaks through him, as St. Paul says: “We war not against flesh and blood but rather the spiritual villains in the air,” etc. Eph. 6.12.

So now hold fast, my brother, onto the God’s order, that is, that the mortification of the old man, following the example of Christ, as St. Peter says in 1 Pet. 1.21, should not be first, as this devil insists, but rather is last, such that no one is able to put his flesh to death, bear the cross and follow the example of Christ, unless he is already a Christian and has Christ in his heart through faith as his eternal

³Now the enthusiasts no longer employ the same words as Calstadt did back then, but they always have their own particular key words by which they designate their hidden enthusiastic spirit, such as: “Break through, perfect sanctification, etc.” Ed.

⁴This the present day enthusiasts have in common with the ancient, that they speak so nobly of their devotion, that they have, for example, in the holy LORD’s Supper, their “spiritual eating of the body and blood of Christ,” and the like, by which one might forget the Words of institution and think they also regard this holy Sacrament highly. They also speak in general of the holy Sacraments as works, gifts and treasures of God, as if the Sacraments consist of not what God, but rather what man is doing.

treasure.⁵ But such things are not received through works (as these prophets rant) but rather through hearing the Gospel. For the order proceeds this way: First, before works or anything else, the Word of God is heard in which “the Spirit convicts the world of sin,” Jn. 16.9. When the sins have been acknowledged, one hears of the grace of Christ. In this same Word (of grace) the Spirit comes and gives faith where and to whom he will. Thereafter proceeds the mortification and the cross and works of love. Whoever proposes to you another order, have no doubt that is the devil.

Remark from the editor. If anyone has just read the above just once, he should not let it go at that. This witness of Luther deserves to be seriously considered and every Word deeply pondered. We know of no place in Luther’s writings where he gives in so few words such a glorious explanation about the nature of enthusiasm as here. We can witness from our own experience that every repeated reading is richly rewarding.

On the Authority of the Keys, Absolution and Penance

From Harless’ Periodical

(continuation)

Even so it follows indubitably from the context of the holy Scripture and of the divine work of salvation that this power of attorney to forgive and retain sins in a manner that is valid before God, exactly as the command to teach and to baptize, Mt. 28.18,19, has not been given exclusively to the apostles, but rather to all who would carry out the office of the New Testament. For (1) the LORD himself says in Luke 12.2 that the apostles are just the first reapers of the great harvest. This same LORD who said to the twelve in Mt. 10.40: “Who receives you, receives me, and whoever rejects you, rejects me and the One who sent me,” says to all in general in John 13.20: “Truly, truly I say unto you: Whoever rejects anyone I will send, rejects me, but whoever rejects me rejects the One who sent me,” and says to the seventy in Luke 10.16: “Whoever hears you hears me, and whoever despises you despises me, but whoever despises me despises him who sent me.” Indeed, the apostles have the advantage of being chosen immediately by Christ for the dissemination of the Gospel amongst the peoples, but they acknowledge the others besides them as being others set as bishops over the congregations in the various places, as equally stationed as servants of JESUS Christ and stewards of the mysteries of God, as coworkers (Col. 1.7) and fellow elders (1 Peter 5.1) whom the Holy Spirit had installed in bishoprics, to feed the congregations of

⁵Just here comprises the first lie (the foundational falsehood) of Methodism, that many things are demanded that a person should accomplish and have before he can have or is allowed to have faith, and which cannot be accomplished or be evidenced by a person until after he has come to faith, such as struggling, battling, sensing grace, the witness of the Holy Spirit, etc.

God, which he had purchased by his own blood, Acts 20.28. (2) The goal of the imparted power of attorney is the edification of the congregation by her soul-care taker (*Seelsorger*), especially for the comfort of the dull and timid spirit in the same. But such a congregation, according to the promise of the LORD, shall persist and the gates of hell shall not prevail against her so long as this age lasts. So his power of attorney cannot go exclusively to his disciples whose lives did not extend beyond the initial inception of the church, but he has much rather thereby seen to the satisfaction of the spiritual needs for all of time by his unchangeable, loving will. That power of attorney is not exclusively of the apostles, but rather for the service and use of the church of all times, even given to the Office that preaches reconciliation. It also cannot be said that only the apostles, because of the high degree of their spiritual knowledge, had advanced to the point of being able to carry out this power of attorney, for the apostles were also unable to read hearts, but acknowledged God alone could, Acts 1.24; and in the gifts of the Spirit which they, by all means, also possessed in an especially high degree, all who carried out the Office of the Spirit with them had this common gift, as they also, in the lifetime of the apostles, were made to partake of it were ordained into their offices through the laying on of hands, 1 Tim. 4.14; 5.22. Besides this, this applies from the beginning and through the first centuries of the church and beyond is an unambiguous fact; the authority to forgive and retain sins has been given the teaching office in general for all times. This authority has also always been carried out and the old doctors praise this authority extended to the office of the New Testament as if it were its crowning glory and acknowledged the carrying out of the same as a mark of the church. “Where there is the forgiveness of sins,” says Augustine, “there is the church. Why is that the church? Because she’s told: To you will I give the keys to the kingdom of heaven and what you loose on earth will also be loosed in heaven. How far does this forgiveness of sins extend? Through every land beginning in Jerusalem (Luke 24.47).” So this is also the institution of Christ that bestows an audible declaration from outside of a person that is valid before God in heaven, so sins are forgiven and retained here below from the conduct of an instituted office, a surpassing pardon from the LORD for the church of all times, which even to this day has Christ’s full, undiminished power through his originating promise as a means of grace instituted by he himself, accompanied by the co-operation of the Holy Ghost.

What this pardon consists of we will even more clearly recognize when we devote our attention to the other applicable passages. Upon the question of Christ: “Who do you say I am?,” after Peter is forthcoming with the common faith confession, with rest of the apostles: “You are the Christ, the Son of the living God,” the LORD imparted to him the

promise: "I will give you the keys to the kingdom of heaven. All that you bind on earth will be bound in heaven," Mt. 16.19. Peter received the promise primarily as the gracious response to his good confession that he had laid down, and he is also actually the apostle who primarily stepped forward after the resurrection of the LORD, in Acts 1.15, 2.14, and had first opened the kingdom of heaven to the Jews and Gentiles. But he did not receive this promise exclusively just as he never ever in the Acts of the Apostles nor in his letters had given himself such an appearance nor presented himself as having any privilege of rank over any of the other apostles. Much rather, after his transfiguration on the mount, he imparted the same promise to all the disciples. For the Words of Mt. 18.18 are directed to the apostles, and to others, to all Christians (the power of their spiritual priesthood) in common: "Truly I say unto you: What you will bind on earth shall be also bound in heaven, and what you will loose on earth, shall also be loosed in heaven," by which the keys to the heavenly kingdom are attributed to them, even if they are in no way referred exclusively to them; for the power to bind and to loose belong to the keys to the heavenly kingdom.

That is, the keys designate a multitudinous authority. The LORD himself has the Key of David, that is, the highest authority in the heavenly kingdom and can open so that no one can close and close such that no one can open (Rev. 3.7). He has the keys of heaven and death, for he had conquered both for the salvation of his own, Rev. 1.18. Now the exercise of this highest authority in the heavenly kingdom, that Christ possesses as its king, he confers (*uebertraegt*) inasmuch as the church is granted a visible exercise of the same, in general, to the apostles and in their doctrine. As in the Old Testament, Is. 22.22, Eliakim received the keys to the house of David and therewith the highest authority amongst the rulers, so Peter received in the keys of the heavenly kingdom, the authority of his office subordinated to the LORD JESUS, the eternal, sole ruling, and omin-present King of his Kingdom. It is not said how many keys there are that were imparted to him; in any case, included in this are the keys of the knowledge of the mysteries of the kingdom (Luke 11.52), the keys of the preaching of the Gospel, as is all expressly named as the sole power to loose and to bind, which in the language of the church in the narrow sense is called the Office of the Keys. But that those whom Christ ever sends as he sent those apostles (John 20.21) are also not exclusively declared the keys of the heavenly kingdom, a power to loose and to bind, the *Augsburg Confession* also acknowledges when it says (Art. 28): "Now our people also teach that the power of the Keys or of the Bishops is, according to the Gospel, an authority and mandate of God to preach the Gospel, to forgive sins and to retain them, and to distribute and administer the Sacraments." Peter did not receive these keys immediately

(he says the Words I will give you, etc.); he received them after the resurrection of the LORD. The authority of the keys entrusted to the Teaching Office is, as Hieronymus Weller remarks, one of the most glorious fruits of the resurrection of Christ.

The authority to bind and to loose belongs to the authority of the keys granted to Peter, and since this is attributed by the LORD to the disciples in general, so it is to be considered as a privilege conferred to the New Testament office of teaching in general. This authority of the keys, in its narrow sense, is one that is active in a two fold manner in either binding or loosing, and the church speaks as is fitting for a key that either binds or looses. That which is bound or loosed is, as the LORD himself declares in John 20.21, sins and its consequences, that which is as a great burden upon people, Is. 38.5; Rev. 2.24. They are bound when they are retained, that is not forgiven the unrepentant, but they are given their undiminished severity so they are felt with all of their consequences. They are loosed when they are forgiven, that is, when their tragic consequences are removed from the conscience, so that in the sinner a living conviction arises that his sins have been taken away from the holy eyes of God, that they no longer demand to be paid for, that nothing condemnable remains with him, that they will not be an issue in the final judgement.

"What you will bind on earth," the LORD says in Mt. 18.18, "shall also be bound in heaven, and whatever you will loose on earth shall also be loosed in heaven." The truth of this declaration and the significance of the matter is seen through his initial Words: "Truly I say unto you," expressly stated from the beginning. But how can a dubious man forgive or retain sins that was, so that his judgment consequently is acknowledged in heaven by God himself? Isn't it God alone who can bring forth such workings in the innermost life of the soul, as is this binding and loosing, and be able to impose upon a soul the pathway for the true reception of every saving benefit of the heavenly kingdom through the public forgiveness of sins or through retaining sins? Whoever says that has no true concept of the Office of the Keys. There is no distinction at all between the binding and loosing of the priest and of God, so that as the one is first done, the other is the consequence that follows from it. God himself is the One who appropriately mediates the Office of the Key by the stewardship of grace he himself ordained as souls are either thereby relieved or groan for pain, to bring to their experience either his grace or his wrath, either the working of his law or his Gospel. For as the teachers in general are God's coworkers in all of the administrations of their office, 1 Cor. 3.9, as, insofar as they move and work in keeping with the confines of their office, the Spirit of the Father speaks through them, Mt. 10.20, and Christ works through them, Rom. 15.18, so it is also God himself who serves in the

administration of the binding and loosing keys as they are instruments of his work which he is solely performing. As God preaches his Word and bestows his Sacraments through them, so he will also through them either free souls from the bonds of sins or by the same means shackle them, either assuring them of his grace or revealing to them the burden of his wrath. For what God carries out on earth through the office established by him, he cannot contradict by his actions in heaven. Much rather, God's order on earth and God's decisions in heaven are perfectly unanimous. The absolution is his work on earth and, as such, is also valid in heaven. The penitent who sinfully strive against God's order also find no grace in heaven. This is in keeping with clear declarations of the divine Word. That is, the doctrine of our Church is, as the *Apology of the Augsburg Confession*, article 4 states: "that it is God's command that the legitimate use of the Gospel is that we believe the absolution and certainly regard it as such amongst us, that without our service sins are forgiven us through Christ, that we are also so truly believing by the Words of absolution that we are reconciled to God as if we were hearing a voice from heaven." The passage of our Luther is applicable in all its power to the penitent soul: "See to it that you do not doubt if this can be, and that you would first even prefer to die before you should doubt the judgement of your priest. So if you could believe this then your heart would have to laugh for joy and love the authority of the priest and thank and praise God, that he has thus comforted your conscience." And: "The people should be taught that if one repent to Christ, that Christ absolves through the mouth of his servant, for the servant's mouth is Christ's mouth, the servant's ear, Christ's ear. One must look upon God's Word and mandate and not depart for the sake of his person. Christ is sitting there, Christ hears it, it is Christ's Word not that person's Word, what is heard there and is spoken from the father confessor's mouth."

Thus the implementation of the binding and loosing key, just as much as the preaching of the Gospel and the administration of the Sacrament belongs amongst the essential and indispensable obligations of the New Testament teaching office, as an office of justice that applies before God (2 Cor. 3.9), an office of the Spirit and of reconciliation (2 Cor. 5.18). It belongs to the surpassing glory of this office and cannot be removed from him through human means since it comes to him by divine right, not even to mention that those entrusted with this office could themselves be permitted to surrender it, if they would be found as servants of Christ and stewards of God's mysteries (1 Cor. 4.1) and will not want to deny this in their office as instructors, if he has been made fit to carry out the office of the New Testament (2 Cor. 3.6). They may not out of fear of people nor to please people relinquish this most exalted honor of being a

servant of Christ (Gal. 1.10) and God's co-worker (1 Cor. 3.9). It is just like being a church robber if one is robbed by the teacher of the church of what the LORD has granted him for the comfort of repentant and frightened consciences and to terrify carnally secure and stubborn sinners. That which the LORD has given over to order the church, is ordered and custom made, in keeping with what is best knowledge and faith so that all proceeds in an honorable and orderly way (1 Cor. 14.40), determined according to what is in keeping with the sanctuary, for the preparation of place, time and manner, by the guidance of the wisdom from above; but no power on earth, not even that of the church, cancels out the authority of the keys itself and everything that is proper to its essential exercise, if the church does not want to fall into apostasy, or much rather bring upon herself a curse, by what infringes upon the order of Christ. The faithful servant of Christ will, without regarding how it looks to people, steadfastly turn his eyes and heart unto JESUS Christ alone and the accounting that he must someday give before his judgement throne. But whoever, for some reason, or, in any way, silences or diminishes what is instituted by Christ, will not receive the unfading crown that is promised when the arch shepherd shall appear. (1 Peter 5. 2 – 4).

(To be continued)

(Submitted)

Methodism

(Continuation and Conclusion. See Issue 9)

It is true that Luther predicted little good would come from the Marburg colloquy. He knew his opponents and the results unfortunately proved he was not deceived. But he nevertheless replied to the invitation of the Landgrave: "Although I have poor hope for such peace, yet the effort and care of your royal majesty is highly laudable, and I, for my part, am willing to display every effort towards this forlorn and perhaps also dangerous service for us for your princely majesty, and if your royal majesty grants me his consent and the wherewithal to do so. For I do not want to give the opponent any truth to their boast that they were more disposed to peace and unity than I was." We see from this Luther's great willingness to bring that offer of the hope of peace to his opponents, even when hope for that peace appeared all too slim. So it is a falsehood when d'Aubigne says: "These invitations were received in vastly different ways. Zwingli, whose heart was wide open and fraternal, readily embraced the landgrave's proposal, but it was rejected by Luther, because of the alliances and militant battling he believed he perceived would oppose this supposed unification. . . . Zwingli,

on the other hand, who would have gone to the ends of the earth, exerted every effort in order to attain permission from the Magistrate of Zurich to travel to Marburg." To the contrary, Hospinian and Hottinger, two reformed authors, report that Zwingli had so little desire for this colloquy that he even almost had to be forced to go!

d'Aubigne denies that in Marburg the Reformed had given ground at any point. The opposite was proven by us in year 3, issue 15, that the same withdrew several important errors in regard to Baptism, original sin, and the oral preaching of the divine Word, which they, unfortunately, later took up again.

The same relates of Oecolampadius that after one discussion with Luther he said in Zwingli's ear: "I have fallen a second time into the hands of a Dr. Eck," and adds to this: "Nothing could be said more strongly in the language of that reformer (Oecolampadius)." That's all we have to say about that. The Reformer Luther could not be more strongly slandered and maligned as through this comment, if it's the case that Oecolampadius actually said it, which we, in this case, would rather not believe out of respect for him.

Yet we will say nothing of the rest of the hateful slights by which d'Aubigne seeks to bring the character and work of Luther into disrepute. We thank the LORD that Luther and his companions in those days laid down a good confession and, did not sell out the truth for the sake of what people might think, but preserved the church through their faithful witness. They had not accepted the false believing opponents' extended fraternal hand of fellowship. They could not do so for the sake of conscience, since the love of God and their reverential fear before his divine Word commanded them to refuse them the fraternal hand, who denied the most significant article of their LORD and Savior, of the holy LORD's Supper. But they proved themselves to be faithful disciples of the LORD in that they offered the erring the hand of love and peace, granted them a unity of friendship and prayed for them. They had thereby perfectly satisfied the royal law of love. The true Lutheran Church of the present time also follows this course. Therefore when the Methodists go on to cast the stone of condemnation at Luther, they are only doing as much as allowing it to be proven to every Lutheran that their slanders are unfounded and unjust and that they come, as we have had to fear, from an unconverted heart.

Hermann Fick

Why are the Words of Institution: "This is my body; this is my blood," to Be Understood Literally?⁶

(continuation)

After we have tried in the last portion of our response to this question (see issue 5) to make it clear to our readers that in the holy Scripture (as in every writing of any understandable writer) everything is to be taken literally, so now, perhaps, some will now respond: It is obvious that in many passages of the holy Scripture one must necessarily depart from the literal sense of the Word to get the true thought of the holy Scripture: "I am the vine, you are the branches." John 15.5. "They drank from the spiritual Rock that followed them, which was Christ." 1 Cor. 10.4. Further: "I am the door for the sheep." John 10.7. Further: "He (John) is Elijah." Mt. 11.14. Further "Tell that same fox" (Herod). Luke 13.32. What would come of it, it is said, if that was all to be understood literally? – Since here the literal meaning must now obviously be abandoned and the word "is" must take on the meaning of "signifies" why then in the Words: "This is my body; this is my blood" should the literal understanding not be put aside so it might take on the meaning as if Christ said: "This signifies my body; this signifies my blood"? So now it is quite common for a Methodist to prove this equivalence with this idiom of language "I am the vine," etc., when a Lutheran explains that it is not permitted to depart from the Words of institution: "This is my body, etc." And with that the opponents think that they have proven the simple faith of the Lutherans on the written Word struck down as obvious folly and forever brought to disrepute, and, unfortunately, there are even not a few Lutherans who, when they are confronted by such passages are placed into a quandary and do not know how to answer, and may even, when they are reminded of those passages, yet, at first, come to think that the Lutheran's simply holding on tightly to the Words many well not be such a settled matter, since certainly in other Bible passages one must depart from the literal meaning and that it seems that not seldom that little word "is" means the same as "signifies."

But don't let yourself be deceived. It is and remains settled that no reasonable person in any language in the world would

⁶As we have only now fully recovered from an unexpected physical illness that persisted for quite a while and have not had time for the sake of other persistent encumbrances of other things that had to be done, we only now are carrying on in this present issue as we promised to handle on the theme here stated. We hope the reader will excuse us.

write “is” where he should write “signifies,” unless it might be that one might suggest this either because he has no understanding at all of how one must speak and write, or as some superficial jest, or with the aim of deceiving others. It is completely true what Luther writes in his great confession of the LORD’s Supper: “To further instruct you as well as our own people, you must know that it is a pure invention when anyone says that this little word “is” means the same as “signifies.” No one can ever prove that in a single passage of writing. Yes, I will further say: If the enthusiasts in all of the languages that are in the world can bring forth a single passage in which ‘is’ has the same value as ‘signifies,’ then they necessarily win.

That it seems to so many as if the word “is” in the holy Scripture and in other writings so many times is taken as “signifies” is the result of not understanding the nature of language and especially figures of speech that are called “tropes.”

That is, in every language there are words that have a double meaning, a proper and an improper (tropic) meaning, or an original and a derived one. So, for example, the word “light” has a double meaning; according to its proper or original meaning the material through which the physical presence of things around us are made visible to our physical eyes is designated; and according to its improper or derived meaning, on the other hand, the word “light” designates something by which spiritual matters become known to our understanding. Therefore it is not only used in connection with the sun, but also of a person who gives knowledge to others of important truths and makes them accessible to them. He is shedding light on them. Therefore in the holy Scripture the word “light” is used of the sun as well as of Christ: Gen. 1.16; John 8.12. Further, other words thus also, such as darkness (Ex. 10.21,22 – Acts 26.18), way (Mt. 21.8 – 7.14), water (John 4.13,14), lion (Judges 14.18 – Rev. 5.5), fox (Judges 15.4 – Luke 13.32), fall (Mt. 7.27 – Luke 2.34), hunger and thirst (Prov. 25.21 – Mt. 5.6), and many other words have double meanings, just as they do. So the word “cross” even has a three-fold meaning, designating first its proper and original meaning as the wooden thing used to put to death, on which Christ had died (John 19.17), then it means the entire work of reconciliation that is established through Christ (1 Cor. 1.18), and finally it designates every sort of suffering sent by God upon his children (Luke 14.27).

Now the reason that a word so often has two or even more meanings is two-fold. The first reason is because no human language has such an abundance of words that it could have a specific word for every subject and every description. By way of this paucity

therefore a writer is often obliged to name a matter with a word whose literal meaning is something else. In order, for example, to point out that a person cannot only make a description more precise, but that he might also see how this is possible when there is no special word to describe it, when this capacity of a person is to be referred to, commonly the words “grasp” or “gets a grip on,” which literally means to touch or put one’s hands around, but only as a trope (that means through a more indirect way of speaking than usual, or in a derived, figurative sense) it means having a full insight into a subject. – The other reason why a matter is often named with a word which has an other than literal meaning is because it either is pleasant to the reader if he is inspired to contemplation through a figurative, derived expression of what the writer thereby really wants to express, or because often, through a figurative expression, a matter is much more clearly and more vividly portrayed before the soul than through the literal. In short, thoughts and descriptions are not seldom clothed in images in order to make the discourse more pleasant and easier to receive and to use it to make a greater impression upon the reader. When, for example, Jacob says figuratively: “The time of my pilgrimage is 130 years” (Gen. 47.9), this figurative expression for “my life” is not only more pleasing, but he also states more vividly before the reader’s soul what life really is. When Christ goes on to say of himself: “I am the good Shepherd” (John 10.12), then in this trope lies not only more encouragement, but he also makes concrete, even more clearly, what Christ is and should be to a person than if he would have said without the figure: I make, care for, lead, defend, etc., my own people. And when Christ says: “I am the way” (John 14.6), this figurative expression illustrates better how necessary Christ is to us for salvation than had Christ merely said this in a literal way of speaking: I am the one by whom one must go to heaven.

Now since by all that it is often evident in the holy Scripture that certain things or persons are given names they could not bear in the literal sense, it seems obvious to those who are unfamiliar with the rules of language, at first glance, as if that little word “is” must be very often taken as if it means “signifies.” And, unfortunately, since the time of Zwingli (who first had asserted this) even many scholars who were well acquainted with the right rules of language, nevertheless in a disingenuous way, used the ignorance of the people and quoted such passages as: “I am the vine, I am the door, the rock was Christ, John is Elijah,” etc., as proof. They’ve said: Certainly everyone knows that Christ is not really a vine, not really a door, not really a rock, and that John the Baptist is not really the Elijah, the prophet of

old; these were only ways of signifying something, so in all these and similar passages “is” must be seen as “signifies.” – But this is an erroneous conclusion. That is, the words: Vine, door, rock, Elijah and the like have a two-fold meaning, that is, a literal and a non-literal (illustrative, figurative, tropish) one. That is, in the first place, vine means a winding plant upon which a branch grows, which it bears, enlivens and fills with fruit, out of which the refreshing wine is pressed. Secondly, one also calls a vine all such things with which other things are connected in the most intimate connection, that are born, given life and filled with its fruit by the same. Now when Christ says: “I am the vine,” Christ is not wanting to say here that Christ would be in the likeness of a common vine, so, much less that he would be a common vine – , no, Christ much rather wants to say I am the true, the legitimate vine, not the one that is planted in the garden, but the one who has come from heaven. That is, my believers are so intimately bound to me that they live from out of me and are filled with fruit. – So when it comes to the word “door,” this also has a double meaning. First it means, as everyone knows, the opening through which one enters a house, but it also means everything by which one enters into something. Now when Christ says: “I am the door,” he is not thereby saying: “I signify a door,” but rather, I am the only one through whom one can enter into the kingdom of grace and glory. I am not the image of a door, but rather I am immediately the true and legitimate door to heaven. – Going on, in regards to the word “rock,” this means, in its primary sense, a great, immovable boulder standing independently, as well as this word meaning what stands fast without wavering, and whereupon one can therefore build and trust most solidly. Therefore when Paul writes: “The rock that followed them was Christ,” he does not want to say that a rock was following after them that had signified Christ, but rather that the fathers had had someone accompanying them through the wilderness, upon whom they could entrust themselves as on a true, steadfast rock, and out of whom, as a rock, they could drink the true, pure, clear refreshing water, and that had even been Christ. Therefore Paul also is not merely calling Christ a rock, but rather solely a spiritual rock. But who in the world would say Christ is not a spiritual rock, but rather only signified a spiritual rock? – So now, finally, concerning the word “Elijah,” this means, first of all, the famous prophet back in the time of Ahab; but it also then means, in general, a man who chastizes with burning zeal and uncommon temerity all sins and all heresies. Now when he says of John the Baptizer: “He is Elijah,” it is not thereby being said that he signifies Elijah, but rather he is a true Elijah, which means, he is a man who chastizes sins

and heresies with great burning zeal and uncommon temerity.

From this it is hopefully quite clear to our readers that from such passages as : "Christ is the vine," etc., it cannot be proved that the word "is" ever means the same as "signifies" in the holy Scripture. The chief reason for this, as a quick review, is this, since in those passages it is not speaking of an actual vine and rock, and not a literal door and not the actual Elijah, but rather all these words are being used with a new, derivative (tropical), figurative, non literal meaning. So now, as sure as Christ is obviously not what the words vine, rock, and door designate in their literal meaning, it is nevertheless just as sure that Christ does not merely signify what these words mean in their sense as a trope, but rather really is that, that is, that Christ is really the divine vine, the heavenly door and the spiritual rock, and John really is a second Elijah (that is, as explained in Luke 1.17, a man "in the spirit and power of Elijah.")

That little word "is" thus always stands fast in the holy Scripture. Therefore wherever holy Scripture says that a matter "is" this or that, we can also steadfastly trust it without doubt. Then again, what would Scripture be if that little word could not be trusted? Then no, not even a single truth revealed therein would stand fast, since then it would be dubious in the Bible that: There is one God, there is a judgement, there is a hell, there is a heaven, Christ is God's Son, etc. For if "is" could be taken as "signifies" who could stop any unbelieving interpreter of Scripture from also making of God, judgement, hell, heaven, God's Son, etc., nothing but empty symbols?

So then that little word "is" also stands fast in the words: "this is my body; this is my blood." The single question which can arise about this word in this connection is therefore: should there be any way that the words "body and blood" embrace a trope, that is, are they to be understood in some derived sense? – More on this in the next issue.

Enlightenment in the Primal Woods

In the city of Hermann in Missouri recently a paper was distributed entitled *The Friend of Light*. This paper certainly had much included in it, so that back here in the primal woods there might be more light. For the last few months one sees therein a most perceptive analysis of why an enlightened person could no longer believe in the ascension of Christ for a very simple reason, namely, because according to new discoveries in area of physics, or the study of nature, a body is heavier than the air! – Who would not be astonished at this great stride of progress that has brought such enlightenment way out here to the West?? Who ever would have thought about this in

the old days as the doctrine of the ascension of Christ could be so easily refuted, even as now everyone can obviously perceive the evidence against it is at our fingertips?

In the most recent issue of the aforementioned paper there is, again, an inquiry how we who are so behind the East might soon be able to hurry and catch up to them, and that it is not at all unlikely that in the future the Sun might even rise earlier here than in the East. We consider we are responsible to the world to employ these dawning rays of light that are penetrating this time of darkest night to make things brighter also in our poor periodical. In issue 21 of *The Friend of Light*, it says this:

"As a few of the readers of our paper may well already know, that alongside the present collection of Christian writings of early Gospels and biographical writings that have been handed down, there were also others that had circulated, but that were designated as inauthentic and disreputable, and were excluded from the collection of Christian writings as we now know them."

Now after Mr. *Light Friend* then shared the famous fairy tales of the birth of Mary and of Christ's childhood with his enlightened readers, he adds this to it:

"The Orthodox should certainly not turn his nose up at such explanations just shared, for they are no more or less credible" (even if initially they were designated as inauthentic and disreputable?!), "than all the similar miraculous accounts in the New Testament, on which the overwhelming majority of Christians stolidly and steadfastly believe. Had these Gospels just mentioned, with their tales, been also received into the collection of Christian Scriptures, they could not fail to have been considered equally God's Word, and to doubt them could only consign one to hell and condemnation."

In ages when people were not so enlightened as we are now, West of the Mississippi, they actually had discovered a *Petitio principii* in such conduct of proofs (like when someone says: If this lie were the truth then there would actually be people who would believe even this lie!); so at reading such things they would have perhaps cried out: "O blessed simpleton!" Yet we hope of the "enlightened" segment of our readership that they will not fail to be amazed at this proof, that since the introduction of the magnetic telegraph to this side of the Mississippi there is also here no little "seeing the light."

(Submitted)

Call for a Mission Campaign to Oregon

When we survey the heathen Indian world of the West, it appears to us, for the following reasons, that our mission effort should turn next to Oregon.

Oregon, from 42 to 49 degrees latitude, is a portion of the territory of the United States of North America. A provisional government already exists there and outposts have been constructed beforehand so that, in a short time, an orderly territorial government will be established. Post roads have already been laid out and, presumably, yet other measures are being taken for unifying Oregon. Thus a mission colony in Oregon would take part in enjoying regulation that would be bound to the Atlantic States and in a regulated defense against predatory assaults, neither of which could take place in the Missouri Territory. But that this would be important for a mission colony intimately bound in fellowship with the support of the rest Ev. Lutheran Church, needs no proof.

Besides that, the lay of the land in Oregon is worth considering. Lying on the peaceful sea, well supplied with harbors and rivers, all this appears to human insight most agreeable to becoming over the course of time the location of significant commerce. That is probably the reason why already now not an insignificant emigration streams in there yearly. It might not be long before Germans also, in ever greater number, follow the Americans and emigrate there.

Let's take an even closer look at this. We do not in any way want to engage in crystal gazing into the future; we know the future is the LORD's. Only it is also just as certain that we should not merely live and labor for the present, but that the Christian Church also must consider future generations with a mother's care. And so we then express hope that an Ev. Lutheran missionary society established in Oregon might be the means in the hands of the LORD, not merely of bringing the heathen Indians to salvation, but also of assuring the nurture of a Church for the Germans that emigrate there. The Lutheran Church might then also be in a position from there to labor to extend the Kingdom of God out from there.

The number of Indians is estimated at 20 – 30,000.⁷ The Roman Catholics have already

⁷The reports of the population of Oregon, for the natives as well as concerning the emigrants, we have found so varied that we can presently barely decide which might be the marginally correct report. In one of the last issues of the *Reporter to the West* we read the following: "The Methodist missionary Geo. Gary is the last one to return from the Oregon Territory. The whole population of the land, American emigrants, French Canadians, people from the Hudson's Bay Company and native Indians should consist of no more than 7 – 8,000. (?) In Oregon City itself live about 500 residents; the city of Astoria has only six residential houses and four white families, Vancouver Island about twenty white residents; yet most live in the Willamette Valley, which is considered the garden place of the territory. There each emigrant receives a claim of 640 acres of land and at most a third of them are married, so it is self evident that the population is sparse and cut off quite a distance from each other. Skirmishes with the Indians are numerous.

won significant influence amongst them. 6,000 Indians have supposedly been already baptized by the Jesuits.⁸

Should these facts scare us off from doing mission work in Oregon? Never! Not only do we see from this that the Roman Church has learned the significance of Oregon for the future, but we also find herein a shameful reminder of the responsibility that those poor Indians demand also from us Lutherans; and besides that the legitimate perception of the impending emigration of Germans to Oregon makes this mission most necessary for us. Who would have thought that in this distant West that in such a short amount of time such a significant number of German Ev. Lutheran congregations would be built? Might we not, for the same reason, expect that the stream of German emigration would flow even further westward? How many Germans might even now be in Oregon? It is our most holy duty to bring the Word of life to them, our fellow believers, as well as to the Indians.

Therefore, may men and our youth rally around our pure confession and, under the leadership of a believing missionary, go to Oregon in order to spread there the kingdom of God.

Let every Lutheran be seriously urged in the matter of our mission to prayer, discussion and action.

Anyone who has more detailed reports on the conditions of the Indians in Oregon are urged to share the same in *The Lutheran*.

Hermann Fick

Oregon, Ho!

Fall in line, swift footed preachers,
Fall in line for Oregon,
Rouse the deaf sleepers, teachers,
With the Gospel's mighty sound,
Fall in line, most precious brothers
To distant Pacific coasts.
Strike down all the idols there
Preach God's glory, Christ most rare.

Oh, have pity on the heathen
Soothe them in their bitter pain;
For their plight in this dread season
Could not be more dire or plain,
If no comfort they be given,
With no hope or any light,
Without God and from life driven,
Peace will never reach their sight.

Jesus, since you are ascended
As the heathen's hope and star,
Grant your light may be extended
To all heathen, near and far.
Sun of grace, shine forth, in glory!
Strike forth with your sword-like beams
To distant coasts preach the story
Convert all by gracious means.

⁸The *Herald of Religious Liberty*: writes in its issue from November 25 of last year: "They (the Jesuits) have gone over the Rocky Mountains and have planted their Church and Institute in Oregon. They have about 30 missionaries in Oregon; 1500 Romans Catholics have departed from Canada to work with them. There they have a college and two academies. They have 14 Churches. 6000 Indians have already sworn allegiance to the pope. The company for the planting forth of the (Roman) faith has received about \$20,000 in the last year for the support of the Jesuits in Oregon." - Listen up, you Lutherans! - What are you doing? - Why do you want to sit there with your hands folded in your lap? -

Be fortified in ranks so close,
Gladly wage the LORD's good war;
With good cheer meet all your foes,
For vict'ry is from the LORD.
He who's broken every shackle,
He who stilled the raging storm,
Promised you your foe to tackle
He's your shield against the worm.

So rejoice, you distant country,
You seas now exalt and sing!
Since to your shores comes the bounty
God's kingdom Grace he'll now bring.
God will soon bring to fruition
Sacred promise that he's giv'n
Heralds preaching, his commission,
Morning's dawn 'gainst night has striv'n.

Fall in line, most precious brothers
To distant Pacific coasts.
Strike down all the idols there
Preach God's glory, Christ most rare.
Rouse the deaf sleepers, teachers,
With the Gospel's mighty sound,
Fall in line, swift footed preachers,
Fall in line for Oregon.

H. Fick

"THE MISSIONARY"

This is the title of a new Lutheran mission periodical in the English language, the pilot issue of which is on our desk. The same will be published monthly from now on in a slightly shorter format than *The Lutheran*. The next issue will be published at the end of February if sufficient subscribers send in their cash payment as are necessary to defray their expenses to produce it. The cost is fifty cents per year, paid in advance. The publisher is Pastor W. A. Passavant in Pittsburg, Pa., to whom all letters concerning *The Missionary* are to be addressed. Concerning the character of the periodical, one of the things Rev. Passavant himself writes of this is: "This paper, as revealed by its name, will concern itself in its character with conditions with respect to missions. It will thereby be dedicated to topics of prominent general interest that won't interfere with other periodicals. In short, this is the plan: The field is the world. Those areas of the same that have been included by the Lutheran Church, and the regions that have not yet been possessed by other Christian Churches, will be the parts of the field upon which our interests will be focused." The content of the paper will concentrate on three areas, 1. "inner missions," that means what takes place in the Church itself and should be carried out with respect to her own edification; 2. "domestic missions," (*Home Missions*), that means with respect to those who bear a concern for applying the Gospel to what includes spiritual nurture here in America; and 3. "foreign missions," in this section, primarily official reports of American Lutheran missionaries to the Indians will appear. Rev. P. states that *The Missionary* is "not an organ of a synod nor a party nor an association;" that he might honestly serve the Church whose confession he shares, that is, the Lutheran Church, so he will serve no human party, but rather the church (*Gemeinde*) that Christ himself has established that is spread over the whole face

of the earth and lies hidden in all names and that, through all the centuries past, has confessed nothing but the pure and clear Words of her LORD, to whom be glory forever and ever. Amen.

"Truly, truly I say to you: What you have done among the least of these my brothers, you've done to me. And what you've not done for one amongst the least, you've not done unto me."

(Matthew 25.40, 45)

Johannes Hess (died 1547), the first Lutheran preacher in Selesia, could no longer stand to see how beggars, cripples and the infirm lay in Breslau upon all the streets and in front of all the Churches. Therefore at various times he made public admonitions from the pulpit to the authorities, only no agency of care for the poor was instituted in the congregation. So Hess gave no sermon several Sundays in a row. This made the magistrate and the congregation think, since he otherwise had always taken delight in mounting the pulpit. Finally, it was decided that he should be asked the reason for this. His answer was: "My LORD JESUS lies in his members before all of the doors of the Church. I am not allowed to walk past them. If no one will bear him up, then I will also not preach." These words made a deep impression on them all. Immediately they deliberated to form institutions for the poor, the illegitimate beggars were rebuked, and in a single day about 500 persons were brought to hospitals that they had subsequently founded.

The Apologete

denies the fact in his last issue (474), that we reported in *The Lutheran* (Vol. IV, #1, p. 2, note), namely, that a man had personally told us that he had been shamefully deceived regarding his standing in grace at a Methodist *Camp Meeting*. *The Apologete* denies this most vociferously, since the unfortunate man who was misled in his faith whom we reported on (formerly a Reformed man from Lippe), nevertheless let himself be snared in the trap of the Methodists and now declares that "he has no recollection of anything remotely like" the conversation we quoted. To this we have nothing to reply but that denying is not the same as purifying one's self, that the entrapping of this unfortunate man only documents how the heresies of the Methodists are powerfully effective, 2 Thess. 2.11, since all we have written is exactly in agreement with what had been stated to us, and that we had left much unsaid that was troubling in what the Methodists did. Mr. Friedrich Schneller from here, (not a member of our congregation), was present and is our witness. - Other than that we must admit that it bothers us to enter into further

controversy with these Methodist sirs after we have experienced their convictions as they have been described, in part, previously in *The Lutheran*.

Divinizing Man

As Franklin entered the presence of that twisted blasphemer of God and Christ, Voltaire, in his capacity as an American Ambassador with his grandson in France, he cried out to the boy: "My son, fall upon your knees before this great man!" And Voltaire blessed the lad with the words: "God and freedom!"

☞ Just before putting this issue to bed we discovered, by a letter from Mr. Ludwig, that Meuer's *Life of M. Luther* has already been partially published and, God willing, will be completed by the end of March. At the same time we received notification that Pr. Brohm in New York has received a number of Meuer's *Biography of Luther* in German (See: *The Lutheran* III, 7, 52) and that this is also available from him. – We were disappointed to learn that the number of those who, to date, have ordered the Book of Concord at 281 and holding. Truly a disturbing witness to the faith and zeal of our present Lutheran pastors! – Those living here are asked to contact Mr. Ludwig as the surest way for the books to be sent.

The Lutheran Herald

We just received the first issue of this paper announced already in *The Lutheran* (Vol. 3, #16). The same will be issued from now on regularly at the beginning of each month. The publisher is Professor A. B. Bierdemann, A.M., Ph.D., in Jefferson, Harrison Co., Ohio; the managing editor is Pr. J.J. Fast, Canton, Stark Co., O., to whom all business letters, orders, etc., connected with *The Lutheran Herald* should be directed. The cost is 50 cents per year. The paper turned out to be about half the size promised in its prospectus, but it's cost has been raised. It's external appearance is quite impressive.

Even though we've been pleased to the bottom of our hearts by some reports that we were highly regarded by the dear publisher and thought of as well equipped and zealous to help edify our Church upon the grounds of the truth and for the extension of the same, yet we could not help noticing the clarifying remark admitted in connection with this, offered in the dear *Herald*. Namely, indeed, in the first issue of *The Herald* he bears witness to our *The Lutheran*, that the same is "an orthodox Lutheran paper", which he "highly prizes," yet adds this:

"In the first issue of the fourth year (of *The Lutheran*) the publisher assures that he would make the assertive character of the paper up until now even more assertive, and that this would be polemic, which means aggressive. This declaration by the publisher saddens us. But not because we are indifferent whether the doctrine of the

Church is pure and true or not, but because we are convinced that the main goal of our activities should be the improvement of hearts."

Thereupon we have two things to note: First, that under our admittedly polemic character of *The Lutheran* we don't understand the judgement that this always makes one the "aggressive" party. As in the state, wars are not always of aggression but there are also defensive wars, so also spiritual or churchly polemic (conduct of battle) is above all things proper to the defense of the truth, and we may invite our readers to witness that we almost always take a defensive stance, that is, we have always only struck back at the attacks of the truth of our Church doctrine made by others, and have only then also gone on the offensive (been aggressive) when we feared that a heresy that was in vogue amidst the sects might also sneak in amongst Lutherans as truth, so that even also our attacks have actually been only, as a rule, defensive.

Finally, to the remark: "that the main goal of our activities should be the improvement of hearts," we note that here goals and means are being reversed. We also have, in all that we write, the goal of improving hearts (though obviously to the glory of God), but we maintain that to attain that goal, so far as a newspaper can and should also labor to that end, above all, the means is polemic, which means it is necessary in the war for the purity of doctrine that defense and teaching, that contention and feeding must go together, hand in hand. Obviously it would be more pleasant for us if we laborers on the construction of the Church could only use the trowel and not the sword, but so long as the field of the church is the world (Mt. 13.38), and the devil is the god and prince of this world, the church also will be militant and it will constantly be said of all faithful laborers on this holy Temple, as of those who labored on the second Temple in Jerusalem: "With one hand they did the labor and with the other hand they held a weapon." Nehemiah 4.17. Those workers who do not wish to do so will ultimately see how the "Arabs, Ammonites, and Ashdodites" will often ruin what they have so long worked upon with much sweat for many days. (cf. Neh. 4)

May the dear *Herald*, that we are cordially greeting, not take this statement of ours wrongly nor provoke of him any misguided words towards us. The duty to defend ourselves has made this necessary for us.

(submitted)

☞ In 1841 Dr. Luther's *Exposition of the Epistle to the Galatians* has been published again in Philadelphia. I have directly compared at least 40 – 50 passages in that book and discovered a thoroughly unaltered publication of the Walch Edition. I have especially compared those passages in which a falsification, or at least an abridgement, would be suspected and have verified it to be completely unaltered. One single violation is to be bemoaned in that a biography of Luther is added as a preface which in many

significant passages presents a thoroughly false view of Luther's treatment of Zwingli and the Reformed. Yet it would be regrettable if, because of that, this incomparable composition of Luther could let itself be desired, which perhaps many have longed to possess for a long time, especially since these very succinct statements of Luther himself about his contention with the Sacramentarians, as are found in this exposition, are a sufficient refutation of its erroneous biography.

The book costs 2 Dollars and is available to order from Mr. Ludwig in New York.

Th. Brohm.

Church News

On the 9th of last month, the Sunday after Epiphany, Adolph Claus, who concluded his education at the Theological Seminary in Ft. Wayne, Ind., for service to the Church, after he had been called by the Lutheran Congregation in Noble Co., Ind., and had requested his orderly induction into his Office, was ordained by Mssrs. Dr. Sihler with the assistance of Pr. Jaebker of Adams Co., Ind, before his congregation, and placed into his Office.

The same for Mr. Johann Georg Birkmann on the 30th, the fourth Sunday after Epiphany, (from the same seminary) as parson of the Evangelical Luth- Congregation in Ridge Prairie, in Madison Co., Ill, which had issued him an orderly call. He was ordained in the presence of the same by Prs. Buenger of St. Louis and Lochner of Pleasant Ridge near Edwardsville, Ill., representing the President of the Synod of Missouri, etc. The latter's address is: Collinsville P.O., Madison Co., Ill.

The Book of Concord

Mr. Ludwig in New York has notified us that the publication of *The Book of Concord* will be completed in March. All those who have placed an order for this book are therefore requested to pay for their orders with their agents, and that the latter are to submit the same, along with a list of those ordering, to Mr. Ludwig.

Change of Address:

Rev. G.K. Schuster
Brothersville, P.O. Marshall Co., Ohio

Received

- a) for the Cass River, Mich. Mission:
\$4.00 from the Lutheran Congregation in Danbury, Ottawa Co., Ohio; \$2.00 from the Lutheran Congregation in Kosciusko Co., Ind.; \$5.50 from the Lutheran Congregation in Baltimore through Pr. Wyneken.
- b) for the Synodical Missions Treasury
\$1.00 from the Lutheran Congregation in Altenburg, Perry Co., Mo.
- c) for the seminary in Altenburg:
75 Cents from Mr. Jakob Horn; \$1.60 from the Lutheran Congregation at Big Spring, Ill.; \$8.00 from the Lutheran Congregation of Pr. Brohm in New York; \$11.00 from the Lutheran Congregation of Pr. Wyneken in Baltimore.
- d) for the Congregation in Palmyra
\$21.00 from the congregation just cited.

Paid

- 1st half year 4: Messrs. J. Dreye, Huebner, Joh. Koch
4th year: Messrs. J. Aichele, Blum, Bussmann, Jacob Beck, Ant. Bade, Heiner. Behl, Pr. Cronenwett, Fried. Dickmann, Adam Dielmann, Gotfr. Ebert, Fritze, Georg Hoffner, Nicol. Helderich, Huebschmann, F. Jetting, J. Jung, Pr. Kunz, J. Konrad (\$2.00), Louis, Pr. Meissner, Rebekka Moser, J. Nix, Pinkepank, Peter Ruecker, Otto Rinkel, Schoenell, Joh. Santschi, Mrs. Siegel, M. Schmidt, Fr. Trautmann, Volkert, Carl Wischmeier, Ant. Wischmeier, Ad. Wedemeier, H. Wingel, Pr. Wege (\$19.60)

The Lutheran.

“God’s Word and Luther’s Doctrine pure shall to eternity endure.”

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☞ Only correspondence which contains announcements to be published should be sent to the editor, but all others which pertain to transactions, subscriptions, cancellations, fees, etc., should be directly sent to this address: *Mr. F. W. Barthel, care of C.F.W. Walther, St. Louis, MO.*

Sermon,

Preached on the 20th Sunday
after Trinity, 1847; Trinity Luth.
Church in St. Louis, Mo.

I.N.J.

Grace to you and peace from God, our Father
and from the Lord Jesus Christ. Amen.

In the same, our precious Savior, dearly beloved hearers! "Avoid all evil appearance," says St. Paul in the fifth Chapter of his first letter to the Thessalonians. These Words lay upon every Christian a most important duty. Accordingly, he must not only avoid all evil, but even every appearance of evil. So it is not enough that a Christian be mindful that nothing evil be connected with his own affairs, but he is also responsible in this that others not be given any opportunity by his actions to think anything evil about him. It is not enough that a Christian walk uprightly before God's eyes and be able to say: "God, who looks into the heart, knows that I did not act out of evil intent." But a Christian must also walk irreproachably before the eyes of men: Therefore they also sin against God who do something that God, indeed, has not explicitly forbidden but, by doing it, become an offense and reproach to their neighbor. Christ himself followed this law of love, whose actions are infinitely higher than every thought of man. At one time he, indeed, made it known that he and his disciples were not duty-bound to pay the temple tax, but – he adds this in what he says to Peter: "But so that we do not cause offense – take it and pay it for you and me." So then Paul also follows his Lord and master in this, and says to those who had partaken of the sacrifices offered to idols: "All things are possible for me but not all things are good. Do not cause offense against the Jews nor the Greeks nor the church of God. Therefore, if food offends my brother, I will never more eat meat, lest I offend my

brother. So if your brother becomes offended by what you eat, you are not acting in love."

According to that, there are, Oh! so many who do not walk in love! How many are only concerned about their own freedom but don't care at all if their use of it offends and scandalizes their neighbors! So let us all mark well the apostolic warning: "Avoid every appearance of evil!"

But as valuable as this duty is, my friends, yet, on the other hand, it is just as important a Christian duty not to speak evil of some apparent evil of others, but, rather, to defend him, speak well of him and explain everything in the kindest way, until the last straw is broken, as happens when it all becomes common knowledge and it has gone on and grown to that extent. For it is fairly common that even the best Christian may be put into a bad light, either through no fault of his own, or because even a good Christian is frail at times and walks around without thinking. Therefore, Christ calls out to us in his Gospel: "Be merciful as your Father in heaven is merciful. Judge not lest you be judged. Why do you look at the splinter in your brother's eye, when you are not wary of the beam in your own eye?" St. Paul also repeats this Word and says: "Who are you to judge someone else's servant? He stands or fails by his Lord. So let everyone be accountable for his own actions. So then, let us no longer judge one another."

Oh how many maladies, how much groaning, how much unrest, how many quarrels and fights could be avoided, how many sins of lovelessness, gossip and slander would be curtailed and how much more edifying, lovely and inviting would the Christian community be, in general, if every person always would bear in mind these Words of Christ and Paul and that saying of the prophet Zachariah: "Let no one bear resentment in his heart against his brother"! Tell me yourself: Aren't we done a great favor, when we have done something silly and we

hear that someone has explained it in kindness and defended and excused us before those who judge those splinters? Certainly! Well then, what we desire others to do for us, let us also do for them.

Yet, my friends, just as there are Christians who give an appearance of evil but are still true Christians, so, on the other hand, there are even more Christians who, indeed, have a good appearance, but are not yet Christians. Those are the hypocrites of whom St. Paul writes: "They have the appearance of a godly life but they deny its power." The discourse in our Gospel today is about those hypocrites. Let me now, as a test and warning for each of you, describe this from God's Word for you.

Text: Matthew 22.1 – 14

In the text just read Christ compares his kingdom of grace on earth to a wedding feast and the Gospel of his grace to his invitation to it. The whole text divides into two parts. In the first part Christ shows by his comparison how most of the Jews ignored the Gospel which had been proclaimed to them already by the prophets, and that after he, the Son of God himself had come, they finally would put him to death. Now in the second part, Christ shows how God, after the destruction of the Jews, would have the Gentiles be called into his kingdom of grace and that, indeed, a great crowd of Gentiles, following the call of the Gospel, would outwardly convert to Christianity, but the evil would also find themselves among the good. That is, he represents the evil by that one guest who, indeed, showed up at the wedding feast, but without a wedding garment. By this Christ is referring to none other than the pretend Christian. Therefore, today allow me to linger on this second part and present to you now:

The Pretend Christian.

1. In order to examine yourself, I will sketch out a description of a pretend Christian in this life, and

2. as a warning to you, I will also place before your eyes his fate in that world to come.

God, we know that you test the heart and honesty pleases you. Therefore, we pray you, defend us, that none of us deceive himself with only a mere show of faith and Christianity. Grant us to know ourselves, our own condition and how we stand with you, to the end that you will not, someday, as we appear in your presence, have to banish us from you as useless servants, but that we serve you here, with all our hearts, and someday be acknowledged and saved by you as your own. Hear us, you faithful God, for the sake of Jesus Christ, your dear Son. Amen.

I.

If I should sketch out for you, my friends, a picture of a pretend Christian, I would have to show you two things, first why he appears to be a Christian and, secondly, what he still lacks to be a Christian; so, in a few words, first his outsides and secondly his insides.

Now, as Christ describes the pretend Christian in the parable included in our Gospel, the first part consists of his having received the invitation to the wedding feast and his following after it. He has entered into the hall of the wedding feast, mingled amongst the guests in their festive garb and has sat at table with them. He behaves just like all the rest of the wedding guests. Here Christ himself gives us, in a few Words, the whole portrait of a pretend Christian, according to his outward appearance.

From this we see: A pretend Christian is not someone who lives in obvious unbelief or in open sin. No, whoever never believes on the Word of Christ and his holy prophets and apostles, nor in the holy Bible, who cares nothing for God's Word and Christ, nor for God's Son, who, therefore, despises the means of grace, does not come to church to celebrate holy Communion, retreats from prayer, denies Christ before the world, separates himself from Christians and hangs around with those who mock Christ; or whoever lives his life cursing and swearing, or giving free reign to his wrath, in irascibility, enmity and seeking after vengeance, or in dirty words and manners and in drunkenness and intemperance, or in thievery, usury and obvious money grubbing, or in lying about and slandering others and in boasting and self-praise, and the like; and whoever openly participates in all the lusts and vanities of the world: Such a person is not to be included in the category of 'pretend Christian,' but is an unbeliever; not a hypocrite, but a godless person, not one of the false brothers but one of the openly apostate, not a hard-to-spot weed among the wheat on God's field, but one of the thorns and thistles.

The pretend Christian, as Christ tells us in the Gospel, has much rather received the invitation to the heavenly marriage feast and

followed it. So he is also a baptized Christian and boasts of his baptism. He listens to God's Word and confesses that he believes in it and that he regards Christ as the Son of God, who has come to establish a heavenly kingdom upon earth. The pretend Christian has also, as Christ goes on to say, come into the banquet hall. That means, he has also turned to the true church, remained with her, confessed that he is a part of her, received the pure doctrine, perhaps even has a thorough knowledge of it and can proclaim it well, even with great drive and zeal. More than that, the pretend Christian, as Christ says, mingles with the festively dressed guests. That means he no longer hangs around with the world, but keeps company and friendship with true believing Christians, gladly discusses spiritual topics with them, visits them and invites them to his house. Further, the pretend Christian, as Christ says, joins them at table eating and drinking. That means he receives the means of grace as do true Christians, diligently receives the bread of life, that is, diligently listens to God's Word and appears often at the table of the Lord. He also uses God's Word with his family and gladly reads the Scripture and other inspiring books. Finally, the pretend Christian, as Christ says, does the same things as the other wedding guests. That means that outwardly he tries to live as a pious Christian. He cannot be accused of any manifest sins. He lives honorably. He talks like a Christian and does not look prideful. His works are decent and he shows discretion. His works are praiseworthy. He honestly opposes injustice. He is generous, ready to serve, and acts for the welfare of all, as is befitting a Christian. He gives everyone what is due him and is indebted to no one. He is moderate. He is a hard worker. He exhibits a willingness to reconcile with those who do him wrong and allows himself to be chastened if he is advised of his fault. So, what is the outer appearance of a pretend Christian? In short, he looks like a rightly made, pious Christian.

But how can that be? Is it possible to live in such a Christian manner and yet only be a pretend Christian? – Is it not frightening that a person, despite such an exemplary walk, must go lost? So, if there are even many who live a good Christian life who are not saved, then what hope is there for people who have never even been brought to that point? So who is left who is saved? – Yet, as frightful as this truth may be, it is still true. For Christ clearly adds this to it: "Many are called, but few are chosen."

So now what do all pretend Christians lack, since they are not true Christians despite all their Christian, honorable life, their good works, their godly practices and their active zeal? – Christ says they lack the "wedding garment." What might Christ mean by that? To be certain about Christ's intended meaning we must ask the Scriptures themselves and not chase after our own ideas about it. But the holy Scripture also speaks in other passages

about certain clothing a person needs if he must be saved. Among others, Christ said to the bishop of Laodicea: "I counsel you to buy gold from me that is refined by fire that you be rich, and white robes that you put on to hide your shameful nakedness." From this follows what is written of Christ's church in the 19th Chapter of the Revelation of St. John, where it is said: "And it was given her that she cover herself with clean, fine linen;" and added, as explanation: "But the linen is the righteousness of the saints." Therefore Isaiah also says: "The Lord has covered me with the clothing of salvation and with the robe of righteousness." But the intended meaning of Christ is made most definitively clear by St. Paul's declaration in the letter to the Galatians: "As many of you as are baptized have put on Christ," or, as he writes to the Romans: "Put on the Lord Jesus Christ."

From this it is clear: When Christ presents the pretend Christian as a wedding guest without a wedding garment, he is saying: A pretend Christian is a person who, despite every glowing, outward Christian appearance, does not yet bear in his heart true faith, by which the true Christian puts on Christ and his righteousness like a garment. The apparent Christian has a brilliant outward appearance before man through his apparently Christian life, but before God's all seeing eye, his life has a form that cannot please him, "for," Scripture says, "without faith it is impossible to please God." The pretend Christian is certainly rich in so-called good works. But since those works do not flow out of the good source of a heart that is purified through true faith, they are no better than sins in God's eyes, "for," Scripture says, "what does not proceed from faith is sin." The pretend Christian may speak well of Christ, but Christ is only on his tongue and not in his heart. The pretend Christian may certainly bear the title of Christian, but he is not what that title says, for a Christian means, in English "anointed one," that is, anointed with the Holy Ghost, and the Spirit does not dwell in his soul. The pretend Christian may well be a branch on the vine of Christ through the orthodox confession of his mouth, but he is only a withered branch. The apparent Christian also produces the good fruits of an honorable Christian walk, pleasant to the eye, but the insides of those fruits are sour, for he himself is still a wild, sour tree who is not yet grafted into the tree of life. The pretend Christian certainly also has a covering over his sin, but that covering only consists of the fig leaves of his own invention, and not of the cloth that is spun from the wool of the Lamb of God, who bears the sins of the world. The pretend Christian is a tomb that outwardly looks pleasant but on the inside is still the decay of spiritual death. He is, indeed, very similar in appearance to a Christian, but he has no substance nor life. The pretend Christian is, therefore, certainly in the church but not of the church. That means, he does

not belong to the church. He is no living stone of this spiritual building, no living member of this spiritual body.

Judas was this kind of pretend Christian. He did everything that the other disciples did, but in his heart was no faith. Greed ruled within him. Simon, who had been a sorcerer, was also this kind of pretend Christian. He certainly confessed faith in Christ with his mouth, and wanted to be baptized, but pride and arrogance ruled his heart. Finally, the bishop of Sardis was also this kind of pretend Christian. He gave a show of vibrance in many Christian works, but he had, as Christ said, along with many members "soiled his garments," that is, he had lost the living faith from his heart by sinning against his conscience and, thereby, forfeited his white robe of righteousness and the innocence of Christ. Therefore Christ has it said to him: "You have a name that you are alive, but you are dead."

God only knows how many among us are also pretend Christians, who, indeed, have the external form of a Christian, but are without a living faith, without the Spirit, without the inner life of a Christian. For we people can certainly differentiate the openly godless from the pious, but not pretend Christians from true Christians. They are the weeds in the field of the church that we may not root out, but must allow to grow until the day of the harvest. They are the wedding guests who sit here at table with Christ, until, finally, the king, who has prepared the wedding feast, will come, himself. What will happen then is what I would like to show you, secondly. That is, let me now place before your eyes, as a warning to you, the fate of the pretend Christian in that world to come.

II.

To this end we follow the Words of Christ in our Gospel. In them we see that it goes on to say: "Then the king entered to get a look at the guests." So, according to this, there will be a day when God, who has instituted the wedding feast of his grace upon the earth, will conduct a visitation of all of his guests. So it will not always be as it is now. God is not yet holding this inspection. Now he continues to allow thousands in his church who are mixed in amongst his Christians who are received as Christians but are not. God does not yet unmask these pretend Christians. He accords them the same honors as true ones. He lets them partake in the same baptism, the same preaching of the Word of grace. The same Absolution is spoken to them and the same Body and the same Blood of his Son are received in the holy LORD's Supper. He makes no distinction, but lets pretend Christians and Christians go on, as the wheat and the tares grow together in a single field, sharing one and the same sunshine, watered by one and the same rain and dew and protected by one and the same hedge. So it seems as if God himself does not know, as if it never occurred

to him that there would be many among them who certainly behaved differently than those who are blatant unbelievers, but whose hearts would be exactly the same. So it may seem as if someday all who maintain Christian friendship and live here together will also, someday, sit together at table at the wedding banquet table of eternal life. But it only seems that way. A day is coming when the king of heaven will "get a look at" all who have come together as his "guests." So? Do you think anything will escape him, whose eyes are as flames of fire?

Let's listen further. Christ, indeed, goes on to say: "and there he saw a man who wore no wedding garment." We hear the answer. Nothing will escape the eyes of God. What no person on earth can see, God will discover in an instant. The Christian life a pretend Christian has led will then appear as a soiled, tattered garment, that cannot cover his naked, sinful soul. Then, whatever the pretend Christian might suppose, at that time he will find no corner in all the world to hide himself from God's eyes, no mountain and no hill. Then, before God and all the angels and the elect, they will have to stand there in all the shame of their nakedness.

What will the heavenly king do then? Christ goes on to answer for us: "And he said to him: 'Friend how did you get in when you are not wearing a wedding garment?'" You see, God will someday require pretend Christians to answer for themselves as to why, despite all the preachers that they heard, despite so many admonitions, warnings and rebukes they received, despite so many movements and awakenings of the Holy Ghost which they experienced, and despite the Christian fellowship in which they lived, they still had never been rightly fashioned and converted from the heart, and never came to a living faith and a new heart. But how will the pretend Christians answer? – Christ tells us – he says: – "But he was silent." – They will have no excuse. Their own heart will convict them, their own conscience will condemn them, and they will fear that all their rightly fashioned fellow Christians, with whom they had possessed the same means, yes, some of them even less than what they had, would rise up as witnesses against them, if they would want to make excuses for themselves. So they will immediately blush with shame, immediately turn white with terror – trembling – quivering and – "Silent."

But will God at all be swayed by this well deserved shame? Oh, no! Christ much rather goes on to say: "Then the king said to his servants: 'Bind his hands and feet and cast him out into the outer darkness where there will be weeping and gnashing of teeth. For many are called but few are chosen.'" O dreadful sentence! Then the hands and feet of pretend Christians will be bound. The time of grace, when he could still

do good and walk upon the path to heaven, will be cut short. He must depart from heaven where God and the Lamb shine like the sun. He must depart into eternal "darkness" where no light or comfort will dawn upon him again, but rather "weeping and gnashing of teeth," which means, unbearably burning heat and, at the same time, unbearably chilling cold will afflict him. No true Christian, who here called him his brother, will surround him then. His fellowship is with the condemned and the spirits of hell. – And all this will have no end. No star of hope for that redemption that was once available to him will lighten the dark night of that pretend Christian. They know that they must bear their torture – not for a hundred, not for a thousand years – no! – forever and ever. –

Now what shall I say, after I have stood with you now before God's throne, having heard, with you, his strict verdict and having looked, with you, upon the sentence carried out by the same, what shall I say, then, in conclusion? – I cry out to you all: Oh, my beloved brothers and sisters, let us for God's sake, not think about any of our neighbors in this connection, not on this or that person whom our malicious heart perhaps considers to be a pretend Christian. Rather let each of us consider our own selves. Let us remember: God and our salvation is nothing to play games with! Let us not throw this warning of his Word to the wind. Let us examine ourselves before the Lord comes to get a look at us. Let us not be satisfied with a mere pretend Christianity but, rather, present ourselves as we are to the Lord. Let us here daily fall at his feet as poor sinners, seriously strive after salvation, believe on Christ from our hearts, follow Christ with our hearts, serve him from our hearts. So he will also someday confess us as his own, yes, when we someday enter into eternity, it will be asked: "Who are these wearing white robes? And from where have they come?" And the Lord himself will answer: "These are they who have come out of the great tribulation and have washed their robes and made them white in the blood of the Lamb." Amen. Amen.

Why are the Words of Institution: "This is my body; This is my blood," to Be Understood Literally?

(Continuation)

We have, of course, in the last issue denied and, we think, for good reason, and that one could not act so arbitrarily as to take the little word "is" as "signified." Yet we have likewise conceded that even in the holy Scripture the figure of speech is not seldom used which is commonly called a trope, namely that not seldom even in the holy Scripture a word has not been used in its actual and original meaning but rather in a

nonliteral, figurative and altogether in a meaning that it first received through a certain transformation.

Now perhaps from this some might conclude that we are hereby conceding that it is thus legitimate for anyone to take words "Body and Blood" in the holy LORD's Supper as the expression of a trope, which means, in a non-literal sense. But this in no way follows from this concession. That concession in no way is saying that the words in the holy Scripture could be taken in any way one desires and that it is in the whimsical purview of the reader whether he allows a word in the Bible its literal meaning or wants to give the same some sort of non-literal, figurative meaning. If that is up whatever any reader prefers, then obviously surety of faith among believers would be impossible. The Bible would then be a foundation of sand upon which no one could build. No doctrine could be so ridiculous that it could not be provable from the holy Scripture. One relevant example of this is lent by a writing that a pope directed to an emperor in Constantinople (*Ex c. Solite, de majoritate*), in which one of the things stated is: "Have you not read that God has created two great lights, the sun (that is, the pope), and the moon (that is the emperor)? Now as far greater as the sun is to the moon, so the pope far surpasses the emperor." – Isn't that a lovely exegesis? – You see, dear reader, how even the Anti-Christian papacy justifies itself from Scripture. By this means the Scripture's "yes" is allowed to be made into a "no," black transformed into white and God into the devil.

But no! Just as there are definite laws and rules according to which the true meaning of human speech in general is determined, so there are also definite laws and rules according to which an expositor must judge if he wants to decisively discern if a word in a passage is literal or non-literal, if it is to be taken in its original or in some tropic meaning. For would it be good to believe that a reasoning man would employ a non-literal meaning instead of the literal meaning if he had no good reason for doing so? Certainly not. But from this, it necessarily follows: Where no reason is at hand why an expositor of Scripture would have to abandon the literal meaning of a Word and understand the same non-literally, this is already an important reason to accept the literal meaning of a word which the Holy Ghost intends. Now altogether on the other hand when many sorts of reasons are evidenced that speak against this, reasons to depart from the literal meaning of a word, reasons that demonstrate against the author in the context in which the word is placed having necessarily used a literal way of speaking, then it would not only be highly absurd, but also blasphemous and impious to employ the literal meaning of the word from some kind of

indirect figure of speech. In his book "On the Babylonian Captivity of the Church" what Luther writes is true in § 30: "The divine Word should never be accounted its authority through people nor through an angel, but the Words should be retained in their most simple meaning, and when no obvious circumstances force us to do so, they should not be taken apart from their literal meaning (*extra Grammaticam*, as stated in the Latin edition), by which the opponents are not thereby given allowance to make a mockery of the whole of Scripture." What Luther means by "obvious circumstances" he is speaking of here he shows us in his famous writing against Erasmus: "That There is no Such Thing as Free Will." There he writes the following in §368: "We must much rather maintain that no passage of the Scripture is to be taken either as indirect or as a trope if this is not obvious in the context of the words or if the matter obviously necessarily violates an article of faith, as a repugnant contradiction of the faith. Rather the simple original and natural meaning of the words must be retained, which the rules of grammar and word usage give, as God has created the same. For if each were allowed to make up his conclusions and make tropes in scriptures according to his own preferences, what would the Scripture be but a reed that the wind blows to and fro, or a veritable Vertumnis, shifting itself into every shape? Then truly nothing sure could be received nor provable in any article of faith, through which it could not be ridiculed as people say: It's a trope. Much rather every trope is to be avoided whose acceptance is not forced by the Scripture itself. See what happened to Origen with his making of tropes in the exposition of holy Scripture. What a good opportunity he gives thereby to Porphyrius to declare everything a deception, so that even Jerome opines that those who defend Origen won't get very far! What happened to the Arians with their trope, by which they turned Christ into a god in name only? In our time what's been done by those neo prophets of our own age in the Words: This is my Body? When one of them in the article "this" and another in the verb "is" and another in the noun "Body" looks for a trope? I have made the observation that all the heresies and errors that concern Scripture do not result from the simplicity of the Word as it is spoken throughout almost all the world, but rather because they add on to the simple meaning of the Words and invent tropes and conclusions from their own heads." –

From this we can get at the answer to the question: Why are the Words of institution: "**This is my Body; this is my Blood,**" to be taken literally? Namely:

I. Because no reason is at hand why we should depart from the literal meaning of these Words so that we must take the same non-literally.

1.) One reason for this would be if the Words: "This is my Body; this is my Blood" would, in common usage, express a trope that would be recognizable by everyone. That is, there are certain expressions in every language that quite commonly portend a tropic meaning or that are acknowledged, understood and accepted by everyone alike as a trope. Every person acknowledges, for example, that a Scriptural author is speaking figuratively when he attributes to a subject something completely alien to the same, as when he attributes something corporal to something spiritual or something spiritual to the physical body, something living to what is dead; when he, for example, speaks of the ground of an assertion, of a laughing meadow, of a bold mountain. Now since in the holy Scripture God uses the human language, which all the world employs, for revealing his mysteries; since in the Bible God uses the external form as a person speaks (else the Scripture would also be no revelation for people), then it is certain that as, apart from this, in the human language one must take common figurative expressions not literally, but rather non-literally or figuratively, so they must also do this when they present themselves there in Scripture. When it, for instance, says: "As often as you drink this cup" (1 Cor. 11.26), there is compelling reason to take the word "cup" as not literal, since in every language it is quite common (allowed by a trope that is commonly called a synecdoche) to take for the word "cup" that which is contained in the cup. Every person alike acknowledges this as a trope and understands it. They will therefore also immediately depart from the letter of the writing, what the word "cup" would denote by its literal meaning, for the true meaning of this word in the context of the words "drink of" is not at all drinkable, but rather what is contained therein is a drink. Further, everyone can just as easily acknowledge that in the following Bible passages certain expressions are to be taken non-literally: "Every tree shall clap his hands." Is 55.13. "My soul lies in dust." Ps. 119.25. "You plow evil and sow evil deeds and eat the fruit of lies." Job 37.2. – Now we ask, are these Words, "This is my Body; this is my Blood," also this kind of expression that everyone who is even slightly familiar with the language immediately, at first sight, acknowledges and receives as figurative expressions? – To the contrary, there can be no stranger thought than that Christ, speaking of "his Body, which is given, and of his Blood that is shed," must be referring to anything but his true, actual Body, and his true, actual

Blood. The words are obviously so clear and so simple that every child can understand them and that only a person who begins to go beyond that, to speak with his stubborn reason and with his unbelieving heart would not want to take them in their literal meaning. In the Words themselves lie not the slightest reason for also doing so.

2.) A second well founded reason for taking the Words of institution in question non-literally would be if the same would be declared figurative in other passages of Scripture and what it actually means thus would be explained. This is not seldom evident in Scripture. This is not only explicitly stated concerning the parables (*Gleichnisreden*) in Scripture, that they are parables and that therefore the words presented have a hidden, non-literal meaning, but it is not uncommon for us to also find that the individual figurative expressions are interpreted and pointed out as such in other passages. For example the word "yeast" is used by Christ in Mt. 16.6 and the apostles at first interpret this word literally, but just after that we discover (v. 12) that Christ is speaking here non-literally and had thus in mind the false "doctrine" of the Pharisees and Sadducees. Further, according to John 2.19 Christ spoke at one time of the "temple" which the Jews also understood literally, but the Evangelist says that Christ spoke here non-literally and by the temple had in mind his "Body." v.21. Further, Christ says in Luke 11.20 that he drove out the devil by "the finger of God" and also interprets this by Mt. 12.28 where it says: "But I drive out the devil by the Spirit of God," etc. Now is there any such explanation found concerning the Words: "This is my body, this is my blood," as Mark has recounted them (Mk. 14.22,24), in the writings of another Evangelist or Apostle? – In no way. – Neither Matthew nor Luke nor St. Paul, who have likewise reported the institution of the holy LORD's Supper have given even the slightest hint that these Words are to be understood non-literally. None of them say: "This is a sign, a symbol, a seal, a pledge, a reminder of my Body," etc.; but rather all four reporters speak with one voice of the "Body and Blood" of Christ himself. Even in the parallel passages there is not the slightest reason to take these Words of institution non-literally. Indeed, we will hear in what follows that all of the other passages in the New Testament related to the holy LORD's Supper only serve to prove the literal meaning of the Words of Institution as solely legitimate and irrefutable.

(To be continued)

On the Authority of the Keys, Absolution and Penance

From Harless' Periodical
(continuation)

Yet the LORD is so surpassingly gracious,

who, since he knows our shortcomings in faith, the dullness, the instability of our natural mind, has not merely given the many dear promises in his Word, genuine and pledged, in order to bolster and strengthen our faith, but rather, in addition, has also yet added as a seal, both of the holy Sacraments as two great individualized, of the royal pardon of his Word in order to give an even more solid assurance of the forgiveness of our sins. But not only that, he has also instituted the Office of the Keys and sealed to us his promise, his gracious will, his love through the mouth of his servant. He has ordered many means in order to make our hearts sure that we have forgiveness of sins through faith in Christ and his service. An honest soul that stands in spiritual poverty, and hungers and thirsts after righteousness, despises nothing, but rather thankfully cries out to the LORD: We have no lack in any gift (1 Cor. 1.7)! Only a haughty spirit who has only experienced false spiritual heights, who has never learned or forgotten what daily repentance is will despise the Absolution for his inner assurance of grace. When you do not seek forgiveness in the Word, says Luther of his own experience, you will otherwise stare upon into heaven after grace, or as they say, after the inward forgiveness. The LORD, who has ordained the Office of the Keys and has added to the Word and Sacrament yet also the Absolution as an irreplaceable fountain of comfort for his Church, he knows best the needs of the soul and that the Absolution impacts the same, and has affirmed this through innumerable deeds in every age. Therefore the LORD himself has, through the Spirit, granted our Church that she, even if she must reject the papistic oral confession as a torture rack for the conscience in order to preserve her in the freedom by which Christ has made us free, yet we whole heartedly acknowledge the divine right of the authority of the Keys as the central point of the care of souls, and the power of the binding and loosing keys that are valid before God through God, steadfastly preserved upon the foundation of the divine Word. Upon the path of the foundational penance of the heart and deep acknowledgment of the ruined state of man, our first confessor acknowledged that heart and conscience, when they are struck through the law of God and feel God's wrath, can only be set right through the promise of divine grace mediated by the Word and especially also mediated by the comforting Word of Absolution. Faith is strengthened through the preaching of the Word, through the Word of Absolution, through receiving the Sacrament, so that he who is in such terror and anxiety of conscience does not drown in it – that is the doctrine that runs consistently through our confessional writings which we cling to. "It appears to be nothing," writes Luther, "when a beleaguered man is absolved of his sins. If you could rightly see and depict both the office and the treasure there given,

then all kingly and imperial offices, authority and all wealth the world has, would be absolutely nothing compared to that."

But the power of the Keys which the LORD has granted to the teaching office is no judging or worldly power, which the Roman Church has made of it, but rather a purely spiritual power directed at the inner man. For the spiritual and temporal administrations, as our confessional writings teach over and against the mingling of the two in the Roman Church, are to be strictly distinguished. The authority wields the sword (Rom. 13.4), the church has no other means for discipline and defense than the Word of God. As Christ was not sent into the world to judge the world, but that the world be saved through him, John 3.17, so he has also not set his disciples as judges, but rather as heralds of salvation; not as lords over our faith but as helpers for our joy (2 Cor. 1.24). They are the Bridegroom's friends, who might also like to accompany the congregation as an immaculate virgin; he has been given the power to improve, not to ruin, 2 Cor. 10.8; He has been ordered cordially and from his heart to feed her, not to rule over her, 1 Peter 5.2,3. "You know," he says to the apostles, "that the worldly rulers lord it over people and the nobility have power; it shall not be so among you." Mt. 20.25,26. He shows them, in the form of a child, that all their exaltation consists in their self humiliation. Mt. 18. In the time of the New Testament he quells the inordinate fleshly zeal of John and James with the Words: "Do you not know whose spiritual child you are? The Son of Man has not come to destroy, but to preserve the souls of men." Luke 9.55,56. The apostles were to shake the dust off their feet when they were not received and if they were persecuted in one town they were to flee to another. Mt. 10. They were equipped with the ability to do miracles only to prove that the heavenly kingdom was at hand; besides that they had no weapon but the cause of the LORD, which they lived and were willing to die for, the protection of God, their prayers and tears. So also the binding and loosing keys for the teaching office were also only to be more powerful and compelling applications of salvation to souls. Woe to those who in any way would abuse this as a means to their own ends! It would be desecrated if the members of the Church would thereby be subjugated to human personalities; if honest souls were thereby tortured, weak consciences thereby perplexed and if anyone, even if a despiser of the faith were thereby externally rejected. The official instructions of the LORD speak no further than to loose the repentant sinner from the load of his sin, but to bind the unrepentant in order to frighten him so long as he persists in a state of unrepentance. Both are done through the Word – Who listens to it listens; who does not listen will have to be accountable for that to the LORD, and that's as far as it goes.

With respect to the bann, the same is decided and applied not by the pastor (*Seelsorger*) alone, but by the whole congregation: The sinner is excluded from the fellowship of the church and no longer regarded as a member of the same. For who will not heed the congregation is to be regarded as a heathen or tax collector, Mt. 18.17. Not to the bishop alone but to the congregation the command is applied: "Cast away from yourself that which is evil" 1 Cor. 5.9 – 13. Even in that case, when the apostle from extra-ordinary apostolic authority excommunicates the incestuous man in the Corinthian congregation, because it had to stop or it would have terrible consequences, he does this as if by the Spirit he were present in their assembly, 1 Cor. 5.

Penance, or the confession of sins before the pastor is, though we find in Scripture no explicit command to do so, a necessary, inseparable consequence of the power of the teaching office to forgive sins. For Absolution cannot be imagined without a declared yearning for it. But penance is nothing other than the declaration of this repentant longing that hungers for grace. If God himself desires that one confess his sins (1 John 1.7), even though our transgressions are known by the One who discerns hearts without it, yet this must remain an obligation; to confess to those who are not discerners of hearts, but who, when we desire to receive the assurance of the forgiveness of our sins, must acknowledge our longing and desire to know certainly that our soul stands in grace. Indeed, the Savior does not need such a previous penance for he sees according to his omniscience as he could see into the heart of the paralytic; the mere approach of the sinners and tax collectors to him was penance given him, that is, the sign of them yearning after grace. Indeed, Zaccheus expressed his penance in explicit words, and the sinful woman in Simon's house through her penitential tears. On the other hand we have it said of a host of those who came to John the Baptizer to receive the baptism of repentance unto the forgiveness of sins, that they confessed their sins to him (Mk. 1.5). Perhaps some of these were also those who had come to the new converts in Ephesus and confessed what had happened to them (Acts 19:18).

Penance through the church cannot be made into a duty for anyone through external force. A Christian who has experienced the exchange of the joy of faith from weakness of faith in his own life will regard it as precious and joyfully employ the institution of grace by which God wants to help us in our weakness. For him, the accusation of his conscience and the compulsion of the Spirit will be the more than sufficient sure basis on which he will seek the blessing of this divine institution. External pressure is useless here and would only hobble honest souls in their free evangelical use of this divine institution of grace. If a Christian feels encumbered through his load of sins, if he feels it difficult to apprehend God's grace: The Office of

reconciliation must always be prepared to guarantee him the grace he seeks. A soul that hungers and thirsts for the righteousness that avails before God must be able to go to his pastor (*Seelsorger*) as often as he wants, so she (the soul) can repent of what she will, and can be silent about what she will. Only be on guard for yourself that you do not misuse this divine benefit of grace, but employ it for salvation and peace.

Absolution is an evangelical right of grace in the church, which is to be of service to those who must be driven to it by their spiritual need. The Roman Church has in many ways, made of it a command of the law that must force consciences to do it. It demands of the penitent an enumeration by name of his mortal sins which he can remember along with all the essential circumstances of the same. But this repentance into the ear has been rightly rejected by our Church, along with the other human institutions that have darkened the Office of the Keys. The members of the congregation have complete freedom to penance, as they themselves judge that the condition of their soul requires it. Those who are anxious because of this sin or that in their conscience will just in that way feel the inner compulsion to pour out their hearts before their pastor (*Seelsorger*) in order to appropriate to themselves even more assuredly the comfort of forgiveness, and because they are doing penance before him as before God himself, so the pastor is obligated to unconditional silence and that he allow no compulsion in all the world to break his seal of confession. But the pastor can desire nothing more than to witness a repentant heart and a longing for forgiveness; nothing but that the soul regretfully acknowledge her miserable condition, sets her trust upon the One who did penance for all sins, and her intention to improve her life. His duty requires that where any sign at all of true repentance manifests itself that he treat it as a soul desiring salvation in every possible way.

Indeed, it is also not a completely inadmissible penance when, in the name of all, one lays down this confession of others' sins for them all, but for an individual to appropriate the comfort of forgiveness for himself it is thus better that he confess his sins by himself and have the declaration of his freedom be made to him individually. The most imperfect form of confession is a general confession where the preacher, in the Name of the Congregation, reads a formula of confession and thereupon imparts the Absolution.

In keeping with that our Church teaches that private penance be retained and should not be allowed to fall into disuse (C.A. XI) for the sake of the Absolution which is God's Word, by which the power of the Keys declares us free of sins. Therefore it would be against God to do away with the Absolution (Apology VI). Since the *absolutio privata* (private absolution) derives from the Office of the Keys, it must not be despised, but rather it

must be valued highly and treasured as precious as are the other offices of the Christian church (Smalcald Art. VIII).

(To be continued)

The Ev. Luth. Synod of Tennessee

The report of the proceedings of this Synod during her 27th convention, held in Buehler's Church, Sullivan County, Tenn., from the 2nd to the 7th of October, 1847, lies before us in both the German and English languages. We see from it that this synod consists of nineteen preachers and three ministers (deacons) from the states of North Carolina, Tennessee, Virginia and Alabama. Four preachers and three ministers were absent, and thirty lay representatives gathered.

From the resolutions of this body we bring forth the following:

"Whereas the North Carolina Synod in her last session reported an exchange of letters with a few of our members for the sake of a consolidation of activities and resources between her and us; and whereas they have given the input and decision that we would have to make a major reworking of our Constitution and they directly accused us of being Anti-Lutheran; and whereas they have, on their part, demanded a change on our part as a condition to our mutual recognition; but whereas we are not inclined to revise our foundational Constitution, nor to make any other change either in doctrine or in Church polity, and whereas we believe that our doctrine and Church governance are grounded upon God's Word until we are convinced that we are in error; and that any concession on our part would endanger the highest good of our Church, so be it

"Resolved, that we can agree to unification with said synod only upon the foundation of pure and unfalsified Evangelical Lutheranism, – a unification that would sincerely thrill us to enter into as soon as possible, as has been made known in the repeated proposals that we have made to bring this matter to pass."

"Resolved that we rejoice to hear that half of the Christian *Book of Concord* has been translated into English and hope that it will soon appear in publication."

"Resolved that the next session of Synod be held in Solomon's Church, near New Market, Virginia and begin on the Saturday before the first Sunday in October, 1848."

It is wonderful that a memorial was entertained and well received by the Synod in which the author "commends the Synod to draft an aggressive plan to translate and disseminate more of Dr. Luther's writings.."

A most laudable example is being set

when this Synod has included something so edifying in her report and that, as noted, will include such things from now on. For this report contains in the English as well as in the German language Luther's excellent sermon, "On the Sin Against the Holy Spirit" from the Church Postils. –

All letters concerning the Synod are to be sent to assistant correspondent under the address: Rev. J.R. Moser, Flint Rock, Catawba Co., N.C.

We confess that this closer acquaintanceship with this Synod has filled us with the best thoughts about the same. As far as we can tell from this report she is utterly serious about defending the jewel of pure Lutheran doctrine.

Church Examinations with the Youth

Be always prepared to give an answer to everyone for the reason for the hope that is in you. (1 Peter 3.5)

The Prussian Minister and tutor of King Friedrich II at the time, Mr. von Prinz, had a village in the area near Berlin where Joh. Porst, yet a young man at that time, was the preacher. In this congregation a catechism instruction was to be held where not only the children, but also the adults were to be questioned. When, for that reason, Porst made a case to his church patron and asserted that the parents and wives would be embarrassed to answer his questions out of some false pride, the Minister gave him this answer: "Conduct the children's lesson in the afternoon. I will come into the Church, and then you ask a question of me. I will answer, for I want to see this – and don't throw me any softballs – and after that ask others, then me again." That's just what actually took place, and no one was ashamed to give an account for his religion.

Don't Condemn all for the sake of One!

Dr. Brochmand, who died in 1652, Bishop of the Norwegian Collegial Chapel in Seeland was once a guest at a friend's wedding. One of the things mentioned at table was the reprehensible conduct of a certain preacher. Some were musing over it and others accusing him. One noble lady, probably one who liked to state her opinions publicly, saw the matter from a different angle and said in a sarcastic way: "Now we see what kind of people our priests are!" Bishop Brochmand sat there. As the head of the spiritual estate it sickened him to hear this, how the whole spiritual estate was so universally slandered, yet, at the same time, he didn't think this unsavory statement deserved a reply. But shortly thereafter he brought an account to the fore of a prominent lady who was famous for some infamous behavior, and at the end of the account remarked: "But, of course, it in no way follows that all noble women are that way."

"I Can't Pray without also Cursing."

So writes Luther and goes on to explain: If I should say "Hallowed be Your Name," I must say along with that: "Cursed, damned, and shameful must be all names of those who blaspheme Your Name." If I should say: "Your kingdom come," I must be saying with that: "Cursed, damned and destroyed must be all kingdoms upon earth that are against your kingdom." If I should say: "Thy will be done," then I must be saying with that: "May all thoughts and plans that strive against your will be condemned, damned, put to shame and brought to naught. Truly, that's how I pray every day orally and in my heart without ceasing, and with me pray all who believe in Christ and I feel, quite rightly, that it is heard. Nevertheless I retain a good, kind, peaceable and Christian heart towards every man, and even my greatest foes know this. (*Luther's Works. Leipzig ed. Th. 24. page 344.*)

The Chicken Egg

As the reformer of Wuerttemberg, Johann Brenz, had just returned to Stuttgart as he fled because the emperor expelled him from office, Duke Ulrich had him called late at night and told him that his return had been reported and that a Spanish cavalry company had been dispatched and was already on its way to seek him out. On the way home, the shaken man of faith lifted his eyes and heart to the LORD, dropped to his knees as he entered his house and committed himself to the LORD with fervent pleas. As he stood up it seemed to him as if someone were saying to him: "Take a loaf of bread and go up to Birkenwald (what is presently uptown in Stuttgart), and where you find a door of the house open, go in there and hide in the attic." He took this as divine guidance, put a loaf of bread under his arm, and went out. He found all of the house doors closed except the last one. He went in there and, without anyone noticing, all the way to the attic where he wedged himself between a wooden beam and the roof.

Already the next day the imperial colonel arrived and instituted a whole fourteen day house to house search. Every day Brenz heard from people down on the street talking about the progress of the search until it also came in its last days into the vicinity of the house where he was hiding. On his knees and praying, as he heard the rattling of weapons, he even dodged a sword thrust down at him through the roof above. Finally, gladly, he heard: "Let's go, he's not here either!" The next day they stopped.

But how could Brenz live for fourteen days on one loaf of bread? God had commanded a chicken to take care of him. On the first morning this chicken sneaked in between the wood beam and the roof and laid an egg right next to his feet. Then she went away and left again, entirely in keeping with what hens usually do. Brenz

took the egg, cut himself a slice of bread to add to it and thanked God from his heart for this meal. The next day the hen came again, and did thus throughout the whole period of time of fourteen days, so that each day he enjoyed a good meal. It was remarkable that the hen no longer came on the fifteenth day, just at the time when Brenz also heard the people on the street say: "They're gone now." Just to be sure he remained there until evening, as the rest of the day he celebrated with thanks and praise.

Absolution

No Christian, evangelical preacher can open his mouth without having to declare an Absolution. Luther's Church Postils

The Eagle

(Isaiah 40. 31,32)

It soars upon swift currents
The eagle in yonder sky
And streaks in rings recurrent
Through heavens in wing-ed flight.
He beats with strength and daring
His powerful pair of wings,
Looks calmly in sun's glorie
The eagle, all bird-kind's king.

The fallen little offspring
Of men, are still sinking down.
But Christians, God's refreshing
Their members in strength abound.
Their faithful LORD impels them
All along their pilgrim way;
So daily he propels them
On eagles' wings all the day.

And as the heathen battle
With their multitudes of foes;
And shouts victorious rattle
When pressing past all their woes,
All while the eagles' soaring
Up to their lord far above
To join saints all adoring
Most highly exult His love.

H. Fick

(Submitted)

An Article on the Character of the Methodist Preacher

After repeated invitations from the Germans in and around Staunton, Macoupin Co., Ill., to preach at times to them God's Word, I traveled there in the spring of this past year. Indeed, I found the greater portion of the same to be unionist in the doctrine of the LORD's Supper and some were Reformed in their thinking. I nevertheless promised the Lutherans themselves that I would take care of them and every six weeks I would hold worship for them on a week day, and as the others also bid me not to forsake them, I thus hoped through loving and patient teaching of the same I could eventually win them to the full truth. I thereby offered these people a great sacrifice, since Staunton lays about a 30 mile distance from my home and the care for preaching to my two local congregations and teaching school claimed all of my time and energy. Yet compassion for the poor sheep in the wilderness and the assurance that it is the same to the LORD whether much or little help is rendered brought me to gladly consent to help them since about three quarters of a year ago. But behold, about six weeks ago a Methodist preacher showed up there by the name of Kunz (?), and volunteered himself to be the people's preacher. As unchristian as was his showing up without a call, his manner and behavior was even more unchristian by which he sought to gain himself an entrance. He promised to come more

frequently than I and, indeed, without pay; he chided me as loveless because I had excluded the unionists and Reformed from the holy LORD'S Supper and promised to provide it to everyone who desired it as soon as possible.¹ Yes, he is not ashamed to declare from house to house the coarsest lies, as, for example, that some of us Lutherans "pray to departed saints." You can just imagine, dear reader, how frustrating it was for me to hear the news of this as one, who amidst sweat and toil, yet in expectation of fruits, was making a garden and now all at once saw the snout of a dirty swine² rummaging around in it. As a shepherd who not only teaches, but defends, I gave verbal and written warnings against this man and sought to have the opportunity to personally meet together with him in order to be able to pull the sheep's clothing off him in the presence of the congregation.

My wish was soon realized. On the Monday after Epiphany III I had just ended worship in Staunton when my opponent rode in. Looking for a fight, he strode up the house where I was still present with the whole assembly. He walked in. We stood for a time facing each other like David and Goliath. Then he finally approached me and wanted to extend me his hand as once Judas gave the LORD a kiss.

Me (backing away). No, I won't shake your hand. How could I extend a brotherly hand to a robber and murderer of my sheep!

Him (upset): I have not come to fight over these people with you.

Me: That's questionable. But I am truly glad to finally see you face to face as I am calling you once more before this assembly a robber and murderer of my sheep.

Him: I am not. For when I had preached here the first time I asked the people if I should return and they said yes.

Me: Even for that reason I stand by my charge. Do you not know that Paul did not want to boast "in what is done by another man's rules" (2 Cor. 10.15,16) and "especially strived not to preach the Gospel where Christ's name was already known, so that he not build on another's foundation." (Romans 15.20, 21)? Didn't you know quite well that I preached here for almost a whole year, so why didn't you go somewhere where no one had preached? That I have not been fully one with every person here in the doctrine of the holy LORD'S Supper is none of your business since you don't know whether we might yet not become fully united with them. Those who invited you to preach to them again might certainly have expected something different of you had you directly declared: "My goal is to make you Methodists." I came straightforward and open heartedly to the people but you sought to gain entrance amongst them by being silent about your

intentions, through promising an unsalaried service, yes, through all sorts of lies.

Him (after a long pause): I have read your shameful letter which you wrote against me.

Me: That I showed you in the same to be a false prophet and a ravenous wolf who comes in sheep's clothing is something I'll be accountable for on the last day. I stand by what I said as you are a thief and a murderer who's climbed into the sheep fold.

Him: You are a Stephanite.

Me: How so? Prove it.

Him: The old Lutherans are Stephanites. You are an old Lutheran; therefore you are a Stephanite.

Me: Permit me to say that is no proof. Or would it be proof if I said to you: "All preachers are drunkards; you are a preacher; therefore you are a drunkard."?

Him: You are only playing empty word games; that proves nothing.

Me: I am more than justified in charging you with the same. But you are that much more responsible to prove that I would be a Stephanite.

Him: I'm not going to put up with any more from you. If you had demonstrated more love to me, I would have explained myself more completely to you.

Me: I have not met you any more lovelessly than the LORD JESUS did the Pharisees, and St. Paul the false teachers, who were ruining the congregation in Galatia. Or should I not treat the wolf who is driving my flock lovelessly with such blows?

Him: I can see that you are still lacking the Holy Ghost.

Me: So you must have good eyes. Where did you look on me to see that? My eyes? Or my nose? Where?

Him (after a while). The old Lutherans think they're better than anyone else. They have even here asserted that the Lutheran Church is the only one that saves.

Me (to the congregation). To whom did I ever assert that?

A man: You had once said to me that the Lutheran Church is the best one.

Me: Yes, I have said that she is the one Church in which God's Word alone is taught pure and clean. But does that mean that she is the only one that saves? In order to keep myself from being so misinterpreted have I not always born witness publicly and explicitly that it would also be possible to be saved in the other Christian confessions for the sake of the individual doctrines of truth that are still more or less found in them. So again, a slanderous lie!

Him. The old Lutherans bend their knees to the crucifix and worship it!

Me: Prove that!

Him (silent).

Me: So again, shameful lies! So just leave, you must depart from this place!

Him: And if I am not received here, I will shake the dust from my feet and go to Alton.

Me: I have already preached there and am in the process of forming a Lutheran congregation there. But now here's another case of a Methodist preacher intruding and harvesting where a Lutheran preacher has laboriously sown. We must suffer it but the right hand of the LORD can change everything.

Him. As long as I live, whenever I can, I will

go and preach just where there are Lutheran Churches.

Me (to those present) You heard it. Now you've seen the wolf drop his sheep's clothing!

Him: Yes and I'll repeat it, so long as I live and whenever I can I will go and preach just where there are Lutheran Churches.

Me: Good, then those Lutheran Churches must be made aware of that and also of your lies so they can be on the look out for you.

Him: You might use "*The Lutheran*" to do that.

Now through this faithful sketch of what happened you can see the nature of things. If you have been made aware, dear reader, of similar scenes that you've experienced before, whether you are a shepherd or sheep, you will bring to mind, I'm sure, for some comfort: "Know that this same suffering has gone over your brothers in all the world" (1 Peter 5.8)* But if Mr. Kunz (?) still rallies some desire to dispute the veracity of this diatribe to the character of Methodist preachers, he should be made aware before he starts that I pointed out the high points immediately after our discussion and can have the truth of this report verified by most of the people who personally heard it.

F. Lochner

Lutheran Pastor near Collinsville

* A similar, yet, even more tragic scene presented itself just recently in the congregation of the editor. That is, a local Methodist preacher approached the house of an older member of this congregation, a Hessian by the name of Philipp Lepper, to tempt him by his sneaky, deceptive methods. But Mr. Lepper immediately showed the uninvited guest the door, and as the man would not retreat, the former saw it necessary to literally sweep his room clean of the intruder. Of course the lord of the manner could not help it that the preacher, who was so shamefully ungrateful, held forth a sermon of wrath through the doors opened before him upon the public street at the diehard Lutheran, to the delight and over and above the commotion amongst the gathering neighbors. - We are publicizing this with the good goal of warning all to whom it applies that they are not to trust their "guest" if he should ever again suggest that a sneak and one who preaches in the corner might make good guests in our local Lutheran families. At least we cannot be blamed if a similar pursuit might end in the same sort of comic tragedy.

Ed.

Death Notice

My dear wife died today at the age of 23 years, 6 months. She is survived by her two motherless orphans, one of 3 ½ and the other of 1 ½ years. This is to inform friends of this news.

Newdettelsaus, O., 3 Feb., 1848

A. Ernst, Pastor

Received

a) for the heathen mission on the Cass River in Michigan:

\$8.50 from the Lutheran Congregation of Pr. Fuerbringer in Elkhorn Prairie, Ill.

b) For Synod's Mission Treasury

\$1.00 from Mr. Heinr. Biermann, \$1.00 from Mr. Christ. Herrling, 50 Cts. from Mr. Gottfr. Rausch, \$15.00 from the Sunday School children of the Congregation of Pr. Wyneken in Baltimore, \$1.00 from Mr. Steinbrueck, \$4.21¼ from the Lutheran Church in Newmelle, St. Charles Co., Mo.

Paid

3rd year: Pr. J. Gruber

4th year: Messrs. Fr. Brandt, Pr. Dumsler, Pr. J. Gruber, Kern, Pr. Loeber (3 subs), Loeffler, Heinr. Meyer, Joh. Rothschild, Pr. Stuebben.

5th year: Messrs. Pr. J. Gruber, Santschi.

¹In fact Messrs. Methodist Preachers see themselves not as stewards, but as lords over the mysteries of God. The Apostle Paul warns about the unworthy reception of the LORD'S Supper, - and nevertheless they rush to give it to those who are, in their opinion, unconverted. But obviously in the LORD'S Supper there is "only bread and wine;" and also, the ends justify the means!

²For the sake and good of those who are not familiar with Biblical language we not hereby that the above expression is Biblically correct in order to depict thieves of the church as it designates a tropic meaning, which means, a flowery expression. Ps. 80.14 Ed.

The Lutheran.

“God’s Word and Luther’s Doctrine pure shall to eternity endure.”

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(Submitted by Pr. Keyl)

On Daily Family Devotions

With devotions we include the consideration of God’s Word, the reading of edifying Christian books, the practice of prayer, or the singing of spiritual songs, as a housefather daily institutes this at a certain time for his family. To distinguish this from what’s done publicly in Church, this is called house worship or home Church. The obligation to do so is also chiefly grounded in the Second and Third Commandments, according to which we should call upon him in every trouble, thank him, and gladly hear and learn God’s Word. But we also have, specifically, an explicit command of God in Deut. 6.6–9, where God commands all house fathers: These Words that I commend to you this day, you must take to heart. And you must speak of them and explain them to your children when you sit in your home, or walk on the path, when you lay down and when you get up; and you must bind them as signs upon your hand and they should be to you a memorial before your eyes and you must write them over the doorposts of your home and over the doors. Now what was said of the Ten Commandments in the time of the Old Testament applies also now in the age of the New Testament, and, indeed, just as much so with the Gospel, which at that time was not revealed in all the world; and in keeping with this St. Paul also admonitions in Col. 3.16-17; “Let the Word of Christ dwell in you richly in all wisdom. Teach and admonish yourselves with psalms and songs of praise and spiritual songs, and sing to the LORD in your hearts. And whatever you do in word or deed, do all in the Name of the LORD JESUS with thanksgiving to the Father through him.”

We find such an encouraging example of conducting home devotions in Abraham, to whom the Angel of the LORD bore witness, Gen. 18.19: I know he will command his children in his house after him to retain the ways of the Lord and to do what is right and

good, so that the LORD will see to it that Abraham receives what he has promised him. The same can be said of the grandmother as well as the mother of Timothy as a youth, whom he had so much to thank, especially for his knowing the holy Scripture and being raised in an untarnished faith from his childhood on, 2 Tim. 3.15 and 1.5; and Sirach is praised as a housefather who always searched into more of the heavenly wisdom, that is, God’s Word, so that he could bring his children under its roof and remain under its bower, Sirach 14.26.

The headings of all the chief parts of the Small Catechism also emphasize this duty of house fathers, since with each and every part it says: As the father of the household should teach his household in a simple way. A similar heading is also found with the household prayers of the Small Catechism.

Now, even though the holy Scripture contains more clear commands and encouraging examples with respect to home devotions, and even though we have pointed this out repeatedly through our confessional writings, namely in the Small Catechism, it is discovered if this matter is investigated more closely, especially on the part of parsons who should be doing home visitations, that often this duty is either completely neglected or only carried out in a haphazard way. How many housefathers in the city or in the country, especially among those who count themselves amongst the so-called well bred, have no devotions at all with their family, yes, don’t even pray out loud at the table before and after meals? He leaves it to them if and how they have devotions for themselves, never asks if they are doing it, does not remind them that he assumes they’re doing it, and the housefather himself doesn’t even do it himself when he’s alone. Often the omission of family devotions is excused under the pretense that there’s no time for it, for in the morning one must go to work, in the evening hurry off to bed, as if it were not even possible, especially with all the necessities of

keeping the house in order, to gather all the family members for a devotion together once or twice a day. Sometimes people even seek to discredit this most lovely institution as somewhat pietistical or legalistic or by other vain pretenses.

Others certainly have home devotions, but lackadaisically. They often are diverted from them through minor hindrances or even also being intimidated out of doing them through the various duties of their calling that they might rather pursue for their business or life’s other necessities, or through their wanting to rest or to go visit others, etc. So the housefathers as well as his family develop an ever increasing laxity that is evident even when they do have a devotion, since the housefather runs through it as short and sweet as he can make it. His family tolerates this so called devotion with great detachment and can’t wait until it’s over.

Still, as others, finally, indeed hold family devotions every morning or also at night, they do this resolutely with the goal to care for the souls of themselves and their household, but along with this they often feel like something’s missing. They complain they haven’t received the benefit they desired from it, and they admit that even though they’ve tried doing them in various ways, they’re not yet quite sure how family devotions should actually be conducted in the best way; so for the beneficial piety of the dear household office the following three questions should be answered: 1) What should be used in family devotions? 2) How often and at what times should they be done? And 3), what’s the best way to carry them out?

Here’s the first question, namely: What should be used in family devotions? We can answer this from 1 Tim. 4.5: God’s Word and prayer. For if thereby every created thing, for example, food and drink, is hallowed, this is certainly applicable to every day that God gives us, and, indeed, the Word of God shows us the path we should walk upon every day, but through prayer we

receive the strength from God to walk upon this path, to which prayer is also appropriately included praise and thanks for these and all other benefits of God. The psalms, songs of praise and spiritual songs contain both of these, God's Word and prayer, and, as they come out of believing hearts as confessions, they are pleasing to God, so they, on the other hand, kindle the heart for devotion, so that Dr. Luther gives this counsel for the morning blessing: sing some hymns, like the Ten Commandments, or whatever else "your devotional gives."

Now since we have in Dr. Luther's *Small Catechism* short, but unsurpassable excerpts from out of the whole holy Scripture, so exercise in the Catechism also belongs to one of the main components of household devotions. So much for generalities, we'll add to this a few things to keep in mind.

Above all, it would be most compelling counsel that the Bible, Old and New Testaments, be read through slowly, clearly and devotionally one Chapter after another and, indeed, according to Dr. Luther's advice twice through the New Testament, as often as the Old Testament is read once. This exercise is most necessary for a number of reasons, for many possess no knowledge of the whole Biblical context, or they forget after a time much of what they have previously read, or they learn to better understand much with repeated readings, but now they never have an opportunity to grasp this knowledge in the context of the whole of Scripture, for in the Church practically the only things read and explained are the appointed Gospels and Epistles and a few of the Psalms. The lovely custom of Lutherans in the past, to hold week day worship and to therein explain whole books of the holy Scripture, but even more, the custom of reading through the Bible in sequence with short summaries, as it took place earlier in Bavaria and Wuerttemberg, these lovely customs have almost completely vanished in our day. Finally, experience teaches that individual members of the household are very often negligent in carrying out this continual reading of the holy Scripture, since they lack the desire or motivation, or even the time and opportunity to do it. Far from advisable are the practices and wisdom of many who flit from one Bible passage to another because they feel the old saying applies: Choice means quality. The knowledge of the holy Scripture, yes, even the passage read, which is ripped out of its context, is hobbled, memory of what was read after its initial impression that it makes, is made very difficult and nurtures a certain superficiality or spiritually stiling, and, finally, most troubling of all, a significant portion of the holy Scripture remains unread with that way of reading it, and therefore also unknown. The same applies to many so-called "treasuries" (*Schatzkaestlein*) and

similar writings which contain explanations of certain passages for every day. As highly necessary as is the continuous reading of the Old and New Testaments, naturally, it also remains the prerogative of every Christian from time to time to take a leisurely stroll now in one part of God's Word and then in another, as his heart desires, in order to pluck for himself a beautiful bouquet from the fragrant flower beds and enjoy them, but here we've only been speaking in general about home devotions and referring to what's usually done. But Luther bears witness just how necessary it is to use the Scripture daily when he says: "It should be ordered in Christianity that God's Word be constantly preached and applied and that it be used daily (since that alone is the basis of all power, and without it souls could not live), and that amongst Christians the holy Scripture, namely, the Old and the New Testaments, become familiar and known, that we become armed, armored and strengthened in faith to stand against all sorts of tribulation and misfortune through God's Word." (W. A. III. 20.)

Further, next to the Bible, the Catechism should be used with the daily family devotions, as an encouragement for this has already been given in a prior issue of his paper (Vol. 3, #18), and, indeed, in this, ultimately three things should be emphasized: 1. the simple text of the Small Catechism, 2. Dr. Luther's explanations, namely, to the first three chief parts, and 3. the richer and further explanations from Dr. Luther's Larger Catechism; for as the smaller one can justifiably be called a summary of the whole Scripture, so the larger can be called a summary of all of the writings of Dr. Luther. So the Larger Catechism is to be especially commended to whomever is lacking the time or opportunity to read his other writings. It is sure that if anyone, through repeated readings of it should learn it by heart, he would thereby be led to an ever deeper understanding of the holy Scripture and the whole of the saving doctrine, for everything that is found scattered thither and yon in the holy Scripture is placed together, most fitly ordered in the Catechism.

Moreover when it comes to choosing books to be used with family and private devotions, the excellent advice of Dr. Luther must be noted which he used to directly tell students, "that they would take certain books, read the same diligently and become so familiar with a good author (writer) and book that they would read them so often and repeatedly that they would be transformed as into his flesh and blood as if they were used to speaking and writing just as they did. For by reading many sorts of books you become more confused than being able to learn anything sure and solid. Just as those who take up residence wherever they happen to be and remain in no specific place, reside nowhere,

so they feel at home nowhere. And just as in society we do not need the company of every good friend everyday, but some are less and some more choice, so one should also stay with the best books and make the same his own, to be able to nail them down." (W.A. XXII. 2276). But what sort of writings would be better commended to preachers and teachers, yes, to all Christians, than just Dr. Luther's writings, and what amongst those writings would be more advisable for home devotions than his Larger Catechism, whose further distribution is being facilitated through the just announced publication of the *Book of Concord*? So try this with confidence, you dear house fathers, and lay aside for a while, perhaps a year, all the other edifying books, though not despising them, and apply the meager cost of \$1.25 to buy yourself a *Book of Concord* to get acquainted with and to prize therein the treasure chest of the Large Catechism, and, surely, a year will not go by that this, next to the Bible, will become dearer to you the longer you read it, and you will joyfully remain that much longer in this arbor. Sir. 14.26.

(To be Continued)

On the Authority of the Keys, Absolution and Penance

(From Harless' Periodical)

(Continuation)

Now we want to answer yet a few of the questions concerning the Office of the Keys, that lay on the hearts of everyone seeking after the truth. According to the unalterable divine order of grace, the forgiveness of sins cannot follow if repentance does not precede it: "Repent and be converted," Peter preaches in Acts 3.19, "that your sins be blotted out." From this it follows that the Absolution cannot apply forgiveness of sins to an unrepentant person even if it were declared to him repeatedly. But – and this is the question – is the preacher capable of judging about the repentance or lack thereof of the penitent? He is only able to do so by the signs that are visible to him, but nothing more than that is required of him. Repentance, in as much as it is an indication of the inner life, and consists of the divine sadness of the heart and a believing appropriation of the service of Christ, is only recognized in an infallible way by the One who is alone the discernor of hearts and reigns, that is, the most secret depths of the human soul. But this also exhibits itself by external signs which express this inner experience, the sadness in tears of repentance and visible dejectedness; the loathing of them by the forsaking the same, and faith, by a humble desire for forgiveness. Only according to such external signs, even if they might, by all means, be deceptions, can what is occurring in another person be judged. For this reason Paul wants no one to

consider him as anything more than what one sees or hears from him, 2 Cor. 12.6. In keeping with that the preacher also cannot ask for anything more than the penitent's own declaration about his heart's repentance and longing for salvation and so long as only the external signs of this declaration are not manifestly contradicted, he must be satisfied with that. Through his preparatory discussion he will seek to dispel all self-deception on the part of the penitent, he will size up the condition of the soul of the penitent in order to seek to impart the Word that through the Holy Ghost, whose work the Word inseparably accompanies, rightly fashioned repentance will be evidenced in the mind of the penitent – but when the penitent gives the assurance of his penitence, then he, so far as there is not presented evidence to the contrary, demands nothing more and he can, without violating his conscience, impart the Absolution to the same, yes, according to the official instruction of his LORD his is also bound to do so. On the other hand, the preacher would be unfaithfully fulfilling his office if he imparted the Absolution to an impenitent person that he knows or could know as such. For whoever declares the godless justified, or condemns the righteous, they are both an abomination to the LORD. (Prov. 17.15)¹

But impenitence must be in the light of day, in manifest marks that the penitent himself cannot justify, as this is often the case. If such marks are not evidenced, even if there is evidence that causes suspicion of the presence of an impenitent soul, then the pastor (*Seelsorger*) must warn, threaten, beg, plead. Then if the penitent presents the confession of a rightly fashioned penance, he is not permitted to withhold the Absolution from the same. Rather, he is bound by his office to impart it to him, and he can do this in the assurance of God's mercy without doubt, fear or anxiety. For he is only the instrument of God. God will already know how to spot hypocrites who draw near to him with their lies while their hearts are far from him; for

them the life giving Word will work death, the comfort, terror, the blessing, a curse.

A second question is; should the Absolution being imparted be diminished through conditioning it on repentance or upon a certain exclusionary exception that the penitent be repentant? Should the formula of Absolution say: I absolve you since you are in a condition of penitence and faith, or inasmuch as you are so? So we answer that in its real sense there is only one Absolution, that is imparted without diminution, and that the preacher, if he has reason to doubt the condition of the penitent's repentance, must not impart the absolution at all if he does not want to bring both his own and the penitent's soul into danger. The Absolution demands faith on both sides. But what does not proceed from faith is sin, Rom. 14.23. Who is there binding or loosing, says Luther, either believes, or, if he doesn't, doubts if he comforts, binds or looses, or shallowly dismisses it. If it happens it happens and he blasphemes God, denies Christ and treads the Keys under foot. The Savior himself imparted the Absolution upon the faith that was present in Mt. 9.2 and said: "As my Father has sent me, so send I you." He has entrusted the loosing key to the teaching office for the sake of weak believing, wounded consciences, but this goal would not be achieved by a dubious Absolution. He knew full well that neither the apostles nor their forebears would be discerners of hearts, yet he says nothing of any limitation of the forgiveness of sins they are to impart. He knew full well, in his entrusting to people the administration of this institution of grace, how far human knowledge and skill extend, therefore he also demands no more from them than they could accomplish through the leading of the Holy Ghost. They should not deny the comfort of forgiveness to anyone who bears witness to his contrite, desirous longing for it, as long as there were not clear evidence of their unrepentance, in clear, external marks. For to the assurance of the penitent, since he cannot look into the heart, the pastor must ultimately let it be applied. Even with the greatest display of repentance deception is certainly imaginable, and with that no Absolution would be possible if the pastor were not able to judge merely upon the grounds of the truthfulness of the repentance of his penitent. He is surely not the lord of the Absolution, but rather a servant of Christ, whom he has ordained, a co-worker with God, whose office God certainly knows how to use according to the condition of each individual soul. As the brother should forgive the brother seventy times seven times in Mt. 18.22, so also God, whose image we are to be like, is a merciful God with whom they all find mercy, who show forth their repentance with honest, believing hearts. He even really and

truly forgives a sinner whom he foresees will again fall back into his former sins, so long as he only even now has no mere hypocritical, but an honest longing for forgiveness which had possibly already been shown through the confessional admonition given prior to the Absolution. According to that, the pastor should let the matter rest with the display of contrition, the longing after grace and the promise to abstain from his previous sinful life, as long as he has no clear marks that the penitent even now is playing the hypocrite. In that case he must forego the Absolution, for whom he absolves he must determinably see in a penitent condition, and he then has no right to truncate the divine institution of grace through human wisdom. For forgiveness is, indeed, tied to the condition of repentance. But whomever God finds in a condition of repentance, he forgives without limitations, and assures him of forgiveness, as through the other means of grace, so also through the Absolution without limitations.

May it not be that, in this manner, hypocrites will be confirmed in carnal security? The pastor (*Seelsorger*) must very seriously seek to prevent this through the admonition to repentance that precedes the Absolution. He will make the penitent sharply aware that the Absolution always retains its power, whether the one receiving the same be worthy or unworthy, that it extends comfort unto life to the repentant, but terror and condemnation to the unrepentant. For as this same Word is a fragrance of life to the living, it is the stench of death to those who are dead, so it is even the same office as it frees those who believe even as it binds unbelievers. But, nevertheless, it is impossible to avoid all abuses. There will always be some who deceive themselves and others, who turn the Absolution into a shameful cover for their evil, who are wholly of the opinion that the gifts of God can be purchased with money. But is this not also altogether the case with the Gospel and the holy Sacraments, that are likewise seals of the forgiveness of our sins? But a pastor must not thereby let himself quit dispensing the comfort of forgiveness, if there are no obvious signs of unrepentance forbidding him. He is only a servant. He must do what God has commanded him and leave the rest to God. As is the case with the apostle's greeting of peace according to the Word of the LORD, so it is similar with the Absolution. "When you go into a house, greet the same. And if that house is worthy, let your peace be upon it. But if it is not worthy, your peace will return to you." Mt. 10.12,13. So also the Absolution rebounds from the unrepentant, but even more than that, it becomes for him a lash of death.

(Conclusion follows)

¹Erasmus Sarcerius (A Christian Ordination Formula and Rite 1554): "Specifically the penitents must be asked if they also intend to thoroughly improve their sinful lives with God's help and presence and this improvement must be in all seriousness insisted upon at length. Yes, each one in his station in life, as the father confessor knows it, in whatever public sins and blasphemies that lay on the penitent, must read them out by chapter, verse with footnotes and not leave anything lying under the bench, telling princes and lords and all people, sitting in any authority, how lazy and sluggish they've been to support the kingdom of Christ, even as they live and how they live, etc. And so to each in his own station of life his well known and public sins should be held before him as needing serious improvement, whether he be great or small, and wrath must be shown to anyone who would not allow this to be done. And where necessity requires it, that a penitent would have been reminded several times about his public sins and he promised improvement and still had not improved, but rather keeps right on doing it with no repentance, the absolution should not be imparted to him so long as a real, active, truthful repentance is not to be found in him." – footnote of the verse.

(Submitted)

He (the LORD) Saves and Rescues, and Performs Signs and Wonders both in Heaven and Earth.

(Daniel 6.27)

During the Thirty Years' War in Germany, Swedish troops along with some others entered Ollmuetz, the chief city of the Margrave of Maehren on July 4, 1642, heavily armed, and, by royal order, the command of the same was given over to Major General Winter, who was also in charge of the guards keeping watch over the fortress. But almost immediately a rumor arose amongst the soldiers that would make even the bravest Swede shutter. Namely, upon the wall near a so called rondel (military insignia) a watchman was supposed to have heard a voice that was, indeed, similar to a human voice, but yet had a strange and ghostly sound to it, so the watchman was thereby thrown into uncontrollable tremors. Other soldiers that would now and then be stationed there were supposed to have heard similar things so that finally all of them shared a common dread of this watch post. Report of this finally also reached the ears of Commander Winter.

Since there were so many unanimous witnesses at hand, he considered the matter worth investigating and commissioned a Lieutenant to see if the soldiers had really legitimately heard this or if they had stirred each other up to some unfounded fear. But, behold, even this fearless and unflappable observer perceived these sounds, yet without being able to clearly say where they were actually coming from. He faithfully stated his report to the Commander of what he'd heard with his own ears, so he also arose, accompanied by his father confessor, the army chaplain, to now also personally be convinced of what so many had verified. His expectations would not be disappointed. The muffled voice resounded and immediately his mind was gripped in the thought that a ghost was here making his presence known.

Yet the army chaplain asserted that this sound was just like a very weak human voice, and now the sober thought came to the good Winter that it might actually be someone who was sealed in the rondel of this wall. He immediately sent for the city engineer and asked him how long he'd been doing his job in Ollmuetz. "It's more that 26 years now," was the answer. "Have you," the Commander went on, "ever received an order to do any work on this rondel?" "Never," replied the engineer, and even after repeated questioning he stuck by his "No." Nevertheless he received the order to dig into the wall and to see if he could find anything. With a showy flourish of activity he even made a great hole in the earth and into the wall, but there was no sign or any trace of anything that could have led to any discovery. With this Winter

heard this man was Catholic and might have good reason to avoid discovering anything by which something might be brought to light, which might have guided his labor. So the Commander sent him away and had two fellows take his place who belonged to the Lutheran Church. He gave them the order to search until they found something. They heeded him and turned to a different side of the wall next to the city and barely had they removed a few bricks but they, and who can describe their terror, saw in the wall an old man with frost white hair, who most certainly looked more like a spirit than a man, and therefore was taken at first to be a ghost. The opening in the wall was quickly enlarged, but thereby an overly strong gust of air upon the old man made him fall in a swoon. Yet fighting off the impending attacks of their fear of ghosts, the less wary army chaplain stepped up more closely, cradled the apparently lifeless body and quickly convinced himself that this was no supernatural being but rather a man, in whom, at that time, he noted no sign of life. Therefore he hastily called for some smelling salts that he applied to the limp man and soon, to his great joy, ascertained that he was breathing and was able to answer a few questions posed to him with a weak voice. General Winter now also drew near to the venerable old man, blanched from age and his difficult suffering, and since he had somewhat recovered, he asked him with deep emotion and great anticipation: "Who are you? And how did you come to this terrible place?" With a weak voice the old man replied: "I was the evangelical preacher at the city Church in Ollmuetz, but the Roman Catholic authority in Ollmuetz would tolerate me no longer. They forcefully removed me from the parish intrusted to me and forbade me carrying out my office lest they punish me as an example to others, yes, they ran me out of town. The latter I would have certainly had to allow but I knew I was accountable to God and could not in good conscience allow myself to abandon the flock entrusted to me just like that. I would rather go to my death than leave them. So when the Papists threw me out of one gate, I came back in again through another, and since the Church had been taken from us I carried out my office in homes. But when my foes became aware that I preferred death to abandoning my flock, one of them, the Rector Father of the Jesuit College, made the blood thirsty decision to have me walled into this prison." – Now as this old venerable man, whose name was Joh. Gott-Treu Felsner, was asked how long ago that might have been, he wanted to know what year it was, and after he learned the year he said: "It's been thirteen years since I was brought here." – Totally exhausted, he now fell silent.

Meanwhile, General Winter had sent for a sedan chair and some refreshments in order to make the old man more comfortable and had him brought to his own rooms, which also then took place. Now even more substantial means were applied to give him strength, that accomplished their good work so that old Father Felsner again regained some of his strength. Therefore, the deeply astounded General Winter now went on to ask him further: "Please tell me, how did you survive these more than thirteen years alive? Did you, perhaps, have a secret entrance through which you could go out and find sustenance?" – Felsner answered: "No. In the beginning, indeed, perhaps for two or three days, I felt a bit hungry and thirsty, but when it seemed to be reaching its peak, I fell into a gentle sleep, and when I awakened from the same, I noted full well that an extended period of time must have passed by as I slept. With that sleep I also lost all my hunger and thirst. That's how I passed my time and whenever I awakened, I was never hungry or thirsty. But, nevertheless, when the time and term seemed to be long, I passed the time easily by singing a devotional song." Felsner now was silent and still, and the General asked him to go for now behind a tapestry on the wall. Then he sent for the Rector at the Jesuit College. He appeared and the General asked how long he'd been Rector there. The Rector told him the number of years and was now further asked: Who were the spiritual estate in Ollmuetz before he came? He answered: It was a Lutheran pastor. The General went on to ask: Where did he go? Answer: He didn't know. They had to vacate the city and territory by imperial command.²

Now the General had the old venerable preacher, who 'til now had been hidden behind the tapestry, step forward and he asked the Rector if he knew this man. Whereupon he answered, "No." But as now the old gentleman addressed him in the Latin language, an indescribable terror suddenly struck the Rector Father, and he shook in all his members. An aroused conscience, an undeniable astonishment and a certain even painful fear before the one standing there overwhelmed him, all at the same time. The General now took to speaking and addressed him as follows: "Look, you wicked man, how you have so gruesomely and barbarically treated those in our family of faith! Could even a Turk or a barbarian have acted as horribly as you? Had God not performed a miracle for him, he would have turned to dust and ashes long ago. But God has preserved his life and

²According to another account Winter asked the Rector whatever became of the last Lutheran preacher in Ollmuetz, whereupon he persistently denied that he knew anything beyond the fact that upon the command of the emperor he had been removed from the city and the territory. – Both accounts are easily reconcilable.

proven to you that he knows how to preserve and save those who remain true to him. But with that you must also know where this honorable man has had to keep house these 13 years, so must you, not like him, for 13 years, but for 13 days, have your stay where he has stayed 13 years, and after 13 days are past you shall have your freedom.³ The General was silent. His order would be fully carried out, the Rector brought to the rondel and placed in custody as he and his ilk once had done to "Gott-Treu" Felsner. – Of this we have now but one more elegant detail to report. Namely, the Easter season was drawing near and now the LORD granted his old faithful servant the great grace that he yet once more preach an Easter sermon on holy Easter in the city Church of Ollmuetz in the presence of many thousands of people, and to speak as a wondrous, living witness of the resurrected, victorious prince who, through his almighty Word, had also preserved him living in his grave. Three weeks later the LORD JESUS brought this pious and faithful servant to his eternal rest.

General Winter had him buried with full honors in a crypt located in front of the high altar of the city Church in Ollmuetz, and erected a very costly memorial made of marble and even hung his image as a remembrance in the Church. Yet as after the Peace of Westphalia (1648) was established the Swedes lost Ollmuetz again, so this has all been destroyed by the papists and completely ruined so that no trace of it can be found any more.

I barely need mention that when 13 days later the rondel was reopened to let the Rector out, were he still alive, he was dead and already rotting. J.N.

(Submitted)

Rebuttal to Those Who Encourage Our Church to Give Up Her Dependence on the Confessional Writings!

(From the October Issue of the Journal for Protestants and Churches)

– Mind you, we say this – and justly this must be admitted of our Church – that we regard our confession as true until it is refuted or corrected! And we also desire this, that the teachers in our Church not preach what pleases them but rather the common faith of our Church, just as she confesses it. We do not want to open the door and the gate to things being arbitrary, so that one proclaims that Christ is the only begotten Son of God, equal to God in power and honor,

³ A more recent account of this noteworthy incident relates that the General had the sentence of this Rector declared by a military tribunal which resulted in that he should die of starvation in the same cell that he had determined should be Felsner's grave. Upon the insistent pleas of Felsner and the military chaplain the General intervened so that he should only be walled in for eight days with a sufficient provision of bread and water. – The older text used otherwise appears also known and is used in Rieger's *History of the Bohemian Brothers*, Vol. 3 p. 49.

and another that this is saying no more than that he had been a man with excellent gifts; and that the one as well as the other could by rights be legitimately called to preach in one and the same Church.⁴ If anyone does not partake of the faith of the Church in which he is invested with the teaching office, then, as an honorable man, he will give up that office, or not first seek to hold it. But if he partakes of it, than it will not be out of any "slavish submission" nor any "baseless assertions" that he will preach, but rather from his heart of faith that is one with the faith of the church. If you would want slavish submission, what do you think they're teaching in the Theology of the future teachers of the church (in Germany)? What do the demands of their study have in mind but that they want that they should, by the path of their own investigations and by a scientific investigation into the Scripture, construct for themselves a free conviction of the truth of our faith! And they are required to use this means of study in a firm conviction that our confession has nothing to fear before the light of science, and, besides that, it's best to make people stop making others jump through the same old hoops, but to construct their theology upon this, rather than the theological faculties of clerical seminaries. It truly promotes boredom, it is said so often, to have to constantly repeat again and again what is clear and simple, and believing people should ultimately be able to finally, at least a little, overcome their preconceived prejudices, so that they do not just unanimously join in singing the chorus the Church requires. Thereby they completely dismantle the last barrier and bulwark constraining them so that the mechanisms for destruction, written of in Psalms 80, 13 and 14, are not merely unhindered, for such is already unimaginable, but can even go on to declare its full right to do so.

Yes, theological science penetrates ever deeper, with perfectly unbounded thought, into the Scripture and constantly strives to reproduce the entire contents of the same, and lets its drive to investigate and its call to investigate know no bounds of restraint, as if the subject of investigation itself rests immediately upon science itself. It has done so, thanks to rationalism! I am fully serious in saying this and my viewpoint is certain. This had certainly obliterated all of the confining barriers of the theses and doctrines (agreed upon formulas produced in previous centuries) and, in fact, emancipated theology from them! But to what end? Nothing more or less, than that it was the path to a renewed unhampered discovery of a routine and perfect affirmation of each and every main determination of our ancient confession, as a

⁴ Just this is the lie of the so called Evangelical (*unirte*) Church, that in her even unbelievers and false believers have the right to confess and to preach their disbelief or false belief. Ed.

recent official seal of their truth, won in the most heated battles with critics for whom nothing is so holy that he won't seek to apply his scissors to excise it. And in the face of such facts they went on to dare to hope to even do away with this good confession in the Church in order to no longer let his (the critic's) integrity be impugned nor any spirit he bore with him, whatever sort of witness he wanted to make, if only he, in some *pro forma* way, appealed to Scripture, and paid lip service to the holy office that proclaims the Word, only thereby to avoid being accused of binding the Spirit in a slavish submission to the conclusions of the 16th and 17th centuries, when most fortunately the truth had been placed upon its lamp stand! Theologians searching in the fear of the LORD are least to be charged as feeling themselves "forced by the Symbols," but only those following the spirits of their own frivolous, self chosen road, sometimes find them troublesome, but they know of no other way to extricate themselves. But they have no right to demand that the past view of what was good and the legitimate position of the thought of the whole church be submitted to their contrary positions and their meanderings.

When so often the complaint is heard about the fall from the ancient discipline of the church, how is that to be harmonized with the demand of this final, aggravating, troubling priority to completely do away with the last little trace of discipline that is binding. at least to some degree. on the teaching office? What will the church do then? What can she use against the tyranny of those who cannot, being freely convinced, make the content of the Symbols the content of their faith? She must say to them: Then you cannot be my teachers! They could say this in the mildest way, and give as much latitude as would be humanly possible, yes, even give the wayward pastors a year retainer to avoid their suffering personal loss. But no! Should she do that, she will be charged with hobbling exegesis (exposition of Scripture) and I know not what else besides that, since she allows herself to entertain the notion that every pastor is not directly called to bear his own ideas of community as the Gospel, and since they are not using their own thoughts on their own to judge their doctrine, but much more testing them according to Scripture, which was how the Confessions of the fathers handled things, which they claim as their own. –

But enough on this painful point of contention, which must finally also necessarily happen with what believers unanimously reject as unfruitful distractions that please the world, and that therefore must remain in the world. The position that we take in appealing to the confessions, as witnesses of the faith of our Church, which we confess, is because it is drawn out of Scripture and agrees completely with it. This does not mitigate against the Scriptural Principle, as the Protestant Church establishes it (that the holy

Scripture is the sole rule and norm of faith and life), and whoever asserts this must first convince us that the content of our Confession is not in harmony with the holy Scripture, or he can just hold his peace!

Is it Right to Desire the Office of Bishop?

(See: Luther on Ps. 8.3; LW, Halle ed., IV. 767ff)

As we have said that no one in the congregation should teach unless he is also called by God and that everyone knows what sort of calling he has, so also note this here: It's a divine call, if one, apart from, and, yes, even against his will, is called and summoned to the preaching office through the authority of his overseers⁵, be they spiritual or temporal. For there is no authority but from God, as St. Paul says in Rom. 13.1. Therefore whatever is commanded by both overseers and authorities, is no doubt what God himself is commanding. Therefore we read in the Old Testament that no history or event was fortunately carried out if God was not first asked about it, and an answer was not then received but through an angel or through a person. For how unfortunately the children of Israel had walked without God's command we certainly read in the fourth book of Moses, Chapter 14.44,45; as we see the same thing in the Maccabees. Friends, never doubt that if God wants to have you serve, he will seek you out; he will still send down an angel from heaven who will also lead you.

And I consider this the reason why in our day, as neither bishops nor parsons nor monks teach God's Word in the Churches, so very very few remain who then anticipate being called by God, but rather altogether run and chase after the preachers' and parsons' chairs, sponsors and apprenticeships; thus after sedentary lives and full bellies; so that these days either doubt or an easy and good life makes not only a monk, but also bishops and parsons. But you can gain no better understanding of this divine calling than if you give heed to the history of the holy Scripture and of all the saintly people in the Church, for those who have taught from out of God's calling have always accomplished great things, such as Sts. Augustine, Ambrose and, before them, the blessed apostle St. Paul.

But so that I not cause anyone to be troubled, I must explain that I am referring here to those who thus come and preach and teach God's Word; I'm saying these people must be careful to seriously ascertain that they have received a call from God, as St. Paul says in Rom. 10.15: "How shall they preach if they are not sent? As it is written: How beautiful are the feet of those who proclaim

peace, who preach the good news." Is. 52.7. And Malachi says, Ch. 2.7: "Preserve the teaching of the lips of the priest, that the law be sought of his mouth, for he is the angel of the Sabaoth LORD."

Yet those should not be rejected who, in your pious opinion, you're pretty sure are not seeking some benefit or comfort, nor their own praise, nor a good, easy life, but rather present themselves only because they want to teach and preach God's Word, even if such a person seems a strange bird. Yes, such people should be praised⁶, as St. Paul says in 1 Tim. 3.1: "This is certainly true, if anyone desires the office of Bishop, he desires a precious thing." But the reason for his saying this is added immediately in vs. 2ff which says: "A bishop should be blameless, the husband of one wife, sober, temperate, civil, hospitable, apt to teach, not given to wine, not violent, not greedy, but rather gentle, not quarrelsome, not covetous," and whatever more is in keeping with that. All that is proper to a bishop. Now whoever desires such thing desires a precious thing, for such an office calls for one who can there disdain honor, life and every wealth; for it is a service of the truth that has been proclaimed before and of which it is said in Mt. 10.22: "You must be hated by every man for my sake;" which, since offices where there is power are barely accepted by those who are given it against their will, so there's no hope that someone who chooses it for himself will thereafter persist in it, or that he will remain in office apart from being moved inwardly by a special grace.

Why are the Words of Institution: "This is my body; This is my blood," to Be Understood Literally?

(Continuation)

3) A third foundational reason not to take these words literally would finally be: If the literal meaning of the same would entail what would contradict an established article of faith. That's why the holy apostle Paul writes in Rom. 12.7: "If anyone has a prophecy, let it be according to the analogy of faith." But hereby the holy apostle is obviously saying: That if one has a sure summary of the articles of faith that rests upon such clear and specific passages of holy Scripture that they need no explanation, no doubt is possible about what contradicts them; if anyone has a prophecy,

⁶It is good to note that Luther here refers to those who "desire" the preaching office in order to "stay", but in no way to those who, as for example, the Methodists, put themselves forward and impose themselves upon the congregations and parsons. These could in no way make a pretense that they are "moved by the Spirit of love," for God's Word says clearly and plainly that self promotion and initiative would be the mark of false prophets. Cf. Jer. 23.21: "I did not send the prophets, yet they run." Mt. 7.15: "Watch out for false prophets who come to you in sheep's clothing. Ed.

that means, if anyone has the gift of interpreting Scripture, he must then be careful that his explanation is "by the faith," that is, it is "according to" the irrefutable articles of the Christian faith, namely that they not contradict but rather most precisely agree unanimously with the same.

Thus it is certain: By this, if it were possible that taking the Words of the Sacrament: "This is my body; this is my blood" in their literal sense mitigated against a definite article of the Christian faith, it would be an obvious, irrefutable proof that taking those words literally could not be legitimate. For it is impossible for God to contradict himself in his Words and in one and the same passage to say yes and no at the same time.

An example might make the principle just raised clear. That it is not God, but Satan and the perverted will of people, that is the source of sins is an established article of the Christian faith resting upon the clearest passages of Scripture. For thus it says, also in Ps. 5.5: "You are not a God who is pleased with evil ways," etc.; further in James 1. 13.17: "God does not tempt to do evil—in whom there is no change, nor any changing from light to darkness. Now if anyone interpreted a Bible passage so that thereby God would be made the cause of sin⁷, that "prophecy is not according to the faith," that explanation of Scripture would obviously be wrong, and the assertion if its error would need no further proof.

So now the question: By taking the Words of institution literally and therefore teaching that the body and blood of Christ in the holy LORD's Supper is really present and truly distributed in, with and under the bread and wine and received with the mouth, is any article of faith overturned?—Those who first wanted to depart from these Words of Christ in the holy LORD's Supper have always wanted to assert this, as they knew of no other way out. And it will always be asserted by those who in our day subscribe to the Reformed faith, or much rather unbelief, about the holy LORD's Supper. Namely, it is asserted that if one were to take the Words of institution literally, the article of faith of Christ's true humanity would thereby be overturned, as well as that of his ascension into heaven.

They say, first, that the Scripture clearly teaches that Christ had a true human body, as we do; but now it is proper to the nature of a body that it is confined in a certain space, that it cannot therefore be present in several places, much less be omnipresent. Therefore it would overturn this article of the Christian faith if it were believed that Christ's body and blood is given out wherever the holy LORD's Supper is celebrated.

We must respond to this as follows.

Here we have a false application of this principle that the prophecy must be according to faith. That is, in this it must not be said that a clear passage of Scripture may not be taken in its literal sense as soon as it appears according to the thoughts of our reason to contradict another clear Bible passage, but rather the one passage must be brought into a legitimate harmony with

⁷As, for examples, the Calvinists do in their doctrine of the irresistible election of grace.

⁵Luther is here speaking in keeping with the ecclesial constitution as it existed in Germany. Here in America, the "called authority" is the congregation itself.

the other that reason can acknowledge. That is not saying “to interpret the faith according to something,” but rather wanting to correct one Bible passage by means of another. If that were the case, Scripture would be a reed that must be swayed by every wind of the thoughts of human reason. Then each person would have the choice whether he wanted to rectify the first passage by the second or the second by the first; then not only could the Reformed say that Christ is not in the holy LORD’s Supper, for it is written that Christ has a true body; but then others could also equally hold that Christ could not have had a true body, for it is written that his body is everywhere that the holy LORD’s Supper is celebrated. That’s also how the Manicheans and Marcianites were misled back then. That is, they didn’t want to take the passages treating the true humanity of Christ in their literal sense and denied the same and thereby appealed to the passages that taught that Christ had walked with his body upon the sea, made himself invisible and had been found in several places at the same time. – But what is that sort of scriptural exposition but mocking Scripture? No, when it says the prophecy should be according to faith, it is the same as saying: If anyone explains a dark passage, whose meaning is not sure, like a prophecy, a metaphor, a type, in which no expositor can say: “This and none other is the true meaning of the Holy Ghost in this passage,” where it is much rather conceivable that the passage might be understood in another way, there an expositor must see to it that his exposition at least does not mitigate against the “faith.” If he does this, then, at least this expositor would not be a false prophet, even if it must be granted he has not squarely grasped what that passage is truly saying. He would not thereby be a false prophet since the meaning which he has erroneously placed upon that specific Bible verse would still be found clearly in other Bible passages.

With this principle it must also, by no means, be said that one must or may depart from the literal meaning of a Scripture passage if our reason is unable to perceive how this literal sense can be made to harmonize with some other passage. That must never be! No, if our exposition of a dark passage contains a “yes” to some point of faith, while the Scripture says “no” in another clear passage, that, and only that, is the case in which the analogy of faith can force the expositor to forsake the literal meaning of a Bible passage; thus, as an example, all the passages are declared to be non literal in which God is ascribed some physical attribute, since it is a clear article of faith that God is a spirit. These cases are absolute and cannot be refuted. In these cases the result of our investigation would be that in one passage this matter says “yes” and in other it would be denied. But in no way, for example, is the literal sense to be abandoned where deity is attributed to the Son and the Holy Ghost, even though it is a clear article of the Christian faith that God is one God. Even if reason can never reconcile the passages of Scripture containing the unity of substance with those that treat the three persons, yet here is no absolute inconsistency. The Scripture does not

here contradict itself, but the problem lies in our unregenerate reason. But if in every case where the literal meaning of the Words in the Bible, where Scripture contradicts our unenlightened reason, then all the expressions must be taken as figurative in which any mystery, a miracle or the like, is declared. But what would the Bible be then? – A fable!

Now if we apply this to our current subject, it is thus certainly true that it contradicts our blind reason that a human body could be in several places at the same time, but it does not therefore contradict the holy Scripture. Much rather that teaches both, first that Christ has a true body, that thus obviously, as a natural body, is confined spatially, but it also teaches that Christ’s body, since he along with all his humanity has been received into the personal union of the eternal Son of God, can be present everywhere, and, then, truly is wherever the holy LORD’s Supper is celebrated according to his institution. Both of these are then to be accepted in simple faith. For here is no contradiction, but rather the most glorious harmony. It would be a contradiction if the literal meaning of a passage went on to say that Christ’s body, by its nature, had the property of being omnipresent, for it is true that only God by nature is omnipresent, which no creature can be or become. But the Scripture is not teaching that when it says that Christ’s body is present in the holy LORD’s Supper. The reason for this mysterious presence lays, according to holy Scripture, not in the essential attributes of Christ’s body, but rather in the communion which this body has with the almighty Son of God.⁸ So it remains, on one hand, eternally true that Christ has a true natural body, that by nature cannot be at the same time in several places. But, on the other hand, it also remains true that Christ can be present where ever he desires with this body of his by the power of his promise and divine power, yes he can really be everywhere. The first statement is not contradicted by the latter as little as it would be a contradiction that iron would be iron if it were referred to as glowing iron even if iron in itself does not have the property of glowing, but only can glow and burn when it is connected with fire. So the reality of Christ’s being human is not contradicted when one speaks of the omnipresence of the body of Christ, even though a body, not by its natural attributes, but rather only by its union with the Godhead can be omnipresent. It is thus settled that the doctrine of Christ’s true humanity in no way demands a departure from the literal meaning of the Words of the LORD’s Supper. This is indeed against what human reason can grasp, but it is not against any article of faith of the divine Word, but much rather agrees with the faith. Therefore the Reformed must first prove that God is not, as

⁸Therefore it says explicitly in the Lutheran *Formula of Concord*: “Thus we believe, teach and confess that being almighty, eternal, infinite, everywhere, naturally, by the nature of these properties as properties of substance, its being itself omnipresent, being omniscient, are essential attributes of the Divine Nature, which the human nature will never have as properties of its substance in eternity.”
Summary Art. 8

Scripture says, “overwhelmingly able to act above all that we can ask or think,” and that it’s not true that for God, “nothing is impossible,” (Mt. 19.26; Luke 1.37; Eph. 3.20), then they must prove that it’s contrary to “faith” to accept that Christ can be present bodily everywhere.

Now with this it is also easy to judge the second charge, that the literal understanding of the Sacramental Words opposes the article of faith of Christ’s ascension into heaven.

It’s said that Scripture teaches clearly that Christ has left the world and gone up into heaven and therefore is now located in heaven and will not return until the last day. Therefore it’s against this article of Christian faith to accept that Christ is present with his body in the holy LORD’s Supper. Even here we must reply: Certainly this might appear to contradict reason, for reason cannot consider any other sort of going to heaven than one in which the Son of Man ceases all fellowship with the world. But the doctrine of the ascension of Christ, as it is contained in Scripture, does not contradict this in any way. Namely, the Scripture says that Christ “has ascended above all the heavens, so that he fill all things (Eph. 4.10).” Further, that Christ has sat down directly “at the right hand of God, or to the right hand of the majesty in the heights (Mk. 16.19; Heb. 1.3).” Therefore, far from his ascension being a hindrance it is rather an irrefutable pledge that Christ, the most exulted and glorified God-man, can have no confining of space that is able to separate him from his own people. For if Christ has ascended above all the heavens in order to fill all things, who would be allowed to still believe that Christ has been shut up from then on in heaven as in a house? If Christ is sitting on the right hand of God, who can still be permitted to believe that there is a single corner in creation where he is not? For is not the right hand of God, the place of his power and authority, everywhere? Yes, certainly Christ’s ascension into heaven and his attendant sitting upon the throne of majesty in heaven (Heb. 8.1) does not so much reveal a change in Christ’s residence as, much rather, a change in his position, namely, his entrance into the full use of his divine majesty, his entrance into glory also as mediator, as the Son of Man. If Christ had not ascended into heaven, it would be dubious if he were all-present, but after he entered into the kingdom of heaven we can rejoice that much more confidently: He is with us every day until the end of the world.

The holy Scripture certainly says: “He is arisen, he is not here.” Mt. 28.6. “The poor will always be with you, but you will not always have me.” Mk. 14.7. “I am leaving the world.” John 16.28, etc. From this many conclude that Christ can’t be omnipresent. But that’s a false conclusion. True, Christ is no longer so visibly, spatially and graspably in the world as back when he walked here in the flesh, but when the on going tenure of his presence is denied by these passages mentioned, it cannot thereby be denied that Christ, in another more perfect manner, is still everywhere. He himself says to his disciples after his resurrection: “This is what I said to you when I was still with you.” What? Wasn’t Christ then, in that moment when he spoke these Words, with his disciples again? Yes, but in a different way than

before, no longer in the weakness of his natural life, but rather in a condition of heavenly transfiguration. From this we see first: Christ had various modes of being anywhere. In a certain sense Christ is certainly no longer upon the earth, but in another sense, namely in an inexpressible way, he totally fills heaven and earth.

That's why we sing in our Church:

Although Thou didst to heav'n ascend,
Where angel hosts are dwelling,
And in Thy presence they behold
Thy glory, all excelling,
And though Thy people shall not see
Thy glory and Thy majesty Till dawns
the Judgment morning.
Yet, Savior, Thou art not confined
To any habitation,
But Thou art present everywhere
And with Thy congregation.
Firm as a rock this truth shall stand,
Unmoved by any daring hand
Or subtle craft and cunning.⁹
(To be Continued)

Church Dedication

Last Sunday, Sexagesima, and on the following day, on the 27th and 28th of February this year, the German Ev. Luth. Church of the Unaltered Augsb. Conf. had the joy of being able to dedicate her newly built Church on the city's north side. The Church has received the name Immanuel Church. Present, and taking part therein, besides the two pastors of the Congregation, Buenger and Walther, were Prs. Fuerbringer, Fick, Schieferdecker, Lochner and Mueller. —Praise be to him to whom belongs all glory! Amen.

Ecclesial Report from the West

1. On Septuagesima Sunday last year Pr. Lehmann entered his office in Hannover near Cape Gerardeau, and will in the future also serve a second congregation 10 miles from there. His address is: Rev. A. Lehmann, Cape Girardeau, Mo.

2. On the sixth Sunday after Epiphany, Mr. Paulus Heid, who has been a product of the Lutheran Seminary in Fort Wayne, having received an orderly call from the two ev. Luth. Congregations near Wapakonetta, Allen Co., O., was ordained to the Holy Preaching Office according to the apostolic rite in the presence of the same by the Rev. Dr. Sihler with the assistance of Rev. Pr. Streckfuss.

Ecclesial Reports from Hannover and Prussia

(From a Private Correspondence)

I would probably best characterize the present state of things if I relate to you the most recent events of church history taken place amongst us. It reflects what's happening in general.

In the good city of Celle, an endowed pastorate was vacant. The Magistrate turned to the well known Uhlich, to have this man of the season recommend a candidate. He recommended a certain Greiling, a bright minded, talented polemicist and brawler, and a died in the wool rationalist. The man arrived with uncommon impudence — his people mobbed him like water. Those mutually against him were even the "pietists," which is what believers are called here, and they became more numerous in their defense. Greiling

just as quickly had the ministers against him and he stood completely on his own, but he raged on and never appealed to the Bible or the Catechism or the Consistory. The situation in Celle became alarming. It could have burst into violence, and it was found that Greiling wrote in the symbolic books that he would honor them "*ea qua par est reverentia ac pietate*" (as is due them). So the Consistory decided to alter the whole mode of subscription; so now a book is presented to the candidate or installed, in which on the top of every page the formula of the oath, as it has been valued by us from the beginning on, is printed, under which the man then simply writes his name, and, indeed, — before his taking his oath and under the direction of the counsel of the pastor attending the oath, that presently being Abbot Rupstein. An excellent regulation, for the Church thereby defends her jurisdiction, which is of great importance over and against the world. At the same time the Consistory is thereby making it known upon what grounds it intends to take its stand. We took great joy in this and still do, which has greatly increased, as this spring (1847) Spitta, the famous hymn writer who was bitterly slandered from out of Hammel, a faithful Lutheran Pastor, became Superintendent in Wittingen, a nomination that would have been utterly impossible just five years ago. Yet the opponents also understand these signs. They have seen the Consistory is beginning to have to shore up what are its heaviest points of controversy, and are considering that they will have to cause at least a little uproar. Thus *The Correspondent* in Hamburg is spewing much poison, and, among other things, it has also reported the appearance of a continuing article (to date, but not continuing) in which the "Orthodoxy" of the various consistorial councils (mentioned were Meyer, Rupstein and Luecke) were to be measured by the norm of the Symbolic books. There were so many lies about what the legitimate side was to the controversial changes that the consistory made, a response in which the subordinate clergy were instructed and pacified concerning the steps that had been taken. — In the meantime a vacancy in Celle was thus created and a man named Diestelmann was drawn out of his native Prussia, who came with glowing endorsements from Sydow and Jonas, that also belonged to the gang of 83, that is, to the Schleiermachers. He gave a sermon and was elected by the Magistrate. The many "Pietists" stopped their complaints to the Consistory about the presence of a heretic. The Consistory informed the Magistrate in Celle of this, noting that the one being presented must subscribe to the Symbolic books anyway. For several weeks the man contemplated this, but then came and underwent an extensive examination and preached a very average sermon with a very average delivery. It is to be hoped that he will be the last one on this road, for he might very well quickly fall away. But in this matter the theologians in Celle have decisively won out, they have all, one might say, instinctively been driving and becoming stronger upon the right side of things. They are a true reflection of the situation now in Germany. —

Wislicenus has publicly declared his pantheism, hindering his prayers and those of his people. His Church has 70 members, but in the papers he's already dead. On the other side, all sorts of people are threatening to leave, if one of the ordination vows worked out by the (Berlin) General Synod would be accepted in which several statements of the Apostolic Creed, namely, "conceived by the Holy Ghost, born of the virgin Mary, descended into hell, resurrected in the flesh," were

intentionally omitted as either not part of the "chief and foundational doctrines" of the Gospel or as ambiguous expressions. All that should be contained in this ordination vow is what is to be expected of the one being ordained, the cessation or denial of which should require steps be taken directly against him. This would change this matter into a new confession and the exclusion of the statements mentioned above under the present circumstances appears to be a concession to unbelievers and semi-believers. So it would also be understood that the king will be assailed most vehemently in periodicals, brochures and petitions. It would appear in all likelihood to remain untenable. So it is apparent that every legitimate basis has been nullified there in the Prussian Evangelical Church, as evidenced in her official synodical acts. We therefore do not know where to look for church governance. Many of the Lutheran minded clergy have rescinded the union logo and agenda; God protect them. The king has already been petitioned to restore the legal standing of the Lutheran Church, but he hasn't yet responded. This much is certain. A crisis is knocking at the door and it's to be hoped that a decisive Lutheran separation will occur. For this to happen the first general parliament now meeting in Berlin must press for an American type of Church freedom, which would have to be regarded in Germany as the beginning of a fruitful revolution.

Table Prayer

An old master potter once found himself at a wedding reception in the company of many rambunctious young people. But before he sat down to eat, he silently said his prayer. So one of the guests derisively said to him, "Isn't it true that in your household everyone certainly prays?" — "Everyone? I don't know." — "Why not everyone?" — "No; I have down in my stalls two swine that never pray when they want to eat." The young man was silenced and didn't say another word to the old Christian.

New Post Office

After April 1, 1848, the undersigned asks that all his letters, periodical, etc., be addressed to Marion, Marion Co., Ohio.

The undersigned also wants to announce to his neighboring Lutheran pastors that if they desire to have single copies of the new Lutheran hymnal, published by the Lutheran Church in St. Louis, they need not send for them from St. Louis or New York, but he is seeking to secure a small supply of them to make available the opportunity to easily secure this hymnal in our vicinity.

A. Ernst

Change of Address

Rev. J. Isensee,
East Germantown P.O., Wayne Co., Ind.
This address for Mr. Anton Oesterle: Westfield P.O.,
Mulberry Co., Ohio, is wrong.

Received

\$2.00 for the heathen mission of the Cass River in Michigan, from Zion Lutheran Church in Willshire Township, Ohio.

\$1.22½ for the Lutheran Seminary in Altenburg from the Lutheran Congregation near Waterloo, Ill.

Paid

The 4th year: Messrs. Gerh. Heine, Brockschmidt, Andr. Drescher, Christian Fassler, Pr. Joh. Isensee, Gottlob Kling, Friedr. Kull, Christian Spannagel, Friedr. Stockhare, Georg Weibner, Georg Wendling.

⁹See Walther's Hymnal; translated by Matthew Carver, CPH 2012. #197.

The Lutheran.

“God’s Word and Luther’s Doctrine pure shall to eternity endure.”

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✉ Only correspondence which contains announcements to be published should be sent to the editor, but all others which pertain to transactions, subscriptions, cancellations, fees, etc., should be directly sent to this address: *Mr. F. W. Barthel, care of C.F.W. Walther, St. Louis, MO.*

(Submitted by Pr. Keyl)

On Daily Family Devotions

(Continuation and Conclusion)

The chief requirement for prayer in home devotions is this, that the house father rightly lead the prayer and that all the members of the household pray with him. But leading prayer is not such an easy thing to do, and those who think they’re most gifted in doing so are usually least gifted. So often the right choice or order of what we are to pray for escapes us, prayer done before others is often done haltingly, most strained, or in some other way unfitting for prayer, so that for that reason prayer is often nothing but a dry, impotent jabbering, which no one can follow. Many use certain prayer books with their home devotions that are prominent because many prefer them because they contain specific prayers for various occasions and even every day of the week. Only everyone can judge for himself whether he, on his own, would ever actually pray what’s written in those prayers he reads and might have to concede that if they were not written there he would never be able to actually pray along with them and that the prayers that he knows by heart and uses daily would, in many ways, be more appropriate, and, indeed, also for the reason that such prayers that are read aloud rush past the ears much too quickly, so that before the first words enter the heart to kindle the devotional thought of the petition, other words immediately rush in to drown out the first and the more lengthy the formulation of the prayer the more frustrating this becomes. O that we’d still follow Sirach’s advice in this: “Behold the example of our elders and follow them.” For it as a truth that is just as noteworthy as it is unfamiliar to most people that, for example, Dr. Luther, who possessed such a full measure of the Spirit of prayer never advised any sort of standard of prayer in any of his many sermons, but as was commonly always used since then, those very same prayers that were in general usage in

the Church, which were received in the hymnals for reading and praying together, and there is not a trace in all his writings of what contradicts this principle, but he expresses this well at the end of his House Postiles in “a general form of how people should be admonished to pray at the end of the sermon,” which not only unanimously agrees with the principles mentioned above, but also states that the LORD’s prayer is the model above all others, when he says at the conclusion: “to receive all of this, pray an ‘Our Father’ with devotion and faith.”

But what the collects, or the short altar prayers the ancient church has thus prudently ordered, bring, the Lutheran Church has wisely retained, so the preachers have used the preliminary exhortation: Let us pray, and have slowly chanted the same, by which it was actually possible to pray along with it and each seal the short prayer with his own ‘Amen.’ But now, what has been applied so far in public worship also applies to worship in the home, therefore neither oral prayers nor read prayers, but rather the LORD’s Prayer is to be recommended above all. But if one also desires to use other prayers, then I know of no other prayers to recommend more highly than the unsurpassable morning and evening prayers in Dr. Luther’s *Small Catechism*, for they free one of the difficult task of putting together praying much substance with brevity in such a way that one could not easily find what is already contained therein even if he were to offer on his own a very long prayer. For what is often expressed with many words in many prayers and embraced in many words is all together grasped briefly in the short and often repeated little words by Dr. Luther. Thus in his morning prayer: “I thank Thee, my heavenly Father, through JESUS Christ, Thy dear Son, that Thou hast graciously kept me this night from all harm and danger; and I pray Thee that Thou wouldst keep me this day also from sin and every evil, that all my doings and life may

please Thee; for into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the wicked foe may have no power over me. Amen.” So also in his evening prayer: “I thank Thee my heavenly Father, through JESUS Christ, Thy dear Son, that Thou hast graciously kept me this day; and I pray Thee that Thou wouldst forgive me all my sins where I have done wrong; and graciously keep me this night. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the wicked foe may have no power over me. Amen.”

These brief prayers, which are, unfortunately, not well known or treasured, as they deserve, which could easily be learned by heart by every member of the household and prayed together, are also applicable to every person in their circumstance, to bring to God “everything” in just a few brief little words.

Finally, the singing of spiritual songs, if it is just as reverent and conducive to devotion, especially since is easier to follow and meditate upon the Words by singing, yet is often not practical for the reason that in our day many fathers of the household don’t know the melodies, in which case it would be better for him to read a few verses of the same slowly and solemnly, since if he ruins the song by his singing it wrongly he would thus hinder the devotion. But if the house father can lead singing well, he will find in an orthodox hymnal a rich storehouse of songs, even especially written to use in the morning or evening, from which he may especially chose the most ancient, simplest and briefest, or the most applicable verses of the same.

So far we’ve covered what, in general, should be used in daily home devotions, namely, the holy Scripture, the Small and Larger Catechisms of Dr. Luther, the Morning and Evening Prayers therein, or also the singing of spiritual songs.

But how necessary it is for every

Christian to make this a daily practice is a question answered by these excellent words of Dr. Luther: "So now this is my admonition, that we become accustomed to being constantly in prayer and in the contemplation of the holy Scripture." Those who have never battled against the devil do not know how necessary is the Spirit of prayer. For those who are daily negligent and secure because the flesh clings to us even as rust to iron, and can have the Word fall out of our hands before we even know it. If that happens Satan wins a small victory. For he never sleeps, but rather looks for every opportunity and seizes us as soon as he sees our heart no longer clinging to the Word. He can easily blow a little cinder in those hearts into a raging flame before one can quench it and Christ can again be grasped with his Word, as we are either then drowned with pain and torture or are completely driven back. For he is a murderer and directs all of his attacks that he might destroy us. Therefore the Word must be constantly employed and prayed whenever we go to bed or get up, so the foe does not find us listless or unarmed and completely rip salvation from out of our hearts."

"I am also a theologian, as one who has been well practiced in the holy Scripture through all sorts of dangers. Nevertheless I never for that reason dispense with the gifts that I have with the children in the Catechisms, that is, in praying with them the Ten Commandments, the Creed, and the Our Father, and must use them with deep fervor in my heart: So I don't merely go through the Words, but rather, with that, consider what is in every Word. But if I do not do that but become occupied with other activities, I certainly find myself evilly misled. For the Word is given so that we should have it made more vivid to us and diligently put it into practice, as Moses says: If we do not put it into practice, our hearts become as iron that is consumed by rust, and even forget how to consider ourselves.

"Indeed, we see with our own eyes and learn daily by experience into what and how many sorts of dangers people fall. There is no other reason for this than that they become carnally secure, do not pray or listen to God's Word, and do not meditate upon it, but become sated and self satisfied if they have it in their books and could read it. The devil thus introduces a subtle, fine despising of the divine Word in their hearts: Thereafter he immediately casts them either into sudden confusion or some other peril. Then what can a person use to be able to arm and defend himself against that mighty foe?

"Therefore one who loves God's Word must learn to put the Word and prayer into practice without ceasing and constantly, not only because there are high, important

matters that our hearts do not easily receive, but rather also because our adversary tempts us not once but repeatedly and therefore we must constantly contend and pray against him. Therefore prayer is proper to the Christian people, the church, or those redeemed and being sanctified; for unbelievers and the godless are unable to pray." (W.A. IV. 2608 f)

Here is a second question; how often and at what time should a family devotion take place? By ancient and honorable custom this took place twice daily, that is, in the morning when we rise and in the evening when going to sleep. The basis for this is in the Words of David: When I lay down on my bed I think of you, when I awaken I speak of you (Ps. 63.7). A second reason rests upon the grounds, as Dr. Luther says in his Christian Questions, that each person has the devil around him who will let him have no peace with his lies and murder, day and night. Therefore we must learn to pray not only in the morning, but also at night: "let Thy holy angel be with me, that the wicked foe may have no power over me;" and how necessary it is, for just that reason, to hold fast to God's Word as Luther shows by the examples of both the apostles, Peter and Judas, as he says: "Peter had heeded and retained such preaching (namely the Word of Christ in Luke 22.31-32). This Word became the staff upon which he had clung so that sins could not drive him into the ground; else his sins would have done to him as Judas's. But the Word saved him. Learn this well and equip your self by it at the proper time to diligently heed God's Word; do not lay down on your bed or get up again before you have recited in your heart one, two, three or four beautiful passages; like Mt. 9.13; 11.28 – 30; John 3.16 – 18, 35, 36; John 5.24; 11.25; 1 John 2.1,2. When you daily employ such passages and become acquainted with them through such repetition, then you have the true medicine of the soul, which the cursed Judas lost." (W.A. XIII. 975f.) How advisable it would be if those who diligently read the Bible would set before him and learn by heart a collection of as many of those passages as possible that treat our redemption!

Finally, the morning and evening are also the most appropriate times with respect to household activities, since, then, all the members of the household would be able to attend, only it would be advisable for households with small children to also hold them at supper time.

In former times certain devotions were also held at noon as our older members want to remind us, whose witness is verified by the many table hymns that appear in the hymnals of the past and also prescribed in the *Small Catechism*, in which food and drink should be blessed by God's Word and prayer, even though the prescription of these prayers there

is followed by very few these days. A lovely custom takes place in the cloisters, in which an orderly, continuous reading in the holy Scripture is read aloud, which the excellent Myconius had done throughout 7 years and by which we had practically learned the whole Bible by heart. It is also related in the biography of Johan Matthesius in Joachimsthal that his wife, who was in every way a model preacher's wife, had clearly and eloquently read aloud the Bible after supper three times through. Should this not encourage many house fathers to employ the reading of the holy Scripture aloud at supper time in order to support thereby a familiarity with the Scripture, as well as to curtail so much useless or even completely sinful discussion that takes place?

On the third question, namely, what form the house devotion should take, you can find this at length in the previously given reply, shared in Volume 3, issue number 18, which I would remind the reader to carefully read through about daily exercise in the *Catechism*. Yet for the sake of going into even more detail a few hints will be given next for those wanting to hold family devotions three times a day.

In the morning begin with the Morning Prayer, God willing, etc. and let the children join in praying slowly and devotionally or praying by himself (kneeling or standing according to Dr. Luther's counsel).

Whereupon follows the recitation of the first three Chief Parts and, indeed,

Sunday the first part, along with each Commandment adding the explanation, then the second and third parts without expl.

Monday, the first chief part without explanations, second, and third with expl.

Tuesday, the first and third without expl., the second with expl.

Wednesday, the first, second and third without expl., and then the fourth chief part with the reading on the Office of the Keys and on Confession; omitting the two formulas for Confession, as well as from the words; "whereupon he shall," on.

Thursday, the same.

Friday, the first three chief parts and the fifth on the Sacrament of the Altar.

Saturday, the same and then the Table of Duties according to the short form in the *Book of Concord*.¹

¹In the chief parts, conclude with the reading of a page or two continuously from the *Larger Catechism* of Dr. Luther. If desired, then a hymn or a few verses of a hymn may be sung, or a few verses on the atonement (see above in the first question) may be read or had read. On Sunday or feast days the appointed Biblical text that is preached on in the morning may be read. Now when in this or a similar way the food and drink are blessed and received, then the after meal prayer according to Dr. Luther's *Small Catechism* follows.

At noon on the Table Prayer as well as the Morning Prayer may be prayed; after the meal the Bible may be read in a continuous manner and, indeed, a chapter or two from the New Testament. On Sunday a selection from the Bible or the Catechism may be read aloud or discussed for afternoon worship, based on what family members have shown interest in from the morning devotion; concluding with the prayer after the meal.

In the evening family devotion is held immediately after the evening meal, especially for the sake of small children. After conducting the table prayer the father reads aloud one or two Chapters of the Old Testament, also asking after anything they noted in the afternoon devotion, then singing or reading a hymn, perhaps adding a few passages about redemption and closing by having the children join in praying the Evening Prayer.

With reading the Bible it is strongly advised that the housefather at least occasionally ask which chief part, that is, of the first three, applies to the passage read. Everything which speaks of good works or sins is relates to the first chief part; everything that's about what God gives to faith through creation, redemption and sanctification relates to the second chief part; and everything good that we should ask for and everything evil we should cry out against to God relates to the third chief part, or putting it briefly: Everything we do or don't do relates to the first, everything we believe and hope for relates to the second and everything we pray and give thanks for relates to the third chief part.

This practice should not be too difficult for anyone and no one should loose heart if their first attempts at this are not successful. Easiest passages should be used first, that is, passages that don't need to be thought over much and which are easily determined by their chapter headings, for example, to which chief part does the description of creation in Genesis 1 belong? Answer: The second, in the First Article. To which does the institution of the Sabbath belong in Geneses 2.2-3? Answer: The Third Commandment. This exercise brings many benefits. It increases attentiveness during the Bible reading, it makes its consideration more focused, it aids with retention and increases the impact of what's read, and to sanctify the whole Word of God, so it is gladly heard and learned. It leads to a deeper understanding of the Catechism and, with that, the structure of pure doctrine, and experience teaches that the more diligently this exercise is employed the more it will win approbation by those who use it, yes, even among the children.

Those who want to have family devotions twice a day might employ what has been suggested, using the Catechism in the morning, but employing the continuous reading of the Bible in the evening. Finally, those who want to have family devotions once a day would be advised to alternate using the Bible and the Catechism so that they, for example, use the Catechism today as

described above and tomorrow after reciting the first three chief parts, go on to read the Bible aloud, that is, from the New Testament.

Perhaps some readers might like to know how many chapters the Bible contains and how long it might take to read through it once, if he should read one, two, or three chapters a day. May the following chart serve as an answer:

The Old Testament contains.....	921 Chapters
and, indeed, the books from Genesis	
to Job contain.....	479
Psalms through Song of Solomon.....	201
The Prophets.....	241
The New Testament contains.....	260 Chapters
The Apocryphal books contain.....	144 Chapters

Total: 1325 Chapters

So then, whoever reads one Chapter daily would read the whole Bible in.....	3 yrs. 7 mo. 20 days
Reading 2 ch. a day.....	1 yr. 9 mo. 27 days
Reading 3 ch. a day.....	1 yr. 2 mo. 16 days

In this, that industrious man of God, Dr. Luther, besides all his other activities in which he was constantly using God's Word, had read seven chapters in the Bible daily, as he also witnessed of himself that he sometimes had read through the Bible twice in a year.

Now, a concluding word to you dear fathers of the household!

Don't let anything deter you from holding regular household devotions, least of all the excuse of not having time for it. Know that this is no waste of time but what brings pure benefit not only for souls, but also for the daily work of your calling, and therefore what wants to take you away from time with our dear God and his Word, will also not bring any blessing as many have already experienced when one has abandoned family devotions for temporal matters. On the other hand, those who have held them despite all hindrances have experienced the truth of what God promised Joshua: You will succeed in all you do and will be able to deal wisely. If you want to get at the work of your calling in the early morning, fine, then get out of bed a half hour earlier and you will gain some time to sanctify your daily work with God's Word and prayer. For if you have 24 hours in a day, shouldn't you be able to find at least a whole hour that you could dedicate for this salutary task? Make it a firm rule for yourself to never omit, except for emergencies which hardly ever occur, family devotions, for the more often you skip them the more that becomes the evil custom. If you have, up till now, never had devotions, start doing so, at least in the morning. If you've already been doing that, then try doing them also in the evening. If you like, then at least occasionally read aloud a chapter of the holy Scripture at the meal. If you should at once find that you have omitted devotions for a short or longer while, don't persist in that, do not become worried and frazzled over it, but rather grasp hold of this work with renewed dedication and know that the evil foe seeks to hinder it all the more, the more you employ it and thereby bring him harm. But diligently pray to God that in this he

also work in you the desire and your carrying it out, according to his good pleasure. Finally, do not look to those who are lazy and neglectful in holding their family devotions but rather look to those who evidence a lovely zeal for it and be their followers and be a model in this for others and bear witness in word and deed, as Joshua did: I and my house will serve the LORD!

On the Authority of the Keys, Absolution and Penance

(From Harless' Periodical)

(Conclusion)

A third question remains to be answered, whether the absolution is efficacious, even if spoken by an unbelieving pastor. This question must be given a confident "Yes." For the Word of God and the divine institutions have neither their source nor their authority from those who administer them, but have this in and of themselves, for God has ordered them, and wherever they are employed, is himself working effectively through them. And the office itself remains holy even if the one who is performing it is unholy. This is why in the letters to the godless bishops of Sardis and Laodicea the LORD (Rev. 3), indeed, rejects the condition of their souls, but not their office and does not trouble the honest souls in the congregation for their having used their office up until then. A costly gift does not lose its value even if it is also received from a person who is an enemy of our benefactor. More than that, it is not a person but God who has the final decision whether or not a person is born again. The LORD alone knows his own, 2 Timothy 2.19. If it depended on the pastor, no one could then be indubitably sure if he would be partaking of divine grace through the teaching office. But we don't have to be a victim of such uncertainty. Having the institutions of grace from Christ alone, the church is assured of their source, their nature and their authority, that are inherent in them no matter who might administer them; it is enough that they are done according to the institution of the LORD himself. –

It is a salutary order that the church has penance precede Communion (without also preventing anyone from doing so at any other times he finds it necessary), – a custom attested already in the beginning of the third century.² This has been instituted in part for the sake of the

²C.A. Article 25 – A General Article of the Saxon Visitation, 1557; "No one should be admitted to the most sacred Sacrament of the body and blood of the LORD unless he has previously sought private absolution from this regular pastor or deacon, and the pastor and other servants in the Preaching Office should rigorously examine the youth and other people in the doctrine, and those who need instruction at that time should be instructed so much as possible, but no one should be encumbered with the enumeration of secret sins, but rather this should be seen as an opportunity to admonish the people towards improvement and comfort, and thus promising their improvement declare to them the Absolution, etc. etc."

communicants and in part for the conscience of the preacher. For the sake of the communicants: For according to the admonition of St. Paul in 1 Cor. 11.28 self examination should precede the reception of the holy LORD's Supper. But every honest self-examination must necessarily bring us to a deeper acknowledgment of our sins, and this easily bears witness to one's concern about receiving it unworthily, whether or not that unworthiness has been actually at hand, nothing can remove it from hearts more effectively than through contrite repentance and the subsequent Absolution. For the sake of the conscience of the preacher: For he is certainly not allowed to knowingly distribute the holy LORD's Supper to anyone who is unworthy. Just as little as it is permitted for a grown person to be Baptized without his previously confessing that he believes in JESUS with his whole heart, can anyone be admitted to the Sacrament of the Altar when clear, recognizable signs of his impenitence is present. Confession before communion appears, therefore, as a wise order of the church that is in keeping with God's Word and may not be included together with the institutions of man that stand in contradiction to God's Word. But if we are obligated by God's mandate to be subject to all human ordinances, 1 Peter 2.13, inasmuch we are under no pressure by any prohibition of God, so this certainly applies even more to ordinances in the Church which have as their goal what is best for us spiritually, and bind us to be willingly obedient to them, for only spiritually stubborn people who despise peace and want to selfishly walk their own path will refuse it.

Yet one word to those reading this. How can you be encouraged when you reflect upon the previously quoted Scriptural proof passages and compare with that the circumstances within the Church that go against them? Perhaps private confession is something totally unfamiliar to you, as in the wider circles around you private confession is no longer practiced, and you have never even received a private absolution since now in most places the only formula ever used is declared over whole rooms of communicants: I forgive you all your sins (which routinely declares but a faint shadow of a true absolution). You haven't personally experienced the surpassingly precious, heart penetrating power of the private absolution, and the application of the binding key is unimaginable in your circles. No one there is beating the path to be absolved. The communicants, most of whom are completely unknown to the preacher go without any specific admonition to the Table of the LORD, even those most openly apparent sinners, without anyone saying a word about it to them to frighten them out of their carnal security. That is the lamentable condition of the church that is the punishment for the apostasy of her members, that has stolen away every adornment from the daughter of Zion, as the foe has laid his hands upon all her jewels, as barely a shadow of the exercise of

the authority of the keys through the teaching office and through the congregation or her representatives remains. That is the ruin of Joseph over which all of the honest servants of JESUS Christ groan. Day and night this gnaws at the hearts of the servants of the church and they ceaselessly direct their pleas: LORD, turn back our captivity as you dry the streams at midday, Ps. 126.4. And you, dear Christian, when you go to confession and you must, even if you honestly respect your pastor (*Seelsorger*), nevertheless give glory to God and admit that even in your congregation the authority of the keys is not handled with the free course that an ordinance of God deserves – pray God that he again repair and build the watch towers of the church and let us surround him in prayer for his poor, comfortless Zion, over which the storms are raging and let's not quit until he blesses us.

Tribulation

The most perilous tribulation is when there is no tribulation. Luther

(Submitted)

Heinrich von Zuetphen, Martyr according to Luther

In the Christian church, those Christians are called martyrs who have sealed the truth of the Gospel with their blood. There is something gripping about considering the figure of a martyr. It is something so different from what we see and hear in the world; He has a totally alien appearance, since he is not of this world. He repudiates everything the world loves. He loves what the world hates, but not as if he were utterly senseless of the gifts of God, of life and its innocent joys. He loves his fatherland, friends and relatives, but he gladly, for the sake of JESUS, gives it all away. For the world is crucified to him and he to the world. All his love, his one and only is JESUS. He thanks and praises and confesses him before the world with word and deed, therefore he heroically endures swords and flames, yet even in death is filled with praise for his LORD and forgiveness for his enemies. So he stands there surrounded by murderers like a lamb in the midst of ravenous wolves, glowing like a faint ray from heaven in the darkness of night.

On the other hand, we are so weak, we seek constantly to drink of the sinful, forbidden cup of worldly lust. But not the martyr! He has completely severed himself from the world, he distinctly rides his path like a knight through hostile powers to God and veers neither to the right nor the left. To deny the world, to confess Christ before the world, the devil and the anti-Christ is his heart's joy and delight. So he willingly invites bitter suffering and death. And the almighty power of God strengthens him in his pains, so he is preserved unto the end and thereby wears a crown of unfading glory. His death is the

greatest act of faith of which a Christian is capable, his blood waters the seed bed of many believers, his name will be eternally celebrated as a brilliant role model by all the church. O that this spirit of witness would be revived! That the noble mind of the holy martyrs would also permeate us, to do and to suffer all for the sake of the LORD JESUS. They have conquered him (the devil) by the blood of the Lamb, and through the Word of his witness, and have not loved their lives unto death. Rev. 12.11. –

It was also during the time of the Reformation when the Christian Church celebrated many holy martyrs, along with the other treasures of grace. After a long and terrifying darkness the sweet light of the precious Gospel was again ignited and shown forth strongly into distant lands where it found many adherents. But, at the same time, the man of sin, the papacy and his kingdom of anti-Christ also equipped itself in order to suppress the truth which he sought thereby to oppose, so that he could eliminate the witnesses of the same. Yet that only served to hasten the fall of the Roman Babel, for the death of the saints is certainly the most glorious victory of their faith over the opponents of the LORD.

One of those who once shed their blood for the sake of the witness of JESUS was Heinrich Mueller von Zuetphen. The same had a Masters in Philosophy and Theology and began as the Prior of the Augustinians in Antwerp, but was driven from there because of his Evangelical confession and came to Bremen in 1522, with the intention of going eventually to Wittenberg. Invited by a few pious citizens to preach a sermon there, he did not refuse to grant their wish. Now when the people heard that he was teaching God's Word, he was implored by the whole congregation to remain with her and to go on preaching there. Heinrich followed this call and remained two years. In the meantime, the foes of the Gospel were not inactive. The papistic cathedral priests and monks, who were at that time referred to as "the spiritual estate," spared no means to expel him. Only his congregation and the counselor of the city of Bremen protected him from the attacks of the same. So Heinrich was allowed to freely and gladly proclaim God's Word, which grew mightier the more he did so. Yes! Even among the chaplains the papists sent daily to trap him in his words, a few were converted and most of them confessed of him: "Such preaching is the truth and of God, which no one can oppose. For all our lives we haven't heard such teaching from any man. Therefore stop doing evil and do not persecute God's Word, so that you be saved."

Now as God, the almighty, saw fit that this pious Heinrich should seal the truth of the Gospel he had preached with his blood, he sent him into the midst of the murderers. So it happened in the year 1524 that he was asked

by Nicolaus Boya, Parson in Meldork in Dithmarsen³ and other pious Christians there to proclaim God's Word to them and to deliver them from the jaws of the anti-Christ, who was mightily reigning there. Heinrich acknowledge this as a divine call and accepted it. Thereupon he had six Christian citizens of his congregation come to him and he pointed out to them: "That he has been called to Dithmarsen. He was not obligated to proclaim God's Word to them alone, but to everyone who desires it. There he planned to go to Dithmarsen and to see what God wanted to accomplish with him. Now they might give him some good advice how he might do this in the most fitting way, since if the whole congregation learned of this, it might hinder him from making his trip.

Thereupon the pious Christians implored him to remain with them and to bear in mind how the Gospel was still so weak in the people, especially in the surrounding towns, and persecution was still great. Also, he was first called by them to preach God's Word, so they could keep him from going without the assent of the entire congregation. But if the Dithmarsens wanted a preacher, him might send them someone else. They said this because they knew what sort of people the Dithmarsens were.

Good Heinrich replied: "Though I fully acknowledge your prior call, yet you have plenty of other people who are pious and learned, who could preach God's Word to you. The papists are also somewhat defeated since even women and children can now see and judge their foolishness. I've preached to you for two years, but the Dithmarsens have no preacher yet, so in good conscience I can't refuse their request. But your suggestion that I not be permitted to go without the whole congregation's knowledge and consent is no reason for me to stop, since I don't intend to leave you permanently. I plan to preach in Dithmarsen for a short time, perhaps a month of two. As soon as I have orally set a good foundation there, I will, God willing, return to you. Therefore, please tell the congregation of my being called, which I could not refuse, and after I leave ask them to excuse my secret departure. For I must go forth secretly because of my enemies, who day and night strive to destroy me, as you yourselves know so well. Tell them at the same time, that I hope to return to you shortly." With these words he took his leave of them, so that they begrudgingly let him go, since they hoped even the Dithmarsens would come to a saving knowledge of God's Word, since they lay most deeply buried in papistic idolatry.

Thus Heinrich, in the middle of the first week of Advent, drew past the Bremen cloister and came up to Meldorf, where he'd been called. He was received there with great joy by the parson and other pious Christians. But before he'd preached his first sermon, the devil with his members were already groaning, especially Augustinus Torneborch, prior of the black cloister, which belonged to the Jakobites, or the preaching monks, who immediately rushed off to M. Johann Snicken, the vicar of the officials of Hamburg, and discussed with him what to do so their territory would not fall. Finally they decided that, above all, Heinrich's preaching must be stopped, for when the common man heard him, their tomfoolery would be exposed. So the Prior got up early in the morning and on the Saturday before the Second Sunday in Advent came to the parliament, to the 48 territorial regents. There he complained vociferously that a monk had come in order to ruin to whole territory of Dithmarsen as he had already ruined Bremen. With the help of the Chancellor and of Peter Hannen, both being great enemies of God's Word, he presented to the other 46 simple and uneducated people that they would earn the gratitude of all the Netherlands, and especially of the Bishops, if they would get rid of this heretical monk. When they heard this, these simple and uneducated people decided to put this man to death, whom they'd never seen, much less heard, nor had been found guilty. Then a command was written to the parson of Meldorf that the monk should be run out of town before he preached anything, under severest penalty of law. With this the Prior traveled as quickly as possible to Meldorf and while it was still night delivered it to the pious Parson. Thus he hoped to accomplish everything he was charged with so that Heinrich would not preach.

As the parson read this command he was quite amazed, for it was unheard of for the 48 regents of the territory to get mixed up in spiritual matters, since the governance of the Church, according to the ancient customs of the land, belonged to the congregations alone. Namely, it had been decided by the whole territory that every congregation should have the right to install and defrock its own pastor, and this prerogative had been theirs for a long time. This communication was shared with Parson Heinrich along with noting what the territory's rights and customs were in this regard. Heinrich replied, fully aware of his possible martyrdom: "Since I have been called by the entire church to preach God's Word, I will follow this calling so long as it pleases her. For we must obey God rather than man. Acts 5.29. If God desires that I should die in Dithmarsen, heaven is as nigh to here as anywhere else, if for the sake of God's Word I must at once shed my blood." With that courage he stepped up on Sunday and preached his first sermon on the passage of

the apostle Paul, Romans 1.9: "God is my witness...and the Gospel I preach daily..."

After the service ended Prior Turneborch delivered a letter to the assembled congregation from the 48 territorial regents, that under penalty of a thousand Rhine Guldens they must not permit this Monk to preach, and at the same time plenopentiary deputies should be sent to the parliament, for the whole territory should convene there. As they heard this letter read aloud, everyone became enraged that such orders were given against all territorial tradition, since every congregation still had the right to choose as their preacher whom she wanted. So it was unanimously decided they would retain and shield the pious Heinrich as their preacher, for they were utterly aroused by his first sermon they had just heard from him. In the afternoon Heinrich preached on Romans 15.1; "But we who are strong..."

On the following Monday the Meldorf congregation sent their deputies to the parliament, who were commanded to stand before everyone in the whole territory for justice and thereby to present what a Christian sermon they had heard from Heinrich. At the same time the parson wrote to the 48 territorial regents: "That neither he nor Heinrich desired to cause an uproar, but rather only wanted to teach the pure Word of God and that he was prepared to give an answer with brother Heinrich before everyone. Therefore he asked them not to give any credence to anything that was striving to drown the truth out of hatred or envy, nor to condemn God's Word. They might rather first discover the details of the truth and to judge no one without hearing him. If they were found guilty, they would be prepared to suffer their punishment." Only the declaration of the deputies as well as the writing of the parson would be ignored since they could not agree what to do.

At last Peter Dethlenes, one of the eldest, replied: "Since in all the land a great dispute dominates in the faith and we, as uneducated and ignorant people cannot make a judgement in this, it is our sincere opinion that this matter should be commended to a future council which, as we have been directed by our territorial secretary, Guenther, shall be held soon. What our good neighbors decide there, we also plan to then accept. But, as they say, if God's Word is not taught clearly enough, and anyone can teach it more clearly, we do not forbid that, for we want to suffer no uproar in this territory. Therefore everyone might calm down and leave the matter as it stands until next Easter. In the mean time things might just prove of themselves what is right or wrong." Everyone was satisfied with that. The deputies of Meldorf went home and joyously reported this answer to the whole congregation, who hoped the matter would come to a good end.

³The coastland from the Elba's estuary to the Eider is called the territory of Dithmarsen, an extremely fertile territory without cities, but with many charming villages. Lunden, Meldorf and Brunsbuette are the main towns. It belongs to the Dukedom of Holstein.

Thus Heinrich went on preaching. On the Feast of Bishop Nicolai he preached two sermons, the first on the Gospel, Luke 19.12: "A nobleman in another. . .", the second on Heb. 7.23: "And there were many priests. . .," etc. On the day of the conception of Mary he even had two sermons on the Gospel, Mt. 1.1f, in which he explained the promise of Christ which the fathers had been given by which they had faith, and at the same time reports how we also must be saved by such faith, apart from any of our service. And this all was with such Spirit that all were astounded and thanked God that such a preacher had been led to them and ardently bid God that he might let him stay for a while, for they could now clearly see how they had been misled by the papists and monks. They also pleaded with him heartily that he might yet remain with them through the Christmas feast and he preached to them twice every day, since he might be called away to another place.

In the meantime Prior Torneborch with M. Johann Snicken were not resting. For since the Prior could see that his evil had accomplished nothing, he went with Doctor Wilhemus, from the preaching station in Lunden to the grey monks, who are called 'barefoot' and 'Minorites' in order to seek counsel and aid from them. For these monks were particularly adept at misleading the poor, miserable people with their hypocrisy. The grey monks immediately sent for a few of the regents, such as Peter Nanne, Peter Swin and Claus Roden, whom they presented great complaints about his preaching heresy and misleading the people, some of whom he had already made his adherents. And if they would not get rid of this heretic, veneration of Mary and both of the holy cloisters would be destroyed. As the poor ignorant people heard this, they became enraged. Peter Swin responded: "The parson and Heinrich have already been sent written notification that they were to cease and desist; if necessary they need to be written again." No," the Prior responded, "You must engage the matter by other means. For if you write the heretic, he will answer you and you may, without doubt, also join him in his heresy before you know it; for when it comes to words, no one is his match."

So then they decided to secretly take him captive at night and immediately burn him at the stake before the country could learn of it or he could respond in words. The advice pleased them all, especially the grey monks. In an assembly of leaders and others in Neuenkirche the details of the plan were worked out. It was determined that on the second day after the Conception of Mary they would meet in Hemmigstet, a half mile from Meldorf. The roads into Meldorf would be closed so no one there would be warned.

(Conclusion follows)

Why are the Words of Institution: "This is my body; This is my blood," to Be Understood Literally?

(Continuation)

After we have to this point first established that there is no necessary reason at hand to take the Words of Institution non-literally, we have thereby manifestly, perfectly justified why we want to remain with the literal understanding of the same. For if anyone has no reason to depart from the usually taken main streets, wouldn't it be crazy for him to be asked to explain why he wants to remain on it rather than set out on a different, seldom used path?

Yet, in addition to the fact that no reason is at hand to abandon the literal meaning of the stated words in question and requiring us to take them in a non-literal meaning, there is this:

II. That there are many important reasons against it, that oppose departing from the literal meaning of the Words of Institution, that demonstrate the same are necessarily to be taken literally.

1.) One such reason against departing from the literal meaning of our Words is: Because the holy LORD's Supper of Christ has been instituted as his testament. Christ not only says according to the Matthew (26.28) and Mark (14.24): "This is my blood of the New Testament," but also expressly in Luke (22.20): "This is the cup of the New Testament in my Blood;" and according to St. Paul (1 Cor. 11.25): "This cup is the New Testament in my Blood."

But what is and what benefit is a Testament? It is well known it's the customary written, signed declaration of a dying person, were certain people are instituted as his heirs, bequeathing certain wealth to them and, in its order, also setting down certain duties. Such a testament is therefore composed so that after the death the one leaving his inheritance no dispute arises over his desires with respect to what he is leaving behind. Now since after his death the testator cannot be asked about what he really meant, but rather his will can only be determined solely by the words used in his testament, so, naturally, nothing can be determined as any clearer words than those used when it was composed, and thus, naturally, with what is explained in the testament itself.

First, as a testament is being written, every word that you want to consider using therein is carefully weighed in order that all ambiguous expressions be avoided so it thus speaks as clearly and definitively as possible. – Why's that? Because the dying person should have been careful so that after his death no conflict would ensue and that his last will could be legitimately carried out completely, using the most concise wording,

– and our wise and careful, loving Christ, the dying Son of God, would we not want to be able to trust him to be able to speak so clearly that there could be no doubt as to his actual thought and will? Would he have employed a way of speaking in his testament that would be uncertain, ambiguous, or flowery? No! If in the world at the writing of a testament every word is always employed precisely for what it says so that after the testament is opened it might be incontestably clear what the one who is leaving the heritage means, so without doubt it must be that way in the construction of the testament of JESUS Christ.

But as the composition of a human testament is carried out carefully, so the explanation of the same is done precisely, with the same care. Every just person regards it as a sacred duty never to deviate from the words of a testament and define it any way he wishes. Everyone regards it as a crime against the deceased to want to now explain his words one way and, all of a sudden, some other way, than what the words say. Amongst all well bred people the last wishes of a dying man are considered sacred and considered most conscientiously, that the same be carried out completely and exactly as the words express. Granted, if it might be found in a testament that a deceased father may have had in mind to give his home he left behind to the very son who in his lifetime had given him the most trouble and evoked from him the most tears and groans, what would the authority say if his other sons stepped forward and wanted to argue that it is, indeed, stated: "That what this son who has been disobedient should inherit, is my present house," but since this brother was least deserving of the best portion of the inheritance, the father, no doubt, had not meant the actual house, but only a picture of the same!" Wouldn't such an explanation of the testament be rejected as wicked? – So? Now isn't it horrible, contrary to the Word of the divine testament, proving a greater sign of a lack of due diligence to want to do such a thing than doing this against the words of a human writ of inheritance? It is already a crime to twist the words therein according to one's own meaning, so it must be a crime above all crimes to want to subvert the meaning of the Words of a divine testament and there to explain the words: "This is my body; this is my blood:" That symbolizes my body or is a sign, an image, a symbol of my body, and the like?

It is good to keep in mind that even in a testament with the explanation of some extenuating circumstance, a figurative, non-literal way of speaking might be employed, since the same come up frequently, as they are not seldom used in colloquial speech; but it is not even imaginable that an intelligent person should employ such figurative expressions right there in his testament, as he names what portion of the inheritance he's

designating for his heirs. Therefore who could attribute such a communication to Christ without thereby blaspheming him?

To all that we have but one more thing to add, that whoever takes the words: "This is my body; This is my blood," as non literal thereby comes to a thought by which he completely removes the testamental nature from the holy LORD's Supper. For what kind of testament would it be where the heirs were designated nothing at all to be inherited, but rather were only commanded to celebrate the remembrance of the deceased and to be satisfied with certain images or symbols of the inherited wealth? A person might well issue that kind of testament, in the face of death, if he didn't want to leave anything to his wicked heirs, but our dying Savior would never do such a thing!

But, finally, there may be some who think that it is only a dictated of human thinking to think it's off limits to depart from the literal meaning of the LORD's Supper's words of institution, just because the holy LORD's Supper is called a testament. But from the letter to the Galatians we observe that the Holy Spirit himself has taught the apostle St. Paul to come to just that conclusion. Namely, to convince the Jews that one must remain steadfast with the Words of blessing which God had once promised through the Seed of Abraham, the Apostle here reminds them that those words of blessing contain a divine testament, and says: "Dear brothers, I want to speak according to the manner of men: As even a human testament is not disregarded when it has been attested, you also add nothing to this," etc. (Gal. 3.15-17)⁴

Besides this, we have factual evidence for this of the Old Testament of God, that the divine Words of the Testament were to be understood literally. For aren't the Words: "Behold, this is the blood of the covenant (or of the testament), which the LORD is making with you" (Ex. 24.8), with which Words of Moses he actually sprinkled the people with blood and instituted the Old Testament, obviously to be

interpreted literally? But Christ is quite obviously directly referring back to these Words of the Old Testament when he says with the institution of the holy LORD's Supper: "This is my blood of the New Testament." What makes these words utterly distinct from the words of Moses is this, that Christ adds these words: "my" and "new." So now as certain as it is that these words of Moses were to be taken literally, it is just as certain that Christ's Words that treat the New Testament are to be understood literally. It is, therefore, irrefutable: Since the holy LORD's Supper is the New Testament, the testament of the true and almighty Son of God, the testament of dying, eternal love, it is thus a greater crime than it is commonly thought, to forsake the literal meaning of the Words of Institution and give it a figurative meaning.

(To be Continued)

(Submitted to the Editor)

New York, 9 March, 1848

Dear Brother in the Lord!

I dare to here address you in that way even though I have only met you twice, and yet I have thereby learned to value and respect you as such. And as you, at that time, met me with such kindness, I hope you will also kindly receive what I am now writing to you and, if possible, grant the request I am making of you.

As I arrived here from Germany a year and a half ago, it was my desire and plan to preach Christ crucified, and to consider as brothers all those who believe in him, even with their disparate insights over this or that point of doctrine, or the principles used in their Church constitutions. At that time I had a heart that was wide and opened, that wanted to acknowledge the work of the Holy Ghost and rejoiced wherever I might find such work taking place.

Now in this country I found various different church parties and, unfortunately, in the same I saw in many places a great breach and bitterness established between them. For a long time I sought to keep myself free of this and not to let myself be carried along in the waves of partisan spirits. This resulted, in part, amidst the influence of corporate sensitivities, that occurred in the midst of a severe evil chill (or an invading cold of fever) that afflicted me.

As I thus lay suffering during the months of February and March last year from the aforementioned illness, I could not travel or work, but yet did not wish to be idle. So I resolved to write to Germany in order to lay upon the hearts of my friends the conditions of Germans in this country who had no preacher. My intentions were good, only in carrying it out I unfortunately let myself be carried along by the influences just mentioned, which led me to fall into to a harsh judgement against two church fellowships in this country and thereby to act contrary to fraternal love. These two church fellowships were the Methodists and the Old Lutherans.

At that time it was my wish that what I had written against both of them might come back from Germany and fall into the hands of the

effected people. In the case that they would attack me for this, I thought this would be a felicitous opportunity to further and to prove the truth of the reasons for my complaint against them. But in the meantime my whole determination and thinking in this matter has changed. I've discovered that the Christian who inserts himself into partisan bickering is like a person beset in a dry, sultry breeze, where the sap of his inner life is dried up. His heart becomes bleak and brittle. I was experiencing this in myself, and it is so obvious to me that many others, those in the ranks of the Old Lutherans, as well as the Methodists, as even the united Evangelicals, etc, stand equally in peril of this. Therefore I now deeply regret what I wrote at that time through my paper *The Night Time of the West*, by which I had actually fanned the flames of partisan wrangling and might there have bolstered those spiritual winds.

For that reason I regard it my spiritual duty to do everything possible to prevent or work against this. To this end I have explained in the appended paper to the publisher of *The Apologete*, that I retract my judging the Methodists in *The Night Time of the West*, for the sake of many harsh and partly unjust accusations, and repent of my having written the same. Even as I now declare to you, that I retract my judging the Old Lutheran school of thought in *The Night Time of the West*, for the sake of many harsh and partly unjust accusations, and repent of my having written the same. And I fervently implore you to grant space in your *The Lutheran* for the enclosed letter from me to Mr. Nast as well as this letter to you.

I know full well that the step which I have taken by sending this letter to you and the one written to Mr. Nast will be misconstrued by many, and perhaps will be judged as displeasing by all parties concerned. Consistency is a virtue in vogue in this land, and inconsistency is a greater sin in most peoples' eyes than a hostile attitude, bitterness and being impetuous, no matter how aggressively expressed. But I would rather be inconsistent than unloving and would rather seek to backtrack from an illegitimate step upon this earth that to keep going and pass on to that life on that course. I would prefer the disdain of people than lose peace with God. From now on I will follow the principle that, without abandoning my own convictions, I will treat the convictions of others with respect, or at least gently and with care, even if I cannot share them.

With the request, that you also extend to me your affections and include me in your intercessions, I close for now.

Your poor brother

A. Rauschenbusch

To Pastor Walther

in St. Louis.

Remark by the Editor. We regarded it as our duty to share the above declaration to our readers according to its author's wish. Yet we regarded it as superfluous to also include the paper mentioned directed to Mr. Nast, since the content of that article is essentially given in what's already been shared.

⁴Even Augustine the divine, who portrays the whole Bible as the testament of the heavenly Father in his exposition of Ps. 22, sought to prove in that presentation how foolish it would be not to immediately follow the Words of the Scripture. He writes after his brilliant presentation: "We are brothers, so why are we fighting? Our father has not died without a testament. He made his testament and thus he died, yes, he died and rose again from the dead. There is dispute over the inheritance only so long as the testament is not published, but once its opened, all are silent so that the document is opened and read. The judge pays attention to it, the advocates are silent, the bailiff bids silence, all the people wait quietly in anticipation so that the word of the deceased, who is resting in his grave who is aware of nothing, is read aloud. The same lays senseless in his grave and his words are applied. So? And Christ sits in heaven – and his testament is contested? Let us open it and read it. We are brothers, so why are we fighting? Be still, the father has not left us without his testament. He who lives in eternity has not left us without his testament. He hears our words and he knows his own. So why do we want to fight? Let us read! We find what is the appointed inheritance, so let us receive it. (Opp. Ed. Basil. A. 1542. Tom. VII. Fol. 114)

This explanation is sad evidence that those whose conscience is beleaguered by a false union, as it takes place in the United-Evangelical Church, does not stand fast upon the Word but is ruled by its own shifting understandings. We're not saying at all that Mr. R's conscience is also being constrained to recant his witness against Methodism; but that his conscience in this case is not being let by the Holy Ghost, but, by an erring spirit, he is stating his explanation that he's recanting "In part," unconcerned about leaving to his readers, to determining whether what he was taking back was the truth or falsehood. We wish for the dear, well intentioned Mr. R. that 'precious thing' that is obvious to him, yet escapes him, which is the only thing that gives grace. (Heb. 13.9) If he partook of that, then he would fight against and unsparingly and seriously uncover and reject and condemn all that's contrary to God's Word along with the prophets and apostles and Christ himself, without later making himself a partaker of other men's sins through a hasty retraction.

Death Notice

Today, on the 21st of March, Liddy Ottilie Lochner, nee Buenger, wife of Pastor F. Lochner died in joyous faith on her Savior in Ridge Prairie, Ill., at the age of 20 years, 3 months as a result of childbirth. She is survived by her deeply grieving husband and her orphaned daughter of 5 weeks. This report is imparted to relatives and friends.

The Spiritual Priests

Take to heart these Words that I have commended you. You should explain them to your children and speak of them when you sit in your house, and when you walk upon the path, when you lie down and get up. Deut. 6:6-7)

Henning Kuse, a pious shepherd on the island of Ruegen was a true bishop of his household. In younger days he'd been able to read but had so forgotten the skill that he only remembered the letters. At 44 years of age he purchased a Catechism at a carnival and on the way home started to spell through the First Commandment, and, indeed, with deep groans to the LORD JESUS that he might be merciful to him to forgive him for his indifference and his forgetting how to read and that he now help him that he might learn it again unto his knowledge of salvation. Now as he noticed he progressed he went on to the Second Commandment, then the Third and all the way through 'till he completed his Catechism. Now since his dear God had given him more yearning and desire, he purchased a New Testament with Psalter, yes, even a Canstein Bible, and he learned to read well, with care and understanding. Yet he did not let it go at that, but rather he used it rightly, what ever, as he would commonly say, the dear God had granted him out of his great mercy. For now when he read something in the Catechism or the Bible, then he groaned it in audible sighs or made small prayers of it. Kuse in this manner became a completely different man in heart, disposition, mind and in all his powers. His Savior gave him such an appetite for God's Word that he could never hear it enough, never get over thinking about it. He once said to his parson, as he came to him in the field, what grass is to his lambs, what air is to the birds, what the water is to fish, that was what God's Word was to his soul. He read and

thought about it with his flock, underlined the chief passages in red, and learned many whole chapters by heart, for example, Christ's Sermon on the Mount, Mt. 5-7, Luke 15, John 3,14,17; Romans 8, Ps. 119 and many others.

Morning and evening he reviewed with his children the Catechism, besides his diligently sending them to school and Sunday School. If someone or another were helping him, he accepted this and fell on his knees with him in the field and prayed in the Name of JESUS Christ to the heavenly Father, sang, praised and gave thanks in the Name of the LORD. Just before he passed away he had his only little daughter, nine years old, with him by the sheep and said to her: "Come, you are still so naive and you don't rightly know the LORD, so come, we will pray that you also would become wise and might have love for the LORD JESUS." He fell with her to their knees at a bush and he fervently prayed his Savior that he might have mercy on his little girl that she might come to know her sins, her ruin, of temptation, etc., which had such an effect on the child that when she saw evil immediately her eyes would start swimming with tears.

Weylski's Church Report

is purely in his last, fifth, issue the good fortune, finally, to have included a report that was shared in *The Lutheran*, which he can point out as being in error. Namely, we had reported in the tenth issue of *The Lutheran* that according to a report in the Christian Newspaper, the Pittsburgh Synod had resolved not to be received into the so-called General Synod. Now since Mr. Weyl wants it known that the synod had decided regarding the General Synod only "to table the motion temporarily," so he writes that already in our title: *Yet Another Renunciation of the General Synod*, contains no less than two untruths: 1. that the Pittsburgh Synod had divided and 2. "as if she had to have been previously already a part of that Synod in order to separate."

To this we reply: 1. If what Mr. Weyl reported is the whole truth, then, by all means, what the *Christian Newspaper* reported is only half true, and also what we had taken from it. 2. But when Mr. Weyl attributes to us a second untruth in the assertion that they had 'separated' from the General Synod' we would like to ascribe that to a lack of knowledge of the language on his part. Yet this cannot be an error on Mr. Weyl's part for he must have known that a substantial difference can exist between renouncing and separating, when one has only known about something beforehand, without ever having been standing in external union.

Besides this it is laughable when Mr W. writes: "Will Mr. Walther possess enough Christian honor to admit, repent of (!), despise (!!) and depart from his error to his readers in his next issue?" We are of the opinion that it would never occur to a reasonable man to demand public repentance of one writing in a periodical, because he quoted an ecclesial report as true, that he found consistently being referred to affirmatively by others. So instead of reproaching us for those words, he should rather reprove himself, for the poor man has not ever yet shown "enough honor" "to admit, repent of, and depart from" what has been proven about him in Vol. 3, issue 5 of *The Lutheran*.

In conclusion, we still declare that we are in no way ashamed of "celebrating too soon," when we reported and announced the recent repudiation from the apostasized General Synod that embraces the Reformed faith, for, according to our understanding, this joy is not unchristian at all, but all about the victory of the truth and the repudiation of heresy, but it is rather a mark of true love, since God's Word says: "Love does not rejoice in unrighteousness, but rejoices in truth." 1 Cor. 13.6.

Death: A Good Test of a Religion

As once Valerius Herberger, the famous Lutheran preacher in Fraustadt, approached an aged alderman who had been raised in the Roman Church, but always attended Herberger's preaching, the alderman, who was breathing his last, cried out to the preacher: "I have never been formally on your side, for I was raised a papist, but now on my death bed I feel that your Gospel gives the best comfort."

Children

There is no greater harm in Christianity than neglecting the children, because if Christianity is to be helped again, truly it's the children that must be raised up. *Luther to the German Nobles*.

If the Devil should be dealt a great blow that truly bites, it must be done through the young people, raised in the knowledge of God, who spread God's Word and teach it to others. *Luther on Schools*.

(Submitted)

Thank You

At the request of my congregation I hereby give our heart felt thanks for the gift of \$600.00 (six hundred Dollars) given us by the German Ev. Luth. Congregation of the Unaltered Augsburg Confession in St. Louis, Mo, by which we now have had, for the most part, the financial burden lifted from our Church's shoulders, that now allows us to hope that despite all of Satan's raging the Word of the LORD will be our stay. May the LORD God, who lets no drop of water that falls from believing hearts go unrewarded, grant those precious benefactors blessing in time and eternity.

Johannes Gustavus Schmidt,
Pastor, 1st Norwegian Ev. Luth. Church
of St. John in Chicago, Ill.

Church Dedication

Pr. A. Schmidt in Cleveland, Oh., just reported to us that on January 20 of this year the new Zion German Ev. Luth. Church was dedicated.

Received

for the Lutheran Seminary in Fort Wayne, Ind.
\$4.80 from the Lutheran Congregation of Pr. Strasen,
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1st half year 5, Messrs. Anton Kerkhof & Dan. Simon

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Sermon

Preached on the Fourth Sunday after Epiphany at Trinity Ev. Lutheran Church, St. Clair Co., Ill., by Pr. Schieferdecker

There is one kind of ship wreck that is worst than any other sort, and of which, therefore, the holy Scripture even warns against, that is, the shipwrecking of our faith, for thus says St. Paul: “I give you this command, according to the prophecies given previously about you, that you show yourself a good soldier in this, possessing faith and a good conscience, which some, having put away, have made shipwreck of their faith, among whom are Hymanaeus and Alexander, whom I have handed over to Satan that they may be chastened to no longer blaspheme.” In the second letter to Timothy the apostle complains against these two, that their words, that is, their heresy, consumed them like cancer and afflicted many rightly fashioned souls. He goes on there to specify their heresy, namely, that they taught that the resurrection of the dead had already taken place. From this, my friends, follows what a shipwreck of faith is. Both of these people had introduced a new teaching which mitigated against a specific, basic article of the Christian faith, namely, the doctrine of the resurrection of the dead. Therefore this was a foundational and soul destroying heresy. Now since they refused to depart from this heresy, despite their being admonished many times by the apostle, but rather defended and disseminated the same, they had thus shipwrecked their faith. But not just they alone, but all who followed them in it. For their word, says the apostle, consumed them like cancer, like that horrible disease that is very small in the beginning but then grasps hold of more and more and even spreads destruction and ruin to the healthy parts. Indeed it seems as if this shouldn’t be judged

so strictly if inexperienced men are misled into heresy by others who fain wisdom and learning. Only poison remains poison. It works its lethal damage among both those who take it knowingly and willingly as well as those to whom it is surreptitiously given. Therefore whoever receives a heresy and departs from God’s eternal, true Word, the sole means of our salvation, and from the legitimate trust in the sole Savior and bringer of salvation, JESUS CHRIST, and who ever, in addition, disseminates the same and holds fast to it despite numerous admonitions and instruction, he suffers a shipwreck in faith. In this it’s not simply erroneous teaching, but rather it’s also a sin against conscience, by which a ship wreck in faith is suffered. For the apostle says: “holding faith and a good conscience.” Whoever sins against better knowledge and conscience loses his good conscience and suffers shipwreck of faith. Yet the first kind of ship wreck is more deadly than the latter, for a false doctrine and false faith are not regarded as sins by those who are stuck therein, but rather defended as the truth, and because they claim a right to hold that, they must thereby blaspheme the good, saving doctrine. But those who have fallen into sins and deficiencies in life and have violated their conscience can again be helped out of it since they do not thereby reject Christ and his Word. Experience also teaches this, namely, that it is much more difficult to correct those who have suffered a shipwreck of faith through heresy and false doctrine, and it is much harder to help them than those who have been shipwrecked in faith through sins of life. Just as a shipwreck at sea necessarily includes endangerment of life and property, so also shipwreck of faith necessarily includes danger to eternal life, with loss of one’s soul. Just as individuals barely emerge from physical ship wrecks to save their lives, so also individuals barely escape a shipwreck of faith and save their souls, yet in such a way that the ship of their

false faith which they had cobbled together from their vane dreams and thoughts will be shattered, and that faith, along with their good works that they had built upon must be left behind, to cling bare and naked to the eternal rock, which is Christ. In order to avoid such a terrible shipwreck of faith, we must entrust ourselves to the ship which brings us through all the waves and swells safely to the harbor of eternal salvation, since it cannot be destroyed. And this ship is the church of Christ that retains his Word, pure and clean, in steadfast, immoveable faith, as today’s Gospel teaches us. We implore God’s grace-giving presence for our consideration of the same.

Text: Mt. 8.23 – 27

This Gospel does not teach us what we should do, but what we should believe if we are in trial and persecution. For in this Gospel nothing is mentioned of good works that we must do, but rather it solely teaches us what our trust and confidence should be, when it looks as if we should be lost and completely destroyed. According to that let me present to you:

That We Can Be Not Dismayed, When We Have Christ With Us.

- 1.) The disciples experienced this on the lake;
- 2.) The church experiences this at all times.

“And he got into the boat and his disciples followed him.” The lake was peaceful, the sky clear. The captain expected no storm, else they would not have set off on the lake. But “Behold! Suddenly a great storm arose on the sea, so that the little boat was covered with waves.” St. Mark and St. Luke who both relate this event, call this a great tempest which is much more dangerous than a common storm, since it drives the boat in a circle and whirls it out of balance or sucks it straight down into the sea. The peaceful elements suddenly are thrown into such an uproar that the little boat wouldn’t be able to sort out what end was up. The tempest cast

the waves into the boat so that it became filled and every second threatened to capsize her. And all of us also, my hearers, have come over upon the ocean and have been eyewitnesses of the fearful power of the elements. We have, as it says in the words of the 107th Psalm, “experienced the works of the LORD and his wonders on the sea, when he spoke and a storm wind arose, that raised the waves, and released them from the heavens and drove them to the bottom, that their souls despaired for fear, that they wove and staggered like drunken men and exhausted all council. And they called to the LORD in their trouble and he led them from out of their fears and stilled the storm, so the waves lay quiet and they became glad and he brought them to shore as they wished. They should give thanks to the LORD for his kindness and his wonders that he performs for the children of man, and praise him with the congregation and boast of him with the elders.”

But if we, my hearers, all alike have been more or less in peril on the sea, yet it is without doubt that the little ship upon which were Christ and his disciples, was swimming in far greater peril. This proved to be the greatest threat and fear of death of the disciples who had previously been many times in peril upon the sea, since they had previously been fishermen who had practiced their trade upon this very lake. They ran out of ideas. Every moment the lake threatened to swallow them up. They saw that here no human ability could help them. They only had one hope remaining. It was Christ, their lord and master from whom alone they could expect help. But he was sleeping. He was indulging in sweet repose while his disciples trembled under the threat of death. He appeared untroubled by the need of his disciples. But even sleeping, he was their fortress and shield. They could be safe and confident since they had Christ with them, whether asleep or awake. But their faith proved yet to be in part weak since they thought they would have to awaken him and he could not protect them if he were sleeping. Therefore they approached him, woke him up and said: “LORD, help us, we are perishing!” or, as Mark recounts: “Master, don’t you care that we are perishing?” Then he says to them: “You of little faith, why are you so afraid?” He doesn’t accuse them of unbelief, but of having little faith, for they were not completely lacking faith or they would have abandoned all hope for help, and been completely in despair. Yet they lacked strong faith, else they would not have become so filled with the fear of death, but rather would have remained confident and sure in every danger and would have thought: Let the storm and wind rage as much as they will, they shall not be strong

enough to sink this boat upon which is the One who commands the seas and storms, the Almighty, Christ. And if they were up to it, then “we would find in the midst of the sea a vault that would protect us from the flood and keep us alive. For we have a God who can preserve us not only upon the sea but also in and under the sea, just as he had preserved the prophet Jonah alive in the sea for three days.” For a strong faith is one that does not look at what is present and become scared and dismayed by it, but rather looks to the future and hidden help and salvation, and holds to comfort even in the midst of death, that he will be helped by Christ. But it very often happens that even the strong become weak and tremble when the danger is great. They look more upon the danger than upon the help. They think the danger is greater than the protection. For if trust in divine protection would remain strong all the time, it would not allow the fear of danger to move one so much. David also confesses this when he said in the 30th Psalm: “But I said when all was going well that I would never fall. For LORD, through your favor you have made my mountain strong, but when you hid your face, I was terrified.” First in trouble and affliction, when God lets the storms of trouble gather and rage above us; when he hides his face and acts as if he were sleeping and paying no attention to our trouble, first then is it proven if our faith is strong or weak. And if then only at least a weak faith is there, it’s fine, for the helper is not weak even if our faith is weak. If only the true Helper, that is, Christ, is sought, whether by weak or by strong faith, he extends just as great a help to weak faith as he does to the strong.

Christ helped, even though at that time his disciples’ faith was little and weak. He gave his almighty help in the moment when death and destruction was raging around the little boat. “He stood up and rebuked the wind and the sea. Then it was completely still.” The creature obeys when his Creator glares. The howling tempest and raging sea was silent before the rebuke of their almighty master. A deep silence suddenly fell over the raging uproar of nature and the terrified men. Otherwise, when the storms at sea relent in the usual manner, a bit of time passes before the tumultuous elements become still. Bewildered and astonished, these people look to the man who’s done these things. “What kind of man is this,” they say, “whom even the winds and sea obey?” Who’s ever heard of the wind and sea being obedient to the will of a man? Certainly, God himself must be in this man! Yes, even in the holy Scriptures authority over the sea is attributed to no one but God alone. Psalm 89: “You rule over the raging sea and still the waves when they arise.” Through this miracle on the sea Christ reveals himself as the almighty God. These people in the boat

had not previously believed on Christ, but rather regarded him as a common man, because he acted as did other men. Just before they had seen him sleeping, so how could they imagine that a man who needed rest and refreshment could be the almighty God? And yet since their eyes had seen this miracle they cried out in amazement: “What kind of man is this, whom even the winds and sea obey?” Now what do unbelievers want to say in this about Jesus Christ and his true deity? They obviously think these peoples’ eyes were deceived or that all this only took place in their imagination, it may have just been a figment of their phantasies, only by this they refuse to give Christ the glory lest by this miracle they find themselves confessing and acknowledging his true deity. In this they make themselves suffer, for by this disbelief they rob themselves of the highest comfort they could have in every trial and tribulation, in the hour of death and on the day of judgement in this almighty and merciful Savior, if they would only believe in him. So this was truly experienced by the disciples on the sea so that we could be undismayed in every trouble if we have Christ with us, as this is also

2.

the experience of the church in all times. Namely, this little boat of Christ is an image of the church of Christ and her situation. For just as Christ is in this boat, so Christ is always also with his dear church and congregation, that hears, receives, and guards his Word in true faith. “Behold, I am with you every day to the end of the age,” he says to his disciples. And “Where two or three are gathered together in my Name, I am there in their midst.” Likewise we find the glorious promise already with the prophet Isaiah: “And now says the LORD, who has created you, Jacob, and who made you, Israel: Fear not, for I have redeemed you, I have called you by your name. You are mine. For when you go through the waters I will be with you, that the streams will not drown you, and go with you into the fire, so you should not be burned and the flames not consume you.” The church is that ship upon which Christ goes with his disciples. Her course is set through the sea of this world. Her rudder is faith, her pilot is God himself. The angels are her sailors, since God uses them for his service accompanying the administration of his church. The passengers are the hosts of believing Christians. In the midst of the ship the saving mast of the cross is erected, upon which the sails of the Gospels are unfurled, and the movement of the Holy Ghost drives the ship on to the safe, peaceful harbor of eternal life. Therefore, dear Christian, see to it that you are with the ship, by Christ and his congregation. If you hold fast with true assurance of heart onto Christ and his Word you are thus with that ship. It is not the external fellowship with Christ, but rather the faith of the heart that brings about your having

fellowship with Christ and all his saints. For the ship of Christ, or his church, is not an external entity, bound upon a certain person, place, worship or external constitution, but by nature it is rather spiritual and eternal, as the LORD says: "The kingdom of God is within you." From this, that the church is compared to a ship, it does not follow that the believers must all be in one assembly, one with the others, like people in a ship. Rather, one is here, another there. Place, time and external administration does not bind them together, but faith. They might be a great distance from each other and not know at all what each other look like, and even be quite different in their external worship ceremonies. Nevertheless when they have the same faith and cling with true confidence to their mutual head, the LORD JESUS Christ, they are thus one, and in God's eyes, who sees and knows them all, they are but one congregation, the little ship of Christ, whereupon he himself is with them and which cannot sink even up until the end of the world.

And since they are only one church, they also all have the same experience, and same situation. As the little ship goes forth there upon the sea, so his church always proceeds upon the earth. As there the storm rages as soon as Christ got into the boat with his disciples, so the world rises up against Christ, his Word and his disciples, as the second Psalm says: "Why do the heathen rage and the people plot in vain? The kings of the earth set themselves and their lords plot against the LORD and his anointed." If the world could suffer Christ and his Word, why then did the Jews not receive him since he preached to them in person and performed signs and wonders? Why did they hate him, why did they persecute and murder him? He had only acted towards them with kindness and most gently invited them into the kingdom of God. Why then did they persecute the apostles and disciples of the LORD, who proclaimed to them the precious Gospel of Christ, redemption from sins and death? Isn't this factual proof that the world is filled with hatred and wrath against Christ, his Word, and his disciples? It's not merely the Jews, but rather also the gentiles who have oppressed and persecuted the church of Christ. The bloody persecutions of Christians went on for 300 years until the first Christian Caesar, Constantine, as then they were daily led like lambs to the slaughter. And as heathenism had finally become overturned and Christianity had emerged from that with the victory, then those who boasted that they were the church stepped forward to persecute the church. History records a practically unbroken chain of abominations and scandalous acts which the tyranny of the Roman Church imposed on all who spoke against the ungodly abominations of the Roman papacy, as, for instance the Waldensians and Hussites among others. But

as the bright light of the Gospel was again kindled through that precious instrument, Martin Luther, and the anti-Christian papacy had been rightly brought to light for the first time, what a storm was unleashed against Christ and his church on the part of the papist hordes! So then the rightly believing people might well have said: "If the LORD had not been with us, when the people set themselves against us, they would have swallowed us alive; when their rage glowered over us, we'd have drowned as in water as their storms poured over our souls. The waves towered high above our souls."

And we behold the present condition of the church: Is she not suffering and comfortless as the storm rages over her? Indeed it's not the papacy that can so savagely rage, but many fanatics have gone out from the church that was purified by Luther, and have become so strong and mighty that they threaten to swallow up the little flock of those who soberly hold fast to the pure Word and faith, so that it appears impossible to human eyes that the little ship of Christ could be preserved against the flood of fanatics and sects that are breaking out on every side.

But why are we surprised when that's the case, or why would we let that be an obstacle to our faith? Backing the howling and raging of the world is the wrath of Satan, which has been set against Christ and his church from the beginning, and yet the church has always been wondrously preserved. And she will certainly remain until the last day. "God is in her midst, she shall not be moved." We should not let our faith sink, as the disciples did on the sea: "LORD we perish, we perish!", but rather confidently despise the devil and the world with all their rage. Even if Christ is acting as if he were asleep, as if he didn't care that his church drifts amidst such trouble and danger; even if he allows the devil and his fanatics to attack his church with such might, he will thereby only more gloriously prove his might and power. He lets his enemies be established and strong so that he that much more gloriously reveals his power to them. When he's silent, they think they've won, and exalt themselves by their great pride and power. But that lasts no longer than 'til he, the Lion of the Tribe of Judah, awakens, and lets his divine power and skill to be seen and marked again. Then they must be defeated in shame, who have raised themselves in defiance against him. And since the end of all things is drawing nigh, if we do not see this sooner, we will see it on the great day when Christ will appear in his glory with the angels of his power. So then let us ask and plead that we be preserved with the little flock who are with Christ, and hold fast to the comfort that we have an almighty LORD and Savior, who is mightier than all of his enemies, who helps us out of every conflict and battle unto eternal rest. A ship's

captain doesn't consider it unusual that he must battle with storm and wave so long as he is still on the sea. But he doesn't look at what is present, but rather his gaze and his hope extends further, to the safe harbor where he will enjoy his desired rest after the trouble and danger he now experiences. So let us also then direct our hearts and thoughts to the harbor of eternal blessedness, where our little ship will finally land. For we have the strong and certain promise of God that it shall not sink, so we only remain in the ship, that is, with Christ preserving us through it, a true, steadfast faith. If the joy of traveling on the sea is so great when they see the land so long desired, when they are freed from the ship that has been their prison, setting their liberated feet upon land: O how indescribable will be the joy when this dangerous ship's journey over the sea of this world is completed, when we have reached the eternal home in the land of true freedom; when all that has caused us worry, dread and terror is behind us and an eternal, golden future lies before us! – O Jesus, bring us all to that place! Amen.

(Submitted)

Heinrich von Zuetphen, Martyr

according to Luther

(Conclusion)

The night deepened as the *Ava Maria* was heard, the peasants from all the towns gathered and approached Hemmingstet, where up to five hundred people came together. As it was not revealed to them the reason they'd been called, this repelled the common citizen who didn't want any part of such an evil deed. Only those in charge commanded them, threatening life and limb, to remain and even gave them three tons of Hamburg beer to give them courage. It was twelve midnight when they came to Meldorf, heavily armed. The Jakobites, or preaching monks, gave them fire and torches so they could see and not lose the good Heinrich. A betrayer by the name of Hennings Hans showed the way. By brute force they broke into the parsonage, and as people gone completely crazy do, they wrecked everything there, pots, kettles, cups, clothing, while they took whatever they found made of gold or silver with them. Then they abused the parson, beating, stabbing and shouting. Strike him dead! Strike him dead! A few of them threw him out to the street into the mire naked and wanted to take him with them. Others screamed to let him go, as they had no orders to take him captive.

Now after they had their way with the parson, they fell upon good brother Heinrich, yanked him out of bed, beat and stabbed him and bound his hands together tightly behind his back. Then they pushed and pulled him so much that even Peter Nannen, otherwise a

lethal foe of God's Word, felt compassion for him and commanded he should be left alone, that he would follow them now. Valke Johann was ordered to lead him, who dragged him more than led him.

Arriving in Hemmingstet Heinrich would be asked: Why did you come to this territory and what to you want here? He gently answered his torturers with the truth, so they might thereby be moved. Only they stiffened themselves against their tendency to compassion by crying out: "Away with him! If we listen to him we will also end up becoming heretics."

Then he asked if he might be placed on a horse since he was weary and worn and his feet were covered with wounds. For the whole night he'd been walking naked and barefoot in the cold and ice. When they heard this they mocked and ridiculed him and said: "If a horse were brought to the heretic, it would probably bolt away." So they dragged him off into the night till they got to the heath. There they wanted to bring him to the house of a man named Raldenes and hang him on a beam with iron chains. Only the house father had compassion and would not allow it. Then they brought the good Heinrich into the house of a parson, Reymer Hotzecken, who was in service to an official of Hamburg, locking him in a cellar and turning him over to some drunken peasants to guard, who mocked and taunted him the whole night. Two papistic parsons, Simon of Altenworden and Christian of Neuenkirchen, both very ignorant persecutors of the Word of God, came and asked him: "What caused him to lay aside his holy vestments?" He lovingly answered them from out of the holy Scripture, but they didn't understand what he said.

Thereafter M. Guenther asked him if he wanted to be sent to the Bishop of Bremen or if he rather wished to be in Dithmarsen to receive his penalty. Heinrich replied: "If I have taught or done anything unChristian, you certainly may punish me for it. God's will be done." Then M. Guenther cried out: "Hear this, dear friends, he wants to die in Dithmarsen." But the people spent the whole night drinking. In the morning at 8 o'clock they gathered at the market and discussed what might be done. Then the drunken peasants screamed: "Just burn him! To the fire with him! Thus we will earn the honor of both God and men. For the longer we let him live the more ruined we'll be by his heresy! Enough deliberation. He must die!" Thus good Heinrich was condemned to the fire without a hearing. Then the call was heard: All who helped capture him were to with their arms escort him to the fire. The grey, or barefoot monks were also circulating amongst the people driving the people on and saying: "Now this matter will receive its just end!" and inflaming the drunken people even more.

Then they took Heinrich and bound his

neck, hands and feet and led him to the fire in great uproar. Meanwhile, a woman in the door of her house saw this misery and uproar and began weeping bitterly. Good Heinrich told her: "Dear woman, do not weep for me!"

Now as he arrived at the place where the fire had been prepared, he sat down, extremely weak. Then the bailiff, Schoesser Mars, approached, having been bribed with money as if that gave him the right, and condemned the good brother Heinrich to be burned with this sentence: "This agent of the devil has preached neither the mother of God nor the Christian faith, therefore I sentence him on behalf of my gracious lord, the Bishop of Bremen, to burn." "That is not true," replied Heinrich, "yet, LORD, Thy will be done." And he lifted his eyes to heaven and said: "LORD, forgive them, for they know not what they do: Your Name alone is holy, heavenly Father!"

Another good Christian woman, a young woman named Wibe, a sister of Peter Nannen, a resident of Meldorf, who walked up to the fire and suggested it should be put out so it wouldn't be so raging hot and she also would give a thousand Gueldens if the man would be released until the following Monday, so that he might be heard by the whole territory and then be burned. As they heard this they became ravenous and crazy and pushed the girl onto the ground and stomped her under their feet.

Thereupon they beat the good martyr of Christ with all their might. One struck him with his rapier on the skull. But Johann Holm of Neuenkirchen struck him with a gavel. The others stabbed him in his sides, in the back, in his arms, where ever they could reach him; and not just once but whenever he would begin to speak. And M Guenther urged them on even more as he cried: "Keep at it, dear comrades, God is with you!" Then he brought one of the grey monks to Heinrich that he should put him through penance. But the martyr asked him: "Brother, have I ever done you harm, or made you angry?" "No." The monk answered. "What should I confess to you, then," replied good brother Heinrich, "for which you should forgive me?" The grey monk became ashamed and retreated.

But as often as they tried to light it the wood would not burn. But this didn't slow them up a bit in doing what they wanted with him as they struck him with pikes and halberds. This went on for a good two hours while the martyr stood naked before his foes, his eyes directed to heaven. At last they got a ladder upon which they bound him fast, in order to cast him into the fire.

The martyr then arose to confess his faith. But one of them struck him in the face with his fist and said he should first burn and after that he might pray whatever he wished. Then another stomped him so hard upon the chest and bound his neck so tightly upon a rung of the ladder that blood streamed out of

his mouth and nose. Then he wanted him pierced since he saw that he would not die even with so many wounds.

Thereafter they used the ladder to raise him up and one of them used his halberd to prop it up. However, the halberd slipped and the holy martyr was cut through his middle by it. So they threw him along with the ladder upon the wood pile. Only they fell off it again to the side. Then Johann Holm ran to him with his gavel and struck him upon his chest as long as it took to kill him 'til he moved no more. And even then they could not get the fire lit, so they roasted him upon coals.

That's the story of the sainted martyr Heinrich von Zuetphen of whom Luther writes: "And now again we see the form of a true Christian life that is horrid to behold with its suffering and persecution, but is precious and noble in God's eyes, as the Psalter says: Precious before the LORD is the death of his saints," and again in Ps. 71: "Their blood is precious in his sight."

Hermann Fick

(Submitted)

The Martyred Saint, Heinrich von Zuetphen

His body now flecked in wounds
Killed for his confession,
Hearing now this earth's last sounds;
God's pow'r's, no concession.

The papists bear him hatred
For teaching God's Word pure;
So beneath their feet they tread
His life at night's death door.

Naked led they him away
Through icy lanes to pyre,
So weakened through all this fray
He swooned in pain and tir'd.

Though hard blows to him they give
In patience all he bears,
Begs our Lord them to forgive
As life from him they tear.

As he amidst their raving
So mild and gently stood,
To heav'n his eyes were gazing
Still, praying for their good.

Now spilled from every wound flows
His blood upon the ground,
He, yet tied tight by strong ropes,
To a ladder was bound.

As thus he was reviled
In pain and agony,
A lance his side divided,
Heart pierced, consigned to die.

Then throw him in the fire
By foes' outrageous hand;
The saint sunk to expire
Beat, burned, by fire brand.

O Heinrich, faithful soldier!
The best reward is thine;
Up to that heav'nly portal
That ladder for you climbed.

You live in peace forever.
You wear the victor's crown.
And we'll forget you never
Heav'ns glory your renown. H. Fick

(Submitted)

Some Refreshing News for All Lutheran Christians, Especially Hannoverites, from the European Homeland

In the midst of the heather of Lueneburg in the kingdom of Hannover lies a little Lutheran village Church that, under the care of her faithful shepherd, had called the younger Pr. H. as assistant pastor to his father. The following report is shared from a young man who visited this congregation concerning the blessing by which the LORD has crowned his service. I traveled, he writes, early on the first day of Christmas, at 5 in the morning, by steam engine, from Uelzen and after traveling 1.5 hours to walk another 2.5 hours to Hermannsburg. Then I walked 1.5 hours from out of Hermannsburg to gather with the congregation there. In their simple way, these children of the heath were asking about me when a serving maid questioned me quite frankly, and as she had determined that I could be considered legitimate, she went on to tell the others the result of her investigation. Then one after the other approached me, greeted me kindly, and looked into my face so forthrightly that it was as if they were saying to me: You did a good thing when you came to us. They then told me a lot about their dear father in Christ, how he had done so much for them, as his heart was filled with pure love toward them, as he obviously preached to them through his Word, but even more powerfully through his walk and his humility. On the previous evening, that is, Christmas Eve, one of them related, they had a beautiful festival. There they had put up a mighty fir tree in the midst of the choir of the Church for the poor children, and therefore the youth had sung among other things *Oh How Joyfully, Oh How Merrily, Christmas Comes with Grace Divine!* three times. And among many other things big imported nuts, that is, coconuts were hung on the fir tree, that had arrived in the following way. About a year before, Pastor H. Wrote to Otahaiti (an island in the vast South Seas) to Missionary Thomson who had been stationed there, that if he needed money, he might write the amount and Pr. H. would send it to him. He wrote back that he indeed presently needed no money, but certainly needed his prayers. The children of Otahaiti, as related by the missionary in his letter, quickly climbed into the high palm trees, picked the coconuts and asked Thomson to send them as a present for the children in the Hermannsburg congregation. The nuts had arrived safely just before Christmas Eve when Pastor H. hung them on the fir tree and told them about it and this story made such an impression on them that it was related to me by a simple farm boy. I could relate many lovely memories from this congregation, yet I will state just one that occurred just before Christmas. A young unmarried day laborer came to Pr. H. at that time and said he had a heavy burden on his heart. Upon further inquiry he said, yes, he

had too much money, and related to H., who was astounded over this sort of suffering, that he had often heard from him the Bible passage: To give is more blessed than to receive, and had often added his own word of 'Amen' in his heart, but he had then just recently experienced that this Word had not remained in his heart to no effect. Namely, as he had departed from the last mission meeting his finger felt a dollar that he'd received in his pocket, but it seemed to him that was too much to give, so he had given only a few pennies into the mission offering bag. But when he returned home his conscience bothered him since he was clinging so tenaciously to his money. Therefore, he went on to say, "Now I'll be rid of all the money I have; here pastor, take it." Whereupon he laid 40 dollars on the table. Pastor H. admonished him that he might put it in a saving box so that he'd have it if he wanted to start his own business. He mentioned a relative had already suggested he do that but his conscience wouldn't stand his keeping the money. Now – said Pr. H. – if he recognized this as God's voice speaking to his heart, only then would he receive it and use it for the LORD according to his discretion. Then he quietly distributed his money during the week of Christmas to the poor of the village, and Pr. H. thought he could read written upon their faces the passage: To give is more blessed than to receive. – Now yet the witness of an official of that region, a child of this world. He had expressed his amazement when he had previously received a Testament that he had found himself in utter terror when confronted with his mortality, but now finds a great, inner, pure joy at the prospect of death.

We add from another passage taken from this letter the following:

Through Pr. H's tireless activity, in almost every household at least a few wakened souls, morning and evening devotions have again been introduced with prayer, reading from the Bible and hymns, as was known amongst our fathers. In every village that belongs to the congregation, in every other house, a peaceful, orderly gathering on Saturday and the Eve of the festivals takes place where a sermon is read, instead of meeting at the evil taverns as before. The worship services commend themselves along with the preaching through beautiful and dignified hymns and liturgy. On Sunday, as the day of joy, the pastor prays with the whole congregation standing as they pray kneeling on days of repentance and week day worship, both pastor and the whole congregation; as well as on feast days and at evening worship, which is held before every feast day in the Church, illumined by chandeliers. Catechetization of the children is lovely and engaging, with many rows of boys and girls standing. Baptisms are done collectively in the Church and the baptismal sponsors speak the three articles of the creed themselves. Sunday, after the conclusion of the afternoon service, the people gather in great crowds in

the Pastor's residence. There you may look into the faces of people contented in God. As all the business ends with books being purchased when mission money is received, Pr. H. lights his pipe and sits on his chair with all the people, grownups and small children surrounding him and then he speaks with the people or explains to them in low German the current circumstances and what serves for their edification. On the Feast of Reformation he related a portion of Luther's life, for he regards him highly, and that morning had preached of him as the angel in the Revelation who soars through heaven with the eternal Gospel.

So far what's reported in this letter. I will add nothing more but an assured hope that the dear readers of *The Lutheran* will consider the title of this article appropriate.

A. Wolter

Is an Essential Distinction to be Made between Preaching the Gospel and Individual Absolution?

As we understand it, many have understood the article about the authority of the keys taken from Harless' periodical as if thereby a doctrine might be introduced that the general preaching of the Gospel is not an absolution, or that through private absolution something other or more is given than through mere preaching. Although we ourselves would never interpret that article in that way, yet we regard it our duty to preserve doctrinal purity by expressly saying no to the question posed above.¹ But as this question has also been given a decisive "no" by every one of the orthodox teachers of our church, the witness of the old, most worthy Brenz, the great, famous theologian of Wuertemberg and friend of Luther might be a witness. He wrote this in his Latin sermon on the Gospel of John:

The LORD said to his apostles: "As the Father sent me, so send I you." But the sense and meaning of these Words can be learned from what Christ had said to the apostles at another time: "Who hears you hears me," and on the other hand, "Who rejects you rejects me; and who rejects me rejects the One who sent me." There Christ wants to say just this: That Father has sent me from heaven to the earth so that I should proclaim my Gospel. And whoever believes my Gospel, believes God the Father who has sent me unto the earth. For he had spoken of me to Moses: "I

¹It is not permitted to think that thereby the Reformed or Methodistic doctrine would be called good, that a person can only proclaim the forgiveness of sins, but cannot impart it. To the contrary it is thereby confirmed that the preaching of the Gospel is no empty, powerless sound, is not a mere proclamation besides which the Holy Ghost works and leads one to forgiveness, but rather the preached Word is living and powerful and has the power to impart forgiveness, whether the same is spoken now to many or to a single person (privately).

will place my Words in his mouth and he will speak to them all things that I have commanded him. But whoever will not hear his Words that he will speak in my Name, I will hold him responsible for it." But since I will not live any longer in a bodily manner upon the earth after my resurrection and ascension into heaven, I am sending you apostles into all the world in my Name, so they will receive your Word as nothing other than as if I myself were present speaking to them. And that is the meaning of this certified epistle. – But let us now heed what is the most important thing, namely, the mandate or the instruction, as it's called, that had been given the apostles. He breathed on them, the Evangelist says, and said to them: "Receive ye the Holy Ghost, whom you forgive sins, they are forgiven them, and whom you bind, they are bound to them." That is the instruction, that is the mandate that Christ gives the apostles. But he doesn't merely speak to them, but rather he blows on them with the Spirit of his mouth, which is there the Spirit of power. And he does this because, first of all, he is showing and teaching that he was truly living, as we have said previously. Further that he teach that he is truly God who through his power and might bestows the gift of the Holy Spirit. For through this breath of his mouth he gives the heavenly gift of the Holy Ghost into the hearts of his disciples. Indeed he is not here granting at that time those miraculous gifts of the Holy Ghost which were poured out upon them at Pentecost, but rather he took from them their unbelief and gave them a strong faith; he took from them their fear and gave them a sure hope; he dispelled the darkness before the eyes of their spirit and enlightened them with a bright light of knowledge. These gifts of the Holy Ghost and ones like these are what Christ had imparted to the apostles through his blowing on them.

But now what is he mandating them to carry out in their sending? Here the Words of Christ must be given full attention and considered well. He does not say: "Go forth with hosts of soldiers and peasants and subject the kingdoms of this world." He does not say: "Take Moses and set up among the peoples a Mosaic constitution and government." He does not say: "Take oil and anoint mass priests." But rather he says this: Take forth the Holy Ghost, take forth the gifts and the office of the Holy Ghost. To do what? Is it at all to rule with temporal majesty and power? No way: But rather in order to forgive and to retain sins, that means to preach the Gospel so that every single person who believes the Gospel receives forgiveness of sins and each one who does not believe be bound to his sins. Namely, the Words that he says here: Whom you forgive sins, they are forgiven them, have exactly the same sense

and meaning as the Words he spoke to Mark: Preach the Gospel to every creature. Whoever believes and is baptized shall be saved; whoever does not believe will be condemned and that he spoke to Luke: So Christ had need to suffer and rise from the dead on the third day and have repentance and the forgiveness of sins be preached in his Name amongst all nations. For the forgiving and retaining of sins through the apostolic office does not mean making what is righteous sinful or what is sinful righteous according to one's own bright ideas and caprice. It also does not mean forgiving each individual out of one's personal power and authority, even if he does not believe, or retaining the sins of those who believe, but rather it means: Preaching the Gospel of Christ, who alone is the One who reconciles sins and for whose sake alone God forgives, so that whoever believes in him must be forgiven but those who do not believe must be bound to their sins.

But besides that, we must also remember and keep in mind who and in what manner the apostles were to forgive and retain sins. For the papists also account to themselves the authority to forgive and retain sins, for they boast that they are the successors of the apostles. But they employ a different manner of forgiving and retaining sins than Christ commanded. But Christ sent his disciples with the command and authority to preach the Gospel and to make disciples of those who received the Gospel through the sanctification of Baptism and that they should strengthen their faith through the Supper of our LORD. That is the true heavenly manner of forgiving sins, namely, **the preaching of the Gospel of Christ**: Go, he says, into all the world and PREACH the Gospel to every creature, and so Christ necessitated preaching repentance and forgiveness of sins in his Name.

But how? Had Christ called the apostles alone into an office to forgive and retain sins? These, indeed, alone were the ones who at that time were present with each other as Christ said these Words. But this office is not bound to them personally, but rather applies to the entire church. If he will not listen (says Christ in another place) to the congregation, let him be to you as a heathen and tax collector. Truly, I say to you, everything you all will bind on earth shall also be bound in heaven and whatever you all will loose on earth shall also be loosed in heaven.

Christ also says in his prayer in John 17: I not only pray for them but rather also for those who will believe in me through their Word, and he says to Thomas: Since you have seen me, Thomas, you believe, blessed are those who have not seen and believed.

But even if each pious Christian were to forgive the other his sins privately and individually, if he

presents to him the Gospel of JESUS Christ and admonishes him that he should be comforted: Yes, even if its a pious wife with her sick husband, she forgives his sins when she admonishes him that he should place all his hope on JESUS Christ, who is the only One who atones for our sins and is our Savior; through those Words of that wife, when that sick husband receives and grasps them in faith, he also grasps and receives forgiveness of sins. But in the public worship of the congregation the holy Ghost has instituted this divine order, that everything be done respectfully and in good order. Therefore a wife is not allowed to speak publicly in the congregation, but also not a man who has not been called, but rather for this the church has her servant to whom is commended the public service of the Gospel, that is, to forgive and to retain sins.

You see from the witness of the holy Scripture that the office to forgive and retain sins, which is the office to preach the Gospel, indeed belongs to the whole church, but it's ordered to edify the church.

So as often as we hear the Gospel, whether it's done privately, individually or publicly, we should consider that forgiveness of sins is really being announced to us, which we also receive if we receive the Gospel in faith. But this only applies from the office of those who present the true and pure apostolic doctrine of the church. For these are the ones who forgive sins not, indeed, from out of their own power and authority, but rather through the might, command and calling of God the Father and our LORD, JESUS Christ, who has called them to administer this office in his Name. The authority and power to forgive sins is God's alone. But the office and the administration of this power is of the apostles and all those who proclaim God's Gospel pure and clear. Therefore we should love the office of the Gospel and use it well that we receive the fruits of the same through JESUS Christ, our LORD, who is eternally praised with the Father and the Holy Ghost. Amen.

On the Supreme Comfort Placed in the Doctrine that the Body and Blood of Christ are Truly Present in the holy LORD's Supper and Received with the Mouth

The doctrine of the presence and reception of the body and blood of Christ in the holy Sacrament is often portrayed as being useless hairsplitting. It's said: Granted, you want the Words of Institution to be taken literally, but what good could such an article of faith bring to Christianity? This was even asked back in Luther's day as it is also asked at the present time. Now even if you could not come up with a satisfying answer to this, this

would have not decisive bearing on the true meaning of the Words of Institution, for even if we did not know why God does something, we would nevertheless have to call everthing that he does good and humbly respect it, for he is the LORD who buries his most exalted divine wisdom under what reason considers to be foolishness. Nevertheless, it is clearly easy to prove that faith in the presence of the body and blood of Christ under the blessed elements is not an insignificant matter, but is rather rich in the sweetest of comforts. The venerable Martin Chemnitz, a coauthor of the *Formula of Concord*, has a most lovely way of describing this. One of the things he writes is this:

“First, our faith must grasp Christ, who is by nature the God-man, which enables his drawing near us, who is our kinsman and brother, for life, which is an attribute of his divinity, dwells, and is at the same time a treasure hidden in the flesh that he received. Therefore since we, weighed down by the burden of sins, could not approach Christ as he rules in his glory, so he comes to us in order to grasp us according to the nature by which he is our brother, and since our frailty could not bear the brightness of his glory in this life, so he is present under the bread and wine and imparts his body and blood to us with them.

Second, through sins we were estranged from the life of the Godhead, so that our frailty could not bear that the deity confront it directly, so Christ has not only taken on our nature but rather also presents the same to us again since he distributes his body and blood to us in the holy LORD’s Supper, so that he mediates our receiving him and elevates us by imparting his humanity there as a communion and a binding to the Godhead.

Third, our nature was created in the beginning in the likeness of God and therefore adorned with every heavenly and divine gift, whicle wealth was lost in Adam, as the head of our race, but through the fall those gifts were not only lost, but rather our nature was ruined through sins and destroyed through death. Therefore God’s Son has taken upon himself our nature, yet without sins; condemned sins in the same, destroyed death and filled the same with life. And so he has sanctified the human nature, first in his own person, but so that we can be assured that this also effects our miserable nature in us and is truly imparted to us, Christ in the holy LORD’s Supper again distributes to us even the nature which he has received from us and by which he had presented himself to us in the beginning.

Fourth, the doctrine of the Gospel proclaims in general that through the offering of his body and the shedding of his blood Christ has reconciled the wrath of the Father and has won an eternal atonement. But anxious and fearful minds are made terrified

and disturbed through seeing their sins, their unworthiness and weakness, and through all sorts of afflictions, that they begin to doubt if they are allowed to appropriate the promises of the Gospel to themselves individually. Therefore in the holy LORD’s Supper Christ imparts to them even the body which he offered for us in death, and even the blood which was shed for us and through this he confirmed the giving and the appropriation of the promises of the Gospel through this certain and steadfast pledge.

Fifth, the human nature of Christ is located in the glory of the Father after he has laid aside his weaknesses, but our nature, even if we have the promise of the hope of glorification, is still flecked with dust, weighed down in weariness and beset with all the darts of Satan, the world and the flesh. Therefore, that our faith not be destroyed, Christ distributes to us his body and blood to make us sure through this pledge that we some day shall be as is his now glorified body.

Sixth, the New Testament is the covenant of grace in the forgiveness of sins. Before God this has been sanctified and confirmed through the shedding of Christ’s blood. Now so that we might be sure of this, that we should remain forever in this covenant, he has therefore imparted to us his blood in the holy LORD’s Supper, as it has been confirmed by the shedding of the same.

Seventh, the holy LORD’s Supper has been instituted for the remembrance of the benefits of Christ and for the strengthening of faith. But since true faith is grasping ever tighter onto Christ (Phil. 3.12), there through the grasping of his life giving flesh, he wants to awaken, preserve and confirm his true remembrance in us.

Eighth, Christ binds himself with us most closely in the holy LORD’s Supper through the nature according to which he is our head, namely, through his body and blood; therefore even through the nature received and related to us, he makes himself active and mighty in the faithful, so that since the head himself is in us, we also are mutually active towards one another as his members. (*Scriptum de coena.*)

Jaczo, Prince of the Wends

In the year 1142 the last Wendish ruler of the land in Brandenburg who accepted Christianity, by the name of Pribislav, who in Baptism had received the name Heinrich, died. Margrave Albrecht the Bear immediately set himself in possession of the territory and the city. But Jaczo Von Koeppenick, a slavick prince of polish origin could not just sit back and watch as the land of his forefathers fell prey to foriegners and the religion of his fathers uprooted. So with a numerous host of Wends he set out against Brandenburg, which at that time consisted of only that part of the city upon which the cathedral now stands. They fought nobly upon the Havel River, for the Wends were

fortified with many of their people from the region, so they had attacked the castle in Kaehnen and taken the same. But Albrecht the Bear, supported by the Bishop of Brandenburg, Duke Heinrich the Lion and many others, with whom he had formed alliance against this invasion of Bohemia, hastened to come, drove with a great host unto Brandenburg, stormed the castle and took it with the help of many vassals, by which they fought upon the Havel. Jaczo von Koeppenick fled from Brandenburg upon the north bank of the Havel with his hord before the pursuing Christians in the direction of Spandau. On the fields between Greater Glienicke and Spandau he was overtaken. There was a slough. The Wends did not make a stand for long. They were completely scattered and Jaczo saw no way for him to escape. He fled eastward along the Havel that was especially wide here. The foe pursued him. He reached the bank of the Havel. Before him lay the wide blue river flowing with its waves peacefully rising and falling. From that side a jut of land stretched out into the river, making it narrower. “Lord,” cried one of the Wends who had followed him, “don’t swim on that river, it’s very deep!” The waves broke playfully at the feet of his horse, as if they were inviting him to risk the daring journey. “Merciless element!” Cried the Wendish prince. “My gods have forsaken me! So then defend me, Oh God of the Christians, and if you save me over this river I promise you I’ll get baptized!” – “Get the heathen prince!” arose the cry behind him, and encouraging him on, he threw himself with his steed into the river, drawing heavy fire, that struck together on the rise above him. Only after some while the laboring horse caused him to re emerge far from the shore of the watery deep. Amazed at this daring move the enemy stood and did not dare to follow, yes, not even launching an arrow in his direction. The strains of the faithful steed became weary as it snorted anxiously for breath. “Hold on, my faithful steed, hold on,” he cried, “You are bearing your lord out of the hands of these merciless Christians into the hands of their merciful God! Hold on, there we can see the shore!” – Yet a few steps and the horse felt ground under his hooves. He climbed onto the tongue of land. Jaczo fell to his knees and prayed to the God of the Christians, to whom he had prayed, and fervently thanked him for his miraculous saving. But he laid his shield upon the place where he had prayed as a memorial.

The Germans who had witnessed what he did from that time on called this point of land “Schildhorn” and thus it is called to this very day.

The World and the Gospel

The world still won’t walk a true path but is always on the wrong track. Either doing or working practically nothing or not believing. It always leans to one side or the other omitting either faith or love. It can’t and won’t walk in the middle to practice both faith towards God, pure and unabashed, and love to the neighbor from a pure heart. The world remains at all times so that it either boasts falsely of faith or wants to be all too holy without faith. If one preaches about faith and grace no one will perform works. If works are urged no one wants faith, and even those who

keep the true middle way are estranged. Yes, it is very difficult even for a pious Christian. – Luther in his sermon on 1 John 4.16 – 21. On Love.

Doubting God's Grace is Sinful

God promises you eternal life if you forsake the world, and do you doubt and waiver about it? That's called knowing nothing about God; that's called slandering Christ, the lord and master of the believer through sins of unbelief; that's called denying faith in the church as the dwelling of faith. Cyprian. *serm. 4 de mortal.*

Voltaire's Hope in Death

As the Duke of Orleans' physician, by the name of Tronchin, was sent to that old mocker of religion, Voltaire, to treat him in his illness Voltaire told him: "Sir, I would wish you could save my life. I would give you half my possessions if you think you could add six months to my days. If not, I'll go to the devil and take you with me."

Methodism

Mr. Koenke has been making various attacks against me in *The Apologete*. I had defended my friend, Francke, against his unjust charges, who had recently arrived here with me from Germany in order to serve the Ev. - Lutheran Church, and in doing so told him the truth, clear and to the point. This made him bitter. He answered me with scorn and mockery and showed me thereby his evil conscience and his dismal position. I don't reject his scorn and mockery, but gladly bear them for the sake of JESUS, since Mr. Koenke lies. I forgive him for his slandering me. But when he slanders others who are better than him, God will forgive him if he honestly repents, which is my heart's desire for him.

The majority of the owners of the church into which the Methodists snuck are members of my congregation. Therefore they had the right to deny the Methodists entrance. Therefore it was godless for the Methodists to nevertheless break into it. As I heard it, the sanctuary was broken into again two days later.

Preachers in the Ev. Luth. Church do not forgive sins out of their personal authority, as Mr. Koenke slanderously says, but by the command of the LORD JESUS Christ, who has given this to the church and with that the keys of heaven to the holy Preaching Office, or the authority to loose and bind when he says in John 20.23: "Whosoever's sins you forgive, they are forgiven; and whosoever's sins you retain they are retained."

I have said that the Methodists shamefully despise Baptism and the LORD's Supper as mere ceremonies. Mr. Koenke calls this slander. By this his evil conscience unintentionally bears witness against himself. He might like to deny it since he can sense he's wrong, but he cannot do it, for it would manifestly speak against him. – Ceremonies are outward customs, actions and signs which are accompanied by a spiritual meaning, such as kneeling. By doing that no heavenly benefits are imparted, but it expresses in a fitting manner reverence to God. But the holy Sacraments are not mere ceremonies, for through them heavenly treasures are imparted to us under the visible signs; the Holy Ghost through holy Baptism, and the true

body and blood of the LORD through the holy LORD's Supper. But the Methodists deny the heavenly treasures and let the mere, visible signs remain, to which they only confer a spiritual signification. Thus they turn the holy Sacraments into mere external ceremonies, but that is by insidious caprice altering God's sacred institutions and also shamefully despising them.

It is a sacred, inviolable principle of the orthodox church that no one is allowed to take over an office of the church unless he is regularly called. For the holy Scripture says, Heb. 5.4: "No one takes upon himself this honor unless he is called by God, just as was Aaron." But now we know from Acts 6.7-8 that Stephen and Philip had also proclaimed God's Word. From this it follows irrefutably that they had been called by the apostolic congregation also to the preaching office, besides their calling as deacons. Thus the apostolic congregation had this precious freedom to themselves choose and call servants in the church in the widest sense of the word. Now if the apostles gave the church in one situation the right to exercise this freedom, then, as a consequence of their action, they would not have denied the same in other situations. And if the apostolic congregations had the right to call servants of the church, who allow their having to care for physical needs, how much more should they care for the indispensable concern for souls? This same thing is evidenced in many other passages of the holy Scripture and in all of the apostolic *praxis*. Only Mr. Koenke is capable of denying this.

Naturally, the Methodist itinerary is praised by Mr. Koenke since thereby their sneaky methodology is made their formal *modus operandi*. But it is consistently rejected by the orthodox church. Mr. Koenke slanders the Evangelical Lutheran Church, that her preachers covet to serve other congregations that are more lucrative; and thereby push others out, etc. It is godless to attribute to the whole Evangelical Lutheran Church the burden of the sins of individual hypocrites that are called Lutheran, when she has, at the time and hence, consistently decisively condemned such shameful activities.

I have briefly pointed out to my opponent that the emptiness of his tirades is too obvious to waste many words about it. May God change his thinking. May he stop misleading souls. I kindly advise him to stop attacking the Evangelical Lutheran Church. But if he won't take that good advice, he will reap what he sows.

Hermann Fick

Ecclesial Report

On the 12th of March this year, on Invocavit Sunday, Candidate Franz Julius Bilz received ecclesial Ordination, as he sought membership in the ev. Luth Synod of Missouri, Ohio, and other states, by the Revs. Loeber and Brube from Perry County, Mo., in the midst of the German Ev. Luth. Congregation of Apple Creek, Cape Girardeau County, Mo., which had issued him an orderly call to be her pastor (*Seelsorger*). This dear young brother in the Office had pursued his preparation from this youth until his entrance into the holy Office in the philosophical - theological Seminary at Altenburg, Perry County, Mo. May our LORD, JESUS Christ, the unseen head

of his church, adorn this, his servant, whom he has called into his vineyard, with his gifts as well as with much blessing, to the glory of his holy Name and the saving of many souls he has purchased.

From a dispatch from Pastor A. Hoyer, we learned that on the 27th of February this year, in Hartford County, MD, at a location some 24 miles from Baltimore, a small Lutheran Congregation has formed and has thereby grounded herself upon all of the public confessions of our holy Church. The Congregation is officially represented by said Pr. Hoyer. This man, examined and ordained by the Consistory in Hannover, came last year to America in order to serve our Church here, supported since September last year by Pr. Wyneken in his laborious office, and he is presently working in four main locations in various regions of Maryland. May the Word of the LORD: "You are the salt of the earth," be most gloriously put into action by our dear, zealous brother in the office.

"Above all, Take the Shield of Faith, by which You Can Extinguish the Fiery Arrows of the Evil One."

(Ephesians 6.16)

The sainted Johann Brenz, the famous Lutheran theologian of Wuertemberg, relates in the foreword to the fifth section of his Works a noteworthy story about one of his baptismal sponsors who had become a pious mayor in Halle in Schwabia, by which one can see how the devil tries to attack souls, but also how he is defeated. Namely, this mayor was laid low with a severe illness and behold, one day a man comes along into his bedroom, looking just like a scribe, bearing paper, ink and pen in his hand, sets himself down at the table, and says to the ill man: "Christoph, list for me the sins one by one that afflict you. For I have been sent by God so that I can record them and bring them before his throne of judgement." The sick man quickly noted that he was dealing here with the devil. Therefore he sat up in his bed and said: "Ok, yet before anything else you must set a title above that. So write this: 'The seed of the woman will trample the head of the serpent from hell.' Now under this title write all the sins of my whole life by your pen that I will dictate to you." As the devil in the form of a man heard this, he disappeared on the spot. Brenz is right in adding to this: "I wanted to include this story to show how necessary it is to always be girded and armed with the sword of the Holy Ghost in order to be able to extinguish the fiery darts of the evil one."

Received

\$2.00 for the Synodical Mission Treasury from the congregation in Altenburg. \$2.00 for Indian Missions from Pr. Kranz in Mercer Co., Pa.

Paid

The 3rd year: Mr. Nicol. Frahs.
The 4th year: Messrs. Nicol. Frahs, Heinrich Hevekette, Mich. Helderich, Mart. Koldbenstaedter, Pr. Kranz, Pr. Schladermundt, Jakob and Chr. Wingert.
The 2nd half year 4: Mr. Lorenz Frahs

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(Submitted)

Christian Freedom with Respect to Private and General Confession and Absolution

Since in several detailed articles the many benefits of private confession have been presented and commended in *The Lutheran*, it goes without saying one could almost expect that this well intended and wholesome order in the church would find universal acceptance in the American Lutheran Churches, so we might be somewhat benefitted by avoiding a dangerous scruple for the conscience stemming from the one-sided presentation in those articles, and to consider the church orders in question yet one more time from the standpoint of Christian freedom, and to briefly see to it that Christians might not only employ this or any order like it with a good conscience, but rather that in this he must also employ his freedom as soon as this important matter is laid upon his conscience from one side or the other as binding or if he might even make it binding on himself out of good intentions.

I prove this:

1. from God's word;
2. the doctrine of the Lutheran Church in her symbolic books;
3. the writings of the sainted Dr. Luther, and

4. the practice of the Lutheran Church.

1. I would state specific witnesses from God's Word: Gal. 5.1: "so now remain in the freedom by which Christ has freed us, and do not let yourselves be trapped again in the yoke of slavery."

Among the yokes of slavery of the divine law of the old covenant was circumcision, which is removed in the New Testament, but for the sake of love and for the sake of giving no offense to the weak, out of Christian freedom the apostle Paul still employed it sometimes, as he, for example, had Timothy circumcised. But as soon as it would be turned into a necessity, yes even a necessity for salvation, thus snaring the conscience, the apostle cried out to his Galatians: "now stand firm in the freedom by which Christ has made us free," etc. For the conscience might

become confused as much through needless doubts and scruples as to whether he is permitted to do such a thing or not, as by crassly using that freedom to offend the weak.

A second principle that applies here is stated in Colossians 2. 16: "so now let no one make food or drink or established holy days or new moons or Sabbaths a matter of conscience."

Included here are also the divine ceremonial laws, namely concerning the Sabbath, which would still have been observed by most of the Jewish Christians, which the Christians in Colossae should not allow to be made binding on their conscience as soon as someone wanted to lay them as laws upon their consciences, or they were in danger of binding themselves to them so that they'd lose their freedom of conscience and it would be turned into a necessary custom. – It's hardly necessary to quote more witnesses of the New Testament to prove that the right of each and every Christian to employ church ordinances freely, without offending his conscience, rests squarely on the gospel. If only everything is done honorably and in good order and freedom is not turned into a cover for evil, then he may practice all human ordinances without any harm at all.

2. The doctrine of the Lutheran Church about *adiaphora*, church orders and ceremonies is contained in many passages of the symbolic books, according to which, therefore, articles 11 and 25 of the *Augsburg Confession* and others which treat the retention of private repentance are also to be understood and with respect to how they are to be applied to a desire to re-institute the same. The general counsel is thereby instructive as a warning which the sainted confessor gives in Article 8 of the *Apology to the Augsburg Confession* where it says: "that nothing should be altered in Church ceremonies without specific and compelling reasons, but rather for the sake of peace and unity, the common customs should be retained that can be retained without sins and without burdening consciences, since common unity and peace, so long as they could be retained without burdening

consciences, would justly be considered as greater matters than other lesser ones. Article 10 of the *Formula of Concord* speaks with even greater certainty about the abolition of *adiaphora*: "We also reject and condemn if abolition of such *adiaphora* are presented as if it does not remain a matter for freedom for the congregation of God to, at a particular time and place, according to the circumstances of the same, as is most useful for the congregation, to use one or more of the same in Christian freedom." Now from this passage it is thus clear that when a majority or minority in a Church (*Gemeine*), does not want to receive a long standing order in the Church, such as General Confession, the church is not permitted to let her freedom be diminished, and this applies also, then, specifically when, on the other hand, the other party is not to be forced when, in their freedom, they use an equally applicable order they prefer.

Formula of Concord - Solid Declaration, Article 10 states: "According to this we believe, teach and confess that the congregation in a given place and time, according to its circumstances, has the good right, power and authority, to alter, decrease, increase the same, as appears most useful, edifying and best in service to the Gospel and for edification of the church, without acting frivolously or causing offense by doing so in a disorderly and unseemly manner. In Rom. 14, Paul relents and concedes to the weak in matters of food and times or days. But the false apostles wanted to make such things matters conscience, so he would not give way to them even in matters that were in and of themselves *adiaphora*. Col. 2: "Do not let anyone make food, or drink, or certain feast days a matter of your conscience." And when Peter and Barnabus conceded something in that case, Paul publicly rebuked them as they were not walking rightly according to the truth of the Gospel. Gal. 2.14. For this impacts the article of Christian freedom, which the Holy Spirit, through the mouth of the holy apostle, has so seriously commanded his church to retain. For as soon as that is weakened and human laws are imposed upon the church

with force as though they were necessary, as if the omission of the same would be unrighteous and sinful, the path is already laid to idolatry.

3. Luther speaks in many passages in his writings about Christian freedom, and even does this with specific application to confession, as illustrated below. In a letter to John Agricola from the year 1527 one of the things he says is this: "Freedom is not a minor matter, even if it impacts some minor point, for it cost the blood of the Son of God, by which it was won. Therefore it is inappropriate to boast of making all sorts of appeals to love if one violates this freedom by doing so. For if what is declared free by love stands against this freedom, its declaring it as free is contrary to the Gospel."

One of the people who had usefully employed Luther's great praise of penance was also a Catholic Parson of Esslingen, and he appealed to him in order to retain oracular confession in his Lutheran-minded congregation. "Luther himself honored and praised confession," he'd said. The congregation in Esslingen asked Luther's advice and in his reply to the letter they sent him he doesn't rebuke as the most important point that the Catholic parson had applied what he had spoken and boasted of in the purified confession to the oracular confession actually practiced by the Catholic Church. He rather overlooks that and wants to give the following general understanding about confession. So he says: "Other than that, we've chiefly taught this second part, that a Christian life is love towards his neighbor, to which we add no laws nor require any other duty than love. Rom. 13. So we also do good to our neighbor as Christ has done us through his blood. Therefore all laws, works and commandments that are required of us in order to serve God, to do penance for sin, are not from God, and whoever retains¹ them denies Christ; such as fasting, holy days, doing penance, etc. But whatever law, work, commandment is directed to us to serve our neighbor, those are good, which we should do, such as heeding, following and serving temporal authority, feeding the hungry and relieving the thirsty. From this it follows: Since penance is not a work directed to the neighbor, and does not serve him, it is by no means to be commanded, nor is it necessary to retain. And whoever does it as necessary instead of free, as having to be done to appease God denies Christ. For of all things no work can be allowed to remain necessitated to be done against sins, since Christ's blood alone removes them. It is true, I have said doing penance is a good thing; just as I defend and do not forbid fasting, pilgrimages, eating fish, holy days. Just so long as they're done freely, and no one do anything as if it he had to do it lest in his conscience he commit thereby a mortal sin, as the pope and

his blind guides rant. We want and must have our conscience free in all works that do not serve faith or the love of our neighbor. Do penance, but confidently, fast, but confidently, because you want to; but not thinking that you have to, and that if you don't you're sinning, for with that opinion you fall from faith and are no Christian." In his exposition of the epistle for the fourth Sunday in Advent, Luther says in explaining the passage, 1 Cor. 9. 9–22: "I am a Jew amongst the Jews, etc. I have become all things to all people so that I might win some," the following: "He's saying he ate and drank and acted amongst the Jews according to the law, though he was not required to do so; and amongst the Gentiles he ate and drank and acted apart from the law, as the Gentiles did, since only faith and love are necessary. The latter is always free to omit or to observe all things. Therefore one can at one time willfully keep all of it or, at another time, intentionally omit all of it and thus make himself the same as each. Now if a blind or independent minded person should step forward wanting to have one of these things omitted or retained as some Jews did, as if this would have to be done and everyone should grant this to him and he should not give way to anyone, then this would destroy the indifference of the matter as well as Christian freedom and faith. No one should give way to such a person, but act as did St. Paul so that Christian freedom and truth would remain, as Christ in Mt. 12.1 and Mark 2 had his disciples break the Sabbath and also himself often broke it when it was necessary. When it was necessary he didn't keep it and gave the reason for this when he said: The Son of Man is lord of the Sabbath, that is, the Sabbath is free, that it might be broken for the love and the service of another and, on the other hand, retained at other times. So St. Paul circumcised Timothy for the sake of the Jews, but would not have Titus circumcised, because they insisted upon it and would not allow circumcision to be a matter of freedom. He wanted both the authority to do so in service to others but would in no way let it be necessitated for the sake of the work in itself as if it had to be done. That brings us to our situation. If the pope commands us to do penance to receive the Sacrament, to fasting, eating fish and all his other commands, and insists upon the same as if they had to be done out of obedience to the church, then one should smartly get up on his feet and do the exact opposite of what he's commanded so that freedom remains. But if he would not command it, then amongst those who observe it, he should also observe it, and amongst those who omit it, he should omit it, and say as Christ says: The Son of Man is lord of the Sabbath, not to mention, then, such human laws. For retaining such freedom does nothing to harm either faith or the Gospel. But retaining something out of necessity and obedience extinguishes both faith and the Gospel. *Tom. 1. Attb. Ed. fol. 795* He also wants "penance not to be made into a necessity and to have it instituted by

commands, but that it remain free as a woman is free of any husband's rule in her virginity," – Further, he says: "If the pope would give his commands in a way that he allowed peoples' conscience to be free, and admitted that they could freely be observed by who ever wanted to, then no harm would be done thereby." Further: "If you do not want to divulge in confession the secret sins from your heart, then don't do it. But they are now bound by the laws of the pope that he's added, so you can never arrive at the thought that you might run apart from this horrible torture of your soul to the Sacrament, as if by such an unwillingness to do this you would not be fit for the Sacrament. But repent to God with David in Ps. 32: 'I said, I will confess my sins to the LORD.' All the saints in the Old Covenant had to do penance in this manner and after that before the pope made up his laws. – Freely, freely, willingly and gladly one must do, teach and practice penance, and if one cannot do so he must not allow a trace of any commandment or compulsion." –

So many more passages from Luther might be cited, but the quotations already used are fully sufficient to show how one must nevertheless understand even those passages where he so prominently exalts private confession, so as not to present him as being so one sided as to diminish Christian freedom or to confuse one's own or perhaps even someone else's conscience, who, for reasons of their own conscience, prefer general confession and absolution for themselves over private confession.

So for all that's been said the only thing left is: 4. to briefly affirm this from the practice of the Lutheran Church. In the first Saxon Church Order, the so-called Visitation Articles of the year 1538, so eight years after the presentation of the *Augsburg Confession*, one of the things it says is this: "Confession should and must remain free, so lest a new papal requirement and necessary custom be made of it." Dr. Luther says of the same: "And I, Dr. Martin, myself, have gone a few times without doing penance so that I do not make it in my conscience a necessary custom; yet, on the other hand, I use penance chiefly for the sake of the Absolution, that is, for the sake of God's Word." It goes on to say after it justly admonishes: "that one must otherwise compel and appoint it for young and crass (not well instructed) people, but not the well versed and experienced people," he quickly adds to this: "yet, so long as it remains apart from those other issues, not forbidden to those who themselves want to use confession, and who actually prefer to receive it from their parson, as from one who holds the public ecclesial office, while others, perhaps could not bear doing so. On the other hand those who have not been previously forced to do so, as they are well instructed in the faith and the doctrine of Christ, want to confess to God alone and thereupon receive the Sacrament, should no longer be forced to do this, for it is a matter of one's conscience, 1 Cor. 11.28." We see from his own words

¹Namely, with the meaning just stated.

how the sainted Luther had employed the freedom here confirmed at times; how extensively that freedom was employed by others would be very difficult to prove conclusively. Yet it is most likely that to prevent disorder and unexpected exigencies for which chiefly private confession should be retained, namely for the youth and a few uninstructed people, the same may have been kept as an exceptional circumstance, yet, for example, we know of the free imperial city of Ulm that the preachers of the same went to the Sacrament without previously doing penance.

Further, it is a historical fact that outside Germany many Lutheran congregations, yes, in whole Lutheran territories, i.e., Hesse, Alsass, Holland, had not instituted private confession, but, to the contrary, were satisfied with a general preparation and Absolution, but were nevertheless regarded as Evangelical Lutheran and were never accused of violating their church, or being in breach of their Church's faith, namely, against Articles 11 and 25 of the *Augsburg Confession*. To confirm what was just said I quote just a few of the witnesses of good Lutheran teachers, to which I could easily add many more.

Von Krackewitz says in his *Confessional Chair*, p. 32: "In our Lutheran Churches we know of no mandate and institution of God in regard to private- and oracular confession, but we rather use them in Christian freedom, only presented as not being in any way regarded as a necessary part of worship, nor do we in any way condemn (reject) congregations who are otherwise one with us in our foundational doctrines for the sake of their discontinuing private confession, for, as is well known, this has not been strictly practiced in many of the prominent Lutheran Churches in Germany."

Grosche, in his defense of the Lutheran Church against G. Arnold says on p. 630: "Therefore there is not singularity in all the Evangelical Churches as to their preparations for the holy LORD's Supper, since in a few places only a general confession and Absolution takes place before hand. And that is also sufficient where ever that is introduced and not done for the reason that it would be supposedly wrong to apply the merits of Christ *in individuo* (in person). Our theologians say that where private Absolution has not been instituted as the Church order before receiving the holy LORD's Supper, but rather only general confession and Absolution is practiced, that should not be upsetting, but rather should be allowed its use, as such is also included in the universal doctrine of our church under the rubrics of *adiaphora* (*Mitteldingen*).

Spener, *Glaubenslehre*, p. 512: "In this we must note that such individual penance that one might have to confess his sins to a preacher, namely before he would go to the table of the LORD, has no divine command nor is it demanded in Scripture, as it was also not

practiced for a few hundred years in the Christian Church. Rather this is a free *adiaphoron* (*Mittelding*), and we are not otherwise bound to the same as is also the case with other human ordinances that must not be allowed to afflict the conscience, but are found and retained among us only for the sake of good order and for the sake of its usefulness. Therefore we do not rebuke those Churches which retain pure doctrine, but do not retain oracular or individual penance."

As a historical appendix I'll just mention this, that in the year 1706 in the old principality of East Frisia the order was made: "that, indeed, private confession, as it had been employed to that time be used, and should also further remain, and each one might employ the same as he thought best as a Christian. But whoever bore preference for public confession and Absolution should avail himself of the same in Christian freedom." (For more on this see Heinz. *Kirchenhist.* Vol. II, p. 1054.)

As a close to this article I will just note this; I have hereby sought to do nothing other than to bring to greater clarity for myself and others that we really can in good conscience, as our circumstances demand, employ the general confession and Absolution, or private confession, and should thank and praise God above all for his holy Gospel, when we, by his grace, believe it is his power "to save us, even as, for the sake of our infirmity, the voice of the Gospel in private absolution retains its high importance to still the conscience of a poor, miserable and distressed sinner."

I.N.

(Submitted by Dr. Sihler)

Us Poor Lutherans According to a German Unionist

About three years ago, or a bit more, a cathedral candidate, Mr. Hengstenberg of the unionist territorial state, or rather, the imperial State Church of Prussia, was sent to America to make a report about the conditions of the Churches in America. He journeyed through part of the United States, and drawing in part upon his own observations and in part on other reports of closer observations, after his return home he then issued these reports in the *Evangelischen Kirchenzeitung* that his brother, Professor Hengstenberg in Berlin publishes, appearing in individual articles.

So also, one of those articles treats "the Lutheran dissenters" or separatist Lutherans; as he, of course, names them this since they had not up until then united with any existing Church bodies (synods).

Now in what follows we do not plan to comment on all of his observations, but merely take a closer look at those that apply to us, in honor of the truth, since we at the time, as allowed by the American Constitution, had not entered into any

synodical affiliation.

Now Mr. H. starts out by designating "The Lutherans from Saxony,"² as those who, though well intended, yet with erring consciences and unclear understanding, followed the infamous Stephan to America and settled in the Mississippi Valley. Now the writer truthfully confesses that especially the preachers, after they were misled, "confessed their heresy with honest repentance," which, in fact, our precious bothers have done deeply and many times orally and in writing without the least sign of excusing or placing themselves in a favorable light.

1.) Now after Mr. H. went on to remark that these brothers "had led for some time a quiet, secluded life," he then reports thereafter that they yet in more recent times, especially in their paper *The Lutheran*, had stepped up and, indeed, "after the manner of a sharp, aggressive, militance, noted as much for its bitterness as its depth." Now there they attack everything that they regard as unsound Lutheranism, against the Synod of Pennsylvania and particularly the Agenda published by Dr. Demme; and going on against the "Evangelical Association" (*Gesellschaft*) in their vicinity, that seeks after the Union, and against Unionism as a whole where ever it is uncovered, everything "on the basis of a bigoted, narrow minded dependence on the *Formula of Concord* to the letter."

Now to contest this, let us note the following: First, concerning the dominant tone of our paper, we dare to confidently appeal to the judgement of every unprejudiced reader to ask if our tone is truly sharp, bitter and aggressive. Persons and the subjects brought up won't be found mixed in with personal vindictive, fleshly motivated exchanges in the unbiblical, pietistic and Methodist manner. But we don't deny, even if we would prefer to take a defensive stance, the fact that we do go on the offensive. When it comes to God and his glory and the truth of his pure Word, the only means of salvation, and the Confession and pure doctrine of the Lutheran Church completely grounded on the same, the unfalsified faith of her confessors – that we do indeed use short, blunt weapons against both heresies and lies. We're not merely posturing in the mirror. For, first of all, the sword of the Spirit, the Word of God, by which alone we desire to engage and conquer our opponents, is both sharp and two edged (against papists and enthusiasts [*Schwaermer*]). It's no little dagger. Secondly, it is also our sacred and fervent desire to emulate the LORD Christ, his holy apostles and all rightly fashioned teachers in this use of this weapon. For as

² We will have to take the word of the publisher of the *Lutheran Observer* for this, where, of course, this is translated into English, since we do not have the *Evangelische Kirchenzeitung* available to us.

these had instructed those who were honest but untaught with all patience and teaching, they also mightily unmasked the ill intended and stubborn heretics and with holy zeal and diligence rebuked the dangerous misleading, spellbinding illusions of the devil, so we also, with God's aid, desire to do the same.

In keeping with this, we regard this as the purest and most noble love, namely, love for divine truth – for where this love is absent, there is also, in truth, no love – to take the field against the false unscriptural union, this “powerful heresy” of our age with all of our forces. And, indeed, not only where they appear as an angel of light, namely, where they, in the mouths of eloquent spokesmen, are decked out with attractive, apparently solid reasons, but rather also where they are met in isolated instances as, for example, in unionistic agendas, hymn books, Synods, etc. For there has not been nor is there, and never will be a true union between Lutherans and the Reformed, grounded in the holy Scripture upon the foundation of the pure truth unto salvation in every article of faith, and as the collective confessional writings of the Lutheran Church asserted and defended against papists and enthusiasts alike.

For in these our witnesses, confessions, doctrine and defense, we know that we Lutherans do not belong to a sectarian Church, but rather to that which is the ground and pillar of truth, even as, indeed, we do not deny, but rather to our own comfort and joy we freely and willingly admit that in all Christian parties of faith are crypto-Lutherans, that is, those who simply and humbly submit themselves to the holy Scriptures, as they speak, in all articles of the saving truth, and through the special grace of the Holy Spirit are defended against the soul-destroying heresies that have insinuated themselves into their fellowships.

So as long as the Reformed do not freely and publicly recant their particular heresies, as, for example, about the holy Sacraments and the Office of the Keys, and, for the most part, sharing the Calvinistic doctrine of election, and freely and willingly join in our Scriptural doctrine – until then a true union between us, either as a whole or as individual congregations, is not possible. But since the unionists in Germany and America list the above doctrines as secondary doctrines, that is nothing but wanton sacrilege, man's trickery and deceit, since the holy Sacraments and holy Absolution are public and enduring institutions of the LORD Christ and effective means of grace of the Holy Ghost, and impart to us Christ and his service.

As said, there is no higher or purer love than for the divine truth in the holy Scripture, and all Lutherans faithful to their confession, who have a true and unhypocritical respect

for God's revealed Word, will reveal themselves as such by God's grace now as in the age of our fathers and likewise until the last day. Namely, before they would thus depart from God's clear indubitable Word in a single article of saving faith to enter into a churchly union with false believing or loose people, who make God's Word in a single article of saving doctrine dark, dubious or a matter of indifference – before doing this, they would much prefer gladly and willingly to bear every slight, hatred, anger and despising of their opponents, and their accusations of being “narrow minded, literalistic, short sighted, loveless,” etc. as often happens in Germany when persecuted by unionist government officials, they would much rather suffer fines and imprisonment, yes, if God also required it, death, than to willingly enter into a false union against God, his Word and their conscience. Therefore it is even meet, right and salutary, when Lutherans true to their confession in this age of ours, while this demonic parody and this humanly devised false union advances so prominently, most decisively confess this *Formula of Concord*, so despised and maligned by the Unionists, even if this might be seen painted by the unionistic rose colored brush by Mr. H. and others and charged as: “bigoted, narrow minded devotion.” For it is exactly this churchly confessional writing that (as it peaceably sought to mitigate in the church what started as skewed and misconstrued statements, by constructing contrasting statements to correct one-sided distortions in various articles of doctrine) defends in the sharpest and most definitive way all false impositions from outside and makes this known to all parties.

2.) Then Mr. H. proceeds this way: “The leading men (that is, of the Saxon Lutherans in Missouri) are, no doubt, honorable, zealous and honest people, who act out of their convictions, and who cherish what is German, as the life force of the Lutheran Church, but in their Saxon-Bavarian temple on the banks of the Mississippi one might expect a tragedy in the making, since there is nothing for her in the world outside but the devil's chapels.”

Now if Mr. H. had been in St. Louis himself and heard one or both Lutheran pastors there, I do not know, but I would safely dare to assert that neither of them would say that outside of their German-Lutheran Trinity Church there were nothing but “devil's chapels.”

For in particular with regard to the publisher of *The Lutheran*, this paper itself is an on-going witness that the writer of the same acknowledges from the heart all faithful Lutheran confessors in every language and nationality as brothers, but also holds that the One holy Christian church is not confined in composition to those who, following after

those who visibly preceded them in their confession, were called at that time Lutherans.

It would indeed be narrow minded and disturbing to say none besides those who are called Lutherans could have simple submission to God's Word, true faith and the Holy Ghost. To the contrary we unfortunately know all too well how many thousands called Lutherans do not bear the living faith of their Church in their hearts and either secretly embrace false doctrine or are plainly one of the weeds amongst the wheat. Unwaveringly, *The Lutheran* has already often borne witness to this, that even in the Roman Church and the enthusiasts (*Schwaermer*) there are many true Lutherans, that is, Christians, who with no pretense submit to the holy Scripture, have true faith in Christ and the Holy Ghost and truly belong to the one holy Christian church.

In summary, we don't say: The Church called Lutheran is and contains the congregation of believers, but rather that the congregation of believers or the true church has a Lutheran mind. That is, at the same time, not to say we are indifferent about the name Lutheran. Much rather, since at this time Lutheran means the same as orthodox believing and since the Lutheran Church alone teaches and confesses the pure and full truth unto salvation from God's Word, and distinguishes herself by this name over and against all other particular Churches, we will therefore not lightly dispense with this name, but rather firmly retain it above us. But if, for example, the Reformed would depart from their particular false doctrines and not continue to walk in the footsteps of the pride and fleshly darkened reason of their leaders, Zwingli and Calvin, but rather publicly recant their false articles of faith and join in our thoroughly pure doctrine, then we would also rejoice to abandon the name Lutheran, and we could be well justified in joining in the name Evangelical in opposition to the Roman papists. Then that would be the true and proper union that all faithful Lutherans' hearts desire and diligently pray for, both in the second petition and explicitly.

But even besides that, the readers of *The Lutheran* are well aware that this paper has not acted out of a rustic, hostile isolation, with loveless, judgmental attitudes at the expense of love, but against fleshly union at the expense of the truth. Had *The Lutheran* not heartily expressed its joy that the Synodical District of East Ohio had passed a resolution to have their candidates take their oath at Ordination upon the Symbolic Books? Had it not honestly taken an eager part in the churchly direction of the *Lutheran Standard* and its fervent wish that our precious confessional writings and other seminal Lutheran books might soon appear in

successful translations into the English language? For as highly as he regards his native language, and as seriously as his heart is committed to its use and retention, yet he does not wish from any fleshly allegiance to narrow the borders of the church thereby, which is so gifted to break through to bless and sanctify all languages, peoples, heritages, constitutions, idiosyncracies, offices, ages, and families.

Further, *The Lutheran* has never said that the Lutheran Church is “the only one that saves,” or that all the others are “devil’s chapels.” He surely knows and we with him – and we boast of this in thanks and praise to God, but also with fear and trembling – that we have the doctrine which is the only one that saves in its full and pure truth. But at the same time he has never denied that there are many souls who can be saved in the Roman Church and amongst the enthusiasts through their partial truths, for instance, the Second Article, when they cast themselves, even as poor sinners, upon Christ alone, comfort themselves by his service and when, by the extra ordinary protection of the Holy Ghost, they are impervious to the lethal, soul destroying false doctrines of their partisan faith.

Yet as little as we are therefore inclined to exchange our pure gold, that is, our pure and perfect doctrine, for any sort of alloyed metal, that is for truth which is mingled with heresy; we are just that much more in a state of holy astonishment and worshipful wonder at God’s ungraspable love and wisdom – yes, we acknowledge in this his wonderful will and his glorious governance when we see how he so fortunately brings simple, honest souls desiring salvation through a few individual passages of his holy Word through such a massive array of human additions and human inventions that are lethal to the soul to faith on Christ and in that unto forgiveness of sins, life and salvation, without any specific harm.

Therefore in *The Lutheran* only such people are considered “apostles of the devil” who, against right instruction and against the acknowledged pure doctrine, not only inwardly cling tightly to unscriptural heresies, but rather also externally propagate them in order to gather their misled followers and take them from the true church. So to *The Lutheran* “devil’s chapels” are only such places where this misleading devil’s work has proceeded and through such false prophets, thieves and murderers Christ’s sheep have been stolen from the LORD and have been caste into the throat of the wolf of hell.

Therefore no rightly fashioned Lutheran sins when he, following after the holy apostle, Gal. 1.8; 5.12, declares the curse over manifest evil, stubborn and hardened false teachers for the sake of God’s truth and the salvation of poor sinners, and will have no fellowship with them (2 John 10.11).

But through the love of Christ every rightly fashioned Lutheran is bound and responsible to heartily and honestly pray directly for all who are ignorant and misled along with the holy church as well as in his bed chamber, and for individuals whom God specifically brings to his acquaintance, to instruct and to admonish and warn them with steadfast love, patience and zeal and, if God desires, to plead with them with tears so they will be freed from the bonds of those misleading them and return to the lap of the orthodox church. If they don’t listen after they have been admonished once or twice, then he must also avoid them. Tit. 3.10.

(To be continued)

On Re-publication of Individual Writings of Dr. M. Luther

(From a Presentation by Prof. Dr. G.E.A. Harless)

As far as the distribution of individual writings of Luther is concerned, would this be starting a useless endeavor, or would it be alien to the Reformer’s spirit? What a spiritually gifted man of a previous age had said in this regard about the enduring service that an acquaintance with Luther’s writings would render for our people is still true in our own age. “For far too long,” this man said, “have Luther’s writings been among the books that are more praised than read. – Whoever wishes to gain some knowledge about Luther as an author and speaker usually only takes up excerpted passages that are found in other books, or from compilations of core statements which, in comparison to the works themselves, are still only what flower peddles are to a whole garden itself or to a green field.”

And that this became the case and is for the most part so today cannot merely be attributed to apathy. Aren’t the great compilations of the writings of Luther completely inaccessible to many of our people? Aren’t many scared off at having to search through such expansive toms to seek out counsel for himself and for his needs, and how sparse amongst everything that’s published are his individual writings, especially just those that we need more than the others, that we would call most applicable to our people and times.

As for the opinion that we no longer need these writings for our people because we have come such a long way in our insights and knowledge, and now stand upon a higher plane, I need not prove this is a prominent opinion, since it was evident long before I came along. “It is a strange illusion.” the above quoted famous spiritual man calls it, and goes on so say: “The world has progressed and strides forth in scholarship, but not in godliness; in experience but not in virtue; in book learning, but not in learning to know man. New seas have been discovered but not new virtues. Man has advanced in art but not in raising the ambitions of man. – –

What is most excellent of all skills transcends every age, does not fade or diminish. – – What is called a timey statement is good, but not what is best. Intimate knowledge benefits the soul; whoever can lead the soul to this is the true master.”

Yes, when we, and, indeed, most justifiably, regard the writers, orators and historians of the pre-Christian era as the immortal models of artistic beauty for all ages, so the witnesses of that truth that is not from today or yesterday but is the same for every age must be found to have an imperishable, enduring meaning for all peoples. And indeed, these were greatest the less they were the satellites and serfs of the shifting storms in the atmosphere of their times, which we commonly call the spirit of the age (*Zeitgeist*), those gouty feet stuck in the spirit of the age. For all the men through which God had performed great things in his church, as through Luther, were only organs of the consciousness of their age in the things they wrote that have been forgotten and / or lost, but in the things that endure they transcended their times, yes, they were counter their times as bearers and heralds of a truth against which the world constantly set itself to oppose. Enough of that which was stirred up in Luther’s time directly from the turbulent waves of the spirit of that age, that insinuated themselves under the pennant of the Reformation and wanted to seal their approval under that flag: Erasmus’ worldly wisdom, Schwenkfeldt’s super insights, the sophistry of hollow rationalism, as well as the mysticism of those who were “pure spirit;” the communistic peasants’ rebellion, as well as the financial enterprises of the princes and the nobles, a secularization of spiritual assets that lined their pockets – all these offsprings of the spirit of the times followed in the footsteps of the Reformer in order to cloak themselves in his authority. But like crap on the soles of one’s boots, Luther stamped it all off his feet to be rid of it. What was great in Luther was either an enigma or a scandal to the majority of those in his age. That he was something other than the incarnation of the sensibilities of his age is what grounds his significance for all ages.

But if in the spreading of Luther’s writings we also want to express it in contemporary tones, we are more than justified in doing so. For has the battle which was waged in the Reformation ceased at all to be a contemporary issue? Is not worldly opposition even more prevalent now? Is not what we now experience, even if somewhat different, only a further development and extension of the far flung and numerous oppositions Luther had to encounter already during the Reformer’s lifetime? The types and models of practically every development give evidence of themselves in the history of the Reformation and in Luther’s writings which understand themselves in history as the past being applied to teach the future. And even more than this, Luther is rich in predicting

beforehand what threatens his church and his people would battle, so that only from these pages must we encounter his insights from these writings into our times.

But to those who might say: "Had Luther lived in our day, he would have written otherwise!" and thereby are not thinking of the form but the substance, and by that want to appraise modern knowledge as greater than Luther's writings, we counter with that famous word of the Reformer, where he wrote: "And if anyone after my death would want to say that 'he would teach and consider this or that article differently, since he had not considered it sufficiently, etc.,' to the contrary I would speak then as I do now, since I have considered by God's grace most diligently all these articles, and have often gone through the Scripture again and again, and would defend the same just as certainly as I have now defended the Sacrament of the Altar. I am not now drunk or insane. I know what I am saying and also am well aware what that means to me upon the LORD JESUS Christ's coming on the last day. Therefore no one should say I am joking or speaking carelessly, as I am most serious." Over and against such resolve it may well seem as though those who are Luther's opponents or who imagine themselves to be in opposition to him cannot dismiss him by merely stubbornly refusing to open their eyes before him but if they would bravely and honorably look him in the eye and consider and investigate his words, if what Luther had said with respect to his opponents really came to be: "If I live you will certainly be disturbed by my presence; but if I die you will be ten times as much disturbed, and, as Hosea says, you will have a bear on your path and a lion in your alley. As you experience with me, you won't get what you want until your iron forehead and stiff neck will be broken either by grace or disgrace. If you do not improve, as I would gladly see, then just stay as you are, so you rage as an enemy, it doesn't matter to me. God grant that you learn about yourself. Amen."

But if we look from the contents to their form: what writings speak more engaging and healthful language and thoughts than those of the Reformer? From out of the recently born renovation of language of which those men have drunk, we have them to thank for the revitalization of the written German language. Whoever has now come to experience the beauty of the German language has certainly been refreshed by its healthful, primeval tone. No people in the modern world has writings like this that so powerfully blossomed forth with such youthful vitality in such ages of diversity amidst the powerful flood of the waves of the seas of fluctuating thoughts and modes of speaking. And truly, even in our age, with its admiration for Gallic smoothness and appetizing perfection of form we will enjoy more than a mere external blessing from being refreshed from this source of such masterful, original language.

For in these writings is life as from life's mold. They witness one who is a Christian through and through, a German to his core, and, by nature, it is purely and most penetratingly insightful. His faults lay as open as his gifts and graces, of which God has made him worthy. So his faults are as doubly instructive examples for us as are what is excellent. There is nothing inconsistent with what it appears to be, no artistic embellishment that must be removed as sheep's clothing, no hint of phrasing little jingles in which newly invented piety is dressed up as in the robe of the orders of the cloisters, but rather one senses that every word comes from the heart, from a heart that has not learned to misuse the language to conceal one's actual thoughts, but to use it to proclaim what God has given to preach from the rooftops, frankly and freely, the thoughts of divine truth.

And what writings have been such a national treasure for Protestant people, as those of Luther? Woe to those who dismiss such a treasure without putting better and more foundational truths in its place. The significance of a people in a nation stands or falls with such treasures of the nation. Either receiving them was a perversion, and then the glory of our Protestant people must bear reproach for respecting them; or their rejection is foolish and reckless, and then we as their grandsons bear the blame for discarding our most precious treasures. But we, who want to remain German and pious as Luther was, see in his writings the manifest to our people which must provide our inspiration for our new battles and new victories under the banner of that ancient truth.

Dissatisfaction With Calling and Station

(See: Luther's Church Postils on the Gospel for the Feast of St. John the Evangelist)

"Why is it that no one allows himself satisfaction with his own but everyone thinks the other's life is better than his own? The merchant praises the one who builds with his hands because he can stay in one place while he has to roam about the country; then again the laborer praises the merchant because he's wealthy and is amongst the people. Everyone is sick of his life and groans after that of another. If he is married he praises the one who has no wife. If he has none, he praises the state of matrimony. If he's of a spiritual office a secular office pleases him, then again if he's secular he wants a spiritual office. And God can't treat them in any way to make them satisfied to serve him in the existence that he's given him, so that it would not be unpleasant and difficult for him. But now, his being sick of his life makes it difficult for no one but himself, for he makes his own life unpleasant for no good reason and to no good purpose.

And even if God made it possible for one person to exchange his life for whose ever he chose to relieve his tedium, yet in this other station he would become even more dissatisfied and ultimately return to where he'd been. Therefore one must not consider changing his way of life, but rather change his attitude towards it. If he could stop being so contrary, one way of life would be as another and all stations would be considered in the same way, whatever came his way, so that he would not permit or wish to trade places with anyone.

So some of the heathen have had the thought that since every person encounters evil *en masse*, without exception, that if everyone learned this is true, then certainly every person would prefer to keep his own problems. For God rules the world just that way, that to each person's advantage is bound an equivalent disadvantage. But everyone sees nothing more than how comfortably the other's shoe fits, and doesn't see where it pinches him. On the other hand, the one who's wearing the shoe does not notice how comfortable it is, but how badly it pinches him. The world turns in this foolishness. Each person only sees what goes evil for him and only see the good things that happen to the neighbor. But if he only regarded what is good for him and also what is evil for the other, he would thank God and let himself be at peace and satisfied no matter what pain or problem he encountered.

Faith necessarily and helpfully avoids such restlessness, distress and aversion. It most certainly considers that God rules all alike and gives unto each person the kind of life that is most fitting and beneficial to him, so that nothing might be better advised him if it were just as much up to him to choose. Such faith brings peace, quiet, satisfaction, and attenuates dissatisfaction. But when there is no faith and a person judges on the basis of his feelings, thoughts and experience, behold, dissatisfaction universally arises. Then he only sees the evil in his own life and not his neighbor's. Then again, if he does not see the advantage of his life, nor his neighbor's evil, then his feeling of dissatisfaction, disinterest, weariness and labor in his life will then lead to impatience and dissatisfaction with God. Then God's praise, love and thankfulness will be silenced in him, and all his life will remain a secret grumbling against God, like the Jews in the wilderness and yet he gets nothing more out that but that he makes his life sour and, nevertheless, earns nothing but hell.

So see from this how necessary faith is in all things and how faith makes all things easy, good and sweet, even if you were in prison and death, as the martyrs show us, and without it all things are difficult, evil and bitter, even if you had every worldly desire and joy, as all great rulers and the rich show us, who always have the bitterest of lives.

So then a few might say: Yes, if I only knew that my own foolishness or the devil had not gotten me here, and were sure that God himself had given me this, then I would likely be glad, comfortable and satisfied! Answer: That is a foolish and unchristian assumption that there reveals a faithless heart. Christ says in Mt. 6:28:

“Look to the flowers in the field, how they grow.” Or also Mt. 10. 29: “Not a leaf falls from a tree, without your Father in heaven’s desiring it, and not a bird falls to the ground without his willing it; how much more are you than the birds, whose hairs are all numbered!”

So then, if you are living in a station that is not in and of itself sinful, even if you may have entered into it through sins and foolishness, that life and station is no less pleasing to God for that reason, for Moses says God is well pleased with all things, except for sins (Gen. 1.31). So if you are in a station that is not in itself sinful, then you’ve definitely been given it by God, and God is well pleased in that way of life: Only see to it that you do not sin therein. If you were to fall to the ground and break a bone in two would that room or that bed where that fall took place be any more evil or displeasing to God for that reason, and would it have to remain so even though someone else could enter into that room without sustaining such a fall?

Yes, let that be a certain sign to you that you are in a God-pleasing station in life when you feel this aggravation and displeasure, since it is God who allows the evil spirit to test and tempt you, whether or not you will be tremulous or steadfast, and gives your faith reason to contest this and to strengthen you.

Even when I am speaking of stations, which are not in themselves sinful, I do not mean by that that a person could live on this earth without sinning. All stations and ways of life sin daily. Rather I refer to stations that God himself has instituted, or whose institution is not against God, as are those that are honorable, being married, a servant, maid, Lord, lady, foreman, ruler, judge, official, farmer, citizen, etc. What I call a sinful station is robbery, usury, being office holding women, and, as they are now, pope, cardinals, bishops, priest, monks, nuns stations; who do not preach or hear preaching. For these stations are certainly against God, when they do not use God’s Word, but masses and singing, so that a common wife may receive much higher honor up in heaven than one of these.

To be of the spiritual estate and not be employed in God’s Word (which should be its one work), is as foolish as being married but never living with each other, but one going out there and the other over here. This is to be feared: Many orders and monasteries; houses of whores and knaves of the devil, are outwardly pious in the body, but purely sinful inwardly for the soul.”

People who Depart From God’s Word, even in One Part and Who Follow their Conceit, Deny God and his Whole Word

(Luther, Church Postils, On the Gospel on the Third Service for Christmas Day)

“Whoever does not want to receive God in one part that he has presented him, will not thereafter be helped because he wants to receive the passages he himself chooses. If Abraham had wanted to say that it wasn’t God’s Word when it was commanded him to sacrifice his son, Isaac, and had followed his reason and said: “I don’t want to sacrifice my son,” but wanted to serve God some other way, who had

created heaven and earth, what good would that have done him? He’d have been lying. For he would, even in that, be rejecting the God who created heaven and earth, and would have despised the true God who’d presented him this command.

See, all are thus lying when they say they have in mind the true God who created heaven and earth and yet do not receive his Word and work, but rather set their conceit over God and his Word. Now if they truthfully would believe in a God who created heaven and earth, then they would also know that this same God would also be a Creator over their own conceits and he would want God to force, break and direct his conceits thereby. But now if they are not letting him be Creator of themselves and their conceits, in such a small matter, they cannot truly believe that he is the Creator of the whole creation.

So you say: Yes, but what if I were misled and it wasn’t God’s Word? Answer: Be still, be quiet, dear man. God will not permit a heart that does not stand upon its own conceit to be misled. For it is not possible that he not enter such a heart and dwell therein as the mother of God says in Luke 1.53: “He fills the hungry.” And in Ps. 107.9: “He fills the longing soul.” But if a person is misled, it is certain that he has stood upon his conceits, secretly or openly. Therefore a longing heart always stands in fear in matters that are unsure if they are from God. But conceited people fall on them quickly and are satisfied with them as they glitter and are good conceits. On the other hand, those longing receive immediately what’s most certainly from God, while the conceited persecute the same.

Now there is no more certain sign that something is from God than its being opposed by being overruled by the conceited. For the conceited think nothing is more certainly not from God than what opposes their conceit. For they are God’s maker and God’s masters. What is right to their conceit, should and must be of God. That also goes for those they mislead. They idly yearn to stand upon how they’re told to celebrate the true Sabbath. And when this same conceit goes so far that God’s Word falls upon his foolishness, thus, Scripture with its light, it runs out of help and council. He thinks God’s Word is with him, so he must hold himself above it. That’s the ultimate fall, and Lucifer’s true misfortune of which Solomon speaks in Prov. 24.16: The righteous fall seven times and arise again; but unbelievers fall into every misfortune.”

Defeated Unbelief

He made the Earth by his power, and prepared the globe through his wisdom, and spread the heavens by his understanding (Jer. 10.12).

The famous astronomer Athanasius Kircher strikingly convinced one of his acquaintances who doubted the existence of God of this truth. Once, since he friend wanted to visit him, he set a beautiful star globe in a corner of the room. He came in noting that Kircher appeared to be involved in some astronomic calculations, so he looked around the room. He quickly noticed the globe, and after a brief pause asked Kircher if it belonged to him and who

had made it, etc. Kircher replied by saying it didn’t belong to him, that no one made it, and that it must have come about accidentally. – “You’re kidding,” said his friend, and appeared to become indignant as Kircher stuck by his assertion. Kircher immediately seized the opportunity and said: “You don’t want to believe that this poor little body came to exist by itself, so then how could you believe that the much greater and more beautiful original, heaven, with all its planets and stars, has come about of itself through a mere accident, as we now see it?” – The unbeliever was dumbstruck.

Pastoral Wisdom

When you’re unable to do something in peace and good will, I do not advise that you contest with might and hard thoughts amongst the majority of your people. Rather give room to wrath and let the weeds grow with the wheat. It is better to save a few than to create unrest among all for the sake of the many. And it is better to suffer many for the sake of a few than to drive less (perhaps should read the few) to the ground for the sake of the many. (Luther to the Probst in the Cloister of Leissen. Halle ed. XXI, 576.)

Blessing on the Intercession for a Spoiled Child

Spener had a son with outstanding capabilities but who was highly undisciplined. All loving and zealous means were fruitless and his father finally could only – as the single thing that he had reason to trust that he hadn’t used – pray that dear God might yet save his son, when and by what means, he left to him.

Some time later the son became quite ill, lay for several weeks in great inner turmoil, but externally was practically silent and motionless. All at once he forcefully lifted himself, thrust his hands upward and cried out of his straining lungs: “The prayers of my father encompass me like mountains!” Soon thereafter the inner conflict ceased, gentle peace spread through the whole body of the suffering lad and he was physically and spiritually saved. From then on he was a different person and shortly before his death Spener had the joy of seeing his son installed in a significant office as an upright man and happily married.

Studying for Preaching

Whoever would want to say people wouldn’t have to worry about what and how they might teach, since the Holy Ghost himself makes a preacher, could also say we don’t have to pray since Christ says: “Your heavenly Father knows what you need before you pray for it.” (*Augustini de doct. christ.* I. IV, c. 16.)

Luther a Weak Lutheran

“I know well how sour and difficult it’s been and daily is so that I grasp and retain this cornerstone. People may call me a Lutheran but they do me a great injustice, for I am but a poor, weak Lutheran. God help me! Luther on Ps. 118.23)

Ecclesial Reports

The *Deutsche Kirchenfreund* and the *Amerikanische Botshafter* report from Berlin that several men of significance finally have come to the insight, after the pathetic confession of faith which the Prussian General Synod has published in 1846 in the Form of an Ordination Formula, upon what a tenuous foundation the Unirte - Evangelical Church is built, when a Lutheran thinks he is able to be and remain a Lutheran in the midst of this Church. These men are, besides the Archdeacon Kniewel of Danzig, who was mentioned before in *The Lutheran*, the Pommeranian Pastors Nagel, Holz, Hardeke and Meinhold, who in October '47 walked out of the Unirte Church with a large portion of their Congregations and have joined with the separated Lutherans. Specifically it is reported of the Congregation in Triglaff that the greatest portion of the same has followed their Pastor Nagel and hold their worship services in the home of Mr. Von Thadden. The *Amerik. Botsch* says that the benefice of Mr. V. Th. has been for many years a focal point of Christian life and Evangelical mission activity for the entire region.

Pr. Ernst of Neudettelsau, Union Co., O., received an urgent call in the month of July last year from two Lutheran Congregations near Marion, Marion Co, O., which he dared not refuse. But since it was also a matter of conscience for him not to forsake the congregation he'd been previously serving, he saw it necessary to secure an assistant pastor, which he received in the person of Mr. Jakob Seidels from Walpenreuth in Upper Franconia. The latter, being educated in the Theological Seminary in Fort Wayne, was, of course, also ordinarily called by the congregations, at his request was examined by the Synod of Missouri, Ohio, a. o. St. by arrangement of the same and, after he was found to be in good standing, was ordained as assistant pastor by Dr. Sihler with the assistance of Pr. Ernst in the presence of the congregation at Neudettelsau. So it turned out that according to the desires of these congregations that are located so far away from each other it would be beneficial if the same would be shared in the two individual parishes, especially since Pr. Ernst still retains his call to the city congregation in Marion. Therefore, at the suggestion of Pr. Ernst, the congregations of Neudettelsau and Wittenberg (Franklin Co., O.) have called Assistant Pastor Seidel exclusively as their Pastor (*Seelsorger*) and the first pastor is entrusted with the congregation in and around Marion. Pr. Seidel has already been installed in his office by Pr. Ernst on behalf of the President of Synod.

Address: Rev. J. Seidel, Marysville P.O., Union Co., O.

(Submitted)

New Publication of Two Old but not Outdated Writings

1. Dr. M. Luther's *Table Talks*, published by Dr. Forstemann, librarian in Halle, in two large octavo volumes, Leipzig 1844. This new edition is a faithful pressing of the first efforts by Joh. Aurifaber in the year 1566, only omitting its worthwhile foreword, which is replaced by a different one of the new publisher, which obviously is far less praiseworthy than the original text which includes historical and other explanations.

2. *Pastorale Lutheri*, that is, useful and necessary instruction on the foremost matters included in the holy Ministry and correct answers

to a number of significant questions of difficult and perilous casuistry from Dr. Luther's writings, published by M. Conr. Porta, from the year 1586, recently published in Noerdlingen in 1842 with corrections to citations and other meaningful corrections. But unfortunately so many errors have found their way into this new publication that the list of errata takes up nearly two pages. The old font has been updated, yet it doesn't suffer for a lack of its unique characters. This, as well as the "uselessness" of what's been omitted, will be given closer consideration later in this paper. Also lacking, unfortunately, is an appendix for the whole work consisting of eight chapters. Nevertheless, all servants of the church are seriously urged to get himself this work that 'till now is unparalleled and to make good use of it. The more diligently he does the latter the greater will he treasure this excellent work and by the rich treasury of the same will learn to bear disappointments over its shortcomings.

Both books (and, indeed, the first one bound for \$3.00) can be secured from the Raddeschen Book Sellers in New York, through Mr. Stohlmann in Milwaukee, Franksen and Wesselhoeft in St. Louis and Redemacher in Philadelphia. W. Keyl

Sir "Friend of the Light"

apparently likes to quip that he declares that the faith that since "for God nothing is impossible" and that God, "therefore, can have a body mount into the air even though it is denser than air" is "Old Lutheran" stupidity. We most seriously regard it at least as crazy to want to deny God that power. This reminds us of the doubt of a grade schooler if God could have created the sun since the sun is up there, so far away!

But, as we have already shared, Mr. Light Friend has also asserted the Orthodox regarded the ancient 'fairy tales' about the birth of Mary and the like as true and that they were obviously acknowledged in antiquity as improper and rejected, and yet they believe it as deeply and firmly as they do the other Biblical miracle stories, when these are found in holy Scripture. In this assertion we might have you discover he's "begging the question" here. Now, indeed, Mr. Light Friend might want to admit this error, but first, "after we have clearly established that the fairy tales recounted in the Gospels are at least as absurd as that Gospel quoted by Mr. Light Friend about the birth of Mary." Apparently here again Mr. Light Friend is fond of joking, for they know in any case that the Orthodox do not accept the Biblical miracle stories before the others because these are less "absurd" than the others, but because they are recounted by men who have the irrefutable mark that God himself has spoken through them. But these other fairy tales lack this seal of truth. If they had, they would not be fairy tales. Mr. L. therefore has no need at length to dismiss their veracity and honest inclusion, now that we've taken this opportunity to apply this proof to him.

Mr. Light Friend might indeed finally also have the honor to prove to us, out of his profound sense of gratitude, of our necessarily having "begged a question," that must lie behind what we've said, that in our faith our

basis is in a supernatural revelation, without being in a position to justify it as such to your satisfaction. But let this serve as our reply: we Christians do not accept the holy Scripture as divinely inspired because this allows itself to be justified to the satisfaction of the reason of natural man, but rather because the holy Scripture has justified itself as a divine revelation in us and still daily is justified through the divine seal that everything they express gives glory to the Holy Ghost, yes, often it does this against our wills, which strive against it. To all those who want to accuse us before the judgement seat of natural reason of not being able to prove supernatural revelation, we therefore beckon to them with the Words of Christ: "So anyone who wants to do his will (of him who sent me) will be inwardly convinced if this doctrine is of God, or if I speak on my own." (John 7.17) Therefore we plan to let this matter of the required justification of the supernatural revelation stand as long as it takes until Mr. Light Friend will have been assured by us that these writers have walked upon the path revealed by Christ, namely, that they have done the will of the One who sent Christ; whose will is briefly described in John 6.40.

Besides that we are sorry that Mr. Light Friend steps forwards against us in enmity, since we, as all our readers know, have mustered all we command to serve Mr. Light Friend to bring into the light the enlightenment in these Western primeval forests. Yet we must take comfort in the old German proverb: "Ingratitude is the world's reward."

Registration by Communicants with the Pastor

For the *Church Herald* we noticed that the "Northern Conference" of the Pittsburgh Synod has recently resolved to commend to the next Synodical Convention: "to return again to the ancient practice of our forefathers to personally register with the pastor before the celebration of the holy LORD's Supper, so that he has the opportunity thereby to become more closely acquainted with the condition of the soul of the communicant and to be able to impart appropriate consolation and counsel." We rejoice at this resolution as it is also a sign of striving for improvement.

Received

for the mission on the Cass River
\$14.00 from the congregation in Fort Wayne, \$1.00 from Mr. Georg Rass in Pomeroy.

W. Hattstaedt, Parson in Monroe

Received

\$5.00 for the same mission from the congregation in Pomeroy. \$1.00 from the Synodical Mission Fund from an anonymous donor.

For the congregation in Palmyra, Mo.:
\$4.00 from the congregation in Neudellelsau, Union, Co., O. \$3.00 from the congregation in Wittenberg, Franklin Co., Ohio.

Paid

4th year. Messrs. Joh. Beckfeld, Carl Fleiner, Heinr. Gobbert, Georg Gruendler, Pr. Hattstaedt, Friedr. Haushalter, Friedr. Herion, Jacob Huegly, Friedr. Krucke, Geo Kirchherr, Bernh. Krudop, Pr. Luecken, Wilh. Meier, Jakob Mueller, Friedr. Nichaus, Heinr. Schutte, Steph. Sauer, W. Scharf, A. Wagner, Peter Walter, M. Wessa

The Lutheran.

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(Submitted by Dr. Sihler)
Us Poor Lutherans According to a German Unionist

(Continuation)

3.) After Mr. Hengstenberg had made a detailed report about the “Prussian Lutherans,” whether his vindication or rejection of them was based on credible grounds or not, we will leave to interested parties to decide, he now goes on to treat the severance of a few of us from the Ohio Synod. Namely, he asserts without detailed knowledge of the context and, further, without having a correct concept of the Church, that we in this separation “had acted wrongly and without wisdom, both as Lutherans and Germans. Wrongly because in the Ohio Synod the Lutheran Confession has never been challenged, and stands fast there as its one Churchly norm; and unwisely because if we intentionally remove the salt of the German and Lutheran elements from the Church, she, then, with an accelerating pace, will be at the mercy of English influences, falling into a pit with nothing to stop them.”

To the contrary, in keeping with the truth, we might be allowed to justify ourselves. When Mr. Hengstenberg asserted that “In the Ohio Synod the Lutheran Confession has never been challenged, that it still stands fast as the rule and norm (*ecclesiastical rule*),” he then appears immediately to contradict his own words, for he himself earlier called the Ohio Synod “Semi-German and Semi-Lutheran” after he called the General Synod: “un-German and un-Lutheran.”

So why does he call it that if it is true that in this synod the Lutheran Confession is, as he said, uncontested? How must we solve this contradiction between his own statements? If he imagines that it is enough if a synod outwardly confesses the Church’s Symbols in order to be Lutheran by nature, then why

does he call it “semi-Lutheran?” For he certainly knows well that no preachers or congregations that call themselves Reformed belong to her. But if she is really only “half-Lutheran” this again does not seem to be correct if she honestly retains the Confession of the Church. So now how can we solve this contradiction? With difficulty in any other way than by what he’s presented: Apparently Mr. H. thinks that even if the Ohio Synod confesses all of the Church’s Symbols, her churchly practice is not in keeping with these Confessions, namely, that the preachers in this Synod, for instance, serve a variety of congregations of a mixed confession as such, and distribute the holy LORD’s Supper to the Reformed, as such; and further, that they do not obligate their candidates at Ordination to take their oath on the church’s confessional writings, and the like.

Now if he really thinks this and for this reason regards the Ohio Synod as only semi-Lutheran, then by that same rational, he must be with us whom he chided as separatists and as “whole Lutherans” – for we have never accepted the childish distinction between “Old” and “Neo” Lutheran and never will – would not have acted “wrongly” to separate from such a synod that in her churchly affairs denies the confession in its necessary, practical applications, and under the name “Lutheran” endorses and supports the unionistic machinations of this age.

But before getting into this separation and what forced it, we have acted through God’s grace as Christians and out of love for humbly not addressing all of her dismal circumstances, but first approached the synod in a plaintiff writing to remove the Reformed - unionistic formula of distribution at the holy LORD’s Supper: “Christ said,” since we proved with sufficient reasons how inappropriate this was for Lutheran congregations and Church bodies, especially with the unionistic trends of our times.

This inquiry was first raised at the supplemental session of the General Synod of Ohio in the year 1844 in Zanesville, but voting on it was differed until the next year’s Synodical Convention. But in this convention, held in Lancaster in 1845, it was summarily dismissed and ridiculed without any serious consideration, much less any refutation of our reasons, yes they were on the verge of making just the opposite a matter of conscience, namely that the preachers of the Synod would have to use the unionistic distribution formula stated in the Agenda of 1842, edited by Dr. Demme. At the same time, in treating this matter many strange words were uttered from the mouths of some prominent pastors, such as “That would be of little consequence and it would be showing lovelessness to Dr. Demme if they now removed this distribution formula after they had received this agenda and had specifically thanked Dr. Demme for it.” – Words that sufficiently prove that the speaker appears to think that considerations of people is more important than considering the matter itself and that a deplorable humanism was at work in this.

A second letter of request encountered the same rejection, which we introduced to this synod, namely, that we had emphatically requested based upon the same equally valid reasons:

1.) That the synod require at all ordinations that the ordinand officially take his oath upon all of the Symbols of the Lutheran Church.

2.) That she no longer allow her preachers to serve congregations of a mixed, that is, Lutheran and Reformed, confession, since this would show approval and support for the false unionism of our time.

3.) That she raise a synodical witness against the false teachings of the Sacrament of the so-called Lutheran General Synod.

4.) That a thorough reform of the nature of examinations be instituted.

These requests were also stated orally by the author of these requests and explanation was given as to their necessity. All of this was just as useless to bring about the willing, unprejudiced acceptance of any one of them, and one of the so-called “fathers” of the synod who was present thereby exclaimed in apparent disgust: “Let’s get on with business!” Namely, he had in mind here the consideration of the condition of *The Lutheran Standard’s* finances compared to which consideration of this request was a useless waste of time and merely snark.

So nothing was accomplished except to put off the settlement of prime importance in the ministerium, that is, the placement of ordained pastors and the decision to be made about this request would be postponed for three years, that is, until the next Convention of the entire General Synod. –

Yet in addition to that, moreover, at this synod at Lancaster with respect to the “German Lutheran Seminary” in Columbus, the resolution adopted in Janesville from 1844 was to be overturned by the vote of the English-thinking majority, Janesville reaffirming the German character of the Seminary that was being abandoned contrary to her constitution, as a straightforward reading of its wording states.

So then how is it, as Mr. H. opines, “wrong” for us to separate from this synod, when through such official actions she shows not only that she does not in public actions hold to the Lutheran Confessions, but in such significant matters denies this with heart and deed and by them puts herself in service to the church unionism of our time, but also according to her clear decisions insists upon such unionistic thinking?

Or isn’t the unionism of our day, in fact, a very powerful temptation for the Lutheran Church when pressure is applied to her children not to raise the confession so decisively and powerfully over herself that they thereby defend themselves against the temptation, or even to let the confessions be the one decisive factor in the specific reasons to introduce individual church ceremonies, to be explicitly declared in her doctrine and defense, in liturgical rites, in the private care of souls, in church discipline and church governance? For must not just all these activities of church life and conduct of business be thoroughly undergirded by the one and pure confession of the same and be permeated with it – and how much more does this apply when it must be raised against the false, anti-Scriptural union with heart, mouth and deeds alike?

Or didn’t she become justly suspected of syncretism, and through her own fault, when she, for example, accepted or retained essentially Reformed or unionistic ceremonies, let her children be instructed now from the Small Catechism of Luther or then by the Heidelberg Catechism, whatever

people preferred, employed unionistic agendas, allowed the children’s Baptismal witnesses to be Reformed or Unionist, justified attendance at unionistic or enthusiastic worship or, out of fear of men, also acknowledged by their silence unionistic Church authorities as her legitimate leaders and overseers, and other things like that?

But Mr. H. did not merely assert that we had acted “wrongly”, but also “unwisely”, and, indeed, “because we deliberately (*vorsatzlich*) removed the salt of German and Lutheran element from the Church” – naturally, by this, he must necessarily have in mind the Ohio Synod – “so that she” – namely, of course, not the church, but rather that particular Synod – “then with an accelerating pace shall be at the mercy of English influences falling into a pit with nothing to stop them.”

Now to this here is a brief response:

Among us, we never ever spoke of a specific intention and we are almost tempted to counter charge Mr. H. with acting “unwisely,” since it is at least a bit hasty to immediately decide what a person is thinking when he’s doing something based just on mere hearsay about some matter, or to ascribe to him evil motives. But then, we also are in no position, through God’s grace, to imagine ourselves as retaining any special “salt” in regards to the church or language. We have, in summary, only acted quite plainly and simply in what were matters of conscience to us, without looking in a fleshly way to those on our right or left, in front of or behind, or even to ourselves, namely to separate ourselves under the circumstances just listed from this Synod, which responded in part maliciously and in part with indifference to our requests for the common welfare of the Church.

According to our best knowledge and conscience, we would have acted most unwisely to remain affiliated in her synodical association any longer. For, even granting that a good portion of the synod had not yet been able to see the material nature and importance of our requests due to the usual inefficiency and old dead manner of the synodical machinations, yet, unfortunately, not a single person there was willing to receive this insight. But the movers and shakers amongst the younger members, who did not have this insight did not also lack serious, militance and zeal, it seems to us, to consider us with suspicion and mistrust as if, in a fleshly way, we wanted to wrest away from them some ruling power for ourselves. With the persistence of the evil circumstances noted above we could not and would not allow ourselves to be silent. But our persisting in our witness against this would have done no good, so there could be nothing better for both sides than for us to separate.

And that this was not “unwise” is learned in a two fold way from its results. First, namely, right after our departure and

hopefully also our witness was given, a few of those synodical members who are serious and inclined to be discerning in the Church have a new perspective, and this has been evidenced recently in *The Lutheran Standard*. But secondly it has thereby made it possible for us who have separated, to join together with the Saxon Lutherans¹, our precious brothers in Missouri and other brothers in Michigan, Ohio, Indiana, Illinois, etc., into one Synod in 1847, which Mr. H. ridicules by noting: “in order to finally form and gather the true Lutheran Church of America, of course, entirely in the loveless spirit of Old Lutheran separatism.”

Now we have already seen above what this Prussian candidate to the cathedral, looking through the lens of unionism, calls a “loveless spirit.” Namely, he means our holding fast to all of our church Symbols, and in particular, the *Formula of Concord*. But we will gladly, for the sake of our confessional faithfulness, suffer being called such names as Old Lutherans and separatists and others by these open-minded Unionists, even if we are thereby obviously despised by uninformed people and are thus repugnant to them, and even if it’s held as true by those who are unconverted. For are they truly dissenters and separatists who remain faithful and true to the confessional writings of the Lutheran Church that are even acknowledged by them as legitimate and are hidden under their official resolutions of peace, and who will not let any worldly authority force anything that is in any way nearer or further from that truth to violate their Christian, churchly conscience? Or are they much rather separatists who immediately or mediately depart from these churchly confessions and, as most of those amongst them do, who heed man more than God and give to Caesar what is God’s?

Other than that, we are not shy nor ashamed at all to confess freely and publicly that we, as also our Synodical Constitution make known to the informed reader, have only, by all means, gathered together with the intention, according to the measure of grace and gifts that we have received, to direct all the goals of the Church for her salutary formation, preservation and extension only upon the foundation of our precious, venerable confession.

So they shall not, through God’s grace, merely be a dead, mere, external paragraph in our Synodical Constitution, no formality of a shingle being hung out, behind which we nevertheless, like other so-called Lutheran Synods, carry out syncretistic dissipation, that is subtle enough to be accepted by the people and brings money into the coffers; and they

¹It’s strange enough that Mr. H. once again calls these brothers “Followers of Stephan” as he is thinking here of our preparatory meeting with them in Ft. Wayne in July, 1846, even after he had born witness, in keeping with the truth, that they had bitterly repented their previously being deceived and honestly acknowledged it, as it was as clear as day that they had nothing to do with profane man since 1839.

shall in no way be a mere skeletal structure of the Synodical body, but rather they shall just as much be the living force and structure permeating the heart, blood, marrow and nerve of the same and our shared ecclesial labor by doctrine, defense and worship, care of souls, discipline and rule. We desire therefore that in all our endeavors, for example in our mission goals, working together for the extension of the church, or if one of us is giving necessary soul care to an individual, admonishing according to and with the Law and the Gospel, our approach throughout will be in keeping with the confession. In this manner, then, we have hope towards our faithful and merciful God, our dear Father in Christ, who knows the honest desires of our hearts, that even for our part in the midst of today's morbid confession-weary pietistic, Methodistic, unionistic, humanly servile and blanched form of Christianity, we might gradually attain a Church with a salutary form so that the believing, praying, confessing, teaching, defending, admonishing, and parenting and self-governing Church will once more become more and more visible among us.

Yet, with that, it should not be opined or said that we are at all striving to construct the external forms of the sixteenth and seventeenth centuries or seeking after the nature of the church by such reprimanding. Far from it. So, for example, in the art and nature of doctrine and defense, in the undertaking and conduct of mission activity and, most especially, in the constitution and governance of the Church the form of the Church, even among us, is constructed quite differently from the one of those centuries, even as we are substantially the same church.

Yes, if we wanted to receive and accept all the external forms of the Church from that age that, at that time, were ordered out of Christian freedom, and were in keeping with that time and place, and if we sought by doing so to find in them the true churchly nature of Lutheranism, and differentiated ourselves thereby from other Lutheran Synods, then we would obviously be childish, truly narrow minded and short sighted separatists and would have legitimately earned that epithet. We much rather have a good confidence in this, that the re-awakening spirit of confessing will fashion now forms in many respects and will safely navigate between the twin shoals of frivolous innovation and counterproductive clinging to the past. For this spirit of confession is not merely something that gives form and shapes things, but rather it is also sober and prudent, never self-willed and arrogant, but humble at heart. May this spirit, with its courageous witness and patience, with its serpent-like wisdom as it is gentle as a dove with its acuity and mildness, with its force of vision and constancy in prayer, awaken and preserve among us ever more powerfully the refreshing and enlivening sway of God the Holy Ghost, for the sake of JESUS Christ, our beloved LORD and Savior. Amen.

(Submitted by Herrmann Fick)

The Wittenberg Concord², Example of a True Union

Blessed are the peacemakers, for they will be called children of God. Mt. 5:9

In our time various attempts have been made to work out a union between the Evangelical Lutheran Church and the Reformed Church. While the differences in their confessions would be ignored, associations of Church governance, agendas, hymnals, joining in works of love, mission efforts, etc., have to be the means to gradually unite them into one fellowship of faith. These are failed attempts. The Prussian Union is already near the breaking point, and a general conviction is coalescing that enduring peace in the church can only be established when true unity in confession and teaching exists and not apart from it.

This is one significant lesson that most recent church history teaches us. Peace in the church cannot be made through means chosen by human beings. The LORD alone holds the keys to peace. But he gives us his peace only through means he himself has ordained, through Word and Sacrament. For his Word is the Truth out of which peace always blooms. Therefore a true union can only be joined upon the foundation of a pure confession.

Such a union is sacred to us. Whoever has gazed into the kingdom of peace, whoever has tasted the blessedness of a fraternal fellowship, which leans unconditionally upon God's Word, for which no sacrifice is too great or unbearable that he was not willing to make for such a union. He also does not retreat from the battle commanded by the LORD for the sake of peace. For this battle must be earnestly fought against the attacks and against every high force that would exalt itself against the knowledge of God, which must take every thought of reason captive to the obedience of Christ if, indeed, believers want to be bound to a true peace, since certainly heresies and lies are of fleshly wisdom that obstruct this unity.

We find this holy war for the sake of peace in the Reformation, not merely in sermons and writings, but also in the personal conferences and religious discussions where these contested doctrines were diligently and foundationally discussed, and we see there the LORD gave grace that this battle bore the blessed fruit of peace, as we see in the history of the Wittenberg Concord. –

After the Marburg Colloquy had ended, the Reformed constantly assailed Landgrave Philip with letters in order to draw him to their side, and they, according to Melancthon's explanations, were making

some sense from a worldly standpoint. So Philip was almost convinced that the difference between Luther's and Zwingli's doctrine was merely a contention over words. Luther sought to strengthen him in the faith of the fathers as he fervently admonished him "not to let himself be swayed by the good words of the opponents." "In addition," he said, "it is dangerous to accept such new doctrines contrary to such bright, obvious texts and the clear Words of Christ, and to let go of the ancient faith that has been retained since the beginning until now in all of Christianity for the sake of such weak passages and thoughts that had up 'till now been brought forth, which are certainly not enough to let one's conscience stand against such clear Words of Christ. And I know of a certainty that the opponents themselves cannot pacify their conscience in this. But since they have taken a stand against this, they are not willing or able to retreat. And, dear God, look at all the passages of Scripture they've used by which they've been entrapped publicly since they have erred and fallen and now must also abandon them. All this certainly sufficiently reveals that theirs is not a solid foundation, but rather rests merely upon their own delusions."

Since, in the meanwhile, the Diet of Augsburg was approaching, the courageous Landgrave wished to work out a unification with the Reformed in order, with their aid, to be able to strengthen the alliance against the emperor, and for this reason turned to Melancthon and Brentius: "Their brotherhood might be preserved, or they might at least be patient with them as being weak in the faith." They replied, "By all means, those who are weak in the faith are to be born in love as brothers, only those who stubbornly defend false faith cannot be regarded as brothers, for one must not tolerate wrong doctrine. Anyway, it would be best if the temporal ruler would let the Lutheran as well as the Reformed theologians be answerable for their own doctrines, and not plan to defend them against the emperor, as Duke Friedrich had done for Luther. They were ready and willing to suffer. The matter was God's. One must expect God's help and learn the danger of putting doctrine into practice, and not defend himself with a shameful display of force." The Landgrave accepted this advice and resolutely signed the Augsburg Confession.

It has already been mentioned that Zwingli presented his own confession of faith at the Diet of Augsburg. The upland cities of Strassburg, Constance, Memmingen, and Lindau also publicly severed themselves from Lutheranism at that time, since they presented their own specific confession of faith, composed by Bucer and Capito, the so-called *Confessio Tetrapolitana*, to the emperor. The doctrine of the LORD's Supper was therein stated in very ambiguous terms, which could have been understood in either a Lutheran or Reformed sense. Therefore at

²Source: *Luther's Works*; Exact *historia motuum*, by Valentin Ernst Loescher; *Reformation, Lutheranism and Unionism*, by Dr. A.G. Rudelbach. – Concordia means in English: agreement, harmony.

his departure from the Diet, he declared that they had a different religion than the rest.

Of all those at that time who were brought out from their heresy to acknowledge the truth, fortunate progress was especially evident in Bucer who, as Dr. Rudelbach significantly calls him, was the always fervent mediator of peace. This man came with Capito to Augsburg to represent the city of Strassburg and just after that had a discussion with Brentius, the content of which Melancthon shares with us. "You should certainly consider," Melancthon writes in this to Bucer, "even if I do not regard your doctrine as right, that I, at the same time, hold no bitterness or enmity at all against other opinions. Me thinks it is neither for the common good nor advisable for my conscience that I should burden our princes with your detestable doctrine, which I cannot approve as right and proper for myself nor anyone else, as it is against the witness of the entire church. Zwingli has submitted a confession in which he truly does not want to be seen as having a different doctrine than we do in word only. It is just as useless to start rumors that this is true in the other articles. It seems that it was more a Swiss spirit than a Christian Spirit that drove him to write such a truculent confession. I should very much desire this dispute over the LORD's Supper could be overcome and stilled." Bucer responded: "As everyone knows, our stance has nothing to do with Zwingli. Rather we call upon our Savior to bear witness that we can see no difference between the standpoint from which Zwingli writes and your fundamental, yet closed minded, standpoint, or even such a mind set that is so narrow that he had to retreat as soon as he was asked about it."

Bucer also expressed this viewpoint, that the dispute between Luther and Zwingli was only a quarrel over words, to the Chancellor of Electoral Saxony, Gregorius Brueck, to whom he submitted nine articles as a basis for unification. Yet, at the same time, he confessed: This is my body must not be understood literally, but rather obliquely, that the body and blood of Christ might be present, but only through the contemplation of faith, and that the impious do not receive the body of the LORD.

You can conclude from that in what a miserable self deception Bucer was trapped, since he exchanged the real presence, which takes place apart from human perceptions and human thoughts, for lifting one's thoughts to what is not present, namely, as if this could bring a person up to Christ's presence. Therefore Melancthon's judgement is quite right when he says: "Bucer deceives himself and others with this idea he imagines. They blow this blue smoke in peoples' eyes by their saying that Christ is truly present. But then they add just as forcefully: through faith's contemplation, that is, in their thoughts, thereby again denying his essential presence. We teach that the Body of Christ is really and

substantially present with the bread or in the bread. But we have come to think that Bucer hereby is acting disingenuously when he says we are one with each other in this matter, since we altogether reject transubstantiation, or the transformation of one substance into another."

Indeed, Bucer wants to justify himself against this charge, only he's always only proving he's still completely taken in this heresy when he directly admits to Melancthon: Christ can only be bodily in one place at one time and not in several. In the holy LORD's Supper he is only present to the soul and to the pure heart that is raised up to heaven through faith.

Here it is quite clear that Bucer then, as also Calvin later, had labored to establish a meaning that would mediate between Luther's and Zwingli's. In this, Zwingli himself advised Bucer against uselessly laboring to equate his with Luther's position. Otherwise, how far Melancthon was from endorsing this plan is proven in the following decisive statement which he issued just after this. "You should be most confident," he writes to a friend, "about what Zwingli's fanatics will accomplish: I have myself experienced when their foremost ring leaders were assembled in Marburg, that they have no Christian doctrine, but rather only childish and ridiculous sophistries and pretenses. Even if they disputed for six hundred years, they could bring nothing to bear but this proof: The flesh is of no avail. And they force these Words to apply to the flesh of Christ. I would rather die than consider it as they do and say: The body of Christ can and must be only in one place."

Since Bucer thereupon insisted that he was one with Luther, he was advised to clearly explain this to Luther himself. So while the diet was still meeting, he traveled to Coburg, where Luther was staying at the time. At their discussion all the points of contention were considered most carefully. Luther seriously insisted to Bucer that a unification could only be concluded on the basis of the truth, lest a greater evil result from it, and Bucer made a number of statements which made Luther rejoice. "You can believe me," he said to Bucer, "that I wish to bring peace to this conflict and end it and would give my life three times to do it. For I have seen how necessary your association is for us, and what adversity it has brought and will continue to bring against the Gospel, so that I am sure that all the gates of hell, the entire papacy, all the Turks, the whole world and all flesh and whatever else is evil, would not be able to do so much harm to the Gospel if we were united." Luther once again dared to embrace a great and joyous hope. -

In the year 1531 Bucer sent a confession in a pamphlet to Luther in which he explained: He and his people believed along with him that the body and blood of our LORD were present in the Sacrament and were

distributed with the Words to souls for the feeding or strengthening of faith. Our people received this in a kindly way and wanted to take this to heart. Luther responded to Bucer: "We thank God that we have now been so united. . . . When we confess that the body of Christ is truly given to souls as food, and there is no reason not to also say that he would be distributed to an impious soul, even if it has not already received him, just as the sun light is proffered just much to the blind as it is the sighted. So I wonder why it has not occurred to you to confess that he also is proffered from outside with the bread into the mouth of the godless as well as the pious. But if this meaning has not yet become ripe in your mind, then I maintain that his matter must be given some time and we must await God's further grace." He could not yet understand them to be in complete unity, for two different confessions and faiths in one Church would have to lead to endangering souls. "I had a good hope after our discussion at Coburg," he concludes, "but such hope is not yet sure. The LORD JESUS enlighten us and bring us to perfect unity. I pray for this, I lament this, I sigh after this."

Luther declared the same thing on this matter to Elector John: "I can truly not give ground or compromise any further on this. Dear God, should this be such a difficult thing to believe that an impious person would receive the body of Christ in the bread, as they must still believe that the devil led Christ unto the temple and upon a high mountain and thereafter the Jews physically seized and crucified him. So they must also confess that an impious person nevertheless hears the true Word of God. And if it were not truly God's Word, then he would not be condemned for not believing it, but would rather be acting rightly for not believing a sham or false Word of God. Even so we must speak of God's Name, Baptism and Sacrament. It must all be rightly and truly God's Name, Word and work, whereby he treats us."

Thereupon Bucer appealed to the exceedingly meek Duke Ernst of Lueneburg. Only the matter would not thereby progress any further. Luther replied to this prince that he had already most cordially answered Bucer, and in his opinion he had most gently urged him to agree. But when he asserted the conflict was only a matter of words, that could be nothing but a vain pretense. "Since I would like to rather die," he says, "if only it were so. The breach would quickly cease or never would have begun." At the same time he made remarks about what a danger to souls it would be if two faiths were in one Church, and concludes, as he expresses his great desire for peace: "Your royal highness should believe that next to Christ my LORD, nothing could be

done that is more precious to me than that these people would be foundationally one with us. No death could be so bitter that I would not suffer it to make that happen.”

In this the work of the union progressed silently on, since God spoke in many ways to their hearts. Zwingli’s horrible death and Oecolampadius’ sudden demise were such obvious wake up calls and voices of warning from the LORD, that many would awaken from their sinful carnal security, be stricken, and depart from the fellowships of heretical teachings. Therefore Luther had the right to apply their fall as a warning about their heresies, since, along with this, he also bore witness to his honest compassion for them: “The poor people! We have been pained to our hearts by their misfortune.” He also wrote to the upland cities of Augsburg and Frankfurt, to defend themselves from Zwingli’s heresies. Such witnesses also served the purpose of the truth’s being more clearly learned for love to be employed for a noble brand of peace in the church. Bucer, though he was looked at askance for the sake of his strictly holding to Zwingli’s doctrine, was in a constant and lively exchange of letters with our people, which struggle on his part was never ignored so long as they were convinced of the man’s sincerity. Thus Melancthon wrote to him: “You can take it from me that you and the other upright people, your co-workers, have my deepest affection. You can plainly see from the start what my goal has been, namely, that by our discussion together the truth will be revealed, as would foster our unity. And I do not consider that it is necessary in the Church, that everyone lay aside judgement of his brother when he raises up something new; and I wish again with all my heart that pious and learned men might speak amongst themselves, lovingly and freely. On my part I shall not knowingly or willingly darken the truth, or destroy the scattered church any more than she is. Much rather, I seek, so much as I am able, to unite the church and to counsel the doubtful conscience.”

Thereafter followed a meeting between Melancthon and Bucer at Cassel which lasted from December, 1534 to January, 1535. Anticipating this meeting, Luther gave Melancthon a thought as to the method and means of how to establish unity. “First,” he says, “it must not in any way be allowed that it be said of us that we had previously not understood both positions, for in such important matters this would serve little that is helpful, since we ourselves do not regard that as true. Secondly, it is in no way possible that unity of love would want to institute an innovative thought that bridges the two positions, for that would damage consciences, and the people would also thereby be inclined to many strange thoughts so that eventually they would believe nothing at all. Further, we have clear, bright

texts of the Gospel and many passages of the fathers for us, which cannot with good conscience mean anything but what they say, since the type of language clings so strongly to the texts. Also, it seems to us very dangerous to conclude that the Church did not have a true understanding of the Sacrament for so many hundreds of years through the whole of Christianity, since we all believe that the Sacrament and Word have nevertheless remained, though covered over with many sorts of abominations.” Thereupon he also proved that even the passages from St. Augustine were not against us, and can be proven from his books, for when he speaks of signs, he speaks of signs of the present body, for the sake of refuting the errors of the Jews and the heathen, as if the visible body of Christ would be eaten by the Christian, and he thereby defended faith in the Sacrament. On the other hand he had to teach false Christians that the Sacrament must be eaten spiritually, and he thereby insisted on love in the Sacrament. “If these passages,” Luther adds, “just quoted would be left alone by all, I wouldn’t ask for much besides that. For as God is my witness, I would gladly render my body and blood for this conflict (if I had more than one body).”

In another writing which Luther wrote on this occasion he briefly summarizes the doctrine of the holy LORD’s Supper: “Christ is present with the bread in the holy LORD’s Supper not solely according to his power and working, nor solely according to his deity, but rather Christ’s body and blood are substantially present with the bread and wine in the Supper. It is not true that Christ’s body would be only spatially present according to its length and breadth, in one place, but rather the body of Christ is capable in another manner of being in several places. In keeping with this, the body of Christ is present in the Supper, even as unbelievers receive the same.”

Luther’s thoughts just mentioned would lay the foundation for the discussion in Cassel. Bucer admitted that they had not rightly understood Luther’s doctrine before the great confession composed by him. Besides that, he declared himself in agreement with him and in this he only wanted to defend against three things (which our people had never asserted), that no union of natures of the body of Christ with that of the bread be accepted; that the body of Christ is not food for the belly, nor attributed to its activity; and that the sacramental union does not extend so far that whoever receives the Sacrament can also be seen as if he receives and has food to give him eternal life, just as he has food for his bodily life (by which he wants to say that faith in necessary for a blessed reception of the LORD’s Supper). At the same time he promised that he and the pastors who were of the same mind as he in the upper land cities wanted henceforth to teach according to the

Augsburg Confession and its Apology; he reported the preachers in Augsburg were already doing this.

So Melancthon could report of them: They now are inclined towards Luther’s position, many honest men are among them and he hoped that a true, steadfast unity without deception or offense could be reached, if they would treat each other in love in this important matter. And Luther declared: Since the preachers are making this report, I don’t personally exclude the possibility of unification. If their hearts are set, as these words say, I know of nothing to criticize this time in the words used.

The prospect for a peaceful unification returned thereby, closer than ever. Yet Luther advised not to be hasty since the division had, from the beginning, been wide and deep. Mistrust on both sides was still prevalent in many ways. Therefore they should proceed gently with one another, so the trouble waters would be stilled and, finally, on proper grounds, agreement would be freely found. This was in no way a dealing between individuals, but for the whole church. And to raise this in view of the whole church, he said: “Look primarily upon the present, the past and the future people; then to the Scriptures, the passages of the fathers, upon church ceremonies. If we should fail to do so, then the world would become so desperate for the truth it would want to die.”

(To be continued)

Why are the Words of Institution: “This is my body; This is my blood,” to Be Understood Literally?

(Continuation)

2. A second reason that moves and compels us, that the language used in the Words of Institution are not to be taken in a figurative sense is because here the discourse is about a Sacrament not of the Old, but of the New Testament. Indeed, we may not opine that the Sacraments of the Old Testament, that is, circumcision and the Passover, had been empty, impotent signs and that divine grace had not been also offered, distributed, appropriated and sealed;³ no! the Old Testament sacraments also had the same goal, the same power and the same use as those in the New Testament. They were also

³The papists deny this. Indeed, they say the Sacraments of the Old Testament had not only given grace and justifying *ex opere operato*, but even *ex opere operantis*; By which they understand this, that the use of the Sacraments in the Old Testament had been a matter of obedience to God’s Command. Now since Paul said: “Those who do the law will be justified” (Rom. 2.13), so obviously the Israelites were justified before God by fulfilling the law of circumcision and the Passover. Thus, far from the papists, in truth, acknowledging the Sacraments of the Old Testament as means of grace, they much rather teach the opposite, since they do not ascribe justification to faith in the Sacraments, but to the work of circumcision, etc.; contrary to the clear declaration of St. Paul: Rom. 4.9-12

the visible Word; they were also outward acts commanded by God, with which God had bound promises of grace which, grasped by faith, made people justified and holy. So, for example, the promise was bound to circumcision: "I will be your God" (Gen. 17.7), so that whoever grasped the promise bound to the covenant of circumcision in faith would just as much be made holy in the age of the Old Testament through circumcision as the Christian through his Baptism, which affirm the former and, therefore, is called the circumcision not done by human hands, Col. 2.11. But a great difference exists between the Sacraments of the Old Testament and those of the New Testament with respect to the nature and contents of the same. That is, the Old Testament's had only a type, but the New Testament's now have the substance, that one had the shadow, this now has the body itself. For thus the holy Scripture itself describes the difference existing between the two Testaments. Col. 2. 16,17 says: "So let no one bind your conscience about (the things commanded in the OT) foods, or drink, or certain holy days, or Sabbaths; which are shadows of the future wealth, not the substance of those things that were coming in the future (that were reserved for the age of the New Testament), but the body itself, is in Christ." Further, it says in Heb. 10.1: "The Law (the Old Testament) had the shadows of things to come, not the substance of those things themselves." Further, it says of the priests of the Old Testament in Heb. 8.5: "Who served as types and shadows of heavenly things."

From this it is clear that those who understand the Words of Institution of the New Testament Sacrament figuratively, turn the New Testament one back into Old Testament ones, turning the Christian LORD's Supper back into a Jewish Passover, turning the fulfillment back into a mere promise, turning Christ back into Moses, turning the One who cares for the holy things and the true tabernacle back into a servant of types and shadows, and thus turns Christians into Jews. No, as certainly as the New Covenant above all, contains the substance of the Old Testament types, so certainly, especially, the holy LORD's Supper does not contain again a type, a figure, but rather the substantial body and the substantial blood of JESUS Christ, the true Passover Lamb, himself, which was present in the Old Testament's Passover meal in a type.

3. The third reason that makes it necessary for us to take the Words of Institution literally is because otherwise there would be no certain doctrine of the holy LORD's Supper. What Augustine says is quite true: "Nothing impacting faith and customs is declared in Scriptures in a dark way, that should not be declared in other passages in clearest terms." (*De doct. Christ.* Vol. II, c. 6) That is, figurative ways of speaking serve the good purpose of making a doctrine that is already clear, lovely and illustrated, but no

doctrine can be proven to be clearly revealed for which one can only appeal to nothing but figurative, non literal expressions. Now such doctrines could therefore not be seen as settled articles of the Christian faith, that are not declared at least in a single passage of the Holy Scripture with clear, straightforward, literal Words. For if, for example, we only had this single passage alone to prove the doctrine of redemption: "I will put enmity between you and the woman and between your seed and her seed; he shall strike your head and you shall strike his heel" (Gen. 3.15), how dubious, then, would the foundation of the doctrine of redemption appear! But God be praised! We find this doctrine laid out in countless other passages with straightforward, literal words. Further, how dubious would be the status of the doctrine of justification if we had nothing more for it than the figurative presentation of the same through the healing of those who looked in faith to the bronze serpent! (John 3.14,15) Finally, what would we know about the necessity of self-denial if we knew nothing more about it than what Christ says in Mt. 5.29, 30: "But if your right eye offend you, tear it out and throw it away. If your right hand offend you, cut it off and throw it away.?"

No doubt, the Scripture would be like those heathen oracles which only give ambiguous riddles as answers, if in them the doctrines of faith, or even a single one of them, were presented us in veiled words. Then no certainty of faith would be possible. Then we could not entrust ourselves to the Scriptures themselves but we'd be forced to trust the human interpretations of the same. But St. Peter not only says, clearly and plainly: "And you should know that no prophecy in Scripture is of any private interpretation" (2 Pet. 1.20) but the Scripture is also composed in that way, and must be composed as nothing other than a divine revelation, as not needing human interpretation. There are many doctrines therein presented occasionally as images, parables, and in mysterious ways, but there are no articles of faith that are not expressed and laid out in at least one Scriptural passage with simple, unambiguous, literal Words.

Now we apply this to the doctrine of the holy LORD's Supper. The same is treated, self evidently (*ex professo*), in the following five passages: Mt. 26.26-28; Mk. 14.22-24; Lk. 22.19-20; 1 Cor. 10.15-21; 1 Cor. 11.23-34. Now if we compare these *sedes doctrinae*, which means, these chief passages, in which the article on the holy LORD's Supper has its actual basis, do we find among them even one in which the doctrine of the LORDS; Supper, supposedly described with figurative language is presented with other, "literal Words?" No. Wherever we inquire the holy Scripture about this doctrine, they consistently retain the same answer: "This is my body. This is my blood," or, which is exactly the same: "This is the communion of the body and blood of Christ,

this is the cup of the New Testament in my blood." So now, as certainly as every article of the Christian faith is revealed in its chief passages with clear, definite, simple, unambiguous, literal Words, it is just as certain that the Scriptures speak with unveiled Words in those passages concerning the holy LORD's Supper, and just as certainly we have understood them, then, in the only legitimate understanding of these same Words of Institution if we understand the same in the literal sense, just as they sound. So there remains for us nothing else: Either we must admit there is no certain doctrine in Scripture of the holy LORD's Supper, or we would have to accept that the literal sense of the Words of Institution give us this doctrine.

And has not history also more that satisfactorily confirmed that when the literal meaning of these words is left behind that all certainty and unity ceases? As united as are all the Reformed, for example, that Christ's body and blood are not truly and substantially in the holy LORD's Supper, they are just as disunited as to what, then, the true meaning of the Words of Christ: "This is my body. This is my blood" is. Carlstadt interprets them one way, Schwenkfeld another way, Zwingli another, Oekolampade another, Calvin another. Even now one can barely find two Reformed minded theologians who say the same thing. And it can't be any other way. When one departs from the clear Word of God, a Babylonian confusion must result. There one is driven upon the wide waves of the sea of uncertainty and is driven about with every wind of human thought, being beaten one way by one and in another direction by another. One might be able to stand certainly and courageously with such unfaithfulness in the presence of men when there is no trial, but he will not stand by this in the presence of God and in trials. Melancthon is most correct when he writes: "I find no reason why we should depart from this thought, that is, that Christ is present with his body and blood in the holy LORD's Supper. It could be that such a thought might be pleasing to an idle mind whose thoughts are in keeping with human reason, especially when they are adorned and dressed up with sharp reasons people invent, but how will that stand in tribulation, when the conscience will dispute the reasons for departing from the usual opinion of the church? Then these Words: 'This is my body' will be loud thunderclaps. What then will contest such a frightening feeling? With what Scripture, and with what Word of God will it defend and convince itself that Christ's Words are to be taken in a veiled way?"

So blessed are those who hold fast to God's Word! With them there is unity. There, if you ask them, you find no difference in faith between the most learned scholar and the simplest school child. For the Words "This is my body. This is my blood," taken simply for what they say would have to awaken the same idea in the heart of an immature child as it does in the heart of the most learned doctor of holy Scripture. And what is most glorious, the child-like and believing reception of the Word gives comfort even in the hour of trial and death, and even makes one lively and untroubled in the face of the accountability God

will someday require. That's why Luther writes: "So compare the alternatives, if our text and understanding were just as uncertain and dark (as it is not), as their (the Zwinglian) text and understanding, you nevertheless have a splendid and defiant advantage, that with good conscience you can take your stand upon the text and say this: If I shall and must then have an uncertain, dark text and understanding, then I would rather have what has been spoken by God's own mouth than have what's been spoken by the mouth of man. And should I be deceived, I would rather be deceived by God than man. For if God has deceived me he will take responsibility for it and restore me. But a man cannot restore me if he deceives me but will lead me into hell. The enthusiasts (*Schwärmer*) cannot be defiant for they could not say: I would rather take my stand on Zwingli's and Ockolampdius' ambiguous statements than upon what Christ simply said. By that you can happily say to Christ at your death and on the last day:

My dear LORD JESUS Christ, a controversy arose over your Words in the LORD's supper. Some desired to understand them differently than what they say. But since they taught nothing that was certain, but only made people confused and unsure, and in no way did they want to nor could they prove anything by the text, I have thus remained on the text, as to what the Words say. If there is anything dark there, it's because you wanted it dark. For you have given no other explanation of it nor have you commanded it be given. For one never finds in any writing or language that "is" should mean "signifies" or "my body" – mean "sign of suffering." Now if there were some darkness in that, there you commend me well that I not get into it, as you commend your Apostles well when they did not understand certain statements, as when you proclaimed to them of your suffering and death, but they still retained the Words and what they said and didn't turn them into something else. As when your own mother did not understand when you told her in Luke 2.49: "I must be about my Father's business," and yet she simply kept these Words in her heart, and did not change them into something else. So I also have remained in these your Words: "This is my body, etc." I have not wanted to turn them into anything else, but rather have commended and entrusted to you that if there were anything dark in them, I have retained them for what they say, especially since I do not find that they mitigate against any article of faith.

See, no enthusiast would be allowed to speak that way to Christ, this I know well. For they are unsure and divided over this test." So far Luther in his *Great Confession on the holy LORD'S Supper* from the year 1528.

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Is. 58.1

Samuel Urlsperger (died 1772), a friend of A. H. Francke, had been the palace chaplain in Stuttgart since 1714. At that time in the court of Wuerttemberg there was much debauchery that pained the chaplain sorely, but fear of men and

wanting to please them bound his tongue. Francke, who traveled to the southland in 1717, encountered this. He went to hear his preaching and after the sermon went, full of sadness, to Urlsperger and said: "I can hear that your presentation is Evangelical, but your words do not address the sins of your palace. So I come to you in the Name of God to say that you are a silent dog (Is. 56.10) and if you do not repent, and as the public teacher freely proclaim the truth, you will be lost, despite all your right knowledge." – Disturbed, Francke took his leave and departed. The following Sunday the court preacher spoke in a most serious and frank manner. The duke had him told that he already had in mind to remove him from his pulpit. If he would not recant the following Sunday what he'd said, he would swear out a complaint against him with the territorial court, and then he might, since he had committed a crime against his majesty's honor, easily lose his head. Urlsperger issued his response, that he could under no circumstances recant, therefore he would have to leave it to his highness to do what he thought good. Now he was arrested and all arrangements were made for his sentencing. After he was asked one more time to recant, his day of execution was set for the next week.

Thereupon he sent for his wife and four children and he asked them what they wanted to say in this situation. – His wife answered: "Dear husband! Your death will throw me and our children into the greatest misery of our lives. But I pray you, for God's sake, do not deny the truth, else a curse will remain over me and my children." Comforted by this answer, he sent the message to the Duke that his head was daily at his service.

Now this man presented the death sentence to his minister to sign, only his minister resigned his office and his dagger and said: "Your Highness! Take my office and my honor, I won't have blood on my hands!" The duke was astounded and so as not to lose his prime counselor, he merely deposed the court preacher but not only without any provision, but with a prohibition against his seeking another position elsewhere, and immediately thereafter another chaplain was elected.

A few years later this same minister was with the prince at the changing of the guards, as the former court preacher was also passing by. The minister pointed him out to him and said: "So long as this man was still in office, your Highness had good fortune and blessing; but ever since we've had this sycophant, nothing's gone right. If you want to turn this evil into good, you might at least see if you could take care of him." This happened. Urlsperger became deacon in Herneberg, and soon thereafter the first Lutheran preacher in Augsburg.

If our Gospel is obscure, it is obscured in those who are lost. 2 Cor. 4.3

Dr. Taylor from Norwich told Newton: "Friend I have compared every word in the Bible seventeen times to the foundational texts and it seems strange to me that I have not found in it the doctrine of reconciliation that you teach. "That doesn't surprise me," Newton answered. "Once I tried to light my lamp while the cap was on it. – Thus people make a cap by the

prejudice they accept through their education and upbringing. It's not enough to bring light, you have to also remove the cap."

God's Objective When He has One of Our Little Ones Die

The only child of parents who were not very Christian had died. They gave voice to their misfortune to know about this decision of God and they asked their pious pastor how God, if he really exists and is love, could take their only child from them. The man of God promised to give this in the future sermon he would preach at the child's burial, but gave them the key to this in the following words: "You want to know from me why God took your child to himself. Good, finally! He wants to have even just one of your family in heaven. You parents wouldn't want to enter heaven had this child not departed, if he had remained. More than that I'll give you an illustration: There was a good shepherd who had already put out wonderful food for his sheep in the sheep's pen. He opened wide the pen's gate but the sheep did not want to go in. He chased them all around to get them into the yard but they bolted back, time and time again, from the open gate. Then he picked up a lamb from the flock and carried it in, and behold!, the older sheep ran after them. – The good Shepherd is Christ; – the opened sheep's pen, heaven; – the lamb is your child; – if you have parental hearts, run after him! The LORD bears the little lambs ahead, so their parents should run after! Amen."

"We do not boast beyond measure, in other men's labors." 2 Cor. 10.15

The enthusiasts can do nothing more than pounce upon other men's labors and criticize them and then boast they did it all, and not the previous legitimate teacher and apostle, whom they've forsaken. These are the bumble bees, the bees who eat the honey that they did not make.

Luther

The German Ev. Luth. Synod of Missouri, Ohio, a.o. States

holds her next session in St. Louis, Mo., from the second Wednesday after Pentecost, the 21st of June until July 1. Brothers arriving will want ascertain the dwelling of the local pastor with Mr. L. Pechmann, of the German Glass and Porcelain Works, No. 22 Main St., in the Old Market region.

Receipt and Thanks

Received through Pr. Brauer of the Lutheran Congregation in Addison, Ill., \$8.00 for the construction of a Lutheran Church in Saginaw, Mich., acknowledged with hearty thanks.

F. Sievers.

Letter of an Upright Mother in Hungary to her Son,

who first wanted to study theology, but was scared off from doing so as a harsh persecution was breaking out against Lutherans, and especially Lutheran pastors. (See *Anthology for the Building Up of the Kingdom of God*, from 1734)

We are sharing this letter partly to encourage parents whom God has given children, whom they could and should dedicate to the service of the LORD in his church, but want to

abandon this plan since the reward a faithful servant in this world can expect for this most difficult task is usually poverty, disrespect and trouble. But we hope that even the young people who have already dedicated themselves to the LORD will be awakened through this lovely letter to be true to their intention. But finally, in this letter, flowing from a truly Christian heart, is a compelling challenge to remain steadfast for everyone who has also, through God's grace, resolved to walk the path of a Christian and to strive under the banner of the Crucified against the flesh, the World and the devil for his dear LORD JESUS Christ. The letter reads as follows:

My son!

I was eagerly awaiting your last letter, in order thereby to receive in it such deep encouragement. But instead of that your letter caused me no little disturbance. Since I must perceive, and, indeed, with amazement, that for the sake of such a little storm which has come upon the Evangelical Church, you are planning to retreat from the LORD's vineyard, even as if we were not at all aware that our Savior will not reward those who have only begun to walk according to his will, but rather those who persist to the end. You learned these Words of the Lord long ago, where he said: "You will weep and cry out, but the world will rejoice; you will be saddened, yet your sadness shall turn to joy." (John 16.22) Had not even our King and Head himself, of inexpressible love for us, for our good, endured so much, and, indeed, from his childhood to his crucifixion, so much that he had to cry out: "Behold, was there any such pain as my pain, that I have endured." (See Gerhard's Meditations⁴ 2., cf. Ps. 88.4; Is. 53.3,4.) Oh why should his members not also willingly suffer even some little thing with him and for his Name's sake? It is not possible to receive the crown of life without patiently and steadfastly expecting the battle, following the example of Christ; and if for his sake one is not willing to lose this temporal life he cannot inherit the eternal one. If heaven and that crown alike, that we should receive there, is dear to me, they will never be given me unless I have born them into the battle. You are not unfamiliar with the circumstance of the church, both in the Old and New Testaments. Think, my son, about the time of Elijah. At that time the little flock of saints was in such a miserable condition that Elijah himself surmised he might be the only one left; yet God convinced him otherwise. But he also got him to understand that he would have to see the church in another way than he had. For back then is when he revealed to him, perceiving first a strong wind that ripped the mountain and broke stones; after the wind came an earthquake, after the earthquake, fire and, just then, after the fire, a still and small voice. (1 Kings 19.11) Under this banner of the Cross that Christ bears before us all the saints and the elect, who have ever been or will ever be, have fought. And they would not for a

moment, as the sainted Arndt has written, acknowledge us as their brothers if we would not want to fight under that banner.

Who bears not the battles' strain,
The crown of life shall not obtain.

It seems very strange to me that I am seeing your hope in God so quickly sinking in these contrary circumstances. May it never be! Perhaps you're worried about how you will make it out in the world someday. Those are useless worries. God the LORD, whose power is not subject to change, who formed you as you were in your mother's womb, who also gave you a reasonable soul in order to acknowledge your Creator, will never forsake you so long as you, through his Holy Ghost, will follow him and walk in his path as he wills; even should he lead you through the valley of death. Your plans rest upon your ruined mind, yes, they proceed from an unbelieving and wandering heart. But consider the Words of your JESUS, which he spoke to his disciples, but also to you: "The cup which I drink (of suffering), you shall also drink, and with the baptism I will be baptized, you will also be baptized." (Mt. 20.23) So do not retreat to the left or the right from what you once determined to do and from where God the LORD is calling you. I, your mother, do not expect that you, my child, shall enjoy constant peace and comfort in the world; Much rather it is my sole yearning that some day I, along with your dear father and you, might be seated and remain in the threshold of the heavenly home for the service of my Savior⁵. My son, take us, your concerned parents, as your example. You know well how we have been persecuted, as we have had to suffer much not only from enemies of the Evangelical truth, but even from those with whom we share faith. The world has not wanted to comfort us. Yet since we have tasted how sweet it is to follow after our JESUS, we have thus borne all such things gladly and patiently. Yes if it would be God's desire, I would treasure it as a great blessing, if I should even lose my life for his sake. Don't you know that the sainted Luther greatly anticipated that he would go the grave with a bloody death, which he would have gladly shed if it pleased Christ? You have also previously suggested that you are by nature not averse to studying medicine; only those are just idle thoughts. I am not unfamiliar with your desires that you bear for theology as well as for medicine. That is why I have always supported you, as your faithful mother, to look into medicine along with your chief goal, in order, thereby, to have a greater respect for the constitution of your body. But as you have gone to the end, out of your fatherland, to devote yourself to study theology, this little storm that is besetting the Evangelical Church must in no way stop you in this. Christ has his Zion engraved on his hand, therefore it is impossible that he forsake us, after he tests our faith and has found us faithful. Moreover, pray of this God, bend your knees before God's face, and pray your JESUS, that he might forgive you and strengthen your faith, as those disciples, so that neither death nor

life, neither things present nor things to come be able to separate him from you. I know better than you that even from youth on, God has been calling you into his vineyard. You have made that known also from much of what you pursued in childhood. Your teachers have also said such things about you after that. So why should you throw all that to the winds and give up on all the effort you've put in? The desires that you bear to serve God and your neighbor in your fatherland is not exactly evil. This will even happen if we will trust in God's goodness. Yet set your hope upon God alone, and do not long after the fatherland, but much rather that you might some day come to the true heavenly fatherland. We must strive and wrestle towards that one. There we will come all together, even if the world should divide us from each other. I believe certainly and am assured that God the LORD will use you as one of the least of his servants to renew Zion, so that I can't resist reminding you of the words I often remember with joy that you had uttered back in your childhood. Namely, you once asked a shepherd of sheep if he would rather be a shepherd of souls. When he said no, you replied that you would like to be a spiritual shepherd and pasture mens souls, since the LORD JESUS also called himself a shepherd of souls and laid down his life for the sheep. Now when I consider such things and also traced in you at that time such a desire, I have cried to God with tears and I, like that mother of Samuel, committed you to God and to his service with the prayer that he might use you according to his will, to prepare you as his vessel, so that some day you would restore the wandering sheep and lead them to good pasture in the Christian church. So don't forsake what you have desired even from your childhood and to where God has called you, but remain faithful to your God. Even if it became necessary to lose your life for him, you must be prepared and willing to accept such things, for this also would be for your benefit. For death cannot harm you but rather only aid you to come sooner to your Arch-Shepherd in heaven. Hereby be to God commended. . .

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⁴ These edifying meditations were also translated into the Bohemian language so that this Christian mother could have read them.

⁵ O that all parents would take their stand in this thinking with respect to their children.

The Lutheran.

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(Submitted by Dr. Sihler)

Us Poor Lutherans According to a German Unionist

(Conclusion)

Last, but not least, Mr. H. goes on as follows: The author (namely, he, himself) just wants to add that the prevailing democratic spirit in this land is nowhere found stronger than among these Old Lutheran Congregations. The preachers, Grabau excepted, are totally, most painfully subjected on the part of the congregational members, who want to regulate themselves. They are obstructed, plagued, led, beleaguered from every side and paid pathetically for it. The pastor of the Old Lutheran congregation in New York, a truly zealous man, of a mild and sweet spirit and, at the same time, such a thorough Lutheran, that he has to wear pointed shoes in the pulpit – this man is subjected to the approval of his breadmasters, who so stingily dole out his bread that he must literally suffer starvation – a true cross bearer; and it is that way, more or less, in all their congregations.”

Now in the first part of this declaration of Mr. H. we see what is the case for him in many other places, as we here encounter his either using individual cases to make conclusions about the whole, or his being too hasty in gathering the hearsay reports of people who are not exactly informed or non partisan and then reporting them as fact.

We gladly admit that this contemporary democratic spirit in general has had no small influence, namely, on the administration of the Church, and it plays a roll wherever Church and politics have made peace with each other in many ways, or in individual pastors whenever they personally consider themselves servants of men and hirelings. But this two-fold evil might be found much more amongst the English speaking and other German Churches than amongst us so-called Old Lutherans, which have now come together to form a Synod. In them, for example, it is completely common and accepted for congregations to hire and contract their spiritual *speechmaker* for

perhaps one or a half a year for a certain amount of money. It’s not merely these spiritual hobos who thoughtlessly agree to these shameful conditions, but also the members of these ecclesial bodies, who have them hired as bee herders. These honorable synods also find this to be exquisitely American and in the best order and they thereby obviously prove that they haven’t a bone of respect for the church in their body. In such synods, preachers and congregations consider themselves at odds with each other and so it is obviously no wonder that, moreover, the preachers are not seen by their congregations here as servants of the church, as heralds in Christ’s place, as co-workers of the Holy Ghost, as fathers in Christ, but rather as their bought and paid for spiritual *speakers*. And from this, then, it quite naturally follows that such preachers, for the most part, employ such a cowardly manner in the part that they play in administrating the Church, that they can neither publicly nor privately carry out the holy office of rebuking with its salutary sharpness according to God’s order, that they allow all sorts of people to the holy LORD’S Supper without a close examination of the condition of their souls, that they are mere non factors and ‘yes men’ in their congregational meetings, yes that they – even by their own inclinations – ultimately preach only what will tickle their hearers’ ears. To sum it up, the congregations do not see their preachers as their servants for the sake of JESUS, but as their slaves for the sake of a salary and if, perchance, there are some “kind congregations,” that is, some who pay them poorly, they ignore it even as they bow and coze up to others as best they can so they can remain ‘popular’ and find new places who will hire them.

But such a shameful and undignified condition, such a ruinous over reach of worldly democracy into the administration of the Church, we are glad to report, is not found to any degree in our so-called Old Lutheran Synod, as Mr. H. falsely reports. No individual among us allows himself to be contracted and

hired temporarily¹, but rather, in this regard, has an ordinary calling being practiced among us, and each of us would hopefully sooner take a job as a day laborer than submit to such odious conditions or ever thereby lead the Church into some sort of papism of the people, that would bring such great harm to those stampeded by it.

In our Synodical circles our congregations, God willing, do not see us as their hired servants, even though they provide for our bodily nourishment and support, but rather as servants of Christ and stewards of the mysteries of God. And even if there are some individuals amongst us who would like to see us as hirelings and would treat us as underlings or disrespectfully, even if that should happen, that is in no way a prevalent tone or attitude in our congregations.

Therefore it is also true, by God’s grace, that just we, the Old Lutheran Synod, don’t let our hands be bound in any way by the fear of men or the desire to be people pleasers through a fleshly regard for the democratic spirit; so we conduct our office according to God’s ordinance, to chasten, to warn and to admonish, etc., publicly and individually – depending on what the matter or person most needs, even if the latter is a rich contributor, a great democrat or an impressive speaker.

Obviously we would and could not deny that a good portion of us engage in no small battles with people who are uneducated, dubious and stubborn, partly in order to establish and partly in order to maintain a healthy congregational order in which the authority of churchly administration is rightly divided and, at the same time, bound together between the pastor and the congregation, yet this is not, for that reason, an impossible goal. For even in the worst cases, namely, when despite applying all patience, doctrine,

¹Indeed, since congregations are ordinarily poor, and also the number of members changes every year with people moving away and newly arriving, often annual listings are made of members for supporting the pastor, but a yearly term of contract is never made in connection to that process.

admonition, inquiring, warning and threatening, a portion of ill willed people continue to pursue their goals, being revealed as a synagogue of Satan and, finally, visibly sever themselves from the congregation, this loss is nothing but the congregation's gain and she can then, without constant opposition and obstinance, gain the form of a healthy congregation.

So we, in fact, know nothing of those "painfully subjected, obstructed, plagued, led, drawn under" on the part of their congregations whom Mr. H. has in mind above, but are here surely motivated to be more excited and joyful for all within our office than so very many of our brothers in the office in Germany. These certainly groan in many ways under the evil conditions cited and accounted to us; if not on the part of their congregation then, yet, on the part of the temporal authorities. The sovereign, the provincial councils, the consistories, as temporal and spiritual arms of the ruler, yes even the local police authorities – In sum, the many faceted prince-popery in Germany "hinders, plagues, forces" ceaselessly with their cabinet orders, permits, edicts, ordinances, commands, tables and lists to the poor preachers and they hold them constantly "in a painful subjection." Not a small portion in our time would have to risk life and limb and desert their congregations in order to free themselves from the demands of this many faceted bureaucratic monster. And if the LORD does not sooner or later bring about aid and free the church from this overreach of worldly government, then, in fact and truth, it will be much worse for her than us with this or that overreach of the democratic spirit. Even in the worst case scenarios, as reported above, we could achieve a church regiment in keeping with her nature and a sound form of the church, but our brothers in faith and the office in Germany cannot, if conditions in this regard remain as they are. Yet all signs indicate that they won't. God grant the princes and their counsels grace and wisdom to acknowledge the times and not strive against God and to completely loose the church with informed wisdom from the bonds of temporal governance. But to the people may he grant humility and patience, that they not ruin themselves more in selfishness and looking for power, than what's been foisted on them.

Now as far as our dear brother in faith and office in New York is concerned, who, according to Mr. H.'s report, is suffering so terribly that he "is literally suffering starvation," if I may be permitted to say, this assertion is just as literally false. Even here, Mr. H. has, as he has often done otherwise, also only heard this from the mouths of others who are apparently as averse to the so - called Old Lutherans as he is and who are all unionistic in their thinking. But the truth, as we have it from reliable sources is this, that this little congregation of

about fifty supportive members not only raises about \$300.00 a year for the rental of the church hall and the parsonage, not including fire wood, but also at least \$250.00 per year for the Pastor, not including school fees and other free will offerings. But one small evidence that Pr. B. is suffering no privation is that he takes no money at all from the poor parents of the school children and has also often offered to help the congregation pay rent for his home from his own wallet, although the congregation has never accepted his offer. From this it's proven, first of all, that every member there on average contributes at least \$12.00 a year for the support of the preacher. But where can you find any unionistic manual laborers and day laborers in Germany who yearly even lend twelve Prussian Thalers for any sort of Churchly goal, where they have also contributed little or nothing for the establishment or support of the preaching office, the building of the Church or the like?

Since now we come to directly addressing personal issues, it may be allowed to bring up a few words about the judgement that Mr. H. has handed down about the author of this article, whom he has otherwise never met, whom he also, incidentally, turns into a Bavarian, though he is not.

According to the words of the reporter, the one submitting this article, Pr. S. in Fort Wayne, stands, "at the summit and is the soul of the whole affair (namely, for the separation from the Ohio Synod and ecclesial unification with the Saxon Lutherans from Missouri), an exceptionally rigid Lutheran and, at the same time, a man 'very fond of power.'"

Now against this, I might be granted permission to report to Mr. H. a few more specific details. As it concerns our first petition, that is, for the abolition of the union distribution formula: "Christ says," to be entertained by the Ohio Synod, I cannot boast that I was the one initiating this. It was two other brothers who were pained in their consciences through this formula and were thus prevented from the communal reception of the holy LORD's Supper that usually took place on the Sunday opening of Synod. I myself, having not come to this country until a year later therefore knew nothing of this. But after these brothers described the situation to me and asked if I did not regard the use of this formula inappropriate by a Lutheran Synod, and if I didn't want to add my name to theirs in a petition to dispense with that formula to Synod with satisfactory evidence of our reasons, I agreed with them both. These introductory words originating in the union also offended my churchly conscience. I do admit as, in the meantime, I'd learned of the cruder violations in *Praxis* not in keeping with the Confessions (like, for instance, the frivolous administration of the LORD's Supper to the Reformed, as such), that, for my part, I wanted to go beyond that in petitioning Synod. Since those two brothers led me into this, I thought it only right to

include them in the rest, so we jointly made the next request.

Further, if my little contributions would or should be "standing at the summit of our association and the soul of the whole affair" then our conference at that time and our present Synod would have much to lament. But the truth is, even here, that I, in unanimous agreement with precious, like minded brothers in Germany, seriously and earnestly did my part so that we could enter into church fellowship with the Saxon Lutherans, the dear brothers in Missouri and Illinois, and God granting it, walked together into one Synod, and with this goal my trip to St. Louis took place in May, 1846, accompanied by two brothers in office. For even then I saw clearly enough that we at the time were not capable of constructing a Lutheran Synod which did not merely bear the name Lutheran, but would also have its substance, if we did not walk with those brothers from Saxony, who far surpassed us in gifts, education and pastoral experience. Now if I were really so "power hungry" by the devil or by the deception of my own heart, as Mr. H. accuses me, I certainly would not have so seriously striven to undertake such a difficult unification, since it would have been very unlikely that they would have granted me the kind of influence I would certainly have had without them. But through God's grace as it stood and now stands, I also stand together both personally and not just professionally with these gifted, experienced and seasoned brothers in the office because I heartily seek and love them, since I would rather learn than teach, and would rather be led than to lead.² I can also assure Mr. H. as God is my witness, that I have begged the LORD many times and still do, that he would rather beset me in the greatest external disgrace (of course, not for the sake of my sins), or in deep inner turmoil, than that I either sink into weariness and security or my heart inwardly raise up against him to also exhibit pride in my words and way of life.

But this I cannot and will not deny, that my outward bearing might now and then in one way or another give the impression of pride and being fond of power. For when people are around who, as for example the former publisher of the *Lutheran K.Z.* (presumably the source, from which Mr. H. formed his judgement about me), more or less essentially, or even completely mix issues and personalities with each other, thereby

²Editor's remark: – Under other circumstances we would consider it the greatest scandal to allow such remarks to be published, as the above statements of this worthy Sihler, by which he washes our feet here out West in the presence of all the world. But may that statement by which he is publicly charged that he might be "very fond of power," be left to stand alongside his statement here, to put to shame this poisonous slander and to God's glory, who has adorned this same man, our Sihler, with an amazing humility, as he has done for everyone who knows himself betrothed to God, so that this man is not only blind to his own gifts and only sees the gifts of others, but rather in his humility and love also always sees the others' gifts as greater than his own.

throwing a wet blanket on direct discussion of cases sorely needing it, so that something that might be engaged quite pointedly if the President, who must stem impropriety as it is required of him, out of a false fear of men, is too passive, I must also concede that in such a case I tend to be too abrupt, and I am usually too long winded, stepping in with too many words and full of emphatic expressions that accomplish practically nothing good to serve for a legitimate decision in the issue at hand. Now if I have now and then violated love against this person or that in the way or manner which I have expressed in my demeanor, as far as I am aware, this was only done out of passion for the issue, and through God's grace, I take no pleasure in holding the least resentment or bitterness towards you or others, whose bad and sensitive buttons I pressed, and who, for that reason, have been so apparently at enmity and against me. Besides that, I daily pray to the LORD, that he also would also thwart in me my hidden faults, but I can also give assurance before God and man with a good conscience, that from the bottom of my heart I also curse and condemn every thought that does not stem from out of a rightly fashioned and honest love towards God and men, and is not manifest to me. – Besides that, may the unionist cathedral candidate Mr. H., the observer and evaluator of ecclesial conditions in this place, from now on never be so quick and superficial to make an absolute judgement about anyone out of mere rumors and comments by individuals, yes, even to have it published about one who is personally not known by him at all, and whose thoughts and way of acting he has not come to know as an undoubtable truth from his directly observation.

(Submitted by Hermann Fick)

The Wittenberg Concord, Example of a True Union

(Conclusion)

Now Luther and the overland cities exchanged many heart felt letters. First he issued a kind and friendly writing to the city of Augsburg, which elicited their inexpressible joy. At the command of the authority, Dr. Gereon Seyler, a famous physician, Caspar Huberinus hastened to share the same with those in Strassburg, whereupon they went immediately to Luther. They sent him a letter about the council and the sermons in Augsburg, and they were received by him and his people most cordially. These beautiful examples of how the Augsburgers made inroads to true union were followed by the Strassburgers, whom Luther reported were all their relatives in office and coworkers, had received the confession which Bucer had prescribed for the Augsburgers in the imperial cities of Costnitz, Frankfurt, Ulm, Esslingen, Memmingen, Lindau, Kempten, Landau, Weissenburg, Biberach, Isey. Bucer himself

was sent by the Strassburgers to Stuttgart to Brentius, so that this pious and learned man would seriously consider this, while Capito in Basel and Zurich sought to win the Swiss over for this work of peacemaking. These signs of returning to unanimous agreement filled Luther's heart in his older age with a blessed, inexpressible gladness. For this faithful contender of the LORD confessed of himself that "he was now old, grey and practically completely spent, worn out from so much labor and trial and sick of everything and wished and only desired the time of his departure, before which he only hoped to see unity and then to leave." Yes! It is like a precious high priestly oil anointing his every word when he says of this great hope: "God the Father of all comfort, joy and unity," he writes to the Augsburgers, "be praised in all eternity and bring to completion his work unto a blessed end unto that day. Amen! Thereby a heavy stone is lifted from our heart, namely, the aggravation and mistrust which, God willing, must never arise again. To me there would be nothing more joyous in the whole time of the reawakened Gospel's being opposed than to be able to hope for and, yes, even to finally see a Concordia after this lamentable split. For Dr. Gereon's report and your writing show themselves sufficient to put an end to my wounds, that is: Suspicion has been removed to such a degree that not even a scar remains. Therefore I pray you through Christ, who has begun this work in you, to carry it on and preserve you in this fruit of the Spirit. You would also show forth to us such hearty and rightly fashioned Christian love, as we receive you with true love and faithfulness. And you should certainly expect this in Christ that you would not be able to complain about anything that we would not do or suffer to strengthen this Concordia. For if this Concordia were made steadfast I would sing with joyful tears: LORD, now let your servant depart in peace! For I will leave the church in peace, that is: The Glory of God, the punishment of the devil and vengeance on his foes and opponents. Be assured that I, so much as it depends on me, will faithfully and gladly do and suffer whatever is possible to complete this Concordia. For I yearn, as alluded above, for nothing more than that I might soon end this life in peace, love and unity of the Holy Ghost with you. Christ JESUS, the fount of life and peace, bring us together by the bond of his Spirit to unity that lasts forever!"

So everything was coming together in a lovely pleasing form, as in the beginning of the year 1536 all hopes of peace threatened to vanish. Namely, in Switzerland Zwingli's *exposito fidei* (presentation of the doctrines of faith) were published again, as well as Zwingli's and Oecolampadius' letters, writings filled with the most offensive sorts of heresies. Also, the latter appeared with a short

introduction by Bucer in which he openly shelters them, affirming their orthodoxy.

As these writings arrived in Wittenberg, many were alienated by them. Melancthon lost all hope, but Luther wasn't sure. "But since you regard this as meaning," wrote his Excellency, Elector John Friederich to him, "that because of this there must be little comfort or hope for Concordia, this is truly bad news. But we are undaunted in our hope and assurance that the Almighty God knows how to graciously use this to his glory." At the same time he admonished him to remain faithful, steadfast and constant in his doctrine, with the addition: "as we also know without our reminder to be steadfast, that there will be no lack of that in you." But since these matters were "great, ponderous and significant," he commanded his Chancellor, Gregorius Brueck, to be present at their meeting.

The place designated for the up coming meeting was at first Eisenach, then, because of Luther's on going ill-health, the closer Grimma. In May of 1536 the disputants of the overland cities, Martin Bucer and Wolfgang Capito of Strassburg, Marin Frecht of Ulm, Bonafacius Lycosthenes and Wolfgang Musculus of Augsburg, Johan Bernhardt of Frankfurt on Main, Jacob Otther of Esslingen, Gervasius Scholasticus of Memmingen, Matthaues Alber and Georg Schradin of Reutlinge, Martin Germanus of Surfeld came to Gotha where the Superintendent, Friedrich Myconius, cordially received them. Already even there was engagement on the chief matter. Myconius explained to them clearly and briefly the doctrine of our Church, whereby a number of points were clarified to Bucer and Capito. Yes, they finally had to concede that our doctrine was in complete agreement with the holy Scripture and the holy fathers of the pure church.

Thereupon they all came to Eisenach where the local Superintendent, Justus Menius joined them. As Luther's infirmity continued, they agreed to go immediately to Wittenberg instead of to Grimma. On the way their discussion continued in which not an hour passed when our people had not explained something and firmly contended that the bread in the holy LORD'S Supper is the true body of Christ. Arriving in Wittenberg, the strangers entered the Inn that had been prepared for them at the Elector's command, but Myconius and Menius reported to Luther and Melancthon that they had won over most of the overlancers to their side on the way. Melancthon once again took heart, but Luther still had reservations as to whether their intentions were honest.

Early in the morning on May 22 Bucer and Capito met privately with Luther and presented to him writings from the overland cities. In the afternoon of that same day Bucer and Capito came again to Luther's home while Luther and Melancthon along with Justus Jonas, Bugenhagen, Cruziger, Myconius, Menius, Weller and Rorarius, from our side were present. According to

Seckendorf all the overland representatives were there. In the beginning, Bucer gave a long speech saying how deeply he rejoiced this meeting had been convened in Wittenberg, as he had now for four years labored so that all of them might become unanimous in their doctrine, that even the same form of Church order might be established.

Luther replied with great gravity saying he had no greater desire than a true, enduring, legitimate unity and has had a good hope for this, too. But now recently, Zwingli's and Oecolampadius' letters have appeared in publication, accompanied by Bucer's introduction, which contained many impious and abominable heresies and would reject the doctrine which we defended with the apostles and the church. Along with that he'd heard they secretly do not teach to discern the Christ's presence in the holy LORD's Supper, but insist on a mere spiritual eating.

He went on to say that if the people remain in this heresy, that only bread and wine are present in the holy LORD's Supper, and since they were appealing to their unity with him, he would have to take part in their perversion of the sacrament. This he could not allow. Further, they were always referring to this division over the sacrament as merely a contention over words. But he was only contending for the truth of Christ's Words, that his body is in the LORD's Supper, which Zwingli and Oecolampadius deny. Now he would gladly retract whatever he'd written against them that was too sharp or harsh, but he had to curse and condemn their doctrine as blasphemy against God, even as he must commend them as persons to the judgement of God. Now if they wanted to enact a legitimate unity, then they would have to recant and condemn their previous heresy that only bread and wine are in the holy LORD's Supper, and go on to teach with us that the body and blood of Christ are essentially present in the holy LORD's Supper and orally received by the pious and impious alike. If they did not want to do that, anything would be better than to make the matter, which indeed was now grievous and evil enough, a hundred times more grievous through an imaginary, tainted Concordia. Above all integrity is necessary, for even if we could deceive the world we could not deceive an omniscient God.

Deeply stirred by this speech, Bucer began a lengthy, but very flustered reply, saying: He was in no way deceiving. The Strassburg paper against the Anabaptists in Munich bore witness to his own words to Robert, Bishop of Agranch, that he faithfully stood up. Zwingli and Oecolampadius' letters were published not only without his permission, but even against his prohibition. The blame for this letter he'd previously written for an entirely different purpose being placed as the foreword to the same falls squarely on the shoulders of the profit hungry publishing company. They were prepared to orally recant what they had wrongly

preached, and in writing what they had wrongly written. Only they had never taught that only bread and wine were given in the holy LORD's Supper, but not also the true Christ. They had previously thought Luther and his people were approving the papists in their doctrine of a true and essential presence. But after they'd been convinced that Luther rejected the unification of natures of the body of the LORD with the bread (consubstantiation), and also that he taught no spacial confining of the same in the bread (impanation), nor that the Sacrament was turned into a channel for grace (*ex opere operato*), so they had also freely confessed this in writing, and nothing else, now or in the last eight years. They also confessed the oral reception of the body of Christ in the holy LORD's Supper. For as the holy Scripture says John had seen the Holy Ghost, even though his physical eyes only saw a dove, since the Holy Ghost is invisible, so it can be said for the sake of the sacramental union between the body of the LORD and the bread that the body of the LORD is taken into the hand, even though the hand and mouth in themselves cannot attain the body of the LORD. But of those who are completely godless they believed they received nothing more than bread and wine.

Luther repeated gravely that either a true unity would occur or none at all. But as most important two things were necessary. First, that they publicly recant their opinions which were not the LORD Christ's, or the apostle's or the church's and which they had previously undertaken to disseminate. Second, that they should clearly teach the true thought from now on along with us. With this Luther commented how they had always been getting closer to our Church doctrine, driven there by the power of the truth. First they had confessed that the bread in the holy LORD's Supper was not as other bread, nor the wine like common wine, but rather they were only a symbol and a reminder of the absent body of Christ. Then they came even nearer to us when they had confessed that the body and blood of Christ were present in the holy LORD's Supper, yet in a spiritual manner, that is, that he was sitting at the right hand of God, and yet the spirit by its speculation and thoughts brings about the presence of the body in the bread and the blood in the wine, just as when in a Greek tragedy Hector is presented in a meaningful way through another person. Finally, he went on to say, you came even closer to us since at Coburg you freely confessed to me, and not in a few pamphlets have written the same thing, that the bread is the true, natural, essential body of Christ and is received in the mouth of those to whom it is declared or given, yet only if they are believers and disciples of Christ, but if they were unbelievers, it is nothing more than bread and wine. And so among you, it must be the body of Christ not by the will and power of Christ, who has ordained and said it,

but rather out of the power of our faith and according to our thoughts which bring it about that Christ, who is at the right hand of God, is present to our faith, as we believe, but if we do not believe he cannot be present, so for those who do not believe it is only a mere sign. Now it is at this time necessary, so that there is no doubt or reason for suspicion remaining between our two sides, that you and the others with you who have sent you here tell us if you teach and hold that the bread is the body of Christ given for us and the wine is the blood of Christ shed for us by the power and institution of Christ, who has thus ordained it, whether or not the one serving it out or the one receiving it is worthy or unworthy. For the Evangelists witness with these words: This is my body and: This is my blood and: This cup is the blood of the New Testament, since the LORD Christ has said this himself. So now is what he said true, or is it false? Or is it not true until we believe it? Or must he be false and lie if we do not believe? You surely must also confess that the Sacrament is distributed without distinction to the pious and the evil, those who believe and unbelievers, to saints and to hypocrites or, as St. Paul says, to the worthy and unworthy, and is received by them, and yet the worthiness or unworthiness of those who receive it does nothing to alter the institution of Christ who has said this. Now since in the hand of even an unworthy servant and in the mouth of even an unworthy person who eats and drinks it, it is truly what Christ says, namely, his body and blood, not because or dependent upon it's being given being believed, but rather since this is mandated and said by Christ. You might discuss this amongst yourselves and tomorrow give answer what you can confess and want to teach after good deliberation.

They came again into Luther's quarters on May 23. Luther reiterated both questions he'd raised before, whereupon Bucer replied as follows: Until this time he was not clear how to understand many things and thus had not taught rightly or with sufficient purity. But as soon as he perceived it better he'd improved and recanted his heresies. He was also now prepared to recant the same orally and in writing, so that he lead no one into heresy. He confessed for himself and in the name of the others, that the bread is truly the body of Christ and the wine is truly the blood of Christ, and they become the body and blood given through the servant of Christ without distinction to all who receive it unless the institution and Christ's Words are falsified. The natural, essential body of Christ is received, not only with the heart, but also with the mouth of those receiving it, the worthy for their blessing, the unworthy unto judgement. He only wanted to deny the crass, spacial and natural (capernaitic) eating, but, on the other hand, he confessed with hand and mouth the eating which takes place according to Christ's ordaining and institution.

Thereupon Luther asked each of the other representatives individually if they agreed with Bucer in this, which they all affirmed. At the same time they all very earnestly and humbly expressed, since they acknowledged that the Augsburg Confession and the Apology were correct and true, their desire to be accepted and received, as co-members in Christ, into Concordia as such and into the bond of one faith and true fraternity. For since we acknowledge one Head and unanimously honor the doctrine of the LORD Christ, then it would only be right that we regard and confess each other as co-members one of another.

Whereupon Luther went with his people into an adjoining room in order to discuss with them what was yet to be done. All were one in this, if in what they just said they confessed with their mouths what they believed from their heart and if they wanted also thus to instruct and teach in their Churches from now on, they could be satisfied with that. Yet they must, yet once more, clearly and roundly declare whether they confess that even the bread that is given to the unworthy through the servant of Christ with the Words of Christ, who has instituted it, is truly the body of Christ; as the Name of the LORD which the godless misuse against the Second Commandment is still God's Name and does not cease to be so through its misuse; or as Judas embraced and kissed the LORD Christ in the garden as he is still and remains the LORD Christ and is not anything else due to this abuse and godless betrayal.

Now as they again returned and all sat down together, Luther laid out everything with great spirit and emotion which was also evident in his eyes and his whole face. Now after all had laid out their rightly fashioned confession in the clearest words, Luther closed with the following kind words: "Worthy sirs and brothers! We have now heard you all answer and confess that you believe and teach that in the LORD's Supper the true body and the true blood of the LORD are given and received and not only bread and wine; and that this distribution and reception truly takes place and is not imaginary (through merely imagining it is so). You were offended only for the sake of the impious. Now you confess, as St. Paul says, that the unworthy receive the body of the LORD, wherever the institution and the Words of the LORD are not perverted, which we will not dispute. As that is how things stand with you, we are one. We acknowledge and accept you as brothers in the LORD." Thus peace and unity was established between those present. Bucer and Capito began to weep and all thanked God the LORD with folded hands and pious gestures. Yet Luther went on to take this to heart and thereby proved that he was not only a faithful, but also a wise servant, that they might make every effort to remove the contrary doctrine which still remained in some hearts and to present the certain, true meaning in as inoffensive terms as possible, so that the matter would

receive primary attention, and also, as much as the Spirit of the LORD comes to aid us in our weakness, that we clearly explain it. Thereupon they extend the hand of brotherhood and went to their Inn.

On May 24, the day of Christ's Ascension, Weller, Myconius and Menius preached. "At Vespers," Myconius reported, "Luther preached most gloriously and powerfully on the Words of Mark 16.14. I have, indeed, heard Luther preach many times, but this time I could not get it out of my mind that it was as if it was not he alone preaching, but heaven's thunder in the Name of Christ."

After this primary discussion they also compared notes on a few other points of Christian doctrine. So on both sides they were of the same understanding on both sides that children through holy Baptism are imparted the gift of the Holy Ghost, the true second birth and true childhood, that it is a beginning of faith and the work of God in them, the extent of which we also cannot understand. The necessity of holy Baptism was unanimously acknowledged, since the divine promise of salvation is appropriated thereby; and at the same time the heresy was rejected that the children of God would fall and be saved without a special working of God in them.

All wished to retain amongst them private absolution since it is a comfort for the uneasy and smitten conscience. Papistic penance was rejected with its enumeration of sins. Penance should only consist of a "kind instruction and discussion for the sake of the absolution and also for the sake of instruction."

Luther then raised the point that there also must be a ban in the church for the sake of those who publicly teach and live contrary to God's Word, to remove them from God's church. He gave evidence how this practice had been used among them for the church's good. The people had a higher respect for all the business of the church, were more glad to gather around the Word and Sacrament and were more easily defended against heresy. Here Bucer admitted that before he had invited such people to the holy LORD's Supper, but that time was over. So they would seriously seek the ways and means in order to restore true Church discipline, as had already been done in some cities. Finally, with respect to ceremonies, all freedom would be allowed and they would only make accusations if they were instituting abuses.

They also discussed schools and supervision. Especially noteworthy is the latter point, of which we only have Myconius' report, and in which we very clearly become acquainted with the Lutheran view of the relationship between church and state. Namely, Luther asked the overlayers what was their actual relationship to the authorities, for he had heard that a few were so subjugating the preaching office and the honor of Christ to the authorities such that they thought that all that they taught, believed

and did be ordained by the civil authority, even if they were also godless and mitigating against Scripture that they would then obviously reveal themselves not to be servants of God, but servants of men. On the other hand, men were deceiving themselves as if when they were called into the Office of the Word they were also conferred the right to the sword and rule of the city, when those two administrations are as distinct as heaven and earth.

On the day after the Ascension, May 25, Melancthon delivered the *Formula of the Concordia*. It contained the doctrine in which, as we've seen, unity was achieved. The first three articles treated the holy LORD's Supper, the fourth Baptism, the fifth Absolution. It closes with a short explanation of church fellowship that concluded: "On communion and the fellowship of the church they have agreed, that they admonish most seriously each and every one to the fellowship of the church and want to make every effort towards this, whereby such fellowship be maintained most assiduously, as befits it, in the Word and in hearing sermons, in the holy Sacrament and in prayer." Thereupon Bucer admonished his fellows to sign this *Formula of Concordia*, which was also done by those on our side.

With respect to publicizing and introducing this Concordia, consider yet five points suggested by Luther. They are as follows: 1. that no one should boast about any particulars of the Concordia until it is accepted by everyone; 2. that the true presence of the LORD should be taught clearly and thoroughly, yet in such a way that people be strongly admonished to the legitimate, true, faith filled reception, and thoroughly warned against using the Sacrament unworthily; 3. that the articles be presented with such words that would best serve for the promotion of truth and unity; 4. that each of them should ask for the acceptance of the articles by their people, but that public advertisement of this could be delayed unto the agreement of all those in their association could be received; 5. that after all the churches are on board, the public declaration of church fellowship should not be placed on any specific article, but rather upon the entire Augsburg Confession and Apology alone.

The conclusion of the entire Concordia consisted of a sermon and communion on the Sunday after the Ascension, where Bucer and Capito attended the holy LORD's Supper. Matthaeus Alber, Luther and Bucer preached on this day. The latter presented the express witness that he had earlier erred, but through God's grace had now found the path of truth.

Now as the overlayers headed home again and had themselves related how kindly and lovingly they had been received by Luther and his people, how faithfully he had presented his doctrine of the whole stewardship of the church and how peace and unanimity was restored between them: Then may the LORD be heartily praised

for such inexpressible grace and it has produced such a fervent, blessed joy that no pen is sufficient to describe it. Practically the whole of upper Germany entered into the Concordia. "We see from many clear indicators that this Concord has come about not by men but by God," and they sweetly and nobly expressed their joy over this to Luther: "We might justly say with the apostle Paul: Praise be to God, the Father of our LORD JESUS Christ, the Father of all mercies and the God of all comforts, who comforts us in all our afflictions. For since up 'till now Christianity could suffer nothing more difficult than this division between us, who would not find comfort and joy in this new blessed beginning of Christian Concordia. . . Our LORD Christ, who is our peace and has come for this reason, that he reconcile us with his Father, and make the two one: Would that he steadfastly preserve and increase this heart and mind by which we have embraced one another, which he himself has given his Christianity through his spirit and mercy. . . . For the sake of what we've written may your Reverence not doubt that we have sent you no dead letter, but what beats in our hearts. As we also certainly consider that we have not received from you any dead letter, but a heart alive with Christian love, as your Reverence's words also clearly and expressly say: You would also show us such hearty and authentic Christian love as we have received you with true love and faithfulness. Or again: You should certainly expect from us in Christ JESUS that you could not ask anything of us that we would not willingly and gladly do, yes even to suffer, to strengthen this Concordia. Since we've read this, to us it is as if we'd tasted something of a very sweet, completely friendly heart, and we wish to God that whoever would want to turn away from or destroy such a Christian heart and mind of understanding as your Reverence's, that he in return would be destroyed by God. On the other hand whoever helps support this Christian Concordia, in any way he is able, that again, he would be rewarded by God.

Hermann Fick

**Why are the Words of Institution:
"This is my body; This is my blood,"
to Be Understood Literally?**

(Continuation)

4. Now we come to the fourth reason why we must believe that these Words are to be understood literally, and the reason is: Because Christ is omniscient and therefore could see the future. – That short sighted men often mistakenly express themselves is no wonder, for he often has no idea and cannot foresee how his words will perhaps be misinterpreted and what tragic effects a single dark and ambiguous expression he uses can have. But one would

think that Christ, the eternal Son of God, could look into the future; with all that would later happen in his church standing all at once, bright and clear, before his eyes; that he foresaw in how many millions of souls the question would arise: How are these Words, "This is my body; this is my blood," to be understood? He foresaw what a heated dispute would break out over these Words. He foresaw how his faithful servant Luther, and many thousands honest souls after and with him would be bound in their conscience not to surrender the literal meaning of these clear Words and not to arbitrarily undermine them with a figurative meaning. He foresaw how the strife over the true meaning of these Words would have as its consequence a great, dangerous and destructive division in his church, the loss of perhaps countless souls, untold misery and heartache in the church of the last age. Thus the thought arises now and I ask: If it had been Christ's will that the Words: "This is my body. This is my blood" not be taken literally for what they say, then wouldn't that have been – it is frightening to say – highly unwise, loveless and horrible that he had not cared enough to add that these Words were not to be taken literally and what this non-literal meaning was? Why? The future was in Christ's sight as well as the present. He foresaw what discord would take place over these Words in his church and how countless souls would perish from it. He already was hearing the groaning of most faithful hearts after truth and clarity. He also knew that he could have prevented all this, if he would have said, "This signifies my body or this is a sign of my body," or the like, instead of "This is my body, etc." – and should not Christ have thought about this and, despite the peace of the church and the peace and salvation of countless souls should he have spoken figuratively, darkly and ambiguously? Does not Christ, then, bear the blame for all this distress that would arise from misunderstanding his Words? So? Could someone who is a Christian allow himself to be persuaded that could be true? No, never! As definitely as Christ foreknew everything his church was fated to encounter and also the battles of the same over the true meaning of the Words of Institution of his holy Sacrament, he just as certainly had spoken so directly that only those would miss his meaning who would not simply take him at his Words, for just what they say. Just as certainly the Words: "This is my body; this is my blood," are not to be understood figuratively and non-literally, but rather by what the letters say, that is, literally. Thus a Lutheran Christian can be sure of this, as surely as he can be certain of the wisdom³ and love of his Savior.

³Some of the Reformed would rather give up their faith in Christ's wisdom in order not to have to give up their doctrine of the holy LORD's Supper. Thus one of those, the infamous Albrecht Hardenberg, a pastor in Bremen who apostasized to the Reformed in 1552, had said: "Christ, surrounded by the thought of death, before his surpassing

5. The Scriptural passages on hand give us the fifth reason for the literal understanding of the Words of Institution, in the way it is treated elsewhere by the holy LORD's Supper. First of all, the apostle Paul writes in 1 Cor. 10.16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Luther writes of this passage: "I have boasted of this text and still boast, as the joy and crown of my heart. This is, first of all, a text so plain and clear beyond what all the enthusiasts (*Schwaermer*) or all the world could desire or demand." (See his Great Confession of 1528.) And who would not have to agree in this confession of our precious Luther? – If opponents of the doctrine that the true body and the true blood of Christ are present and received with the mouth are presented with the simple Words of Institution, then it is usually said amongst them: Yes, it is certainly stated there: "This is my body; this is my blood," but they must also be correctly explained. They say, "Who would be permitted to reject Christ's own Words?" May it never be! Rightly interpreted, we also accept them.⁴ But what is commonly meant by 'rightly interpreted?' Obviously, nothing other than an interpretation according to the thoughts of his fleshly reason. For whoever really wants to receive the right interpretation the Holy Ghost himself has given about the Words of Christ, he can receive nothing other than what the Words themselves say. Plainly and clearly the Holy Ghost says through Paul, the cup that is blessed is not a sign, but rather the communion of the blood of Christ, and the bread which we break is not a symbol, but rather the communion of his body. These Words are obviously such a majestic confirmation of the literal understanding of the Words of Christ, that they could not be more glorious. These Words are a veritable thunderclap for all who deny the true presence of the body and blood of Christ, for if even a child can perceive if bread and wine in the holy LORD's Supper are the communion of the body and blood of Christ, then both the latter cannot be far distant from the elements that are blessed, both must much more be united to them, really and truly present, and distributed by the means of the bread and wine. Indeed, the Calvinist says that he also

sadness and great pains of soul, must not have known what words his should use in the institution of the holy LORD's Supper." (*Schlueselburgii Catal. Haer. Tom. III, p. 295*) A sad but honest admission!

⁴Others are just as honest as Hardenberg, above, and directly say one may only be allowed to look at the Words of institution, "with his left eye, but must direct his right eye to the whole of Christian doctrine," as Victorinus Strigelius writes, yes as Schwenkfeld straight up makes the rule: "You must divert your eyes from these Words: 'This is my Body,' for they hinder the spiritual understanding of it" (See Luther's Brief Confession of the year 1544.)

believes, in keeping with this apostolic expression, in a communion of the body and blood of Christ in the Sacrament. Namely, faith lifts itself with the celebration of the holy LORD's Supper into heaven and steps in this way into the communion of the body and blood of Christ through the power of the Holy Ghost. But according to that doctrine the apostle would have had to have said: The bread and the cup are the absence of the body and blood of Christ and the communion of these heavenly treasures is faith and the Holy Ghost. Besides that, the holy apostle adds this: "For as it is one loaf, so we are also one body since we have all partaken of the one loaf." (1 Cor. 10.17) From this it follows that the apostle is speaking of one communion into which all communicants join, even those with no faith, who therefore would not be able to mount up into heaven with their faith or receive it spiritually.

But this follows even more clearly from another passage, namely, as the same apostle writes this in 1 Cor. 11.27,29: "Now whoever eats of this bread unworthily, or drinks of the cup of the LORD, he is guilty of the body and blood of the LORD. Whoever eats and drinks unworthily eats and drinks judgement upon himself, because he does not discern the body of the LORD." Having read this passage and to still entertain doubt if the Words of Christ: "This is my body; this is my blood" are to be understood literally, namely, that as these words say in the holy LORD's Supper that the body and blood of Christ are really distributed in, with and under the bread and the wine and received with the mouth, seems to be impossible. For what's the apostle saying here? He's saying those who receive the consecrated elements unworthily are thereby not chiefly sinning against Christ and his institution, but rather against his body and blood, and they eat and drink judgement unto themselves and, indeed, only because they do not discern the body of the LORD. Obviously, according to that, one who receives the holy LORD's Supper unworthily also receives the body of the LORD, for just by this unworthy reception of this body he becomes guilty of judgement and this unworthy reception of his consists of just this, that he did not distinguish this meal in which he received the body of the LORD from other mealtimes, where the body of the LORD was not received. But now if those also receive the body of the LORD who ate judgement unto themselves, then it is incontestably certain that the body of the LORD is really and truly present in the holy LORD's Supper and that he, since the unbeliever cannot receive him with the mouth of faith, is also received with the physical mouth, though not in a natural way, but in a way beyond our understanding.

So then it is certain that the Words: "This is my body; this is my blood," cannot be understood in any way but literally. Whoever,

in order not to have to accept the mystery that is declared in them, wants to explain these Words as a figurative expression will also have to regret it and someday be judged by these Words.

(Conclusion follows)

Some Public Confessions of a Philosopher

Jacobi (1743-1819), one of the noblest of those who sought to find the truth on the path of reason, writes of Claudius: "To him, his faith is not merely the highest and deepest philosophy, but something over and above that, as I could wish it would be for me, but I don't know how to make it so." The same writes to the pious Hamann (1730-1788): "We might grasp it by the same Spirit either more richly or poorly, higher, or more poorly, as we will, but we remain by nature dependent and needy, by which we cannot give ourselves anything at all; our mind, our understanding, our wills are desolate and empty, and the basis of all speculative philosophy is merely a great, bottomless pit, into which we uselessly peer." To whom what the prophet says doesn't fail to occur: "They forsake me, the living well, and make for themselves fountains that give no water"; or what the apostle admonishes (Col. 2.7ff): "Be rooted and built up in him (JESUS Christ) and be steadfast in faith, as you've been taught, and see that no one robs you through philosophy and vain deceit (actually empty heresy, luring from the truth path) according to human teaching and according to the principles of the world and not according to Christ. For in him dwells the fullness of the deity bodily." – This same Jacobi writes after the death of his son and his wife to this same Hamann as follows: "Philosophizing up there will not cover us or our natural bodies, but if there is certain knowledge of God for men, a treasury must be laid into his soul to organize him there upto. I believe, LORD, help my unbelief!" – The reader may well not understand some of this, but bottom line it's saying nothing but this: "I acknowledge that our philosophy is no help to us in heaven, there is something besides that, namely, that which Christ was also leading that Nicodemus to consider in John 3: "You must be born anew. Unless a person is born anew, he cannot see the kingdom of God." But the apostle says: "If anyone is in Christ he is a new creature." – Finally, even in the evening of his life Jacobi wrote: "You see, dear Reinhold, that I am as I have always been a heathen in my understanding, but at heart a Christian, so I swim between two streams, that I would not want to unite for myself so they both mutually bear me, but rather as one never ceases to lift me up, at the same time, the other inexorably pushes me under."

But you, Christian reader, consider all that in light of the Savior's prayer: I praise you, Father and LORD of heaven and earth, that you

have hidden this from the wise and prudent and revealed it to babes. Yes, Father, it is pleasing to you," – and join in that praise that much more in your heart.

(Nord. Sonntagsblatt.)

The Doctrine of Complete Sanctification according to Experience, Especially in the Hour of Death

It's well known that Wesley, the founder of the Methodist Church, fostered and preached the dangerous heresy that even in this life a complete mortification of sins and total sanctification of body and soul was achievable for the believer. It's worth noting that Wesley himself had never believed a Christian had climbed to this high level. Even when faced with death he had expressly stated the opposite about himself. When he was at the Conference of 1783 in Bristol, in his eightieth year, extremely ill and suffering from apoplexy, he said to one of his friends: "I have considered the whole course of my life; I have been driven here and there, for all of fifty or sixty years, and have sought in my poor way to do good for my fellow creatures, and now I am only a few footsteps away from death. Now where can I place my hope to be saved? I can see nothing that I have done or suffered that would even be worth considering. I can appeal to nothing except: Chief of sinners though I be, Jesus shed his blood for me." – In his final illness, a few days before his death he referred back to this confession and when someone asked him: "Are those even now the words of your heart and is that still what you think, as you did then?" He replied: "Yes!" The same said to him the verse: "Bold I approach th' eternal throne, And claim the crown, through Christ, my own" and added then to that: "It is enough, he, our precious Emmanuel, has purchased them, he's promised them"; so Wesley replied emphatically, "He is all in all!" And that same evening he said once more: "How needful it is for every one, to stand upon this true foundation! That is none other than this: 'Chief of sinners, though I be, Jesus shed his blood for me.'" On the following day, the day before his death, his strength waning even more, he said softly but clearly: "There is no other way to the Most High, but through JESUS' blood." So unto his last moment, as also through all of his life till then, he stated that forgiveness is necessary, and clearly acknowledged that all of his works were tainted, which made them totally unfit to stand before God according to his demands for righteousness without his grace.

A Hint for Educators

An abbot in conversation with Anselm, the Archbishop of Canterbury at the end of the 11th century complained about intransigent youth, that despite all blows shunned correction. The Archbishop replied: "That's a good sign of your teaching ability!" The Abbot replied: "So is that our fault? We've tried

everything to force them to improve and we get nowhere.” “You force them,” answered Anselm. “But tell me, my dear Abbot, if you plant a tree in your garden and you fence it in narrowly on every side so that it can’t spread its branches on any side and then, after a few years, you free it again, what kind of growth would have taken place? Certainly the useless tree would have branches all knotted into each other. And whose fault would it be but yours for so forcefully confining that tree?”

“God Loves a Cheerful Giver”

Someone banished for the sake of his faith asked for a gift from Dr. Luther. Since he himself only had a Joachim’s Thaler in his chest, which he’d saved for a long time, he gladly declared after a brief thought: “Hence Joachim, the Savior is there!”

The truth fears nothing except – being covered over. Tertullian

(Submitted)

Divine Protection of a Child

The counsel of kings and princes will die away, but God’s Word must be gloriously praised and manifest. Tob. 12.8

From the high Thuringian Forest in the region of Hildburghaus a story is reported during the Winter of 1819 that serves as recent evidence and encouraging proof of the special providence of God. The publisher of the village paper of Hildburghaus relates the story as follows: Our region upon the high Thuringian Forest this Winter had so much snow upon snow that we adults had to haul wood and the children pursued their sledding parties even if they had no leather coat, but only clothing of cloth to cover their bodies. One child thus clothed, a lad of about four years, met us yesterday evening outside the village and wanted his father, who had gone into the forest. The ruffled head of the little red cheeked boy was snow white with frost, for it was fearfully cold. We told him his father probably already went home and so brought him, crying, to his mother again. She didn’t have time to scold him, since she was washing potatoes, and gave him Heubner’s *Illustrated Bible History* to occupy him, but as the potatoes were put into the oven, the boy was already out in the snow again. The mother called to him in her house and in the village, but since she saw and heard no sign of him, she became worried. Yet she thought: He will probably come with his father and she put another log into the oven. But the father returned all alone and brought nothing but wood, and he had not seen the boy. Now his wife’s worry awakened and because the boy was not to be found in all the village, he compelled us neighbors to all go out with lanterns into the dark woods, always led by this mother with her oldest son in hand, so she would not lose him also and so he could cry when she ran out of tears. The whole wood came alive and bright as we divided up, calling and seeking in every ravine, but in vain. We came together again at about midnight and still no sign of the boy.

“If he only had on his new shoes with deats,” his brother opined, “then we could see his tracks in the

snow.” “Or his new Christmas pants.” opined his mother, “He must be freezing in this horrid cold.”

They all shivered from freezing, only the mother glowed hot. – And even if we all knew he must be dead if he were still in the woods; yet we would not forsake this unfortunate mother who ran over the crunching snow into every ravine, hotly crying out.

“There he lies, dead!” the eldest brother suddenly cried out in one such deep ravine, and the mother threw herself crying out upon her Benjamin, who lay face down in the snow.” Then the little lad woke up, looked around in amazement at all the people and their lanterns, complained not a word about the cold but clung dearly to his mother. What to think about such a thing can only be understood by a mother who had sometime been in a similar situation. After the little lad recognized us all he explained: He had run after his father, had kept calling out, but since he hadn’t found his father and was cold, he wanted to go back home to his mother. But he didn’t know the way and cried bitterly and there he was, like little Samuel in the picture in the Bible; kneeling down, he called upon his dear God in heaven for help. There the dear God had come in a lovely, snow white, glorious robe, led him by the hand into the ravine out of the wind, laid him face down and most gently told him: “Sleep there until your mother comes.” He fell asleep and slept straight through until the mother awakened him.

Every Christian who believes the Bible as God’s Word will affirm anew through this soothing story that our children are under the special protection of God’s angel, who at the command of the LORD, in whose presence they are constantly, rush to them in order to especially pick our children, surrounded by danger, up in their hands, when the hands of their mother and father cannot reach their darlings. How could the Words of God’s promise in Ps. 91.11 & 12 not have been literally fulfilled for this child! How graciously must God have heard even this simple child like prayer of the boy according to his promise: Ps. 103.18: He turns to the prayer of the forsaken and does not despise their petition. So may all our dear children learn to bear their burdens as his children to their dear heavenly Father, as they would learn even from their early youth from their own experience, how good it is to trust the LORD, who can do surpassingly more than what we pray or expect.

This story also so clearly shows us adults how useful and salutary it is to present to our children even in their early youth, as soon as their mind is able to grasp it, favorite Biblical pictures, instead of the many useless pictures that often fall into their hands, and to simply explain the stories they portray. This often makes a very deep impression upon their heart, and so it would be a very good suggestion that a Christian artist might resolve to offer a compilation of such biblical pictures at an affordable price, if such are not now available. I. N.

A Word from Luther Against False Union

They reverse the LORD’s Prayer and seek first rest and peace with no regard for where the real first things, namely, God’s Name, Kingdom and Will remain. What is that but straining the gnat and swallowing camels? If you seek a comparison in religion, first raise the

foundational matters (chief parts, foundational articles), such as doctrine and the Sacrament. Whenever the same are settled, then what they call indifferent (*Mitteldinge*, Ceremonies) things, will take care of themselves, as has been done in our Church, so God would be with the Concord, and peace and tranquility would be finely established. But when greater matters are ignored and the indifferent matters dealt with, the things of God are forgotten. Then the peace effected might be without God, to which every distress imaginable would be preferable. What Christ said in Mt. 9 would happen, the new cloth sewn upon the old robe would only make the tear worse or the new wine would burst the old skin. One must either make the whole thing new or leave it unpatched, else the effort is just wasted. (*Luther’s Concerns Presented to Chancellor Brueck*. Halle ed. V. XVII, p. 835)

Difference Between a Rationalistic Church and a Play House

When Teller, the rationalist in Berlin, once asked Iffland, director of the play house: “Why do our Churches become emptier every day, and your playhouse fuller?” – He answered: “Because you offer the truth as if it were a story and we present the story as if it were true.”

Paul, a Lutheran

A Bishop of Augsburg found the New Testament in an Inn behind the counter. When he opened it, before him were the Words of St. Paul, Rom. 3.28: “Now we consider that a man becomes justified without the works of the Law, through faith alone.” When he read this he said: “I see; are you also a Lutheran?” and slammed the book on the counter.

Comfort for the Preacher and Encouragement for Hearers

One Sunday Dr. Luther traveled over land and as they happened on a village Church, he and his company climbed the steps, went in and listened to the whole sermon. On the road out they discussed the sermon. Now as one of them said the parson could have presented the Gospel more correctly, Luther said: “Oh if a teacher of Christ can preach simply out of the catechism, he is a blessed preacher. Gold and silver utensils were not only used in Moses’ age, but also copper and iron, yet they all served the eternal Son of God.”

The German Ev. - Luth. Synod of Missouri, Ohio, and other States

will hold its next session in St. Louis, MO., from the second Wednesday after Pentecost, on June 21 until July 1. The arriving brothers will want to ask directions to the home of the local pastor with Mr. L. Pechmann, German Glass-, Porcelain- Merchandise Mart, No. 22 Main Street, in the vicinity of the Old Market.

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☞ Only correspondence which contains announcements to be published should be sent to the editor, but all others which pertain to transactions, subscriptions, cancellations, fees, etc., should be directly sent to this address: *Mr. F. W. Barthel, care of C.F.W. Walther, St. Louis, MO.*

Two Lutherans Discuss Methodism¹

First Discussion

The Root of the Illness

Philipp: Last Sunday night did you hear the sermon at the quarter year’s assembly?

Martin: Yes! My cousin from Germany who arrived four weeks ago wanted to see this event for himself and asked me to go along, so just by my attending I thereby learned so much there.

Philipp: Sometimes you say such foolish things it’s impossible to know if you’re being serious. But I would think that you’d have become a dyed in the wool Lutheran after having gone to the Methodist assemblies the past few years.

Martin: That may well be true. The legitimate doctrine and ceremonies become even more ingrained and certain when heresy and abuse is so plain to see before one’s very eyes. If a man’s been seized by illness he comes to treasure health that much more.

Philipp: Does that mean you have to become a Methodist to learn to treasure Lutheranism that much more? You’ve never been a Methodist.

Martin: Indeed, not outwardly. But inwardly I’ve been thoroughly immersed in

that school of the law. By the pride of my heart amidst divine longsuffering I attended that school for more than 10 years and have become somewhat acquainted with it.

Philipp: What you’re telling me is amazing. The actual members of the Methodist Congregations, who have passed through their probation period and probably also have been a few times on the worry bench directly boast that they’ve come into the glorious freedom of the children of God and first have now genuinely experienced the witness of the Holy Ghost in their hearts, that they are the children of God. And you call the whole nature of the efforts of the Methodists a school of the law. How do you reconcile that? Explain it to me!

Martin: This touchy feely Methodist faith in feelings also does not fit together with the old and seminal Biblical and Catechism faith of our fathers in ages past. Back then the pure Word and Sacrament and the wholesome doctrine of salvation were in vogue so people could rightly believe and rightly live.

Philipp: Now you’re talking again about a faith in feelings and just before of the Methodist’s school of the law. Are they the same thing? Clarify that matter for me.

Martin: Now you see, Philipp, that’s the issue. The songs, prayers and sermons of the Methodists are all designed as quickly as possible to bring people to experience the true pain of repentance, sweet feelings of grace and achieve tangible joy in faith. As these are especially esteemed as precious, their public and private worship, as well as their special assemblies consist therefore, more or less, of producing these spiritual excitements. They are more concerned, for example, with preaching more about feelings of sorrow, fear and terror than God’s wrath working in them by the Law, and then with the Gospel they linger more on the feeling of the God’s grace and Christ’s love than on God’s Word itself. The result that stems from this is evil and spiritual infirmity that is best

known by those who’ve formerly been subjected to it and by God’s grace have come to the right standpoint of our Lutheran Church doctrine and have been healed therein.

1.) They fall into the hands of their method for a fine, inner holiness of works. For this they are always expressing what’s in their hearts from their mouths, that is, since they prefer talking about nothing more than of their repentant pain, wrestling and their joy of faith, and how they on a certain night by kneeling with this or that prayer in the closet or by some bush so deeply sensed the Savior’s presence. And since they usually look down with mistrust and condescending compassion on those who don’t have much to say yet about such experiences, this all results in esteeming this so highly that they easily come to imagine their efforts have made some sort of contribution to earning something with their pains of repentance and wrestling. But I say that by nature is the law and a work of the law, since it supposedly contributes to the awakening of grace, and they might even agree with that. And that needs to be put on the table and to be understood; that this is one fine compelling of the law and this inwardly worked holiness does a four fold damage. For this darkens a) the free and unearned grace of God; b) the all sufficient and solely sufficient satisfaction of Christ; c) the appropriation of the same by the Holy Ghost in the holy Sacraments, as the means of grace ordained by God; d) the reception of these means along with what they contain through faith alone, the human means of reception, as the hand and the mouth of the soul, even if, at the same time, it is only and exclusively worked through the grace of the Holy Ghost.

If you want, later I’ll give you more evidence of this abuse. But this Methodist inner works-holiness for their being blessed and saved is what I regard to be the root of the illness of the Christian faith and life that is called Methodism in America and pietism in Germany. What the Roman Church does in a

¹ These discussions about the Methodists composed by Dr. Sihler in Fort Wayne, Ind. have already been published, and, indeed, through the Pittsburgh “Lutheran Church Paper” (see year 4). We are also receiving them in *The Lutheran* since we (besides the fact that they remain unknown to the vast majority of our readers and are therefore new to them) wish and confidently hope that with this new publication of these detailed lessons about one of the sects among our native people that is zealous for missions, the visible blessings wrought by the original publication will be renewed, to save the misled, to strengthen the weak, and for the instruction and edification of every man. We also plan, besides this, to issue these discussions in pamphlet form so the same can be disseminated to the widest possible readership.

coarse and outward way, yes, even teaching that through love and good works God's grace and the service of Christ can be earned – as if God's grace and man's earning something were not things that are mutually exclusive – this is what the Methodists and Pietists do and compel in a subtle, inward way. They are actually covertly in union with the Romanists against the pure doctrine and worship (*Gottesdienst*) of the Lutheran Church, though even up 'til now, for the most part, unknowingly, as much as they might be the first to take a stance against Romish and papistic heresies and abuses.

2.) The second evil, if you will, is actually just a consequence of this. Namely, with their setting such a premium on their individual feelings of repentance and faith by which they search after ever new and stronger, inner spiritual excitements and not the steady stance of repentance and faith of true, sound, and mature evangelical Lutheran Christians, even if these days such are as few and far between as white sparrows. Namely, such a person always had God's written Word in front of him and thereby tested his own heart. And, indeed, his repentance and his new obedience is in accord with the law and its curse being fulfilled in the Crucified, and his faith accords with the promises of the Gospel, its perfect grace, so his faith is on the One crucified and resurrected for us.

In that case he examines himself directly as he's seen in the Ten Commandments, by which the Holy Spirit carefully shows him a) if and which prior pet- and habitual sins, whether anger, lust, greed, pride, etc., are still dominant in him, or occasionally even still break out in words or deeds against what he intends and wills; b) if he drowns the old Adam by the power of the grace received in Baptism through daily contrition and repentance; c) if he now also brings forth more and new rightly fashioned fruits of repentance and the movement of the Holy Ghost and is more active by faith, pursuing evangelical sanctification and putting to death the works of the flesh through the spirit.

Now it can be that with this self examination in the mirror of the Ten Commandments and other words of law in holy Scripture he might feel no particular barbs or experiential pain of repentance. But he will not place that feeling as the major thing, as little as he will seek to excuse the lack of the same, but much rather ascribe it all to the original hardness and sin his heart was born in and will, at the same time, acknowledge it as his own sin.

But upon the following three chief points he will in this self examination and afterwards keep his eyes directly on the target, namely, if he also no longer in any way consents to even these finer inclinations of these sins he nurtured, but soberly and carefully avoids external opportunities to do them; and thus if

a sanctified walk in the faith in love more and more enlightens his way, and finally, even if he finds it otherwise, if he only acknowledges in himself that same poor sinner in Adam that he was before he had through the grace of the Holy Ghost noticed the first signs of the reign of repentance and faith.

In the same way, now the true, Lutheran, Scriptural Christian takes before him the written Gospel in the Old and New Testament, namely, the promises of Christ and their fulfillment in Christ, for the testing and strengthening of his faith, and stands fast and resolute upon the rock of this faith and true pledge of God, whether he might feel himself full or empty, joyous or burdened. His faith clings to and holds to these steadfast, immutable Words, as for example, Rom. 8.31-39; 5.1-15 and other similar passages, even when he does not feel himself jumping over the wall to be with God, but even when he felt dull, cold and dry as a hide in the smoke house, or when illnesses and troubles of many sorts came over him, or if his conscience and law appeared to raise the ancient curse against him again and the devil besets him with his cunning attacks and shoots his fiery arrows at him. Even here, when everything inside and outside him had turned him into God's enemy and he seems to deserve the blazing fiery ire of a holy and righteous God, whom his sins have enraged; – even here where the feeling of being a child of God has long vanished from his heart and the mere feeling of faith has long melted away like molten wax, when deep darkness has broken out into the soul and the terror of the almighty surrounds it – even here, through God's grace (according to 1 Cor. 10.13), the churchly minded and believing Scriptural Christian is able to triumph through Eph. 6.10-17 and, as exemplified in Rom. 8.31-43, as the true Israel, overcomes in God. – Now bringing together that, with this, this is the true stance of repentance and faith of a proper evangelical Lutheran Scriptural Christian, who literally takes God by his Word, as does Asaph (Ps. 73. 23), is not distraught in evil times, but much rather, just then, is joyously comforted in Word and Sacrament by the One crucified for him, but in good times, remembering David and Solomon's falls, he faithfully watches and prays against pride and carnal security. That is the blessed and happy stance of a true child of God, who says in both good and evil times to the LORD JESUS Christ: "LORD, I am your sins, but you my righteousness!" "LORD, my transgression is yours, but what you've earned is mine!" –

See, dear Philipp, that is the skill and way of a faithful Lutheran, who walks in the footsteps of his fathers in the church. And even if he at times feels nothing of his individual sins, he tastes the goodness of God's Word in the Gospel, the love of Christ, and the power of the Word becomes stronger than anything else, so that pure joy and

sweetness is in him, yet he constantly bears in mind that he himself is only a sinner in Adam; conversely, however, when he feels in himself nothing but poverty, drought, anxiety, terror, need and complaint and the natural unbelief of his flesh, yet by the hand of faith through the grace of the Holy Ghost he holds the comfort of Scripture and that steadfast prophetic Word: "Fear not! For I have redeemed you; I have called you by name, you are mine!" Jer. 43.1 (cf. Gal. 3.13; 2 Cor. 5.21, and similar passages). So he remains constant, despite all trial and tribulation, in his righteousness in Christ. Now here it's obviously good to have that 'finger faith' the Methodists always accuse us of having, that is, tightly clinging with our finger and eye to the written Word of comfort. For it could easily be that the heart and head in it's anxiety might not remember a single passage.

But that the Methodists seem to still know so little about this 'finger faith' (which truly is not the head and mouth faith that James rebukes) and ridicule it, it is clear and direct evidence that they still do not know from their own experience the true skill and nature of justifying faith or the proper freedom of the children of God from the curse of the law, despite all their jabber and writing on the subject. Else they would value this 'finger faith,' since it is exclusively the work of the Holy Ghost against all feeling, reason and power of the natural man, in that this weak, effeminate, and immature faith of theirs in feelings, is, to a large degree nothing but their fine, works-righteous old Adam.

Philipp: That gives me a clear description of the skill and nature of legitimate faith as I find this also described and experienced in the sermons and writings of Luther, H. Mueller, Chr. Scriver, Joh. Gerhard and others. But must there not also be Methodists who have this faith? Amongst the Church of the Brethren (*Herrnhuters*) in Germany, at least, who have borrowed from Wesley almost all of their service orders as well as much of the Methodist Church discipline, I know a number of obvious children of God, who live and move in that faith, no matter how many deficiencies and infirmities might be found there.

Martin: Who would deny that there might also be individual Methodists like that and truly are. But that is a special lending of grace by the Holy Spirit when a single soul is there who takes this seriously as he should for the sake of a thorough conversion and true life in Christ. But those are not the natural fruits of the Methodist teaching and method as such, for the most it can do is to jar a secure sinner out of his sleep and give him a wholesome terror, and then, in the best case, bring him the first glimmerings of God's grace in Christ and of faith in him upon a path of feelings and into his heart. But this does not carefully lay in him the foundation in the true doctrine of salvation unto the Word and Sacrament and

cannot lead him to advance into further evangelical discipline and care.

Philipp: Now this is what I really want to hear about, why the Methodist doctrine and method could not form a healthy and well grounded Christian. But you must first show me (even as you have proved this to me of the true Lutheran Scriptural Christians and children of the church) how, then, does the Methodist use the written Word of God itself, Law and Gospel, the Scripture, whether in oral preaching or in their home use?

Martin: Certainly not in any right and sound way. Else he would not speak so disdainfully of that finger faith and the Catechism, and would also not be so fond of – whether more out of ignorance or evil, the LORD only knows – confusing the Roman heresy and the Lutheran Scriptural doctrine of holy Baptism, and despising the later by making it look the same as the latter, without making the fine distinctions between them. But more on that later.

(To be Continued)

(Submitted)

On Jesuit Morals and Education

The *Catholic Church News* (*Katolische Kirchenzeitung*) is a zealous defender of the Jesuits. No one would be surprised at that, for the Jesuits are a mainstay of the Roman Church. Their goal is to make the Roman Church dominant over all others and to use any means to do away with any other Church. In their defense of the Jesuits some of the ways the *Catholic Church News* muddles things are as follows; that at times it decries opponents of the Jesuit order as enemies of Christendom in general, then accuses them of presenting purely fabricated stories about the Jesuits and, moreover, they forbid offenses into which a few individual Jesuits fall to be attributed to the whole order. If the *Catholic Church News* can prove these assertions, the actions of those Jesuit-bashers would be publicly called out and shamed in their attacks; but the cause of the Jesuits obviously has won nothing by all that and is in no way justified. For even a lying allegation raised repeatedly against an enemy does nothing to prove him innocent. Besides that we can't avoid here to note in passing that the *Catholic Church News* itself employs the same tactics of subterfuge they complain about here. You encounter in nearly every issue the reviling of individuals' actions as if street gangs were doing them, and impudently pulling accusations out of the air. – It's an old custom amidst the Papists to throw such dung on Dr. M. Lutheran in order to thereby shame the Lutheran Church, and they never stop doing so since they can't attack Lutheran doctrine

and must, therefore, make it personal in order to maintain their slaver. But they won't let themselves be satisfied with that, but make up ways a Protestant parson supposedly has acted under certain circumstances, and make this story public to their Catholics. Now when this gets pretty ugly, as it always does, the Catholic writer of the column concludes it in a seemingly safe way. The writer may say that in keeping with the truth he would stop here out of consideration for the other articles in the *Catholic Church News* since he finds it might hurt some readers of *The Lutheran* since certain details would be found to be too embarrassing though readers of *The Catholic Church News*, whose tastes they know so well, would find it amusing. Yet we will hone in on a letter to advance this subject. Indeed, even back in last years' volume an examination on Jesuit ethics was given and, indeed, not a fabrication, but rather taken from very reliable sources. But since the *Catholic Church News* is presenting them as innocent men and the greatest benefactors of mankind, yes even doing so in the hopes of silencing their critics, this hope might just be immediately dashed for you by the following, and it will never be realized in the future unless God stops preserving for himself a holy Christian church on earth which opposes every hypocritical and lying witness. I hope to avoid any appearance of bringing up matters that are unsure through the presentation immediately following. I have no fear of the other outcome, that this article might be charged with being at enmity with all of Christianity, since my conscience bears witness that this would be unjustified, should such a charge be actually made by anyone. – So, to the matter.

Since the Jesuits are regarded by the Roman Church as especially suited to be leaders in instructing their youth, the Jesuits themselves are constantly busy trying to get established schools under their management. So to warn everyone who will permit us, we want, 1. to share something about the Jesuit method of instruction, 2. and something of the morals of the Jesuits.

1.

The foundational evil in Jesuit instruction is its mechanical nature, which is to do away with personal will and individual development, and that strives to turn a person into a block of wood, or merely a stick in the hand of an old man. This mechanical method, which was introduced with exact rules into religious instruction and in their devotional practices by Loyola (the famous founder of the Jesuit Order), must be preserved in all instruction. As these famous exercises (forced devotional practices) proved to be so successful in the realm of religion, so they should bring similar exercises into all subjects and disciplines of the youth and through them all be the pattern for the nations.

While when and where the Jesuit method is fully implemented, visible and striking successes can be achieved, it is just as certain that it does more damage and impedance than free development. But this is the reason for the instructional method of the Jesuits, though in many respects it is clever, though a thoroughly mechanically applied veneer. It lacks life giving Spirit. It rules the external, and at best leaves the internal person to fend for itself. It teaches carefully to hold their head in a respectful way, always to lower their eyes before those who speak to them, to attractively smooth the wrinkles that form at the nose and forehead (see *institut. Societat. Jesu* II. 114) – but don't devote a single line of warning about lies and hypocrisy, the root causes of sins.

This exercise of a mechanical instruction this achieves for Jesuits is that just as assuredly as he restrains himself through the practice of strict discipline in the narrowly confined hierarchy (Priestly rule), his members will be thusly held in the same way. – The cornerstone of the building is limitless, mindless obedience. Loyola dedicated his life to proclaiming this principle; yes, even as he was struggling in death he admonished himself and directed his last thoughts to the virtue of obedience. His condition also lent him this image: "A person is to be like a corpse under the hand of his superiors." This admonition is so deeply entrenched in his students and its meaning so well grasped that they thoughtlessly place the virtue of obedience above everything; even their observation of the divine Law is subjugated to this. The subordinate who heeds his superior always acts profitably even if by doing so he transgresses God's law. If the superior commands murder or perjury, which divine law forbids, yet the Jesuit will heed without scruples, for he knows that he thereby is preserving his salvation. The person no longer belongs to himself at all. Each one has handed over his entire freedom into the hands of the one who is over him in the hierarchical organization. No one retains for himself the treasure of personal freedom, but it is passed from hand to hand 'till it finally devolves to the pope, the sole free person in the world.

What applies to the Jesuit Order should be the general education system in the student's way of life and conduct.

In this the Jesuits know quite well how to compensate their wards for this abdication of their personal freedom and independence. By learning they will avoid the sweat of labor and regular entertainment and amusement are intentionally included. They lead their students in lovely paths that they themselves have carefully marked out and outfitted with numerous plush and luxurious rest areas to the left and right. There are cute little studies in small, petite, sophisticated authors. Everything that can delight the spirit and divert

one from high and serious thoughts, that all in all has the appearance of knowledge but is not knowledge itself; public controversies, puzzles, Latin verses, eulogies, purely useless stuff. To that they add philosophy in which it is forbidden to concern yourself with God (*questiones de Deo praetereantur*)! So no one should concern himself with first causes or with freedom or with God's eternity. – Their charges should say nothing, do nothing, *nihil agant, nihil dicant!* – But this course of philosophy lasts three years! And how should they then apply it? They're allowed to go on without even being examined, *transeant non examinando*. And if one has no aptitude for philosophy, when in this they are quite limited and stupid, what good will they be and what should they do then? Why, they should study even more difficult disciplines of knowledge (*"inepti ad casuum studia destinantur."* *Ratio stud.* p. 172)!!

As required pursuit of knowledge from the Jesuits lacks any depth, truth, and completeness at all, so even in the instruction and in the full formation of the Christian nature in general, it falls far short of any inner depth of what is truly sanctifying and of the second birth. It does not engage the heart's condition (*habitus*) in its deeply fallen state and its estrangement from God with the weapons commended in God's Word, Eph. 6: The battle is engaged against individual sins and vices, and rules of wisdom, codes of conduct, assessments of risk and benefit are supposed to manage the most deep seated ills. Generally, in Catholicism's idiosyncracies, God's Word, as the pre-eminent means of awakening, enlightening and saving is not supported in its free, victorious, course, nor does it stream into all her fields; so Jesuitism in particular knows how to trust thousands of ways and means of human intelligence more than the quiet and surely efficacious power of the simple Biblical Word. While the evangelical instructor with the awakening of his love for God's Word in his students knows he's given a defense sufficient for every occasion, a light giving proper judgement for every situation, where the Jesuit teacher invents casuistry after casuistry with imported wit and cunning, to equip his people with means and rules to manage every individual case. – From a single book of the Jesuit Father Humbert, who was approved a few years ago by the Bishop of Nancy and the Archbishops of Lyon, Besancon and Bordeaux, the entire program of the fathers in this small and single dictum for the salvation of the world and formation of people can be seen. One of the things one reporter says of it is the following:

"The work devolves into chapters, each containing anecdotes to prove what had been previously written. On every page the author preaches to young people innocence, chastity, restraint, but in the way he treats

these delicate subjects, he will very often achieve the opposite of his goal. He goes too far in explaining to the girls the difference between a common kiss and a kiss on the mouth. Moreover, descriptions and explanations are given that will more stoke passions than extinguish them. He states, for example, a fictional story about a tavern keeper's daughter who, having given herself to a soldier, became pregnant and claimed a monk was the father. The monk endured every punishment, raised the child and died. Now as the other monks were washing his body, they saw that their brother was a woman: It was Saint Marina. St. Marina immediately worked a miracle, and first healed the tavern keeper's daughter who had been possessed ever since her loss of virginity. In order to show the dangers of keeping bad company, the history of Julianne was presented the young men, who was tempted by her friend Theresa, became sick and died. In order to dissuade the youth from habitual drunkenness, they described what Cyrillus did, "who, coming out of the tavern, wanted to ravish his pregnant mother in the public street. The woman defended herself so strenuously that she had to give birth prematurely. More than that, the unfortunate drunkard assailed the chastity of one of his sisters, who preferred being stabbed by this disgraceful brother to consenting to his crime. And as his father came at the disturbance the raging man dipped his hands in the blood of the one who gave him life. Yes, he went on to stab another sister who tried to protect her father. Oh heaven, what horror and crime!" (p. 285)

"Why place such real or fictitious abominations before our youths' eyes, why excite their fantasies; since the girls are constantly being preached they should not go about with bare necks and not listen to the boys; the boys that they should not preen themselves to attract the girls attention; why is it even necessary to teach them about bathing and dressing together?"

We could go on and quote a multitude of most scandalous stories from this book, but we feel it necessary now to ask our readers to pardon us for having shared what we have above. Yet the books of these Jesuits must be brought even more out into the light, the more they try to hide them before the eyes of the public. Besides that, we beg you not forget that the book from which the above quotes were taken is designated for students.

This straining of gnats and swallowing camels serves for what has been very strikingly called a "conduit of morals," that is, manners for outward behavior, is truly the element in which Jesuit education is most pleased. – In Jesuitism, through this, a hidden rationalism dominates, which even the famous Catholic theologian, Moehler, himself acknowledges, and even this rationalism can not trust anything else but

only instruction in wisdom from here below. What harm must result for souls of children is well beyond knowing, and therefore one is well justified in crying out to parents who entrust their children to the Jesuit schools: Look what you are doing! God will demand from your hand the souls of your children some day if they're lost by your fault. Don't be blinded by outward appearances. Your child might easily receive in a Jesuit school the external appearance of a smooth veneer and an air of being educated, but what good will that do if inside their souls are poisoned? Here in America, where people are unfortunately all too easily satisfied with outward trim and want to have everything finished as quickly as possible, may this warning at least be allowed about this dubious institution.

(Conclusion follows)

Why are the Words of Institution: "This is my body; This is my blood," to Be Understood Literally?

(Conclusion)

6. In the last issue, as the fifth reason why the Words of Institution are to be understood literally, we had quoted the Pauline passage: "Whoever eats and drink unworthily, eats and drinks judgment unto himself, since he does not discern the body of the LORD" (1 Cor. 11.29). We must once more refer back to that passage, namely, as this passage gives into our hands the sixth reason for the 'literal' meaning of the Words in question. That is, disregarding that these Words of Paul directly say that those who do not believe that the body and blood of the Lord are distributed and received in the holy LORD's Supper receive the holy LORD's Supper unto judgement, so these Words also obviously contain the explanation that life and death, blessing and curse, blessing or condemnation, grace and "judgement" depend upon the correct disposition one has about the content of the holy Sacrament. Now since such an explanation must be made of this Sacrament, it is beyond doubt that Christ must have spoken about the content of the Sacrament so that even the simplest, even a child, can understand it; and if he did not intentionally depart from the Words of institution, it could not be mistaken. We must come to this conclusion because Christ is love itself. For would it not have been horrid if Christ would not have warned those who would not have distinguished this meal from other meals of this judgement, and if he went on to have spoken of it symbolically, figuratively, in flowery, non-literal language, so that we would say what he said simply was dark and ambiguous? No doubt. So as certainly as Christ is love, just as certainly he didn't place a secret message in his meal of atonement to trap simple souls and lead them into judgement. Just as certainly, in his Words of institution he has spoken simply – literally.

7. So we'll bring this to a close quickly. We want to present our readers yet one more reason why we have held fast to the literal meaning of the Words: "This is my body; this is my blood." This reason removes the last refuge the false interpreters seize in order to cut short this whole dispute. The reason is: Because if one really wants to take these Words of Christ as a legitimate trope (non-literally, figuratively), the most divergent thoughts result from that.

Everyone knows that a subject in which one might want to use tropes or figurative expressions must have a certain similarity or likeness with the thing that expression truly and originally designates. One can, for instance, use the trope "in my spring" instead of "in my youth," since youth has a certain likeness or similitude to the spring. Namely, as the spring is the earliest and loveliest time of the year and the time when nature buds, so youth is the first and loveliest time of human life when a person begins to develop in soul and body.² Or to quote a Biblical example, Christ says: "My food is this, to do the will of Him who sent me, and to complete his work." John 4.34. Why does Christ call this "his food?" He wants to say: As a person's hunger is stilled by enjoying some food and this brings him refreshment, so the hunger or the fervent longing of my soul is thereby stilled and my heart thereby refreshed, that I can do the will of my Father and complete his work.

Now let's apply this to the Words of Institution: "This is my body, etc." If the Word "body" were really a trope here, or a non-literal expression, what then would probably be the literal meaning of the same? Obviously this: What I am here giving you is something that has a definite likeness or similarity to my body, so that I can figuratively call this my body. As the substance of my shadow is somewhat like my body, so this bread of the New Testament is the substance of my shadow in the Old Testament. That would be a legitimate trope. In this manner even the holy Scripture uses the Word 'body' or *corpus* in a figurative sense in Col. 2.16,17: "So let no one make food, or drink, or established feast days, or New Moon festivals, or Sabbaths a matter of conscience; which are the shadows of that which was to come, but the body itself is in Christ." So now, indeed, we could have a meaning of the Words of institution, if the word 'body' were a trope, but what could that meaning be? – What reasoning person would assert that mere bread has its true substance in Christ just as the Passover

lamb had certainly been a shadow of Christ? – Yet the holy Scripture still uses the Word "Body of Christ" with one other meaning as a figurative expression, namely, it is a figurative name for the church, that is, the invisible church of the believers and saints upon earth. God "has established him over all things, namely, the fullness of the One that fills all things," St. Paul writes of Christ, "as head of the church, which is there his body." Eph. 1.22,23. Namely, as the head remains in most intimate fellowship with its body, so this intimate fellowship also takes place between Christ and the church. And as the head rules the whole body and the body necessarily dies if severed from its head, so Christ rules his church, gives life and preserves her. So should anyone desire to want to interpret the Words of institution that way, to be able to say that there is a trope in them? Apparently no one does. For what could be more discordant than to say: The bread in the holy LORD'S Supper is the spiritual body of Christ, that is, his church, the believers and saints upon earth? – By that it's clear: If one wants to interpret the Word "body" in the Words of institution as a trope according to the rules of language, then the most incoherent thoughts come to mind.

Now here some may suggest, there is certainly a trope that gives the most natural and plain meaning and this is what is referred to as a so-called metonymy, which means a figure of speech according to which names of related things are exchanged, for instance, the activity is used for the result, the vessel for what is in it, that thing signified for the sign, etc. Some find such a metonymy in the Words: "This is my body; this is my blood.," namely, here what is signified is used instead of the sign, the body and blood are exchanged for what signifies the body and blood.³ To this, a two-fold reply: First, body and blood cannot be taken as signs of the body and blood of Christ, since Christ expressly says of the first: "that is given for you (Luke 22.19), and of the latter: "which is shed for you for the forgiveness of sins." (Mt. 26.28). But now it is not a sign of the body of Christ, but rather his true body that is given for us and it's not a sign of his blood, but rather his true blood shed for us. A second reason against accepting that kind of metonymy in the Words of institution, as they claim, is this, because no such thing is ever presented in the holy Scripture nor in a what any competent writer writes. Already Luther had presented this to Oekolampadius. He writes in his Large Confession: "Secondly, isn't it also true that there is no such trope as Oekolampadius' in a single common speech or language in the whole world, and whoever

could bring me one substantiated example of such a thing, I would give him my neck." No one yet has stepped forward who has been able to produce such a confirming example as Luther had demanded. Certainly there are ways of speaking in which what is signified is named when what was meant is the sign. One of the places this appears to take place is in the admonition of St. Paul: "Therefore the wife should have an authority (*Macht*) upon her head, for the sake of the angels." 1 Cor. 11.10. Namely, as orthodox theologians explain this: The wife should have a covering on her head, as a sign that she is subject to the power or authority of her husband. But if yet other more figures of speech might be found, yet no thoughtful person will or can name something directly and mean by that the sign alone. No one will or can directly say: "The scepter is the king's authority, the scale is the administration of justice," even if these symbolic signs are these things. Indeed, many go on to try to apply this figure of speech where one points at an image or statue of a person, for example, of Paul, of Luther or Huss, and often says: "That is Paul; that is Luther; that is Huss," but even in their commemorative medals everyone sees that with images and statues is a very specific reason one can say that; a reason lacking in other cases. Namely, by seeing such figures or statues the actual appearance of the person is placed before them. Therefore it can be said: That is painted Paul, a marble Luther, a cast iron Huss. But does one see with the bread and wine the body of blood before him in that way, so it could be said: That is Christ's body re-presented in bread? Etc.

As annoying as it is to examine in detail the reasons used by those who could not take the simple Words of the LORD: "This is my body; this is my blood" literally as they tried to support their dreams, yet for the faithful it is just that encouraging to see here how pitiful these reasons look in the light, proving from every angle how their apparently great wisdom that's being employed to diminish the divine truth ultimately becomes ridiculously foolish and disgraceful to them.

Now before we conclude this article we must yet make mention of one more objection that is specifically made against our Church's doctrine of the holy LORD'S Supper. Namely, often we are told: If the Words of institution must remain entirely by the letter and taken in their literal sense, then the correct doctrine of the LORD'S Supper cannot be the Lutheran, but the Roman doctrine. Namely, one would not be permitted to believe that the body and blood of Christ are present in, with and under the bread and wine, distributed and received with the mouth by the worthy and the unworthy, but rather that the bread and the wine have really had to have been changed into the body and blood

²Whoever wants to read a whole list of lovely and excellent images by which the aged are described in the Bible may attentively consult with the remarkable passages in Ecclesiastes 12. 1 – 7.

³It is this interpretation that first Oekolampadius and after him Calvin had given of the Words of institution: "That is the sign of my body and my blood."

of Christ and neither bread nor wine remain, for Christ says clearly and plainly: "This (bread) is (not bread, but rather) my body; this (the cup) is (not wine, but rather) my blood."

Whereupon the following is our reply:

Were that really true that the doctrine of the transformation rested on clear Scriptural grounds, then there would, of course, be no reason to reject the Roman Church's confession of it. Yes, we declare frankly and freely: If we could be convinced of it by God's Word, we would not care a bit about the judgements of men, but receive this doctrine with joy, unashamedly confess it before the world and fight for it to the death. But heaven forbid that the Roman doctrine of the transformation (*transfiguration*) would have its foundation in the holy Scripture, as it is much rather hatched miserably from the speculation of human reason, that not only goes beyond God's Word, but also flatly contradicts the same.

It is obviously true: Had Christ really said: "The bread is my body," then it must by all means be admitted that according to these Words of Christ the bread either would be his body in a symbolical sense, or it would have to be transformed into his body by means of the Word of Christ, for what is bread is not body and what is body is not bread.⁴ But where does Christ say: "The bread is my body?" Nowhere! He says, "This," namely, this, that I give you with what you can see, "is my body." Indeed, the apostle expressly names the bread as he does the cup in 1 Cor. 10.16, but there he does not say that this is the body and the blood of Christ, but rather only "the communion" of the body and blood of Christ. The reader sees from this: It is a vain innovation when it is asserted that the literal understanding of the Words of institution by the letter leads to the Roman doctrine of transformation. This doctrine, as does the Reformed doctrine, rests much rather upon the dubious acceptance that the little word "this" refers alone to the bread, while Christ never says the bread is his body, much less that it is transformed into his body. Thus the true foundation of this doctrine is man's addition to Christ's Word and the falsification of the same. This also results in this doctrine

⁴It is well to note that, indeed, even Lutheran theologians have employed the figure of speech that the bread is the body of Christ, but they did so with an orthodox meaning. They wanted thereby to say that the bread is the body of Christ sacramentally, that is, made possible by the sacramental union that takes place between the body of Christ and the consecrated elements. Just as it can be said when speaking of Christ: "That man is God, and God is man," since between them both a personal union takes place. Yet even if by this the figure of speech: "The bread is the body of Christ," can be justified, yet this ecclesial expression is not to transform the way that Christ speaks, for the later (the expression) is to be explained by the former (Christ's Words).

also stating a contradiction in the face of other passages in the holy Scripture. In this we can't help also making our readers aware of the passages in which that which is eaten and drunk in the holy LORD's Supper and of which he partakes is not only the body and blood of the LORD, but also explicitly bread and wine (1 Cor. 10. 16,17; 11.26-29) and these visible elements are called the communion of the body and blood of Christ.

Now, finally, in regards to the Lutheran Doctrine of the holy LORD's Supper, this is thoroughly based on the literal, by the letter, simple understanding of the Words of institution. Namely, the Lutheran Church teaches that both the external elements and the body and blood of Christ are present, and, indeed, for two simple reasons, 1. with respect to the bread and wine, because the Gospel explicitly says Christ had taken and distributed bread and wine, and 2. with respect to Christ's body and blood, because with the distribution of these visible things Christ had said: "This is my body; this is my blood."

Since Christ thus speaks, namely that he doesn't say: "This is bread and my body," shouldn't seem strange to anyone, since it's a common way of speaking that is seen both in daily life and the Scripture. That is, if someone is giving someone two things that are bound to each other, when one of them contains the other, especially if the one is seen and the other not, so as a rule, referring to both of them, only the more important one, upon which things depend, but is not visible is declared. For example in giving out a purse with money, or a glass with wine, one says: "Take this. It's the money I owe you; Take this, it's the wine I made," by which he is neither wanting to show that the purse has changed into money nor the glass into wine, nor that money and wine are symbolized by a purse or glass, but rather that both are contained therein and are given out thereby. This is the same way of speaking when it says in the Scripture: "You are the Son of the living God," Mt. 16.16. "That is my beloved Son," Mt. 3.17. This "you" and "that" in these Words point to the whole person of Christ, who was both God and man, and yet only the divine nature is mentioned, as the more significant and not in any diminished degree, which could, of course, never be because the Man JESUS was transformed into the Son of God, nor that he only symbolized him, but rather because deity and humanity had united in Christ and in him the fullness of the deity dwelt bodily. So also John the Baptist said: "I saw the Spirit descend, as a dove, from heaven." John 1.32. At the sight of this dove John could have said: "Look, that is the Holy

Ghost," as he would not have wanted to indicate that this dove had been transformed into the Holy Ghost or that it symbolized the Holy Ghost, but rather that the Holy Ghost was in the dove, had come with it, and revealed Himself through this form.⁵

So when Christ says: "This is my body," etc., he shows with the pronoun "this" both of what he distributes, the bread and the body distributed in, with and under the bread. But he does not name the bread as the disciples see this without his reminding them; he only names that which could not be seen, the most important one, that which a person could not otherwise know and what was presented above all to faith, namely, his body and blood.

So now as we hope to have thoroughly proven that the Words of institution: "This is my body; this is my blood," are not to be taken non-literally or figuratively but rather according to their literal and original meaning, we don't want to depart from the Words of Christ, make him a liar nor follow the baseless thoughts of our reason, that receives nothing from the Spirit of God and to which the divine truth is foolishness. We hope especially those to whom the greater works of our theologians are not available, and who yet are longing for a thorough consideration of the Christian truth, to have hereby been provided a small service. We have not sought to overwhelm, but to convince through clear reasons. May our poor labor not be completely without blessing. Should it only result in a few readers' being strengthened in simply holding fast to the Words as they are written, that would be for us a great reward, and the only one we seek.

LORD, preserve to us your Word, for that is the joy and comfort of our hearts! Amen!

⁵Even Calvin cannot avoid acknowledging that the Words: "This is my body," and those pointing to the Holy Ghost: "That is the Holy Ghost," stand in the same relationship. He writes this in his exposition of the first letter to the Corinthians, chapter 11: "Why is the Name of the body attributed to the bread? I think everyone will concede, it's in the same way John calls the dove the Holy Ghost. Now if this had been the case with the Holy Ghost, that he appeared in the form of a dove, the Name of the Holy Ghost was attributed to his visible sign. So why would we deny that here the same way of speaking is taking place? . . . And I say that the sign is not attributed that Name because it is a symbol, but much rather because it is a symbolic sign with which the thing itself is conveyed. For the comparison, which many take from earthly and temporal things, I cannot apply here, because they are somewhat different from the sacraments of the LORD. Statues of Hercules are called Hercules. But what is that but a mere figure? But the dove is called the Holy Ghost because it is a certain marking sign of the invisible presence of the Holy Ghost. So the bread is the body of Christ, because it certainly bears witness that the body of Christ is given to us, which it presents to us symbolically, or because the LORD, in that he distributes to us this visible symbol, at the same time gives us his body. For Christ does not use deception that he should deceive us with empty signs, so it is beyond any doubt for me that here with the signs the real things are bound." Would to God that Calvin had followed this road he was on, so that the split in the Protestant Church would not have been made wider by him, but rather healed!

From Dr. J. Albr. Bengel's Principles of Education

"With the young people I never make much of their usual foolishness and youthful shallow thoughts. I tell them that is all sinful, but I do not punish it every time it arises since with people who do not practice inner discipline, that's how they have to be. But it's something else when harmful and dangerous outbreaks erupt, where, obviously, you must pay attention and necessarily put an end to the row, only see to it, then, that it is well intended so it's not later regretted.

"If children are too closely watched, they will therefore, when they begin to lust, that much more seek opportunity for license to indulge in it, so with them you must most carefully maintain a distinction between what must be corrected and what's natural and needs grace.

"How young people want to be is soon apparent. Where there is cheerful freedom and openness, there's no problem. But where you find a boisterous facade, lies, unchastity, little good can be expected.

"Educators must guard their tempers and not want to demand respect by force or want to break their pupils' stubbornness with force, else, when the children are incited to wrath, they will want to hit back, hardened in opposition and become even worse. The ultimate goal must be singular and only what will help him become as he should be. Often, when a small transgression has been thoroughly punished, through an unassuming and well intended overlooking of a greater transgression a mind can be brought to shame and won. In education all affectation is to be avoided. Good opportunities should be created for the children to become acquainted with God's Word. Even if they do not retain everything, something sticks here and there. But begin with stories and not Bible passages. Setting an example creates desire, not giving them orders. To overburden the children with many explanations and interruptions is not advisable, else their minds will be closed and obstinate against it all. One who constructs a fountain only removes the obstacles out of the way, so the water flows on its own. If the children are only given the opportunity to forsake excesses, then everything else goes better. Leave them in their most innocent endeavors to their own caprice rather than subjecting them to others, for example, in skipping and other activities, to which youthful exuberance leads them, some observers may chide them for silliness. Don't be so strict.

"Children should be led in prayer at least in the morning and evening, as one might lead them in prayer so they can have a good model for it. They themselves might also be allowed to pray. Otherwise they should be constantly prayed for silently.

"Girls should be warned about forwardness and philanderers, advised to be quiet, brought to an aversion to bringing

home idle chatter and gossip. I have not desired to make my own or my spiritual daughters refined. They have been raised in simplicity in the manner of the patriarchs, and even for that reason they have been sheltered from gallantry, romanticism and other affections. What's missing from that, a person can determine for himself, and adapt it as he sees fit. This could not be so easily done, had I given a more detailed formula.

"Associations between unmarried people of both sexes together is also, under the best of circumstances, dangerous. A certain *austeritas* (strict separation) in this is good and advisable."

The result of an education built upon these principles was that Bengel could say:

"Just as I have had laid out a good education for my children, I thus have no regrets even unto my children and my children's children, but rather experience pure joy, and a fatherly and grandfatherly blessing will rest upon them."

(From Burk's *Pastoraltheologie*)

Assuredly!

(Loehe)

Do you no longer find righteousness on Earth? I tell you, and legitimately maintain to you, that as true righteousness is in heaven, so true righteousness is on earth. Does he not live who has gone to the Father, JESUS Christ? Is he not in eternal glory on the Father's throne? Yes, he is our righteousness! Our righteousness is imparted from the removal of sins, it is lifted up to us unassailable and impervious. But you have part of this when you do not see and yet believe that he is yours. Whoever believes on him believes that he was made poor for us, was condemned in our name, in our name was justified through the resurrection and glorified through his ascension. He is not considered unrighteous before God but rather has arrived, already arrived with that thief and received with that thief to Mount Zion, to the heavenly city, to the spirits and those perfectly righteous. You do not see the righteous, but you will. They are hidden with Christ in God, but they live, they are numbered, as surely by the one who has gone and is unseen, as the Word of the Holy Ghost declares.

Do you still complain? This is, you say, a desert of Satan on earth, in the unbearable power of evil. But what would you have said on the day of the crucifixion? Wouldn't you have spoken with the LORD: "The Prince of this world is coming and he has nothing in me." You are shortsighted. Perhaps you have some insight into the evil that's still at hand, but you've been blinded by looking purely into the darkness for the light, you're not seeing that "the prince of his world is judged." But Christ said the Spirit preaches this. What the devil arranges, as much as he storms, is not

power, but the throes of death, not the triumph, but rather the submission of Satan being manifest. In all their defeats, JESUS' members triumph. The history of the church throughout is the story of the victory of our LORD and his church, which the gates of hell cannot overwhelm

Good courage, good times I preach to you! We walk in woe, but also in the eternal life commencing. The last times are also the first dawn of the morning. We are more and more led into all truth, ever brighter beams the light on Goshen, the darker it gets in Egypt. All the Words of Christ get ever clearer, the further we walk into their fulfillment! – O, give us, LORD, eyes to see, that so long as Christ is LORD, it grows more glorious day by day!

The Rejected Father

Dear child, take care of your father in his old age, and do not afflict him so long as he lives. And keep him well even if he becomes diminished and do not despise him, for you are gifted to do so. (Sir. 3.14,15.)

In Helgenbach, a market town formerly of Nassau and now of Prussia, a married couple lived at the beginning of the eighteenth century, who still had an aged father and a little boy about five years of age. The father got ever weaker, he had tremors, and he couldn't bring his spoon to his mouth without shaking. The son and daughter-in-law were disgusted by him and moved him from the table to behind the stove. But because he had no table and his little clay bowl had to sit upon his shaking knees, it often fell and broke. So they gave him a wooden cup out of which he had to eat. – As the little grandson noted this of his parents, he crept away from the table, began carrying wooden plates and setting them next to each other. So now his father asked him: "Boy, what are you doing there?" He replied: "I am making a trough from which you must eat as soon as I am big." These words were like thunderbolts to his parents; they stood up, begged the old father to forgive them with tears, and kept him at the table with them so long as he lived.

A Powerful Mirror

The Son of God suffered himself such misery to take away our sins, therefore it is necessary that we often hold the crucified One before us and through the image of his misery frighten ourselves away from sinning. The Florentine monk Galatinus had fortunately sought that for another person. In his neighborhood lived a sensual woman whom he would like to have led to the LORD Christ. For this he derived this means. He had an image of the crucified Christ painted on a table, that was mounted like a mirror, hanged it on a window into which the woman could look, and he often walked in front of it as if

he were looking in the mirror. This made her wonder what such a famous spiritual man was doing so often before a mirror. Once as she was noticing him doing this and laughed, he unexpectedly turned the mirror around and caught her with a very troubled face when confronted with the sad figure of her crucified Savior. At this unexpected sight the woman was changed so that she desired this mirror from the monk, since, she said, she planned henceforth to use nothing but this image to hold against the lusts of her flesh so often as she would think to do evil.

Private Correspondence from Elberfeld from the 4th of April, 1848

... Circumstances are unfolding fearfully here so that the Christians here believe it's the end, and with that are beginning to consider if America is the promised sanctuary, or Jerusalem. . . The whole system of church and school is a mess. . . You will ask: What will the proletariat (the poor) do? – In blind rage destroy; and it draws the commercial class up before a court of most serious consequences, at whose feet Europe grovels in servitude, as people now see it. It is not good to place so many people in dependence on the will of a single government; it is a personal bondage more grievous than the cloisters and knights of the middle ages; this bondage addresses the people more than the proud, cold, rich people. The hungry unemployed laborers in Solingen, here, in Iserlohn in broad daylight are destroying factories to the ground in closed ranks; they are burning the castles in Westphalia, South Germany. . . Now they are considering too late how the poor people can and should be helped. Result: The political revolution is done, the social, communistic revolution begins, and since Christianity here among us has not become communistic in that noble sense of the word, Communism will hold her here in a frightful contempt of court. – At that you will not be surprised that great crowds are equipping themselves to emigrate, and if they could sell all their property (though none can), many would leave now, especially Christians. The circumstances are reported to be so heated and dangerous that perhaps very soon we might have to pay whatever it takes to find anyone who cares a bit about Christianity. . . Many Christians there are thinking about found colonies, etc.

(The Free German Catholic)

Example of Papistic Mariology

In Mecklenburg, where the Reformation had first taken root already under Duke Heinrich in the year 1523, a Church visitation finally took place in the year 1534 and in this a protocol was received in which Dr. Engelcken (in the preface to *Schorneri Collegium Antipontificum*) shared the following: In Muchau near Grabow was found a papistic preacher named Heinrich Wackerbecke, who to this day presents misleading devils' doctrines instead of God's Word. One of the things he preached on the day of the Visitation of Mary is: "There was an evil, angry, bloodthirsty man who lived his whole scandalous life in sin. Since now he was close to death, he desired the Sacrament, which the churchman (Priest) refused, since he would repent of nothing. Yet he requested, that for the sake of the holy virgin, the sacrament would be placed upon his breast. So he

died and went to heaven. At that time JESUS was walking with Mary and he did not want to see that sinner. Then Mary said: 'Oh, dear Son, have mercy on this man and let him into heaven.' JESUS replied: 'He didn't believe in me or serve me, therefore he also cannot be saved. He cannot, because I alone am the door to heaven.' Mary continued interceding but JESUS would not listen. So Mary finally said: "Now, dear Son, even if you alone are the door to heaven, yet I am also certainly a window. If you do not want to let him through the door, he shall come in through the window. With these words she pulled the sinner through the window into heaven, since at his death he appealed to her, and so he was saved. You see," the speaker finally concluded, "dear brothers, that it is not Christ alone, but rather also all the other saints in addition, and especially the holy virgin, that can help us into heaven."

Be Careful in the Confession of Your Sins

"So now, oh soul, you must be very careful in this Confession. Many Christian novices think when the burden of sin weighs on them, they must reveal to everyone everything and by this careless practice they often give rise to more offense and harm than good. No, oh soul, if you have secretly committed thievery against your neighbor, then you must first consider if the one violated can bear hearing that confession, so that he not thereby fall into an irreconcilable hatred against you. So also you should not permit yourself to reveal other secret sins to everyone. Rather you must carefully see if those to whom you want to confess your secret sins, whether he be a common Christian or a servant of the church, is faithful, restrained and gifted to impart to you in your hidden burdens of soul instruction, counsel and comfort, to have patience with your weaknesses and faults and not to treat you sharply. Otherwise you would bring forth the greatest harm or at least remain in misery with no comfort. In this it's most important to note the following. If you transgressed someone who might be weak, you must only confess what he already knows to have been said or done against him by you. But whatever else you've committed against him in your heart, or unwittingly, you must confess and ask for forgiveness to God alone. But if you go ahead and do it wickedly, you must be ever so much more careful and cautious, since this your confession might be abused at times to your harm, at times to the multiplying of your own sins and at times to causing offense to others. Therefore, indeed, in these cases you must confess, if through not confessing them you might preserve yourself and cause greater offense, in such a way and so long as you do not place any weapons in his hand against you by which he might be able to heap heavier guilt upon you. In short, your confession must flow out of love and a goal of benefitting the violated neighbor, as well as yourself and others. But now if through your untimely and unbounded confession to your neighbor you would give opportunity to cause more sins, this multiplication of sins would be your fault and instead of the intended benefit for you and your neighbor, it might be the reason for more harm. Be warned against this!" (Joh. Porst's *Thol. Viatonum practica* or *The Divine Leading of Souls*. II. V. 22. § 13.)

The Binding and the Loosing Key

"The binding key employs the work of the Law, and is useful and good for the sinner, by which it serves him, reveals his sins to him, admonishes him to fear God, frightens and moves him to repentance, and not to ruin. The loosing key employs the work of the Gospel, invites to grace and mercy, comforts, and promises life and salvation through the forgiveness of sins. And in summary, they are *Executores*, administrators, applications of the Gospel, which (while this) as **merely preached** in sermons; has these two parts, repentance and forgiveness of sins. Luke 24.47."

(Luther's Writing on the Keys from the year 1530)

NB. We think this passage of Luther shows that even those words in Harless' periodical provide an orthodox (rightly believing) meaning: "The authority to forgive sins is not one and the same with that of preaching the Gospel. It is something different to teach through whom and how one can receive the forgiveness of sins and something else to impart that forgiveness." (*The Lutheran*, Vol. IV p. 84, col. 3).

Shoes from the Baker

The preacher, Dr. Lysius, who pointed to Christ through his steadfast faith and zealous prayer, was once so needy that he had to go about in tattered shoes. And to hide this from his wife, he repaired them himself and always kept them in his study. Then a baker sent him a new pair of shoes. His wife was greatly amazed at this, that instead of bread shoes came from the baker. But the believing father replied: "Our heavenly Father knows well that I still have bread in the pantry, but no sound shoes on my feet." Then he showed her his feet and she was amazed at this display of God's fatherly love."

To bad people the holy Scripture seems bad, to the fool it seems foolish, to the impure, impure, to the idle, superfluous; but to the wise, it is full of wisdom and truth.

Bonaventura

The German Ev. - Luth. Synod of Missouri, Ohio, and other States

will hold its next session in St. Louis, MO., from the second Wednesday after Pentecost, on June 21 until July 1. Upon arrival brothers will want to ask directions for the home of the local pastor with Mr. L. Pechmann, German Glass- Porcelain- Merchandise Mart, No. 22 Main Street, in the vicinity of the Old Market.

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Something on the Custom of also Inviting Those who had not Done Penance to Take Part in the holy LORD’s Supper

“I would rather lose my own body and life than allow the body of the LORD to be given to anyone unworthily and would sooner shed my own blood than sanction his most holy blood be given to one who is unworthy.”
Chrysostom (Hom. 83 in Matthew)

No few preachers in this country, so often as they set out to celebrate the holy LORD’s Supper have the habit of first turning to all who have gathered to invite all to partake, and this even includes those present who are members of other confessions. This is especially employed by today’s German Methodist preachers as a means to make inroads amongst the dispersed German Protestants living here. The latter have often had to do without the public preaching of the Word and receiving the holy LORD’s Supper for years. Now a Methodist preacher suddenly comes into their isolated area and he not only preaches to him but also doesn’t have any scruples at all about offering the LORD’s Supper to them, and to receive each one of them, no questions asked. He thereby very quickly wins the people over to himself. He uses the holy LORD’s Supper as his bait, that is, as an easy means of enticing souls into the net of his enthusiasm (*Schwaermeri*) and sectarianism. But there seem to be many so-called “Lutheran” preachers following the same *Praxis* (practice)! We have, unfortunately!, had it brought to our attention that no few preachers who call themselves Lutheran (thinking that this would be truly evangelical), once they have prepared the holy table for the administration of the Sacrament now beckon all who can to come to this deposit of grace, even without having their faith and lives examined. Yes, it is to be feared that many do this out of impure motives, in order to be seen by all the different parties as truly being men who are “loving and big hearted” and to be praised as such. It is to be feared that many therefore

account everyone worthy of the holy Sacrament and even openly give it to those who are godless, since they even want to be thought well of by the godless and do not want to bear the burden of the world’s scorn and hatred and won’t do anything that could make them lose their lucrative pastorate. For it is obviously true: In the whole care of souls there is practically nothing that a faithful servant of the church sees as a greater need than to be conscientious when it comes to admission to the holy LORD’s Supper. When a rightly believing Lutheran preacher is given a new congregation, and he does not want to immediately allow any member of the same to the table of the LORD until he has spoken to each individual, and has determined from each one’s own mouth that he knows what the holy LORD’s Supper is, that he acknowledges that he is a poor sinner, that he believes in his heart God’s Word, that he deeply longs for grace and the forgiveness of sins in Christ’s blood, that he also has an earnest intention to follow Christ in leading a holy life, unblemished by the world, and the like; in this he might immediately meet strong opposition that seldom then results in anything but an ensuing schism so that he often sees he might have no choice but to immediately hit the road, as he’s being accused as if he had wanted to lord it over the congregation!

So then? Is it right for a preacher to rather suffer all those sorts of things, yes even to prefer to lose his office, than to have to allow everyone to the holy LORD’s Supper without examination? Is the liberality of many preachers in this country today in this regard really so shameful? We answer: Yes! But to be equipped to appraise this fairly, it is first necessary to bear in mind how this actually relates to the holy Supper.

This requires a totally different consideration than how we treat the preaching of God’s Word. Namely, the Word is not only given to sustain a believer in his faith, but rather also to first awaken a sinner from his slumber of sin, to bring him to an

awareness of his sins, to repentance and faith, and to convert him. Surely without the Word all this would be impossible. So obviously no one can or should be turned away from the preaching of the Word, for that would be called barring to him the only door of grace. But that is not the case with the holy LORD’s Supper. One is not first brought to repentance and faith by that, but is only thereby strengthened in it. Through this means one does not receive grace for the first time or become a Christian, but rather the grace that should be received through the Word is thereby sealed and he is sustained, defended and strengthened in his Christianity. This food must not first awaken a person to life from God, but rather when he has already become spiritually alive he must be fed and refreshed. Therefore whoever would receive the holy LORD’s Supper worthily and for his salvation must have previously come to repentance and faith. He must have already received grace and become a true Christian, must already be previously awakened to life from God and born again.¹ Therefore the holy LORD’s Supper should only be received by one who has already become a child of God through the water of rebirth, that is, through holy Baptism, just as in the OT only those were permitted to receive the Passover lamb who had been received into the divine covenant of grace by circumcision. Receiving the holy LORD’s Supper in and of itself does one no good as it much rather depends on how one receives it.

¹Luther writes about his in his Church Posts: “As Christ had also acted as he sent preachers among all the people *en masse* and as also the apostles had later acted, so that all had heard it, both believers and unbelievers, so that whoever wanted it, wanted it, that’s what we must also do. But the sacrament must not be cast so amongst the people *en masse* as the papists have done. Whenever I preach the Gospel I don’t know whom it impacts. But here I must make sure that it is impacting the one who comes to the sacrament. There I must not be struck into doubt but rather be sure that the one whom I give the sacrament has grasped the Gospel and believes rightly, just as whenever I might baptize someone I must be sure the one who receives it should not doubt what he’s receiving nor have any doubts about the one being baptized there.” (On Easter: *On the Reception of the holy Sacrament*)

It is not like a medicine that only needs to be ingested for it to work. It is much more like a treasure chest whose treasures are only able to be taken, grasped and held tightly by the hand of faith. Indeed, whoever has no faith also receives the actual and whole sacrament, namely, he does not receive mere bread and wine with his mouth, but rather really and truly, in, with, and under these elements the body and blood of JESUS Christ as a precious pledge of grace and forgiveness. But he gets absolutely no part of the blessing for the salvation of his soul that lies therein. For what good does even a precious and valuable pledge of a man do, and how can it serve to assure a man of something, if he does not believe it pledges anything precious and valuable? – So whoever receives the holy LORD's Supper without the legitimate faith and, therefore, unworthily, will not only not partake of the grace laid therein, but rather he will find instead of grace – wrath; instead of blessing – a curse; he will, as St. Paul writes, “be guilty of the body and blood of the LORD. He eats and drinks judgement upon himself thereby, since he does not discern the body of the LORD.” So they commit terrible sins and heap fearful destruction upon themselves, who eat the holy LORD's Supper unworthily. And those who say: “Isn't it great that all those people came up for communion,” reveal thereby the sad state of their knowledge concerning this holy sacrament.

The other thing characteristic of the holy LORD's Supper, and most important in this sacrament, is that it is integrally bound to the character, to the field banner, to the seal of doctrine. Therefore, in whatever Church a person takes part in the holy LORD's Supper, he is confessing that Church and her doctrine. No more intimate fraternal fellowship exists than in the fellowship one receives in the holy LORD's Supper. “For,” says the holy Apostle, “as often as you eat of this bread and drink of this cup, you must proclaim the LORD's death ‘till he come,’” 1 Cor. 11.26, and: “It is one loaf so we are one body, since we are all partakers of the one loaf,” 1 Cor. 10.17. So a great distinction must be made between one's hearing a sermon once in a foreign churchly fellowship and his partaking in the celebration of the holy LORD's Supper. Sermons can be heard at times, perhaps to become acquainted with the doctrine of some party, without thereby taking part in false worship. On the other hand, Communion is an act of confession. If one communes in a foreign Church, he is by his action joining the same, is standing up as a witness to her doctrine and declaring that the members of the same are his brothers and sisters in faith.

Now having explained all that, how is the custom to be regarded of inviting to the

celebration of the holy LORD's Supper everyone who is present without distinction and without allowing for their being examined? When those preachers who themselves do not believe that the body and blood of the Son of God are present in the holy LORD's Supper and are received by all who commune do this, preachers who regard the holy LORD's Supper as a mere memorial meal, as a mere ceremony, as do the Reformed, the Methodists and most of the Unionist - Evangelicals; this is all quite natural. But when those who want to be Lutheran preachers do that, who are convinced of the truth of the Lutheran doctrine of the holy LORD's Supper, this is most irresponsible.

Such preachers first act against the command of God: “Do not become partakers in the sins of others.” 1 Tim. 5.22. For whoever can impede sins and not only does not do so, but himself promotes it, makes himself a partaker of their sin. Now if those preachers could just as well often hinder that frightful sin of unworthily receiving the holy LORD's Supper, but instead promote those sins through their frivolous invitations and even encourage them, oh, what great accountability they will bear for that someday! How terrified they will be someday when God will reckon to their own account all the guilt against the body and blood of Christ which those unrepentant and falsely believing people, admitted by them with no examination, have heaped upon themselves. Luther writes in his instructions for the church visitations: “No one should be admitted to the sacrament unless he is heard individually by his parson as to whether he is fit to go to the holy sacrament. For St. Paul says, 1 Cor. 11.27, that they are guilty of the body and blood of Christ who receive it unworthily. Now not only is the sacrament dishonored by those receiving it unworthily, but rather also by those who negligently give it to the unworthy.”

To this we add that a preacher thereby sins especially severely since through this he makes himself an unfaithful, careless, unscrupulous care giver (*Seelsorger*) of souls. That Word of the LORD in the prophet Ezekiel 3.17, 18 applies to every single preacher: “Son of Man, I have set you as a watchman over the house of Israel. You shall hear the Word from out of my mouth and be warned for my sake. When I tell the godless: ‘You must die.’ And you do not remind him and don't tell him this, so that you defend the godless against his godless ways so he might live, then the godless will die for the sake of his sins, but I will require his blood from your hand.” Further, the Word of the LORD spoken to Peter in Mt. 16.10 applies to each and every

preacher: “I will give you the keys of the kingdom of heaven. Everything that you bind on earth shall also be bound in heaven. And everything that you will loose on earth shall be loosed in heaven.” The apostolic Word applies to all preachers: “Be diligent to show yourself before God as a rightly fashioned and blameless laborer who rightly divides the Word of truth. And rebuke the unruly if God would grant them repentance to acknowledge the truth and be taken again from the devil's cords by which they are captive to his will.” (2 Tim. 2. 15, 25, 26) It says of all rightly fashioned preachers: “They watch over souls as those who must give account for them.” Heb. 13.17. Of all this that is obligatory for a preacher as a care taker of souls (*Seelsorger*), those who also allow everyone the holy LORD's Supper without examination do the exact opposite. He should announce to the godless: “You must die,” but by allowing everyone to the table of grace he is saying to him, “You shall live.” He should bind the unrepentant but he looses them. He should rebuke the unruly so they come to repentance, but he says they are righteous, so they only become more hardened. He should keep watch over souls, and he proves that he is a “silent dog,” as Isaiah 56.10 says, “that won't bark, is lazy, lies down and wants to sleep.” He should help souls out of sins and condemnation, but he strengthens them in their unrepentance, and only buries them deeper in their sins, God's wrath, death, hell and damnation. Oh most certainly, even if a preacher is, apart from this, most diligent, if he does not protect souls, as much as it depends on him, so they don't receive the sacrament unworthily, then this one thing is enough to make him reprehensible and bring upon him the heavy judgement of being a hireling, an unfaithful care taker of souls, as one who destroys souls. Therefore Luther writes in his incomparable *Admonition to the Parsons to Preach against Usury* from the year 1540: “If such usurers want to rail at you because you do not absolve them nor administer the sacrament to them nor bury them. . . then say: It is forbidden me, primarily by God, to regard any usurer as a Christian. . . So also why should I put my soul on the line for you and to you, and condemn myself on account of your sin, for your being such a money grubber. . . It wouldn't even do you any good, and would damn me, if I would thus absolve you. For God and the emperor still do not accept this in their justice. Therefore repent and do the right thing. If not, you can just as well simply go to the devil without me and my absolution than that you should doubly go to the devil with my absolution and take me along with you; without making me guilty along with you. No, sir, you go ahead, I'll stay here. I am not a parson so that I can go along with everyone to the devil but rather to bring everyone with me to God.”

But certainly a preacher must also bear in mind that he has been placed by God as a “Steward of the mysteries of God.” 1 Cor. 4.1. But a steward cannot cause disorder or use what is entrusted him according to his whims without a severe accountability. He must much rather use them according to the instructions he’s received for carrying out his office. But we preachers have only one such direction, and, indeed, a most applicable instruction for the legitimate administration of the holy sacrament in the holy Scripture. Clear words therein prescribe for us who is to be admitted and who is not. Christ says, among other things: “You shall not throw holy things to the dogs, and you shall not cast pearls before swine lest they trample the same with their feet and turn and rip you to pieces.” Mt. 7.6. Further, Christ says: “If he will not hear the church, then regard him as a heathen and a tax collector.” Further, St. Paul writes: “If anyone among you claims to be a brother and is a whore monger, or greedy, or an idolater, or a blasphemer, or a drunkard or a thief; with such a one do not even eat. Expel the wicked from your midst.” 1 Cor. 5.11,13. The same apostle writes further: “And if anyone is not obedient to our word, note that person and have nothing to do with him.” 2 Thess. 3.14. Finally, John writes in his second letter: “So if anyone approaches you and does not bring this doctrine, do not receive him in your home and don’t even greet him. For whoever greets him makes himself a partaker in his evil deeds.” (v. 10,11; cf. 2 Thess. 3.6; Rom. 16.17; 1 Tim. 6.3-5, 2 Tim. 3.1-5; Tit. 3.10,11; 2 Cor. 6.14-18) According to all that, Christians must not consort with any manifest sinner, with any one who despises the Christian congregation, with anyone who will not let himself be chastened, or with any unbelievers or those with false faith, as if they were standing with them in a fraternal fellowship of faith. So then, this gives every preacher fitting instruction that imparts to him God’s Word on the administration of the sacrament, for it is manifest according to God’s Word that all those whom the Christians do not hold in fraternal fellowship in faith and whom they must exclude from their midst must also not be allowed to receive the sacrament, by which the most intimate fraternal fellowship of faith is expressed and established. So what are those preachers doing who admit all without distinction? They prove themselves to be unfaithful, frivolous stewards over God’s mysteries, they seize God by his office and promote themselves to being lords over his holy sacrament, when they are only his servants. Woe to them forever and ever, if in time this does not occur to them! A day will come when they will have to repent this in terror, that they have destroyed his goods and they have abused them for their own impure goals. Then the LORD will summon them

before him and cry out to them: “What is this I’ve heard about you? Give an accounting of your stewardship, for you can no longer be my steward.” Luke 16.

But some might now be saying, what must a preacher do in order to satisfy his conscience? On this I will now let our Luther speak here. Namely, this man writes on this in his paper: *A Christian Manner of Going to the LORD’s Table* from the year 1523: “In this, one must employ this manner, or follow the order that applies to Baptism, namely, that first he present himself to the bishop or parson, whoever they may be, if he wants to receive the sacrament so that he might learn their names, and might know what kind of life they lead. Then, if they request it, he should not yet admit them until they have given an answer for their faith and especially the appropriate answers to the questions as to whether they understand what the sacrament is, what it gives and why it’s needed, and for what use they employ it, namely, if they are able to say by heart the words of institution and their meaning, and show that they are going to the LORD’s table for the sake of their sins, with a troubled conscience or a fear of death or plagued with other tribulations of the flesh, the world or the devil, so that they hunger and thirst to receive the Word of grace and salvation from the LORD himself through the office of the servant so they be comforted and strengthened; as Christ has given and instituted such things out of inexpressible love in the LORD’s Supper with these Words: ‘Take and eat, etc.’

“But I would think it would be enough that one who desires the sacrament would be questioned and examined in this way once per year, yes he might have such good understanding that he might only need to be questioned once in his whole life, or not ever be questioned at all. For by this order we want to guard against the worthy and the unworthy running together to the table of the LORD, as we had previously seen in the papacy, where people didn’t want anything but only to receive the sacrament. But they had neither spoken nor heeded the matters of faith, comfort and the right use and need for the sacrament, yet, they even had exerted every effort to bury the Words of the sacrament, namely, the bread of life. Yes, in the height of thoughtlessness in this they tried to by pass them altogether so those who received the sacrament were the ones doing the work and that for the sake of the work’s own worthiness it would be good, and not that it preserved and strengthened faith through what is Christ’s. But we want those who don’t know how to answer about the matters mentioned above to, by all means, be excluded and kept away from the sacrament as those not wearing wedding garments.

“Then, when the parson or bishop sees they understand all this, he should also thereupon shift his attention as to whether they prove their faith and knowledge by their

life and their customs – for even Satan understands all these things and can also speak of them – that is, if he sees a whore monger, a divorced person, a drunk, a gambler, a usurer, a gossip or any others backsliding into some other public sin, those he must certainly exclude from the LORD’s Supper, till he then prove with indisputable signs that he has changed and improved his life. But others who occasionally fall and return from their fall, saddened by the fact they have fallen, should not only not be denied the sacrament but they should be informed that it was instituted just for this purpose, that they be thereby refreshed and strengthened. For we all fail in many and various ways, James 3.2, and we rightfully bear each other’s burdens, since one is burdensome to others, Gal. 6.2. But I am speaking here of blasphemers who sin unabashedly without shame and brag no less about how great is the Gospel.

“I still maintain on secret (private-) confession before Communion, as I have previously taught, that it is neither necessary nor should it be demanded, but is useful and in no way to be despised.” (See *Luther’s Works* Halle ed., X, 2764 – 67)

Besides what Luther declares here in private, we also find the same in our public, confessional writings. For example it says in the 25th Article of the *Augsburg Confession*: “This custom is retained among us, that the sacrament is not to be given those who are not previously examined and absolved.” Further, in the *Apology* in the 15th Article: “Among us the people use the holy sacrament every Sunday willingly, not by force, who are first examined if they’ve been instructed in Christian doctrine, if they know or are familiar with the Our Father, the Creed, the Ten Commandments. “

Two Lutherans Discuss Methodism

First Discussion

The Root of the Illness

(Conclusion)

Now even employing God’s Word in that dramatic and emphatic manner, this is an example of his setting great value upon some inner peacefulness or fright that accompanies the hearing or reading of their legalistic preaching, as he strives after recreating the experience of that first powerful feeling of conversion. For in a stronger or weaker feeling of repentance he finds a greater or lesser degree of his own repentance, but not in a stronger or weaker contrition and confession of his sins.

Now in this it’s most important that those serious souls be led specifically by the Holy Ghost, so each of them find a testing table for their heart and their walk in the law so each draws out for himself its salutary fruits for their whole life, outwardly and inwardly. But

Methodists, as a whole, are and remain seekers of feelings and satisfy themselves with those pacifications, and even with the tears and passionate longings they have along with those feelings. And they want to return to these desires by their constant talking about those little experiences.

Now the same thing goes on if they hear the Gospel, the joyous proclamation of God's grace in Christ, by preaching or reading it in the Bible. Their chief concern is and remains that they even here feel and receive something special and, indeed, something sweet and lovely as they want to mightily sense the nearness of the Savior and the movement of the Spirit. Even here they strongly yearn after sensing that first sweet feeling of grace and joy of faith and to experience again that stormy rapture, that, admittedly, many souls are given by the Holy Ghost in the early times of their conversion in order to mightily free them from their lust for the world and to deeply sustain them in the unforgettable differentiation in their souls between flesh and spirit, the world and God's kingdom, Satan and Christ. These are the loving kisses of the Father (Luke 15.20) towards the return of his lost son. But when these special sweet proofs of love that should always ever give more courage to return to the Father's house even to dull and desperate sinners, later cease, that is, when perhaps in these same people hearing or reading the Gospel no longer makes the previous deep and sweet impression upon their feelings, yes they even feel empty and dry with it, then they might easily wander and cast about anxiously here and there in uncertainty since their faith is in their feelings. Their preachers and soul caretakers then usually don't know of any other counsel to give, but to try to win those previously feelings of grace again through stronger strivings in prayer, and, in the best cases, it is just these serious souls with depth who, through the grace of the Holy Spirit, come to gradually figure out that God himself is doing this to remove this earlier sweet taste of his Gospel from them and, indeed, for several reasons: 1) in order to remove their previous faith in feelings that depended only on the impressions God's Word made on them, and to lead them into the legitimate faith in Scripture, that depends on the promises of Scripture even without feeling that faith, for the sake of God's faithfulness and truth; 2) in order even thereby to foundationally excise the humanistic and sinful additions that insinuate themselves in this faith in feelings of such fine pride and self sufficiency and vain self-centeredness; 3) in order to ground them and to build them upon the practice of bare, unadorned obedience of faith to the holy Scripture. But the majority of Methodists, though they think they have enlightened eyes and understanding, nevertheless do not perceive this mature love and wisdom of God, but rather seek to be freed from this dry and arid condition through their own ways and means, and, if possible, to

swim again in the pure joy and sweetness of their feelings. But the chief means are those loud and powerful, crying out loud prayers, which they like to call the wrestling of Jacob with the LORD and their acting by the power of the kingdom of heaven, which they might actually be doing in other circumstances.

Thus, instead of first investigating in detail if the chief reason for this spiritual dryness might not lie in themselves – as for example when they, in a sin of weakness, may have superficially treated the Word, or when they had made no effort to withdraw from even one old pet sin and the devil in it – so instead of turning to the steady dependable Word of promise and fulfillment in Christ, there to win the steadfast grounds of faith for their arid or anxious heart, they gawk upward and expect to taste again the nearness of the LORD from their prayer struggles just as lovely and richly as before.

I once asked a Methodist preacher who had been preaching for twelve years what it meant when in *The Apologete* it was stated in a published report of a Pr. N. R.: "Yesterday (usually after employment of the worry bench) ten souls entered into the glorious liberty of the children of God."

Answer: Now they mightily feel the grace of God and the forgiveness of sins in Christ in their hearts and also bear witness to this aloud with their mouths.

I: But if tomorrow they no longer feel this anymore, what then?

He: Then they must zealously pray and implore to feel this again!

I: But if that doesn't help and their arid feeling increases instead of quitting?

He: They would have to pray and struggle even more intensely.

I: But what if they can't anymore, yes if it ends up that their conscience and the law only attack them and their dryness becomes fear, what then?

He: Then they were never thoroughly converted in the first place.

I: But they'd been to the worry bench and the grace bench and *The Apologete* published: "They entered into the glorious liberty of the children of God."

He: Sure! But many also fall away again!

I: Then you should at least exercise a little foresight and not always be so hasty and confident to report some definite number in *The Apologete*, as if you could read hearts like the LORD himself, and could know so definitely what's in a man. That's beside the point. But in order to get back to the matter at hand: Can't you imagine that those spiritually dried out souls or even those terrified again through Moses might not have fallen again through intentional sins and yet might not be able to win the feeling of joy in Christ and the comfort of the Holy Ghost again, after they have often and seriously prayed for it, to the point of their not even being able to pray for it any longer?

The Methodist preacher went silent for a

good while. For it seemed to him almost impossible that souls that had entered on the worry bench, perhaps after special moaning and jubilation to the glorious liberty of the children of God, thence should not be able to rightly pray without having again fallen away from faith.

Finally he said: "Yet God is even greater than our heart." "Right," I replied. But where is that stated but in the Word of God; every anxious, afflicted soul must be pointed therein to the comforting promises of the faithful God in the holy Scripture if one has become assured that this condition of being dry or anxious is not through a fall into sin, and no one should be permitted to thus encumber him by imposing something like a new law to strive in prayer. He had nothing more to say to this and I went my way. –

You see, dear Philipp, the average poor Methodist is in such a miserably state when he, according to his deceptive feelings, considers himself the apple of God's eye, and thus apparently sees everything else 'outside' of them, since it is not Methodist or doesn't agree with Methodist thought.

But they have no solid foundation of grace, since we see their confession and faith are sick and legalistic. For, as said, they cling more to individual impressions of feelings at the beginnings of confession and faith's conception, wrought by the working of the Word of God in law and Gospel, than on the Word of the LORD itself. And that gives rise to the following evil conditions if we consider their repentance and faith together:

1. They easily despair of their faith if they feel their sins more strongly.

2. They consider themselves unworthy of faith if they barely feel their sins; for the stronger their pain in repentance, the worthier they imagine they are of grace and faith.

3. They like to complain and be astounded over new discoveries of their old sinful corruption, as if a person by nature could be more or less than merely a sinner.

But whoever is astounded in this shows that he had previously not considered himself ruined or, at least, as not being so bad.

4. They easily forget this poor sinner when they feel their faith more strongly.

5. They remain clinging to the feeling of dryness or fear and dread of the law instead of grasping the Scriptural comfort of the Gospel; and then again, they much too quickly comfort themselves with grace in so-called sins of weakness instead of examining themselves any more closely with the law.

6. They regard this faith beginning as the legitimate stance of faith, but that a *rightly* believing or *rightly believing* Lutheran, Scriptural Christian is not a true son of his Church, for:

1. He stands fast in faith upon the gracious and comforting promises of God's Word, and, indeed, in this witness of the One who was crucified and arisen for him, when

he feels his sins more strongly, yes, when God sicks his conscience, the law and the devil against him in order to prove his faith.

2. He always sets great value on the comfort of grace and faith, whether he feels his sins heavily or lightly, because he knows that even the weakest and slightest rule of faith on the LORD Christ is of the free and unearned grace of God and solely by the working of the Holy Ghost, who has, at the same time, already worked this knowledge, contrition and confession of sins (repentance) whether it be weaker or stronger.

3. He never complains or wonders about newly discovered black stains in his heart since he knows through Scripture that by nature from head to toe he is nothing but – a sinner in Adam as was he himself.

4. and 5. He is and remains in and of himself this same poor sinner in Adam, even when joy and comfort are above his head and rivers of blessing rain down upon him. But he also is and remains nevertheless justified in Christ, even when trial, anxiety, nakedness, hunger, danger, sword, yes, even death, hell and devil rage against him.

6. He never seeks the foundation and source of this truthful stance of grace and faith and his salvation in himself, but outside himself and indeed, a) in the divine decree of his eternal gracious election in Christ before the foundation of the world (Eph. 1.4; 2 Tim. 1.9); b) in the divine carrying out of this decree, in the fullness of time, that is, the in the incarnation of the Son of God and in his solely efficacious life, suffering and death, as well as his glorious resurrection, which bears witness to his vicarious satisfaction and redemption for the sins of the whole world. (Gal. 4.4,5; 1 John 2.1,2) c) in his personal calling through the preaching of the Gospel and his being implanted into Christ through the holy Baptismal empowered grace of the Holy Ghost, who alone also works faith in him, who grasps God's grace and the service of Christ in this means of grace. (Rom. 8.28-30; Apology 2, 37,38; John 6.29)

Second Discussion

Methodist Doctrine and Manner

Philipp. You said recently the Methodist doctrine and manner could not produce a mature, sound and well founded Christian, but at best could only wholesomely awaken and frighten out of the slumber of sins and bring the first fruits of God's grace in Christ and of faith on the same into the heart by way of feelings. Now you must prove that to me.

Martin. With God's help I want to do just that. Have you ever seen the booklet: *Doctrine and Agenda of the Episcopal Methodists*, published in English by the General - Conference and translated into the German, Cincinnati, 1841?

Philipp. No!

Martin. Now this pocket sized booklet, which I even have with me here, consists of 212 pages and how many of them do you think are dedicated to "doctrine"?

Philipp. Well, I would think more than half of them. For though I'm no scholar, I am still perceptive enough to say that confession and doctrine is the primary and most important matter in each particular Church. For if this is false or heretical, then necessarily by in large and in toto also the worship, life and constitution of that Church is false and heretical. But if that doctrine is pure and clear, then those other matters at least can be pure and clear, and, if not, its not the fault of the doctrine.

Martin. Your quite right in that, dear Philipp, and I say you are cleverer than many scholars who can't see the forest for the trees.

But let's say more about that. When you hear this you'll be surprised! Of these 212 pages only 12 are on their poor doctrine compared to 200 on "Church Order." From that alone you can already gather what value Methodists place upon doctrine and what value they place on their particular discipline and Constitution. Thus they sorely appear according to your way of thinking, friend Philipp, not to regard doctrine as the most important matter. If that troubles you, you're in the apostle Paul's good company. He certainly thought as you do! For the greater portion of all of his Epistles consists of doctrine, partly in simple presentations of the same, as for example in the Epistle to the Romans, partly in defense and to combat, for example, the judaizing teachers who compelled the law among the Galatians, who burdened them with the law of circumcision at the expense of the Gospel and the service of Christ, which alone avails, in order to be saved, somewhat similar to how the enthusiastic Methodists burden the poor people with the worry bench for a similar goal. The apostle immediately shows what value he places on doctrine when he rebukes the secret teachers and enthusiastic spirits amongst the Galatians and then, on the other hand, teaches carefully in great detail the nature of true Evangelical freedom in Rom. 14.15; 1 Cor. 8-10, and, at the same time, warns against fleshly abuse of this doctrine. But the word of discipline and admonition that he sometimes inserts in the midst of the doctrine and sometimes speaks as a father in Christ in the last chapters are quite small in comparison to his words of witness and doctrine. Yes, even in his so-called pastoral Epistles, that is, in his letters to Timothy and Titus, his assistants, in which he is most detailed about the constitution and discipline in the church, he still always places the greatest emphasis on the purity of the doctrine, sometimes for the grounding of the congregation and sometimes for defense against heretics (cf. for example 2 Tim. 1.13; 3.14; 1 Tim. 6.3; Tit. 2.1). Thus you see, dear Philipp, when we regard confession and

doctrine as the foremost matter, as our Church also does, that we then have the apostle Paul on our side against those 12 pages of "doctrine" versus 200 pages of "Church Order."

Philipp. So then if we're talking about certain confessions, doesn't the word for word acceptance of the ancient church creeds in the Apostles Creed and those two important amplifications of the same, the Nicene and Athanasian Confessions of faith bear witness to all of unanimity and unity of faith with the Apostolic church? At least that's what our Church fathers and Reformers did, since these universally acknowledged witnesses of the Christian church introduced the Augsburg Confession.

Martin. You think that would make a big difference? Then that much more ponderous Church Order would be 6 pages less, so it would only be 194 pages. Add to that what is commonly heard amongst the Methodists, that they're the city on the hill that is seen from afar; then what need have they to be so concerned and careful about giving evidence on the path of confession of their continuity and their unanimity with the original evangelical apostolic church?

Philipp. I hear your satyr coming through quite clearly. But now show me, why can't Methodist doctrine and ways form a healthy and well grounded Christian?

Martin. Let's first look at Methodist doctrine and, indeed, what's written on these 12 pages. We find there the following evils.

1. Besides that unchurchly and inappropriate omission of the original Creeds, several other articles of saving doctrine are omitted, as, for example, the holy preaching Office (instituted and ordered by the LORD according to Acts 20.28; 1 Pet. 5.2), law and Gospel, repentance, the election of grace and others.

2. Individual articles of doctrine presented are sometimes expressed heretically and sometimes erroneously. So for example the 7th Article says, "on original sin," that "a person has departed far from original righteousness and by his own nature is constantly inclined to evil." But in this it is not clear what this 'departing far' is, whether it is merely an attenuation of it and lack of enough of it or a decisive negation of "original righteousness" of people before God. For only in the latter case would it be right and in keeping with Scripture (P. 51.7; Gen. 8.21; Rom. 7.14), but in the former case it would have affinity to the Roman doctrine. Now this affinity is made thoroughly plausible in Article 2, that Christ "presented himself as a sacrifice not only for original guilt, but also for actual sins," from which it appears to follow that in Article 7 this being far from original righteousness and that constant inclination to evil is seen only as an involuntary evil of birth but not as an intention to sin from birth. Now that is the opinion of the Roman Church, but

this is not what our Church teaches in Article 2 of the Augsburg Confession “On Original Sin.” Here it says that “all people after Adam’s fall, thus being born naturally, are conceived and born in sin (Ps. 51.7), that is, that from their mother’s womb they are all full of evil lusts and inclinations” (but that is something more and different than merely having an inclination to evil) “and are by nature incapable of the true fear of God, and true faith in God” (by incapable any capability from out of one’s self is excluded), “so that even this same innate disease and birth sin are truly sins and condemn all under God’s eternal wrath, who are not born again through Baptism and the Holy Ghost.”

“In this the Pelagians are rejected and others who do not regard birth sins as sins, whereby they make our nature pious through its natural powers to denigrate the suffering and service of Christ.” Now this rejection obviously does not fully apply to the doctrine of the Methodists; for in Article 8 “On Free Will,” they again teach that since Adam’s fall, man from his mere natural powers and mediated by his own works cannot turn to faith and to call upon God and make himself capable; it says the same thing in Article 9: “On Justification of Men:” “We are seen as justified before God, solely for the sake of the service of our LORD and Savior JESUS Christ, through faith not for the sake of our own work and service.”

Now although the doctrine of the Methodists herein rightly witnesses against the Roman Church, yet, on the other hand, she causes suspicion of being inclined to the same since she does not call this birth sin actual sin, but rather only guilt, like as when a son against his inclinations must inherit with the goods in the will of his father, his debts, which he had not run up. But Paul says (and indeed not of the sins that break forth in outward deeds) Rom. 7.7: “I could not have recognized the sins except through the law. For I would not know anything about coveting had the law not said ‘Thou shalt not covet!’” cf. Mt. 5.28; 1 John 3.15.

Thus God informs us in the 9th and 10th Commandments that the lusts of the heart are already sins.

Philipp. So what is their doctrine of Baptism in that published booklet? In their oral preaching it’s unclear to me what they think of it! It seems certain, though, that they don’t plan to spare any words when they boast of the miraculous working of their worry bench or to commend souls wanting to repent to it.

Martin. You’ve taken the words from my mouth. For I wanted to bring you just to that point of what this little books says about Baptism, namely, the following:

“Baptism is not only a sign of Christian confession, by which a Christian distinguishes himself from the unbaptized, but it is also a

sign of the new, or second birth; that Baptism of children should be retained in the Church.”

Philipp. Is that all they have to say about Baptism?

Martin. Yes! In Article 16, “On Sacraments,” it is only said in general, “that God works through them in an invisible manner in us and not only quickens our faith in him, but also strengthens and maintains it.”

Philipp. What might that mean “that Baptism is a sign of the new, or second birth?”

Martin. In any event, nothing other than that it’s an outward image of the second birth; but not that it is a means of grace for effecting the second birth nor that in the external sign of water the signified heavenly wealth by the power of the Word of command and promise of the LORD JESUS Christ is also actually distributed and imparted.

It is something like, for instance, through washing feet the LORD was only giving them an image of humility, but not substantially giving humility to them.

This opinion, at least of Baptism, as a mere sign or image of inner cleansing that’s done in a far different way, is the dominant view of every branch of the Reformed Church.

One branch of the same is the Episcopal Church of England that Wesley belonged to and from whose doctrine in the 39 articles the Methodists, to my knowledge, have never substantially departed. The difference between them lies in part in the different formulas, rites and ceremonies in public worship, and partly in specific institutions and means of the Methodists for “reawakening the true religion of the heart and godliness.” (See the first section: “On the origin of the Methodist Episcopal Church:)

Philipp. But how do the Methodists address the important proof passages of the holy Scripture, that in their simplest Words unanimously bear witness that holy Baptism is no mere external sign and image of the second birth, but rather an efficacious means of grace that essentially works the second birth in all who do not in wicked unbelief strive against the grace of the Holy Ghost? For does it not expressly say in Tit. 3.5: “God saves us through the washing of regeneration”? Doesn’t the apostle Paul call it in Eph. 5.26 “the washing of water with the Word, through which Christ cleanses his church”? Doesn’t the same apostle say in Gal. 3.27: “For as many as have been baptized into Christ, have put on Christ”? And the same LORD and Savior through the almighty Word of his command (Mt. 28.19) and his promise (Mk. 16.16) even states what holy Baptism is to them – Doesn’t he himself say to Nicodemus in John 3.5: “Truly, truly I say unto you, unless a man is born of water and the Spirit he cannot enter the kingdom of God”? And in this last passage does not that little word “of” refer as much to water as it does to Spirit, so that both are

together, but which does not take place but through the Word of command and promise of the almighty Son of God, so that the Holy Ghost through the Word in the water brings about the second birth? – And does not Peter say to those whose hearts he’d pierced with his sermon and who then said: “Men, dear brothers, what must we do?” Did he not say: “Do penance (change your mind) and let each of you be baptized upon the Name of JESUS Christ for the forgiveness of sins, and you will receive the gift of the Holy Ghost”? Must not a person intentionally put on blinders in order not to see or not want to see that just only through holy Baptism, as the washing of water through the Word and that is ordained by the LORD JESUS Christ, and therefore is essential and an efficacious means of grace to him, even if they are so weak in faith, the baptized receives the forgiveness of sins, the gift of the holy Spirit, the putting on of Christ, the death of the old man and the quickening of the new (Rom. 6.3,4), in short the new birth? It only angers me that the Methodists above all pretend that all their doctrine and ways are thoroughly Scriptural, as they, for example, hear in this important article that they directly contradict Scripture.

(To be continued)

Methodism

The Apologete in issue 13 makes a few reports about the alteration of the Augsburg Confession, which require some corrections², since this article contains some things that are not entirely true historically.

Melanchthon had altered the Tenth Article to say: “that in the holy LORD’s Supper the body and blood of Christ are truly presented to those eating with the bread and wine,” and the words “therefore the teaching contrary to this is rejected” were omitted. We see right away how unsteady, unsure and ambiguous this phrasing is, while the original confession expressed the truth with great and definite precision. Now, indeed, *The Apologist* admits “Since the confession was the corporate property of the Lutheran Church, Melanchthon, of course, had no right to change it on his own authority.” But he also then gives the reason for this: That the peace loving Melanchthon with such improvements constantly sought to remove the reasons for the strife between the Lutherans and the Reformed.

On the other hand, the true Ev. - Lutheran Church constantly exerted great effort to reject this method of Melanchthon. It was an unfortunate, sinful love of peace and people pleasing that drove him to do it, to

²Sources: Comprehensive *historia motuum*, by Loescher, and *Handbook of Church History* by Dr. Guerike.

detract from the acknowledged truth. For he agreed completely as he himself was in agreement at that time with the Wittenberg Concord as he still declared as to his confession in a testament in 1540, which he wrote in his own hand while he was ill in Weimar, after he had declared his agreement with the same many times shortly before in public letters. So in this case he wanted to replace the earlier words with gentler words, and remove the offense which the Swiss had taken with their doctrine that was deemed contrary, which would keep them from joining together. But just by this presumptuous caprice, he committed a great injustice against the church, which became the reason established by the Evangelicals to pledge themselves with the public and general confession of faith which he had arbitrarily substituted, and thus they conveniently hid their decidedly heretical doctrine behind this supposed improvement. Great! Finally the altered Augsburg Confession became the common banner of all Calvinists, Crypto-Calvinists and Philippists, among whom they first secretly, then openly, threatened to destroy the Lutheran Church, until her LORD arose to her, namely, even through the salutary work of *The Formula of Concord* to foil their plans. Since that time *The Unaltered Augsburg Confession* is retained by the Lutheran Church as the only valid one.

But far be it from us to want to damn Melanchthon for this injustice. We hope that he acknowledged his error before his end and prayed to God about it. Thus he confessed in 1558, two years before he died, that he remained with the "Confession presented to the Emperor at Augsburg in 1530," whereby he himself had designated the altered confession a private production. But we might take his floundering as a warning that we retain that much more faithfully and conscientiously the treasure of the truth that by grace has been entrusted to us.

The Apologist goes on to say: "Even the Jesuits employ this circumstance well to their advantage and constantly charge the Lutherans: 'You have no definite faith, for you change your confession from time to time.' It is especially for this reason that the Lutheran princes were dissettled by the altered confession." This charge would often be made by the papists against the Protestants, with their eyes fixed on the autocratic method of Melanchthon, since our enemies can more easily uncover our errors than we ourselves. But that the Lutheran princes "especially for this reason", that is, merely out of some lame evasion of this charge, should not have been satisfied with the altered Augsburg Confession is a slanderous assertion. For their part, it was most certainly their faithfulness of confession. Namely, the situation was this:

After Melanchthon had in the beginning, as was his custom, set out to improve only a single expression, he undertook the alteration of the whole content of the confession itself. This took place from 1540 on. Namely, at the

Colloquy which was held in Worms between the Lutherans and the papists, the Augsburg Confession was to serve as the basis of the discussion. Melanchthon now saw fit, without consulting with the authorities, Luther or the other theologians, that the altered Augsburg Confession would be presented in the name of the territorial authorities. The Papistic representative, namely Eck, noted this immediately and remembered this publicly. So it happened in the following year at the Regensburg Colloquy, when it got to the point where the other Lutheran theologians and state's officials declared in the name of their princes to Grenviella, the presiding official, that they remained with the manuscript presented to the Emperor, Charles V, in 1530. Yes! They told Melanchthon it was necessary to remove the significant alterations in the article pertaining to the holy LORD'S Supper and to publicly sign it, so that he shared the unanimous confession of the whole church of the true presence of the body of Christ in the holy LORD'S Supper and rejected the doctrine to the contrary.

Yet Melanchthon always kept on issuing alterations of the Augsburg Confession. Yet so often as word came out about another the princes showed their misgivings about it. But how was it possible for Melanchthon to keep doing so without being restrained? We saw the princes without fail issued their faithful warnings. But they did not plan to enforce it by their law since the Lutheran church at that time enjoyed her glorious freedom. Also, Melanchthon stood in high esteem, and blinded by that, many remained silent. Others, lacking the wisdom needed, added to the turmoil. Also, the princes and authorities of that day weren't that concerned about the publication of the Augsburg Confession, since they knew that what was most important was the original, presented to the emperor. Not until 1580 did those princes have the same published under their own authority.

It is false when *The Apologete* says of the altered Augsburg Confession: "Apparently Luther did not like it, but he said nothing publicly against it." Whoever is even vaguely acquainted with Luther's character knows that such a constant twisting and quibbling with the clear truths of the holy Scripture was an abomination to him. Rorarius, a confidant of Luther, also bears witness, along with old Chancellor Brueck, of his dissatisfaction with Melanchthon's method. Schluesselburg, in *de signis Sacramentar*, gives a sure report that Luther sent for a few pages of it from the publisher and hastily scanned it. But immediately Luther also then rebuked Melanchthon for his autocratic behavior. "Philipp," he said, "this book is not yours, but rather it's the confession of the whole Church; so you don't have the authority to keep on changing it."

Indeed, Luther did not speak out publicly against the altered Augsburg Confession, only he had at that time not expressed himself on any public scandals; that first took place later. Melanchthon considered the production of the Augsburg Confession a private matter, so Luther rebuked him privately. What more was he to do? It wasn't his fault that Melanchthon

would not listen to him. Additionally, it was in Luther's last six years when he was often sick and had been busy with many important matters.

In conclusion, *The Apologete* says: "In the year 1561 the Lutheran princes convened a conference in Naumburg, at which a preface to the altered confession was composed, but would not be signed by all. In this preface it is noted that the altered edition was somewhat clearer and more detailed than the original." Since the brevity of this presentation might occasion an unprejudiced reader to erroneous suppositions, we would like to add the following.

The Protestants would constantly be charged by the papists with disunity and their departure from the legitimate Augsburg Confession. To aid their cause they appeal to the convening of Elector August of Saxony of the forementioned 1561 Naumberg meeting. When the various editions of the Augsburg Confession are compared with each other, they choose the Wittenberg edition of the unaltered Augsburg Confession from 1531, which would be signed by them all. So far so good. But after that, both Chancellor Ehem and Cracopius, two closet Calvinists, proposed a preface which was recently to have been added before the Augsburg Confession and to be submitted to the Emperor, in which it was stated that all of the officials who signed (so also Kurpfalz³) at this time have allowed no other doctrine but that which is grounded in the holy Scripture and confessed in the Augsburg Confession, who had been accused of a disunity which did not exist. Even Kurpfalz was ready to sign all of that.

But Duke Johann Friedrich of Saxony protested against this orally and in writing. "He could not in good conscience sign this preface, nor acknowledge Kurpfalz, a defender of Calvinism, as a partaker of the Augsburg Confession. Thereby the heresy would only be covered over and the meaning of the Augsburg Confession made unsure. A defect in the Church is better expressly named, as even the Smalcald Articles demonstrate." As his protest was not taken to heart, the duke and his envoy departed for home.

After his departure, the Calvinistic party went on to suggest that not only the words challenged by the duke be left stand, but rather that also the Confession altered by Melanchthon be expressly added as something "nobly repeated in greater detail, also expanded and enhanced upon the foundation of the holy Scripture which in no way departs from the same." Yes it was to be called an improvement. The article on the holy LORD'S Supper was very ambiguously composed.

In this the duke did not stand alone in his protest. For many absent princes, namely, the officials of the Netherlands and all of the right thinking theologians refused to sign this preface. The plan quickly fell apart on its own.

In the future, may *The Apologete* in its reports commit herself to a strict love of the truth concerning the Lutheran Church and to confine herself to pure sources.

Hermann Fick

³Electoral Friedrich III von der Palz had already by 1559 defected from the Lutheran to the Reformed Church.

Ecclesial Report

In Jefferson County, Missouri, a few months ago a number of self-professed Lutherans, who for the most part, without knowing it had been allured into the Union-Evangelical Church, left the same to join the Lutheran Church. Thereupon they formed their own congregation of the Ev.- Lutheran Confession and called a candidate for the holy Preaching Office, Mr. J. Michael Johannes, a product of the Preacher's Seminary in Fort Wayne, as their pastor (*Seelsorger*). The same has already been publicly and officially ordained into his office at the request of him and his congregation in their midst last Sunday, Cantate, by the President of the Synod of Missouri, Ohio, etc. May the LORD of the Church, our dear LORD JESUS Christ, take this young congregation under his special care and protection, that she grow in knowledge, faith and love, adorn her teacher with many blessings and give him victory after victory, so it must be seen that God is still in his Lutheran Zion. Ps. 84.7,8.

The pastor's address is: Rev. J. M. Johannes, Sulphur Springs P.O., Jefferson County, Mo.

(Submitted)

On Jesuit Morals and Education

(Conclusion)

2.

Something on Jesuit Ethics

Jesuitism especially distinguishes itself by a truly outrageous sophistry with its appraisal of such things that impinge upon the area of Christian ethics. Even the Catholic theologian previously mentioned, John Ad. Moehler says of this sophistry that it brings all kinds of poisoning into the inner most marrow of the Christian life, and that through it, depth in religion, strict holy ethics and a serious church discipline must die away. The same theologian says the whole striving of the Jesuits is aimed at "making the church vacuous and robbing all her vitality and life." – we want to add to this that even in modern times the ethics of the Jesuits is no different than it was before, when the famous Pascal exposed all of their shame before the eyes of the whole world, as seen in a few fores into a book from Bishop Bouvier von Mons, which has been introduced as a text book in the spiritual schools of France and is already in its sixth printing.

P. 605 of the 6th edition: "Rulers are not actually bound to any laws of the state, for they could only be bound to laws that have been issued by others beside themselves. And that is not even possible since they acknowledge no authority over them in temporal matters nor can they have authority to bind themselves to their own laws since no one can be responsible to himself. – It is a true statement that the throne robber, who by might or through intrigue has seized possession of authority, and according to the words of Scythen with Curius, he is a great thief. He has no right over the people he wants to rule. He nevertheless makes laws, imparts commands, lays down punishments. So what should or may then faithful subjects do? They are required to head the lawful authority so long as it is required and they deem it expedient, for through the mere fact of usurpation, that is, throne robbery, they are freed of their oath of allegiance. At the call of the legal rulers they take up weapons

against the throne robber, pursue him, attack him and drive him forth. Moreover, they must savagely murder him as an evil doer, when the legal authority explicitly commands them to." – In the Ten Commandments it's stated: Thou shalt not kill, and here a Bishop commands in the name of religion and philosophy to murder treacherously. – We hear how another Jesuit defends the doctrine of Sir Bishop: "Murder is a hateful word, I know all too well. Only it is also a good thing for the sake of logic (that is, the doctrine from logical deduction)! Well then the question arises, what must an oppressed people do? – Free yourself! How? – By means of gentleness and wisdom if possible; if not, by insurrection, that, only when it cannot be otherwise justified is seditious, as the Chancellor, the author of the Followers of Jesus, says. But a tyrant finds ways and means to thwart his dethronement. He has magazines of canons, and defenses at his disposal. So should the people fold their hands in their laps and remain as corpses in weak apathy? A cleverer stance would bring him freedom and life; as said: What's one man compared to a whole nation?" ("The Jesuits" by an Einsiedler) According to this doctrine that perverted king killer, Ravailar, who murdered Henry IV of France, would be exonerated, for he had a good motive for his shameful deed, so it could hardly be called a sin. – This writing of the Einsiedler has the special distinction that it was commended to be read on all the church doors of France.

We will yet add just a few more examples to this in which Jesuit ethics are made clear, Pascal style.

An old nobleman in confession was inquiring as follows: My father! One of my neighbors is disputing with me over some leased land. We are litigating over it. He is wrong in it but will win because he will produce a false document, which I cannot prove is not false. His family would settle with me, only he persists and is headstrong. So I would approach him about my land lease. But now he and I are very contentious. I have a desire, as soon as I see him, to bushwhack him and club him on the head. What do you have to say about that? – Don't do it! You would be arrested and put on trial, and. . . O, I'm not so concerned about the courts. My question only has in view the religious consequences, for I am nervous about that. – And is this leased land worth much? – Considerably much. – Very well. Is it so much you'd lose your livelihood? – No, I have much wealth besides that. – Under those circumstances, no matter how unjustly he's treating you, it is doubtful that what you are suggesting would be excusable. – Doubtful, my father? – Nothing else, my son. Do you understand Latin? "*Dubium est, utrum liceat occidere unjusum aggressorem bonorum temporalium magni mementi, quam vis ad vitam non necessarium, si utiliter defendi nequeant*" (which means, it is doubtful if it is allowed to kill someone, which means even if he threatens property that is not necessary for sustaining life, if you cannot defend the need to do so. Father Moullet declares this to Liguori and to all our most respected scholars. – But, mind you, something else is also written: "*Sententia affirmans videtur probabilior*" (which means, if it seems likely it is). I have such a high respect for your fathers, that I immediately catch their meaning, what they mean by what seems likely.

Also, this seems to me to be the reason for what you had stated before to really be applicable. Namely, they say, "love does not demand that anyone should offer a considerable portion of his wealth in order to preserve the life of his neighbor." I thank you, my father. Before the week is out my neighbor will meet his end, I shall have my land lease and, indeed, without sinning! –

Two people come to you whose situations are one and the same. One is a servant, the other a tailor. One robbed his lord, the other his customer. When asked about it, according to the preface of the "Handbook," the one said: "My pay is not enough for my service that's demanded of me." The other said: "I don't receive enough return." – Demand more. – No, my master would send me packing and find a chamber servant for the money he pays me, who would be happy with that wage. – Same would happen to me, the tailor adds. My customers would leave and use my fellow tailors who would steal from them as much as me or even more and I would starve with my family. – When the matter is so stated, then respected theologians declare you free of sinning and allow you this restitution, for this is the principle: "Stealing is excusable if it consists in a secret restitution, made possible by the believers' receiving directly the goods of the debtor in as much as he owes it to him." From this it follows, just that much, but if you take more, that is a sin. But who is to judge how much that is? The servant and the tailor. Indeed, the judge and the party charging sin are the same person, but that doesn't matter. After all, both belong to the brotherhood of man or the association for the furtherance of faith, and thus are honorable, pious people.

We have nothing more to add at this time, but they have sought the mildest examples of those reported to us of Jesuit ethics since the others were too offensive to publicly share them. But we hope, nevertheless, to have, to some extent, thwarted our readers' affection for the Jesuits even if they still appear to them to be a thousand times more reputable than they are and are praised by all the Catholic periodicals.

A. Wolter

✉ Available from H. Ludwig & Co. In New York:

Luther's Life by Meuer, bound in muslin, \$2.00 per copy. Agents receive one copy gratis for every 10 copies ordered.

New Address

Rev. F. Lochner,
Collinsville P.O., Madison Co., Ills.

The German Ev. - Luth. Synod of Missouri, Ohio, and other States

will hold its next session in St. Louis, MO., from the second Wednesday after Pentecost, on June 21 until July 1. The arriving brothers will want to ask directions for the home of the local pastor with Mr. L. Pechmann, German Glass-, Porcelain- Merchandise Mart, No. 22 Main Street, in the vicinity of the Old Market.

The Lutheran.

“God’s Word and Luther’s Doctrine pure shall to eternity endure.”

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☞ Only correspondence which contains announcements to be published should be sent to the editor, but all others which pertain to transactions, subscriptions, cancellations, fees, etc., should be directly sent to this address: *Mr. F. W. Barthel, care of C.F.W. Walther, St. Louis, MO.*

Two Lutherans Discuss Methodism

Second Discussion

Methodist Doctrine and Manner (Continuation)

Martin. This pretense is an old trick for such partisans of faith, to deviate to some degree to the right or to the left in significant articles of confession and the saving doctrine from the ancient evangelical apostolic Creed of the church (that by God’s grace has again come to light in our confessional writings against papism and enthusiasm). It is even a luring shingle over the door for guests who are curious, as bate to catch such fish. Yet, friend Philipp, how did you come by such wisdom? I’ve never seen you so fired up in zeal for the church.

Philipp. It comes quite simply from the fact that I have followed your advice and diligently set the smaller and larger catechisms before me.

I was such a dumb, arrogant fellow before that I thought this was just for school children and confirmands but the more faithfully and painstakingly we’ve plowed through it of late, the more I’ve also discovered what Luther had, how he said of this (in the preface to the Larger Catechism), that he had to diligently employ the catechism to remain just always a child, the catechism’s student, desiring to remain just that.

Martin. God grant it that our dear countrymen and fellow believers here in this country would do the same when they have no preacher or if they have one who doesn’t believe or isn’t well grounded in the Church. Then enthusiastic and flattering spirits would not gain influence amongst them if only they would stick with what has been entrusted to them by their fathers for over three hundred years.

Philipp. But when for the Methodists, as for the Reformed in general, Baptism is nothing more than an empty symbol and an

image of the second birth, without that birth being the substantial and primary thing that is worked in this means of grace by the Holy Ghost, what does it mean there in the 16th Article, “On the Sacraments”, that “God works through them in an invisible way and not only enlivens our faith on him in them, but also strengthens and preserves it?” For that’s what you said before that the Methodists taught. Now since they regard Baptism to be a Sacrament, it seems that they ascribe to it efficacy to arouse, strengthen and preserve faith.

Martin. Admittedly that’s how it seems; But, first off, you hear little or nothing of that efficacy in their oral preaching; secondly, the expression of this efficacy of Baptism is much too general and nonspecific and doesn’t invoke a single Scripture to express this efficacy of holy Baptism; as, for example, they do in the case of every single heeding of prayer, every single saving or preservation in body or soul as an arousing and strengthening of faith for those already in faith; but finally – and this is the chief matter – this expression is based, in an unseemly way, upon faith and consequently leaves behind what faith, as the hand and mouth of the soul, grasps hold of, namely, the forgiveness of sins, the putting on of Christ, in short, the second birth.

But according to those passages, for example, Acts 2.38, Gal. 3.27, Tit. 3.5, John 3.5, namely, which you already quoted, these gracious and saving treasures all proceed from what’s worked in Baptism and are imparted to individuals after Christ has earned and won them for all. Therefore, Baptism, as the divine means of distributing grace, must be there prior to faith, the human means of receiving the same, but not the other way around, as those works of the Methodists ruin the divine order of salvation.

Philipp. But then where do the Methodists get the faith, that is, the actual grace of God and the service of Christ which faith grasps, since they do not want to have this through Baptism and that which should

already be present to be strengthened and aroused anew? What does it say about that in that pamphlet?

Martin. Nothing. Not a single article treats the appropriation of salvation or anything about the divine means of grace. And that’s what I called earlier the primary evil in those 12 little pages that are completely devoid of the most significant articles of the doctrine of salvation. Thus not a single word is mentioned about the preaching office, and that God gives the Holy Ghost and true faith in Christ only through the Gospel and the holy Sacraments, as our *Augsburg Confession* clearly confesses in the Fifth Article.

On the other hand, in the sermons they preach they do not fail to bear witness to the fact that faith comes from preaching, and they’re right in that, for the apostle himself bears witness to this in Rom. 10.17. But they are wrong in this, and the Reformed along with them, that they take Baptism, which the LORD has given them, as we have seen before, and remove from it what preaching also bestows. That’s how it comes about that they regard preaching alone as the essential and efficacious means of Grace of the Holy Ghost to work salvation and the second birth. But Baptism and the LORD’s Supper are only external figures and signs that do not, as such, distribute any essential saving benefit. This ripping apart and destroying of the divine Ordinance for the appropriation of salvation in Christ has equally evil roots as the evil fruits it bears. The roots are unbelief that in and with the water, and bread and wine, by the power of the Words of promise of the almighty LORD, JESUS CHRIST, that is, to put it briefly, Christ, who is crucified and arisen for us, along with all that he is and has, is essentially and truly distributed and received. So the evil fruits are: 1. evaluating preaching too highly, even though they give no precedence to the preaching and promises of Christ himself in his establishing his Sacraments; 2. an underevaluation of the latter, since they ascribe what they bring about to preaching;

and 3. a sort of forcing of certain superstitious works along with their faith. For what they so magnanimously allow to remain of the dignity and nature of the Sacrament, is not based solely and exclusively upon the Words of institution of the almighty Son of God, but rather it is their faith that helps it to become what it is.

Philipp. I don't quite follow that last part. Could you give me an example?

Martin. Consider this Philipp. In the holy LORD's Supper, for example, they assert quite openly, as also the Methodist's Art. 18 (according to the 28th Article of the 39 Articles of the Episcopal Church of England), that believers spiritually partake of the body and blood of Christ (that means that their faith ascends to heaven while their mouth receives the signs of his body and blood, and there, above, unites with the exalted Christ); but whoever has no faith receives nothing but bread and wine, so now you see clearly from this that with the Reformed in general, faith in Christ and his atoning death helps bring this about, yes, it primarily brings this about, not the Words of the almighty LORD Christ: "This is my body; this is my blood." But disbelief in the simple and literal meaning of these Words of the LORD bear witness to a veritable, divine blindness on their part and a superstitious attributing of a miracle to their faith. – The result of this is much as it would be if I should assert that only through your eyes you should get the warming and enlightening glow of light from a star that's stopped shining or only by way of your stomach receive your food's fortification and nourishment. But by God's Word and order sun and food have their substance and efficacy and my eyes and stomach are only the human, though also divinely ordained, means of receiving them. Now if both of these are healthy by God's grace, I will rightly see and digest them, but if they are infirm through Adam's and my sin, I will see and digest them badly, which is by no means the fault of the food or sun.

The same can be said of spiritual things and faith, which is the human means of receiving the divine means of Grace, the Gospel and the holy Sacraments, that spiritually enlighten and nourish us for their saving appropriation. But the fact is that when we and are quickened to eternal life and rightly see that these spiritual gifts of love from our God and Savior have the nature and the power to spiritually enlighten and nourish us, then our faith doesn't add a bit to that, and our unbelief takes nothing away from it, but rather it rests essentially and exclusively on the Words of Institution, on the command and promises of the One through whom the Father also had created the heavens and the earth. For that reason they also then retain their nature and efficacy, even if there are

unbelieving hearers of the Word or receivers of the holy Sacrament. But to the unbelieving, the preaching of Christ is the stench of death unto death and administers them a curse and an eating and drinking of judgement for those who do not discern the body of the LORD (1 Cor. 11.29). But if I were to approach these things that I sense as if they were something childish or silly, I would be claiming my faith had to help form the nature and efficacy of the Gospel and the Sacraments; but through the will and the Word of the LORD, they are what they are, before, without and above all human faith. – In this, with the holy LORD's Supper is a special comfort for the weak in faith and afflicted people, for nothing would be more alarming than to tell a downtrodden faith that it must fly up into heaven to Christ in order to become a partaker in the blessing of the Sacrament.

For by what greater comfort can a heart be bolstered than to take the LORD from up in heaven by his Word, and humbly and faithfully receive him in his most hidden omnipotence and love, who climbs down to us in our weakness, in and under the bread and wine!

Philipp. Now I see clearly what you were calling before a superstitious compelling of works with faith; and as strange as that expression was to me then, I now see that you were quite right.

By such an over estimation of faith and underestimating the means of Grace, as it seems, the true salutary application of the Gospel can be thoroughly darkened and diminished. For it only takes one small step to look upon faith in itself and regard it as something serviceable to earn grace.

Martin. Bravo, Philipp! I see you're making great strides in the sound knowledge of salvation. Yes, *Luther's Small Catechism* even without the Larger, is an excellent master teacher, when the dear Word of God, is deeply experienced and the blessed cross is at hand. You are quite right. This diminution and misjudgement of the holy Sacraments in their legitimate place in the Order of Salvation can easily lead the Reformed, and Methodists along with them, into that Catholicized view of ascribing to faith a cooperating role in conversion and being saved. And the result of this is that the Methodist's way of preaching and teaching is somewhat lame and deficient. For they so mightily emphasize the feeling of repentance and exulting of faith so singularly and disproportionally that God's work and action in this, that is, the Law, the reason for repentance, and the Gospel, the reason for faith, are so greatly overshadowed.

And it seems to me this is the main weakness in their way of preaching; For in that they diligently and zealously emphasize, for the most part and over all, repentance to God and faith in the LORD JESUS, we would, in

keeping with the truth, not renounce them but place their preaching highly above all the unbelieving moralistic preachers and the colorful glitter of the professional speakers. Yet, at the same time, it is and remains equally true:

1. that they do not diligently and sufficiently explain the divine facts of the law and the Gospel, that is, God's holiness and righteousness in his Law and God's grace and mercy in his Gospel, and, indeed, in Christ, who was crucified by and for us, there and here, according to history and doctrine, and they do not care enough about this to portray it before our eyes. And this manner of preaching alone, together with the true doctrine and use of the holy Sacraments in their proper place, enables, by God's grace, the creation and preservation of a person's deep, thorough, incessant condition of repentance and faith.

2. for the sake of the most rapid, albeit superficial, affect, they prefer to attach the feeling of the hearer with the law and the Gospel, in order to produce, as quickly as possible, perceptible pains of repentance and joys of faith. But they forget in this the significant words of Mark 4.28: "For the earth brings forth on its own, first the grass, then the ear, then the grain upon the ear." In contradiction to this they act like children who today dig up again what they planted yesterday in order to see if and how much those seeds have grown. So that their preachers, no doubt, consider many as already converted when the seed has only fallen upon rocky soil, and therefore quickly springs up, because there was no deep soil there for them to take root in; which means they receive the Word with joy but fall away in a time of trial. Yes! It only takes one trial or persecution for the sake of the Word in order to fall away. But rather even in this consists the main problem in elevating feelings and their consigning the knowledge of salvation among them to being a side issue, which is why it is no wonder that many of the Methodists fall away and join those sects that excite those feelings even more strongly. It is something like a person who looks more at the flavor than the nutrition of his food and prefers a good taste on his tongue to healthy nourishment for his whole body, going from salt to sharp pepper and ginger, or from weak whisky to stronger. For a dulled tongue requires ever stronger spices to be added in order to sense the same savor.

3. that the Methodists, in place of the true doctrine and handling of the Sacrament, as the means of Grace and salvation ordained by the LORD Christ himself, are directed to many sorts of humanly invented means and spectacles, which are foreign to J. Wesley and Whitefield, that they want to take great pains to justify. Neither did these men need these high pressure tactics, as they served God to chasten and awaken the Episcopal Church of England; for they preached in their mission

journeys with the evidence of the Spirit, and the power and grace of the Holy Ghost brought about through their preaching so many being awakened from the slumber of sin, which their insipid sons try to force through the aid of their self invented mighty engines and machinations. Chiefly these crow bars of awakening include:

a. The protracted meetings and camp meetings. Namely, what both those men were somewhat forced to do in earlier times, but is now, for the most part, unnecessary, has become a fixed form; for now there is no apparent shortage of Methodist preachers and Churches.

Further, what was natural in those earlier situations of need, has now turned into an unnatural and grotesque distortion. For can you think of anything more crazy or counterintuitive in the area of spirituality than this day long, yes, even week long excess, where a bunch of preachers pander to the feelings of a mass of people coming and going, as if they were constantly pouring out spiritual libations - from cider to doubly spiced mull wine, but with no bread or healthy, nutritious food? What can be the fruit of such things even in the best case? The mighty stirring of individuals' feelings of repentance and faith, that, with the lack of any careful nurture and legitimate guidance thereafter, either ends in boredom and emptiness, or falling off in a wrong direction, so that the person only strives after a renewal of that first bitter sweet feeling, but not after a thorough conversion and change in thinking. But even accepting that individuals among those I was just mentioning, through a special grace of the Holy Ghost, might later come to a salutary state of repentance and faith, could this justify these sensational pressure tactics? Not so. For this is a crass and palpable despising of the admonition of the apostle in 1 Cor. 14.40: "Let all be done honorably, that is, respectably, and in good order!" and "God is not a God of disorder, but of peace" (1 Cor. 14.33); Further this makes a mockery of all churchly and reverent customs, since, as said, the external circumstances that necessitated Wesley's and Whitefield's previous preaching in the fields no longer exist. They rest upon a secret trust upon the power and the effectiveness of this pressing and forcing of the emotions of their hearers. Ultimately its results are, by in large, evil. For it incites mockery of holy things and is not an innocent circumstance, but rather the blameful reason that those mockers continue to sin. They legitimately give offense to godfearing, churchly minded people. They feed upon and elicit the lust of the ears and eyes of the people desiring innovation, who stream there together to the yearly fair and the hucksters' cry, and laugh, eat and drink, etc., amidst the babble of sermons, prayer and song; and the waves of people streaming through, allowing no peace or quiet for those wholesomely wounded by the Word of God for the impressions received from it to do its work and to achieve a sound knowledge of

sins and salvation. It much rather drives, on the average, to that sick elicitation of isolated feelings of repentance and faith, which, however, like a spiritual stupor or intoxication, engulfs them and gets them confused as to what's what. The result of this is, as said, either stupor and emptiness, or even disgust and weariness, or usually only a desire to have this bittersweet rush of feelings again, similar to what opium users and those who drink wine spirits seek to do.

b. The so-called worry bench (anxious seat, mourners bench) or that place established to provoke repentance from souls, after they've been addressed. With the preaching of Wesley and Whitefield, of course, it sometimes happened, especially in regions where law and Gospel were not at all or not rightly proclaimed, that individual souls would be so mightily struck in their hearts that they would cry out loud or jump up, would sob and lament in fear, or exalt in joyful jubilation. And who would dare to evaluate the abundance of the grace of God so narrowly in their hearts to unconditionally deny that repentant or believing overflow of the heart was worked by the Holy Ghost through the preaching, that revealed itself by breaking out in such unusual strength? Just consider once what strong and vivid feelings people who had been spiritually clueless and deprived might actually experience if they had never in their whole lives heard the preaching of the law and the Gospel with the evidence of the Holy Ghost and with power - Is it any wonder such people, after powerfully being impacted by the Word of God, might unintentionally express these feelings audibly in sounds and perhaps unusual gestures? It seems to me that one must guard himself in judging such appearances against two false conclusions. One, that the above means that a person must see this as self produced to put on appearances in hypocrisy and is sooner the work of the devil than of God's Word. The other is to consider what's been described as the only way the Holy Ghost works and as the true and actual awakening and conversion, as, by rights, must happen in everyone at conversion. Commonly, the former false conclusion is the usual counsel of preachers and members of our Church, who lack a deeper inner experience of repentance and faith and therefore also a spiritual knowledge of the Scripture and the many sorts of ways God treats people as well as the manifold conditions of human nature. On the other hand, the Methodists have been stuck in the other false conclusion and, therefore, certainly the worry bench has arisen from this along with their being misled by and with it. Namely, what had been the freedom of the work of the Holy Ghost in a few isolated cases in the days of Wesley and Whitefield through their preaching is what their much inferior descendants seek to turn into a universal pattern exalted as the only legitimate way and means. Now in particular they measure the nature and quality of a conversion according

to the greater or lesser degree that they feel the repentance or grace and their external gestures and, therefore, this gives rise to the forcefulness and compulsion in their preaching, that those (so-called) repentant souls come to this place, instituted by them, as if the converting grace of the Holy Ghost were bound to a determined place, time and method, or as if a person might be able from out of his own will receive repentance and step forth from there in a state of repentance. Then they go on further, purely in the way of the market huckster and snake oil salesmen, with their enticing or scary stories, in order to attract timid and restive souls, this one through extolling the miraculous - like sanctification of the worry bench, and that one through intimidation, decrying the soul destroying avoidance of this infallible means of salvation. But these little stories, in themselves, for the most part, insipidly warm and hackneyed, still pose a double danger of harm. Through those inviting stories, the occasional spiritually idle and proud soul might be moved to approach and assume a posture of repentance, without truly being so, and be evaluated by the congregation as such. On the other hand, through those little horror stories, some unconverted souls who are troubled, but honest and desiring repentance, but who cannot overcome their shyness to come forward, are later thrown into great fear and anxiety and, through the deception of the devil, might regard this as indicating that the time of grace is past for them, since they hadn't gone to the worry bench; as if God's grace and wisdom were no greater than this Methodist enthusiastic (*Schaermerisch*) foolishness and their modern coercion of the law by way of the worry bench: - as if God did not look at the heart, indifferent as to whether strong or weak or no outward gestures at all were with it; - it doesn't depend upon these childish and silly accounts, if such frightened souls later despair of God's grace, since they had not gone to that worry bench. But at least this much is sure: The Methodists and Methodist minded preachers consider being repentant and coming to the worry bench as one and the same thing. But both can, as just noted, in many cases be as disparate as heaven is wide. For there can be many who approach it who do not bear genuine sorrow for their sins, and there might be many who won't go to it who are in true, divinely wrought, contrition. With respect to this case you know yourself what happened with the wife of O., who in February amidst considerable jerking and shrieking was led to the worry bench, and after about 15 minutes already leaped for joy as her spiritual helpers thankfully laid hands on her; yet after a few weeks she entered very publicly into a marriage dispute with her husband, so that for a long span of time they lived separately.

Therefore it is upon untenable grounds when the Methodists assert that it serves as a witness of a decision for the LORD and his

kingdom when anyone comes publicly to the worry bench. For there might be many who come giving an external appearance of having made that decision, who had not honestly done so inwardly, and on the other hand, the willingness to repent may be in some who decide to avoid the worry bench. In the same way many useless scruples of conscience may arise, as if without in their decisions for Christ there is still no honest resolve, so long as they have not received this new law of circumcision by these Judaizing Methodists; and as to the unconverted, in some a new and terrifying horror of conscience can easily arise as if they were now truly converted, since they have done their time on the worry bench.

(To be continued)

(Submitted)

Franz Leopold von Reising's Own Account of the Terrifying Inquisition Process He had Experienced in Rome Arising Because of a Few Disputes and for Possessing and Reading Forbidden Books.

(translated from the Latin)

I was born – as writes Reising in his account from March 20, 1700 – in Graez in Steiermark of parents of means. In my 7th year I was handed over to be educated by the Jesuits and studied the sciences from then on. My instructors in the noble college in Graez sought to use this opportunity to convince me, an inexperienced lad, of the advantages of the monk's life and especially painted the order of Ignatius Loyola in such glowing colors, that I promised to dedicate myself as an offering to Loyola. As in the midst of this, the usual school vacation time came, I went with my parents to our estate, which was in close proximity to where the *Canonici* (Canons) of Seckau resided, who had often kindly invited me to visit their college. After a three day visit to the same the prelate asked me what I thought of their college. I, in my very youthful insights, praised the dignity and elegance of the same. The prelate showered me with gifts. He pursued me and prepared a thousand incentives for me so that under that heady influence, without thinking of the oath I'd taken to the Jesuits and against the desires of my parents, I declared that I wanted to become a canonist, which I persisted in for eighteen years. After my novice year I was sent to the university of Graez, Vienna and Ollmuez. Here studying philosophy and theology I was elected as a father confessor in the chapter. I took up my office and now read the holy Scripture with great zeal. And since I went through the letters of St. Paul in great detail, especially the one to the Romans, I perceived in my heart in the article of the justification of sinners before God such rays of

the Evangelical truth that I devoted all my spare time only to the study of this subject, since at that time, I was also disturbed by a number of scruples of conscience. As a preacher, I had permission to read forbidden books that were contained in an appointed place in the library, yet under limitations set by the Bishop, that this only be done for no more than an hour a day and in the middle of the public library, and after every one of these readings the book was to be presented to the Deacon to be locked away. To take these books out of the library was forbidden under penalty of the major bann. First, I discovered *Luther's Works*, in the Jena, as well as the Wittenberg editions. But since they were so extensive I could not be satisfied with such a quick look through it. Finally, by divine grace, I happened upon the *Examination of the Council of Trent*¹, by that very famous, blessed Dr. Martin Chemnitz. Through reading this book I became seized by a desire for the truth, so that I could not be satisfied with those time limitations imposed in the public library but rather said book, without any permission to do so, was secretly taken from the library to my living quarters, and there consulted in my every free moment as I searched through the same. I compared the expressions of the fathers with the Words of the holy Scriptures and took no little pleasure in the wondrous unanimity of the same. I set down a summary on paper of the foremost points of controversy and their conclusion. When the opportunity arose, I disputed with the doctors and professors of Theology. While I held more what came from Scripture as the reasons for proof for my positions than from the ancient fathers and the Church Councils, so by the others, everything was decided upon the grounds of the infallibility of the pope, and Councils and the Church. I could not be satisfied with such decisions, since in the papacy itself a thousand questions and opinions could emerge. If I consulted the French, they opined that only Church Councils cannot err. Italians ascribe this to the popes. Germans see this imparted by both alike. Finally, at a public marriage banquet I brought the Jesuit, Sies, the chief contender in all of Austria on the article of Communion in both kinds into such confusion, that he could not say a little word more, but rather spewed foam from his mouth all over me: "It would be impossible for you to know this without your standing in friendship or being in intentional conversation with the Lutherans." – From that time on there was nothing but wrath shown towards me. I was accused by the Bishop of the most shameful heresies, and he, stirred up by the Jesuits, was agitated into

such great anger towards me. While this work of the Jesuits went on secretly, completely unbeknownst to me, I was invited the next day by the Deacon to take part in a retreat. Thereby I left the college for a castle two miles away. While away, the provost and two elder Canonists searched my room and found the *Examination of the Council of Trent*, with the notes I had made. When I returned to the college, the guards at the door indicated I should go as soon as possible to the school board. They had the forbidden book in their hands and declared under the direction of the elder Canonist the sentence of the major bann against me, that I, now excommunicated, must part company with the Canonists and was to be brought in safe keeping, for in this case he alone could not decide anything more and the whole thing must be remanded to the Bishop. Four days later the Bishop appeared in person and had me called before the order. After a sharp rebuke he asked me what my thoughts were about these controversies that had arisen? Had I made no conclusions about them? I responded to this that I had caused no controversy but about the infallibility of the Church and that I desired of the Bishop that he review with me the individual papistic authors so that if he could bring me a single one who spoke absolutely and definitively on the matter, I might subscribe to his opinion. Yet, I added to this, the Bishop will not be in a position to do so, since the pope himself, out of fear of creating any new schisms (church division) in the church, dared not state a decision on this matter. Enraged, the Bishop stood up and declared that he would certainly totally settle this dispute, and charged the Deacon to immediately remand me to my previous cell for safe keeping. I was kept there ten days. Not a soul came to me. Finally, on the tenth day, the prelate and the Deacon came to me in the name of the Bishop, and the Prelate, against all my expectations, brought me the resolution of the Bishop. With flattering speech he said that he was astounded by what grace the Bishop had shown me. Since the Bishop had noted that I had an excellent desire to study these controversies, and since it would result in more shame than honor for me, who had been a preacher and canon already for so long, if I would have to begin all over in this study in Germany, so he resolved to send me to Rome, so that when I would have put in a year or two there amidst such excellent people in this study, so he would be able to promote me to even higher positions in his own college. As soon as Rome rung in my ears, I considered the grave they were digging for my soul. Yet I was required to blindly heed them and even was forced to thank those bringing this news.

¹This book is a refutation of the chief confessional writings of the Roman Church, namely, the conclusions published from the Council of Trent.

On the second day thereafter, I set off on my trip to Rome, accompanied by the Deacon and two servants. So by coach I went from my college to Benedig, by ship from Benedig to Ancona, by land again from Ancona to Rome, where the deacon chose to stay at the famous college of St. *Mariac de pace*. We stayed in the same for two days. On the second day, in the evening, the Prelate and I were invited by the Deacon of this College to take a walk with him. We came to a great palace. I followed the Prelate and my Deacon, climbing up two sets of stairs. Here four Dominican monks appeared, who greeted the two prelates more respectfully and led us into a room. As I also wanted to follow, it was commanded me by one of the Dominicans to wait outside the door. Barely had the others entered the room, when four armed policemen came and stationed themselves before the stairs. Confused at seeing these, I addressed the monk standing next to me three times, but he didn't acknowledge me with any response. Half an hour later I was called into the room. Here the Inquisitor addressed me in a very wooden way: "You must know that his place is the Office of the holy Inquisition. You will be able to imagine yourself, the reason you've been brought here. Even for that reason you are not being imprisoned, until the process can be carried out that must take place with you by the Inquisition. Go with this father to the place he will show you." The father was the overseer of the prison, even the same man who remained with me at the door. At the thousand pardons I begged and laments that I presented, the Inquisitor answered me: "This is not the place to plead and lament, but immediately to heed." But since I continued to demand the reason for my imprisonment, and I kept being charged by my deacon, the Inquisitor interrupted: "Didn't you see the armed policemen? If you won't follow the overseer of the prison, they will show you the way." All hope for receiving pardon and mercy vanished. I followed the overseer of the prison. We went through a dark passage, then to staircases down, and I was imprisoned in an underground, very narrow and dank prison, that was eight feet below the earth and made of quarried stone. I stayed in this miserable place for one and a half years before I would be summoned for the first time before the Inquisition tribunal. During this time I saw no daylight, no people were given access to me apart from spiritual fathers who were called visitors of the imprisoned. These came to me every Monday and admonished me to faithful obedience to the Roman Church and to reject the heretics. Every fourteen days, on Friday, I would be beaten until I bled as an exercise of penance. During my whole time of imprisonment I led a most painful life with open wounds and boils. The prison was very damp, therefore I began to

swell up all over my entire body. Yes, my condition was so bad that I could no longer raise my hands up to my mouth, and even so I was never excused from my gruesomely imposed penance. As now I entertained no hope that I might remain alive, I bid the overseer of the prison and the spiritual fathers that they should plead in my name to the Inquisitor that he must put an end to this torture through any sort of a death sentence, for he wished to be set free of it and be with Christ. As the Inquisitor was informed of this declaration of mine, two notaries came to me and told me that what they wrote would be presented to the Inquisitor, that I had confessed that I was guilty and deserving of death, and they asked if I would be prepared to say this to the Inquisitor myself. I responded that I only had requested death under the conditions of my torture. Thereupon they told me for various impious reasons that I would not be allowed to see the Inquisitor, if I did not want to present something specific to him. Finally I promised that I wanted to make a confession.

So after the course of one and a half years I appeared for the first time before the tribunal of the Inquisition. Cardinal Colored, as President of the Inquisition and as the highest representative of the Pope, had the lead office. To his right sat the Inquisitor and to his left Abbot Melchior, the Inquisitor-Vicar. Four assessors and two notaries were also present, which set every word down on paper. The Inquisitor addressed me, a half-dead man, and said: "What are you doing here?" I stared at the man questioning me and was in doubt as to what I should answer. But he repeated his words: "What are you doing here?" Finally I began to speak: If you do not know what I'm doing here, why did you throw me into prison and torture me so? But he raised the question a third time: "I asked you, what are you doing here?" Since at that point, for the tears that were pouring out my eyes and for the fear of my heart, I could not produce another word, the overseer of the prison was commanded to carry out the orders given concerning me. I was thereupon led to a wide courtyard, that was surrounded by high walls and was situated on the Tiber, and was informed that this was the place of justice upon which stubborn heretics would be consigned to death either by fire or sword. In the middle of the yard was a heap of ashes. At the sight of this I was told that seven weeks ago a French monk, a 70 year old man, who was tempted by reading similar books had fled from his cloister and wanted to defect to the heretics, but was seized on the way and dragged off to Rome, since he in no way wanted to depart from his shameful ideas and was here thrown alive into fire. The same would also be done to me if I would not depart from my way of thinking. At my side an

unusually tall man appeared with four policemen, of whom I was told that he would be the executioner and the one who would carry out justice. After this treatment I was once again returned to my previous prison. While I was here lamenting my miserable condition with a thousands sighs, the gates of my prison were starting to close in on me. It was Abbot Melchior who spoke to me in the following way: "Precious son, I have compassion for your terrible situation. Out of fatherly love, I implore you. Perhaps the proceedings of the Inquisition are unfamiliar to you. You must know the office of the Inquisition is holy, and it cannot charge, judge or condemn anyone. Only such sinners are placed before the Inquisition, who are public sinners and known to all the world. Therefore it is its practice that each person charge himself, and when he is asked what he is doing here, that he willingly confess and declare that he is guilty of this crime or that, as his own conscience condemns him. If you do that, then you can expect a milder judgement. Heed my admonition and live well." He waited for no reply and left. I considered this tyrannical way of doing business, since I would have to be my own complainant and hangman and I became very heavy laden.

But because of the obvious danger to my life in which I was swimming, there was no other process to delay it. Therefore on the following day I was again summoned before the Inquisitor, where the Inquisitor presented me the same words: "What are you doing here?" I humbly answered him: The only reason I know of is my possession of a forbidden book and my too zealously disputing over matters in conflict. But as I would say something in my defense, the Inquisitor interrupted: "You have been summoned here because of this complaint and you must know that these are fully sufficient grounds, according to the orderly laws of the Inquisition, to sentence you to death." And after a long, very harsh speech, in which he presented the gravity of the offenses committed, he declared the death sentence over me. He then said a few things privately to the Cardinal. Finally he showed the letter he had received from the Bishop. In the same, my death was not desired, but rather, that I be corrected and chastened by the Inquisition, that I be retained for the rest of my life in Rome, so that I would have no opportunity to read books like that, to engage in disputations or to seek the company of heretics. The Inquisitor promised that he wanted to satisfy the wishes of my Bishop and college, if I first would have born witness through a public oath, that I no longer wanted to believe, defend and confess the misgivings that had previously dawned upon me. In response I now declared by what right could such an

oath be demanded of me, since even his own words proved this to be untenable, since the Inquisitor called my conflicts misgivings? An oath is never required for such unintentional things. How could I be convicted of believing such things since God alone knows the heart? Enraged, the Inquisitor went on: "So then you are afraid to render the oath. I see that you are still completely infected with the heretical plague." Thereupon I had to leave and wait by the door. When I had again been called for, the Inquisitor said to me: "Since you believe it is inappropriate before the Most High to take an oath on this, the Inquisition, as an indulgence, relieves you of this oath. Yet it desires that you honestly promise with no more delays the following three things: First, that you submit full obedience to the holy Roman Church and especially to her officials, and that you will remain in Rome for the rest of your life, with no desire to depart to your homeland nor to any other place. Second, that you will not give even the faintest hint of engaging in the contentions that you have become acquainted with through reading those books, neither with scholars nor the uneducated, neither with laity or church workers, nor with anyone else. Third, that you will reveal absolutely nothing about the whole process of the Inquisition that has taken place or will take place. If you transgress any one of these, you should know that you will encounter the same and even more horrible punishments from the Inquisition." This I promised, yet without an oath. Thereupon the whole tribunal went into the next hall, the Cardinal taking his place to the right and the assessors to the left. The Inquisitor, dressed in a stole, sat down upon an ornate throne. On the altar that was erected for this purpose, two lamps were lit. And I, dressed in the vestments of a Mass Priest, was motioned to fall to my knees before the Inquisitor. But since my exhausted energy would not allow it, two pillows were laid down and I was held by two lay brothers of the Dominicans under my arms. The Inquisitor absolved me of the banns, both major and minor, from my revocation of office, the interdicts and the other ecclesial punishments, and he handed me over to the previous authority. After receiving absolution I hoped to also be freed from the tortures of the Inquisition. But the Inquisitor commanded the notary to consign me to the last decision of the Inquisition, which was then stated to me as the following was read: "Since the holy office has noted that your illness is progressively worse from day to day, out of great grace it has granted that doctors and surgeons visit you to apply the necessary cures and medications for you. Yet for the sake of the suspicion of heresy, you will remain a prisoner yet a half year under the supervision of the Inquisition, though you shall be kept in more comfortable conditions

and cared for with better nourishment." Thus I was taken to a different prison. The doctors began to treat me, which was so painful that no one who hasn't seen it with his own eyes can describe it. Seven ossicles developed on my skull, that because of my previous all too dank imprisonment had already started to rot, had to be removed. You can still see what's left of them. Yet the physical pains of this latter imprisonment were not as bad. But my conscience had to withstand a difficult battle. Lectures were given me in Latin to work through the most perverted doctrines of the papacy, namely, on the prestige and infallibility of the Roman Church, on the prerogatives of the office of the Pope, on the invoking and the canonization (declaring of sainthood) of the saints, etc.

As these tyrannies were also endured, the tribunal of the Inquisition also convened anew. The Inquisitor made known to me the last resolution of the Inquisition and promised me freedom if I would promise these two points with an oath: That I would remain my whole life in Rome and would never reveal anything about the Inquisition process and the controversies I'd learned about. But if I would not take this oath I would be sentenced to imprisonment with no release. The fear of such an imprisonment terrified me and brought me to submit to the required oath. Thereupon I was handed over to the prelates at *St. Maria de pace*, whom I was to honor as my true superior and was to spend the rest of my life with this college. I resided at that college for a year and a half after the Inquisition. This time was very beneficial to me, to become acquainted with the most godless Roman gimmicks by which the uninitiated are deluded. I was eager to attend the discussions of the most prominent doctors and cardinals ("Whose Denial of God and Scheming in Brief, with a Detailed Description of the Founders and Spreaders of the Inquisition" will be made public through the press). Now I had to read the Mass again, hear confession, etc., by which my over wrought conscience so sorely balked that I often would have preferred death than to choose this miserable life. This constant pain of conscience seemed to be even more unbearable than the Inquisition. In this most difficult burden on my conscience I finally overcame my fear of the tortures of the Inquisition that had previously restrained my exodus from Babel. Therefore during that 40 hours of prayer, day and night, that was instituted in the Church, which service was greatly respected among us, an opportunity was presented me that I did not refuse, but rather, after I had, with utmost pleading, called upon God, in the middle of the night I sought a secret way out of the Church. The opportunity presented itself. With quick steps I passed through the city. I came near the

Church of *St. Marie Majoris*. I spent the remaining hours of night in travel. At daybreak I took shelter in the forest's shadow. I ran through pathless mountains and went a whole four days with not a bite of bread. On the fifth day, in my hunger pains, I approached a lonely farmhouse. With the little money I had I bought bread, wine and eggs. Refreshed a bit, I spoke with the farmer about places in that region. One of the places he mentioned was an old city, commonly called Cittaverchia. I learned the right road to it, got on it, hid myself in a garden and awaited night fall. Since the gates were soon closed, I passed through the city to the harbor, asked if a ship was going to Livorno or Genua. Fortune smiled. I found two ships would depart that very night. I went to the first and asked the captain if he would take me along to Livorno as a poor priest. He honored my request and promised me free passage. In the second hour of the night the ship set sail and the winds were so favorable we made harbor in Livorno on the third day. Here I sold my priestly habit to a Jew, secured ship's passage to Genua, went from there on foot to Tortona, Pavia, Mailand, Como, and over the highest mountains in Switzerland and into the famous imperial city where I could expect support and good advice. Finally I came to Jena and in this, her famous University, where the bloom of the Evangelical truth is resplendent before all others, I have resolved to the LORD, who has called me back, to pay my vows, to the salvation of my and many erring souls, but chiefly to the praise and glory of God, the Most High, to whom be glory and praise to all eternity. Amen. B.

Most Recently from Oregon

The dear reader of our paper, who looks with us to Oregon as the next goal of our mission, will certainly be interested to hear the following report from that territory, even if it is somewhat troubling. We refer you to *The Republican* of St. Louis, which shared a report of Mr. Joseph S. Meck on the 18th of May, who, just the day before, had arrived from Oregon.

It was on the 29th of November last year when the Cayuse Indians descended upon the Mission Station in Wacilalpu, killing Dr. Whitman along with 13 people, wounding more and taking the rest captive. What led up to this terrible blood bath is the following: Amongst the Cayuse Indians several contagious diseases raged, by which many died, especially in and around Wacilalpu, where the doctor resided, who had constantly labored to bring medical help to the sick and to relieve their suffering. But those poor, blind people, embraced a suspicion in which they would unfortunately become even more firmly convinced, through several circumstances, that the doctor was trying to

exterminate their tribe, since he had given them poison instead of medicine. So then, they repaid his love with the darkest form of ingratitude.

An Englishman, Peter Sken Ogden, chief officer of the Hudson's Bay Company in Fort Vancouver, deserves to be credited with quickly thereafter bringing about the release of the prisoners by peaceful means. After that war broke out. When Mr. Meck had departed, the Americans were in open battle with four Indian tribes, the Cayuse, the Walla Walla, the Chaster and the Day Indians. Already there were four slaughters.

Now may these reports inspire us to seek the LORD in earnest prayer, the King over the heathen, Ps. 47.9, who steers the wars in all the world, who breaks the bow, smashes the spear, and burns the chariots in fire, Ps. 46.10, that he might restore peace and forge for us an entrance for our mission.

Hermann Fick

Upon What St. Bernard Based the Certainty of his Salvation

This man wrote (Serm. III, *de septem fragm.*): "I consider three things in which consists my whole hope: – 1. the love of God in accepting me as his child; – 2. the faithfulness and truth of God in his promise, full of grace; – 3. the omnipotence of God in the fulfillment of his promises. Then my foolish reason can grumble all it wants, yet I will confidently set this against that: I know on whom I believe, and I am convinced that he has received me as his child in the highest love, that he is faithful and true in his promise and is perfectly mighty in fulfillment. – This is the three-fold cord that will never fail me."

As Misleading, But Always Truthful

(2 Cor. 6.8)

Christ must always have both; that he is regarded spiritually and physically as the greatest evil; spiritually as a misleader and heretic, and physically as a trouble maker, ruining both body and soul. All Christians and pious men must have this title and if we don't have it, we do not belong to Christ. It's not good for a preacher if he has peace and is not being attacked by anyone. It is a sign that he doesn't have the true doctrine. For the nature of this doctrine is that it must be attacked.

(Luther on Ps. 112.7)

Example of Divine Patience for a Soul Beset in Great Tribulations

The mountains will depart and the hills be removed, but my grace will never depart from you, and the covenant of my peace shall not be removed, says the LORD, who has mercy on you. (Is. 54.10)

Maria Hongwood (b. 1527), the wife of Knight Hongwood in Kent, was a very pious and Christian woman. In old age – at 93 years of age – she had great spiritual trials. In this

situation she doubted her salvation and wouldn't allow anyone to console her. Now once, when a few of the spiritual estate spoke with her and pointed her to grace and salvation in Christ, she was, just then, so hardened in disbelief that she grasped hold of a Venetian glass, and as she declared that she was as sure of her damnation as that this glass would break to pieces, she threw it to the ground. Only the glass remained whole.

The Ban Must Be Applied with Great Fear

"The ban is more damaging and harmful to no one more than those that apply it, even if he does so legitimately and only applies it for the sake of transgression, since they seldom or never have good intention" (to save the souls of those banned), "and also do this without fear, not bearing in mind that actually, before God, they would be more worthy of a hundred bans." (Luther. Halle ed., XIX, 1104)

Notice

Those pastors of the Ev. Luth. Synod of Missouri, Ohio and other States who have not yet submitted their statistical reports from 1 January, 1847 to 1848, are requested to do so within four weeks. Those unable to submit this statistical report are asked, since, perhaps, they have only recently begun officiating, that they might at least clearly give a. the name and address (city or county along with state) of their congregation or congregations, and b. the name of their post office. These submissions are requested to be sent pre-paid to this address:

Rev. F.W. Husmann, Fort Wayne, Ind.

St. Louis, Mo., July 1, 1848.

F.W. Husmann,
Secretary of Synod

Example of a Christian Believer

A button maker from Stadthagen in Westphalia, whose name was Wiebe, always tried to keep on hand a supply of camel's hair yarn and others sorts of yarn as a supply for others in his trade and to make a small profit on it. Thus, a few years ago he had sent yarn to a button maker in Luebecke, but had never received payment for it. This man lived some distance from him, without having paid the debt, which ran a bit more than fifty Thalers. Wiebe, was not, indeed, poor, but yet was also not rich, so he finally set off for Luebecke in order to ask for the money. He entered the quarters of his debtor and found all sorts of extremely miserable signs; but he was especially grieved at seeing a boy being raised in most extremely rough surroundings. Wiebe, who had planned, if the situation called for it, to enlist the help of the authorities, backed away from his plan because of the extremely depressing situation of his debtor, and said to him: "Dear sir, I easily see you can't pay me money, so I will receive your son instead of payment." The poor man didn't know at first how he should take this suggestion, and was then most joyfully amazed, as this believer had forgiven his debt but even took his neglected child to care for and to raise.

Those Forsaken Lutherans

"I would have to die for hunger if I would become a Lutheran," Dr. Eck said to Melancthon. (Luke 8.14) "Who keeps Lutherans going?" – "No one but the dear God," that Jesuit said.

(submitted)

Instruction How Christians Should

Consider Moses

(By Dr. M. Luther. [Quotations])

Although otherwise God often has spoken through and with people on earth, yet there was never a public sermon preached from heaven, except for two times. The first sermon is written in Moses' second book, when God himself was heard from heaven with great splendor and glorious power, when he gave the nation of Israel the law with thunder and lightning, with smoke and cloud and blaring trumpets, all of which the people heard with trembling and terror. Secondly, God had issued another sermon preached by the Holy Ghost on Pentecost. For the Holy Ghost himself came with great splendor and outward appearance, Acts 2.2 – 4. The first sermon and doctrine is the law of God; the second, the Gospel. These two sermons are not the same, therefore you must understand well how to distinguish them from each other and know what the law is and the Gospel. The law commands and demands from us what we must do, is directed solely at what we do and is stated in demands. But the Gospel is not what we do or what we should not do, and does not say: do this, do that, but rather tells us to remain at his breast and take and says: Look, dear man, God has done this for you, he has placed his Son into the flesh, has had him killed for your sake and redeemed you from sins, death, devil and hell. The Gospel teaches solely what is given us by God, not what we give and should do towards God, as the law takes care to do.

The law of Moses applies to the Jews, which no longer is binding on us. For the law was given to the nation of Israel alone and the heathen were excluded. Although the heathen also have a few laws in common with the Jews, as that there is a God, that no one be violated, nor commit adultery, nor steal, nor the like, which is written in their hearts by nature and was not heard by them from heaven above as had the Jews. Therefore this whole text has nothing to do with the Gentiles. I say this for the sake of the enthusiastic spirits (*Schwaermergeister*). For you see and hear how they read Moses and exalt him highly, and want to know something beyond what is embraced in the Gospel, consider faith a small thing but want to rule people by the letter of the law of Moses. But we will not agree with that. We will no longer have Moses as a law giver. Moses had been a mediator and law giver to the Jews alone. If I receive Moses in just one of his laws, I must receive all of Moses. It would follow if I accept Moses as my master and law giver, I would have to have myself circumcised, wash my clothes in the Jewish manner, and thus eat and drink and clothe myself as the Jews were commanded in the law. Moses is dead and his rule is over, since Christ has

come, he no longer serves any purpose. We would regard Moses as a teacher, but we will not regard him as our teacher of the law, unless his voice agrees with the New Testament and with natural law. It can also be proved from the Third Commandment that Moses does not apply to the Gentiles nor to Christians. For Paul and the New Testament remove the Sabbath. For in the New Testament the Sabbath does not consist in degrees or external matters, for every day is a holy day, etc.

Now someone might say, why, then, do you preach Moses, if he doesn't apply to us? Answer. I find three things in Moses that might be quite useful to us. First, the commandments given the nation of Israel that concern external matters I dismiss, they do not apply to and compel me, those laws are dead and done, except in as far as I want and am willing to accept them from out of Moses. It would please me well if our lords would rule according to Moses' example, but not that Moses should force me, but rather that I would be free to conduct such an administration as he administered. When it comes to tithing, that is a truly fine command. Or, that no one should sell his field as an eternal inheritance. There are many other commands like that in Moses, all of which one could include in his administration and thereby rule land and people in an orderly and honorable way. Now when the fanatic spirits come and say: Moses has commanded this. Then let go of Moses and say: I don't care if Moses commanded it. Yes, they say Moses had commanded there should be only one God to trust and believe in, not to swear by his Name, to honor father and mother, not to kill, steal, nor commit adultery, etc., so should those not be kept? Then say this: Nature also has these laws; that one should call upon God, is also shown in the Gentiles. For there have never been any Gentiles who did not call upon their idols, though they failed to have the true God, as St. Paul also shows in Rom. 2. 15: They have the law written in their hearts. And the same is by nature, to honor God, not to steal, not to commit adultery, etc., so what Moses commands is nothing new. So I now keep the commandments that Moses has given not because Moses commanded them, but because they are implanted in nature and Moses is unanimously speaking exactly the same as nature. Secondly, I find in Moses what I do not find in nature, that is, the promises and prophecies of God of Christ. And this is the best thing in practically all of Moses, which is not written in the heart by nature, but rather comes from heaven above as what God has promised, that his Son should be born in the flesh, that proclaims to us the Gospel. As God says to the serpent there in Gen. 3.15: "I will put enmity between you and the woman and between your seed and her Seed; He shall trample your head and you shall strike his heel." That is the first Gospel of Christ that takes place upon the earth, that he should overcome sins, death and hell and save us from the power of the serpent, upon which Adam and all his descendants believed, by which he also became a Christian and saved from his fall. Or that other Gospel, when God said to Abraham: "Through your seed shall all peoples of the earth be blessed." Or in Deuteronomy Moses says to the nation of Israel: "The LORD, your God, will awaken a prophet like me from among you and from your brethren, whom you shall heed." Many are the passages in the Old Testament to which the believing Jews had kept. The Scriptures must be handled and

employed meticulously. The Word is performed in many ways from the very beginning. You must not only observe whether God has said it, but much rather, to whom it has been spoken and whether or not it applies to you or to someone else. So now make this distinction as between summer and winter. There are two sorts of Words in the Scripture, one does not apply to me, and also does not impact me. The other impacts me and upon that one, that applies to me, I may wisely dare to entrust myself to it as to a solid rock. If it did not apply to me, then I'd be dead in the water. Leave Moses and his people to each other, they are done and are of no consequence to me. I will heed the Word that applies to me. We have the Gospel Christ speaks: Go and preach the Gospel, not only to the Jews, but to all nations, yes, to all creatures. He tells me: Whoever believes and is baptized shall be saved. These Words also impact me since I am also one of "all creatures." So I believe the Word, it also applies to me, therefore I risk all for this Word, even if it costs me my neck a thousand times. We must well mark, grasp and take to heart this difference, so we desire to teach it to all people, yes to all Christians. For the power rests solely and entirely on this. And if we would understand it otherwise, we'd create sects and cults. Thirdly, we read Moses for the sake of the beautiful examples of faith, of love and the cross in the dear, holy fathers. We should learn there to trust God and love him. On the other hand we also see examples of unbelief, of the godless and the wrath of God, how God does not give to unbelievers their unbelief, how he has punished Cain, Ishmael, Esau, the whole world through the flood, Sodom and Gemorrah, etc., Therefore Moses should not be thrown under the chair and thus the Old Testament will be rightly understood, so the beautiful passages of Christ from the prophets are retained, and the beautiful examples be grasped and noted and so we use the Law as it pleases us and put the same to good use for us.

Dear Brothers, if a Person is Overcome by a Sin, Help him be Restored Again with a Gentle Spirit, You who are Spiritual; and Watch Yourself Lest You also Fall.

Gal. 6.1

How much is found in life that vitiates against this passage! Just as zealously as the Novatians so long ago could not be pleased with the Church; so in these days many also forsake faithful friends in love and hope as they have found them being overcome by a fault or sin. What are more common expressions among the most 'gifted' Christians than these: "This or that fellow cannot be a Christian, for he's done this or that. How could he say that, if he were a Christian? He's no good, he's done such and such. Since I've heard such and such about him, I want nothing more to do with him. I wouldn't be caught dead with him, for I can't stand that he's done so and so, etc., etc." And this strict, sharp judgmental thinking often goes so far that one holds no hope for the person's improvement, even though love always hopes. Yes, the person does not merely stop hoping, but rather, if obvious signs of improvement invite renewed love and renewed trust, he still doesn't believe it, but

renders it all as dubious. Almost explaining all that as if it were not written: "Whoever has stolen, let him steal no more," but rather, "Whoever has sinned, is lost." What would these fine, honorable Christians have offered any hope for David, when he murdered and committed adultery; or of Peter when he had been guilty of obvious hypocrisy in Antioch; of the apostle Paul and Barnabas, when they contended with each other over Mark, -- oh, of so many, many Christians, whose course of life traveled not the peaceful, quiet course of a meadow's stream, but as a mountain stream reaching its destination through roaring rapids? -- Yes, yes, dear reader! Only let me say this! These prominent Christians often do not believe in the conversion of a sinner, when their great sins are apparent to their eyes! They look at an Augustine when he has become a Bishop with mistrust for the sake of his earlier life, and cannot hold respect and admiration for anyone who, after greatly sinning, has been dragged through this to sanctification! -- And then they call this way of acting Christian wisdom -- and whoever doesn't have this insight, whoever follows after a sinner to set him right, and call him, if he is not successful in saving those souls, an inexperienced person, since they knew and had said it would do no good, -- Yes, if he's out of breath from running after the lost, they call him one who keeps company with publicans and sinners. They would wipe off their clothing if they had to sit next to Magdalene, even after she had offered that precious oil in heavenly love for JESUS Christ.

Oh, leave me alone, O saints! You are yourselves only whitewashed sepulchers. Grant us LORD, the defamation that fine Christians bear, of those who have a higher regard for the glowing righteousness of their own lives than the mercy of God in Christ JESUS! Oh, dear God, forgive us our daily sins and teach us, with the servants of the church, to pray the Words: "Purify your Christianity from her sins and -- backbiting." (Loehe)

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Theological Supplement

to Vol 4, issue 22 of The Lutheran

(Submitted)

The Episcopal Church and Lutheranism

The standpoint of Lutheranism both as to where she's been and her goal to which she proceeds (which I would serve through this brief article) includes her willingness to take on the experience of so many sorts of opposition, hatred and misunderstanding. To her it seems a small thing to be fraternally judged on any day by Protestants or anyone else. The LORD is the One who judges, who will also bring to light what is hidden in darkness and reveal the counsel of the heart; where only the faithful laborer will experience God's praise. He regards nothing as a more central or significant question as: Is the so-called Evangelical Lutheran Church nothing but a party of the church, in that it, as all the others, or as the sects do much more, presses on towards reunion with the Roman Church, or is she the ancient, one, holy, true catholic church, as she already existed in the first century of the Christian era, standing as the city of God upon a hill, saving all who are her living members, and to depart from which would be to betray the eternal One, unto something that would only be destroyed through fire as straw and rubble? The churchly consciousness of true Protestantism, even if she is so scattered among so many heresies, can acknowledge her being enlivened, empowered and gathered as a church, by what is not observed by the senses but by faith, as the Light of the Word, as the bride and congregation of JESUS Christ, standing firm against the gates of hell, whatever its name; it is the task of every watcher on the towers of Lutheranism, entrusted by God to him, upon which his salvation depends – and in this he may never put an end to its form nor paralyze the life giving breath that blows through her dry, dead bones; being born again ever anew by the Spirit, but rather even boast in grateful joy for what God has given in our time which oppresses us with all unspeakable lamentation. But he tests it all with the eternally abiding Word and retains what is good. He must hate those sectarian schisms and their movements from the bottom of his heart and must seek, with loving care, for brothers among them to be his family, for let no one separate what the Spirit from God has brought together, for the wind blows where it will and you can hear it sigh – only, above all, the ground and pillar of Truth must stand for him, and in this he must prove himself in the power of the LORD, through weapons of righteousness in his right hand and left, even

through honor and shame, amidst good report and bad, as a disciple is not above his Master.

When we are built upon this rock, as in the consciousness of doing what's right before God, we engage the conflict with the so-called Episcopal, or Anglican Church, who want to apply themselves in the church's office and care for souls of forsaken Germans and Norwegians, specifically in Wisconsin and Northern Illinois, who have announced their progress in this direction through a translation of the *Common Book of Prayer* into our native tongue and by installing a German preacher in Louisville. So they're not tip toeing around in this, much less are they acting out of any loveless tendencies or bigoted, narrow mindedness; we're firmly convinced by their far reaching efforts in English mission work in general, as well by their noble intentions and purity of the goals stated by many among their supporters – (the church is by no means condemned by us merely as some empty hypocritical show, but much rather the church is the invisible temple of Him who is the fullness of all life and who is prominently present in grace, dwelling with his people –); But we rather openly confess to the unprejudiced reader against the glorious appearance of the Anglican Church, and then give encouragement and counsel to confused consciences against the danger of forsaking the freedom of the Gospel, purchased at great price, and to their muddying the fountain of Light, of living waters through their adding human additions and doctrines of man's laws.

(The English theologians of the Reformation were standing far closer to Luther himself in the earliest period than later. Bishop Dr. George Bull said casually that they had rightly accepted the *Augsburg Confession* as their model, not Calvin. Many among us, for example Dr. Ernst Sal. Cyprian, on unifying with other Protestant Church, regarded a union between the Lutherans and the Church of England to present the least difficulties. At first they avoided the cliffs of conflict as Anglo-Catholics and Anglo-Protestants, and justified their efforts to carry it on further. The points of conflict even here involve most significant questions which deeply trouble our times, and our greatest spiritual concerns in terms of church, the office and means of grace in their closest connection with the Gospel of justification by faith).

We would, first off, say a few things in general about the Episcopal Church of England, and especially to present how untenable the Episcopal succession is as a mark of the true

Church, and finally to prove this is the chief heresy of the church as a visible institution.

The Episcopal or Bishop's Church, also called the Anglican, or Church of England in the narrow sense, since she has been the dominant Church in the native land of the American colonies, as distinct from the so-called dissenters (non-conformists), Presbyterians, and Puritans, called Independents or Congregationalists, Baptists, Quakers, etc., etc., was founded initially by Edward IV, inasmuch as the intentional separation from the papacy begun through the thoughts of Wycliff and Henry VIII, came to take place at that time. The protracted and strict rule of his second sister, Elizabeth I, who followed the Catholic Mary I, accomplished the establishment of an independent State Church under the 39 Articles, confirmed in the year 1571 through an act of Parliament. Her liturgy was published in the *Book of Common Prayer* as the Church's Agenda, and was the most prominent bone of contention in the period following, because of its rule over external ceremonies. (Apart from that, the *Book of Homilies* in two volumes, were of no little significant value.) The religious vitality remained more among the dissenters, so that even the state universities with their reminders of the greatness and power of the ancient times, could not be assured of security, for the compelling strength of the latter. The state Church devolved into a so-called "high Church" party and a "low Church" party, by which as a Church she embraced more and more indifference, she contained more hierarchical elements. Out of this Puseyism developed about 14 years ago, and the "evangelical party" arose in response.

With respect to the doctrine of the Episcopalians, the 39 Articles essentially declare themselves Calvinistic¹, even though regarding the election of grace, they utterly

¹It's noteworthy that a leading voice of German Reformed theology, Dr. Alex. Schweizer, as I see in the periodical literature of our old homeland, directly concedes that as a whole and in toto, the form of doctrine of both Calvin and Zwingli is the same, and especially in forms of both of their compositions in the article of the Sacrament of the LORD's Supper, are only modifications of the same theme. How such a conclusion could possibly be avoided by Professor Schaff in Mercersburg, whom God has gifted beyond all others, who has relented to help truly put to bed the "Stream of Development" thought within American Christianity, is ungraspable. May it please divine providence that one man might learn enough from the one submitting this article on behalf of an unabashed confession of Biblical truth, to achieve subjectivity that is necessarily being subordinated in these Western lands, without him having to thereby become "an old dried out, stubborn Lutheran!" That is the greatest wish of the brothers who are bound in the LORD, yes, who are in holy congregations, praying to him.

equivocate, as they could not be moved to agree with it exactly, so that Arminianism could even very early be entertained amongst the majority of their teachers. So while a serious emphasis on inner piety along with, in certain articles, the giving of a unique perspicacity is also evident in the theological, ecclesial and ascetic writings of the English people, yet the Doctrine of Justification by Grace has never been developed and presented in any deep clarity, that the Gospel and law, the new and old man in the second birth and sanctification, faith and its expressions, as members of subjects that are, indeed, closely bound, but which in no way can be allow to mingle with each other, have not been sufficiently grounded and properly kept distinct. Now we get to their adding to that their assertion of a divine right to the distinction between the Bishop and the so-called Presbyter (priest, parson), and attributing solely to the former the authority to consecrate priests, so no laying on of hands in other fellowships are valid if the Bishops' lineage of apostolic succession is lacking. From the unanimous agreement of the church fathers and so also by the content of public symbols, there is nothing but merely historical proof for the coherence of the church in questions of faith and discipline and her application of the Gospel, succession may be drawn from expressions from their content, but this historical proof is rather made into a norm on par with Scripture, which thereby establishes also the necessary existence of an interpreting tradition and an a-priori ecclesial confession², even though they otherwise absolutely deny the infallibility of the same on par with Scripture. Those latter two matters, rotely being held firmly as compelling theses on the part of the church in her formation as her opinion, that this is the sole source by which the unity of the church of Jesus Christ is defended and made possible – yet to our day there have been few if any ecclesial fellowships who have been visited with more internal battles than the Episcopal Church of England. Nor does she possess any effective means to oppose the ever rising ruination of traditions she is currently facing – to the contrary the result of this is either an insinuating into the church of the spiritless

²Is the sacred teaching of the Gospel contained in the written Word of God clear and sufficient for salvation, or does it need a sustaining interpretation by the church? This is the point around which this turns, but not: Is there one a-priori common faith (truly catholic doctrine) that extends an external historical witness throughout the centuries? Without an established norm, to fix the eternal confession of all believers, certainly nothing composed by the Church is to be raised to the level of a law, after the moment of its expression (by way of its appeals and decisions), as well is it may be regarded in itself in history. The Scripture is an eternal letter (that I read as such), the article of faith from the same is presented together with it in its given membership (*regula summa fidei*) in the pattern of saving doctrine, 2 Tim. 13f; 1 Tim. 6.3; but, therefore, no agreement can be fitting for the produced forms coming from gains in doctrinal knowledge, that can be completely satisfying, but only if it is solely the Scripture that is the judge, not the party producing it.

faith of the priests and a work's service of God, or, just as aggravating, worldly thinking and indifference in matters of religion, and, besides that, the downside of this will be a veneration and enrichment of clerics and a political discord that can scarcely today be imagined.

Only it is just this doctrinal point on the list, or the succession of the Bishops, without which there could be no true church; that the English, as such, can trace their roots back to the apostolic thrones, as what is the value in their hierarchical polity as its divine origin and dignity – which, as was ever before, so also especially in our day places such a heavy burden on consciences. Now, as far as Christianity reaches, in no place can an unbroken, contiguous listing of Bishops being legitimately consecrated by preceding Bishops be historically proven with absolute certainty, least of all, obviously, in the Roman Church, nor in the Greek Church before them, less likely still in the English (even if here there still remains doubt), which is why even a dubious Dr. Spener in Berlin gave the noteworthy advice to the beleaguered royal magistrate, Joh. E. Grabe, a hard working soft-spoken scholar, whom he criticized for lacking the gift of enlightenment even as he otherwise wasn't known to be critical, for his scruples that were tied up with the ancient fathers, as he was then in the process of joining himself to the papacy; that if he was suddenly so drawn to the external succession of the Bishops, he would find it in the Church of England which held the same doctrinal stance as Rome in this but was Protestant. This same Dr. Spener, at the command of his elector, had a short time before he authored the following composition: *Saving the Evangelical Church from the False Charge of Sectarianism, Which was Dubiously Made by M. Joh. Ernst Grabes in the Consistory of Electoral Samland in 1695*. (In the same document against Grabe, Dr. Joh. Wilh. Bayer, the Prefect of Halle at the time and a Lutheran Bishop in Koenigsberg, Dr. Berhard von Sanden wrote along with him. And in a miraculous occurrence before he had more publicly been able to make known his intentions to defect to Rome, Spener's composition came into his hands in a book shop in Erfurt, which moved him to have an oral conversation with the author, whereupon he traveled to London and the same died as a teacher of theology, though with a troubled heart.) By that account, how may such an uncertain matter, resting merely upon the witness of mere men, be made a necessary mark of the true Church, outside of which there is no salvation?

It is impossible to believe from out of God's Word that where there is not a line of Bishops there is also no true church, or, at least, as the Episcopal Church asserts more meekly, a not so holy, incomplete Church; the

whole doctrine of the institution of hierarchy personally carried forth, in as much as it's not considered merely a general benefit or a churchly arrangement, but the prerogative of a special station in life, and with that, a visible institution founded by Christ, is contrary to Scripture. The *Augsburg Confession* goes so far as to prove they whom Anti-Christendom used to intimidate by their mighty witness, along with their helpers need no Bishop's approval for their works, and that their preachers are true apostolic Bishops and Parsons. For from whom did St. Paul receive his laying on of the hands? Neither from the LORD, nor from an apostle, but from a disciple, Ananias, who himself by tradition is designated as one of the 70. Ordination is not a (sacramental) consecration commanded by Christ and his Spirit. But certainly this Paul had placed in orderly fashion elders or leaders for that portion of the Church as Bishops, to pasture the congregations, which the Son of God has purchased by his own blood (Acts 20.17, 18). The Church at the beginning of the New Covenant knew – settled by the infallibility of the witness of the apostles along with the Prophets and Evangelists – in general only of a distinction between Bishops (Elders, Pastors, Teachers) and their helpers (that is, deacons, also even called Elders), not so much by their breadth of service, but direction – whether in church matters they were concerned more with spiritual or temporal matters, Act. 6; 1 Peter 5.1ff; (2 John 1); Tit. 1.5,7; cf. Phil. 1.1; 1 Tim. 3.1 ff; 8ff; 5.17. The holy office (2 Cor. 3.4,5,6), that will not cease until there are no more Christians upon earth and the LORD comes, is certainly nothing less than the Priesthood of all the elect (1 Peter 2.9), that is directed thereby in service of the saints to the edification of the body of Christ, focused especially in administration through the Word and the stewardship of the heavenly family, but also that no one takes upon himself this honor, but rather only such as also will have been acknowledged to such work and service of God by the believers supplied through the guidance of a higher hand, so that the leader with his gifts and individual branches grow up, as the innermost circle, from the lap of the congregation as a whole. (Eph. 4.1,3; Heb. 13.17; 5.4; 1 Cor. 4.1,3; 3.22; ch. 12)

The true church would never allow a limitless caprice and independence of individual congregations in Church governance, liturgy, discipline, and similar forms as freedom that the Gospel teaches. She acknowledges the law of love and the unity in the Spirit of faith through the bonds of order and of freedom as the royal law, James 2.8, as is also fittingly done in her external connection into the world. It is the idea which the constitutional form of the first centuries, as Jerome and others clearly bear witness, laid as the foundation, by which the invisible nature of the Church is manifested temporarily, by which her inner unity given her in the Spirit has sought to manifest itself

externally. The only question is whether or not a solution that the church had instituted in her freedom, developed for the sake of the written Word that was left to her after the apostles, called directly, had departed, should be placed on equal par with her form of doctrine and confession as one of the things that must be impressed upon her consciousness as one of her impassable elements for Christ's believers of all times. This is suggested by the Episcopal system in the papacy, but then again, secondly, by the course of history in the reforms of the 16th century as this turned into caesaropapism, until finally perhaps the plebeians (not the holy Christian people) had carried off the rule may the Lord himself grace his threshing floor. Instead of apostolic judgement in doctrine this struggle began, being constantly fueled by the church's being given the Holy Ghost who desires to anchor and present the content of the Confession in the Scriptures as its foundation in order through such presentation to expel from the church any thing foreign that had imposed itself. Even so, she expresses one principle in her constitutional form, grounded upon Biblical doctrine, that only by the principle of all being ONE through Christ and his Word, where the Father has encapsulated his thoughts of peace, can an ecclesial association attain a fitting divine model to externally attain for, even though he'll never attain it, because one cannot conceive a "should" without running into obstacles. But such institutions must much less now be attributed to originate in the church itself, which is an eternal thing, above all time and space and over all existing constrictions, the fullness of the body of JESUS Christ, or even faith in authentic apostolic communities depending on institutions the LORD had then left to freely be developed, totally to the Spirit of Truth.

When the old canonical church laws, human, even honorable ordinances, which are the sole bases for the succession of Bishops, and of which the Scriptures are silent, were made equally necessary for salvation as God's commands; then by doing so all the Latin and Greek Churches, in that even in England, in Rome and the East many hard and fast laws are formed from the general church councils, yes, even having long ago abolished orders established directly by the apostles. And what sort of concept of a church would it be if she were satisfied with proud prelates devoid of faith who love seeking benefices instead of souls, who would be sorely accountable for her accepting these mercenary vicars, as if they had the character of true ("Princes of the Church" or) shepherds, as opposed to most virtuous Evangelical preachers, in whom the image of her self-sacrificing Master, reflected from glory to glory (2 Cor. 3.18), is bespoken, even as we don't bind this office to the person occupying it? But when we read in the Church Fathers' witness what they say of episcopal succession, we conclude incontestably from

a conscientious comparison of the most prominent of them, they are looking more to the passing on [succession] of doctrine, that is, continuity in the public office of the Word, presupposing and demanding precise unanimity of the apostolic form of doctrine. (And what the ancient Christian witnesses understood by handing on or *paradosis*, *traditio*, was nothing but the foundation of faith and doctrine [regula], as what the Lutheran Church 300 years ago placed under the Biblical name of the Evangel, standing high above any personal influence of [the collective] office of preaching and being decisive only in so far as it rested upon the Words of the prophets and apostles. The symbols ultimately delineate the shape of the same. Obviously, at that time, as widely as the planting of this evangelical body of teaching was disseminated from place to place, the episcopal constitution was also almost that widespread; and there would not always be any essential distinction between the two in view of the church in the divine canon.) Thus Irenaeus *adv. Haer.* III, 3. IV, 26. justified only that succession by which the apostolic faith was further propagated, and writes that the leaders of the Church must be heeded, who with episcopal succession also had received the infallible marks of the truth from the fathers. Tertulian, *de praescript.* 32. even says: Even if the heretics are also called in the episcopal succession, they gain nothing thereby, so far as their doctrine does not unanimously agree with the apostles' doctrine. Joh. Chrysostom *hom. 6. in Matthew* states: Where the faith is true, there is also the church; but where that is not, the church is also not there. Epiphanius *haeres.* 55.: One must not ask about the succession of people, but of doctrine. And Augustine *de unitate eccl.* 16. slaps the Anglicans and Romanists in the face when he says: We do not want to appeal to episcopal succession, nor the opinions of councils, nor on the multitude of miracles, nor to a host of manifestations, but rather to the Scriptures alone, if we want to state the things that mark the true church. Even our Savior himself always pointed his disciples to the written Word of God. Cardinal Rob. Bellarmin, as he was well acquainted with this, even if he in no way would have regarded the divine Word as authoritative as do our theologians, was of the opinion in *de controvers.* I, 2,4,8., that, indeed, without the succession of Bishops there is no church, but not that there necessarily must be church where there is succession. By this he actually is, in one way, answering the question. For where ever there is succession and yet no (true) church then it does not directly depend upon succession, but rather on doctrine. And from Scriptural doctrine we prove that the church itself is not a visible institution of Christ, so it also cannot be bound to any hierarchical organization. Everything depends on the doctrine, if I want to know where the true church is. So by that the Church that boasts of itself as visible catholicism in the literal sense is thereby

declaring a condemning sentence upon herself. The Romanists do not affirm the Greek Church or the Church of England as true Churches even though they have Episcopal succession, for the sake of their heresies – so now what does it mean when Cardinal Caesar Baronius in *annual. Eccl.* X. A. 1412. n. 8 makes all this most dubious when he calls the Roman bishops themselves in part for that reason, pseudo-pontifs, or divisions in their own church schismatics?

(The uninterrupted conservation and retention of a congregation of apostolic doctrinal succession, which is never mixed in with being divisive in the Church amongst the papists, has been proven by the Wuertemberg theologian Dr. G. Konr. Rieger in *Divine Salt Covenant*. . . as a glorious witness to the divine truth in the following way: The Lutheran martyrs and emigrants of Salzburg of the last century have been remnants of the deeply hidden so called valley Church, descendants of the residents of this land who with the Reformation confessed the Gospel' whose fathers in turn, descended from the Hussites from Bohemia who emigrated to Salzburg. These are obviously offshoots of those mission workers provided by those excellent Greek Bishops, Cyril and Methodius, like those Christian Churches in earlier times, from Bulgaria, planted over the Donau into Moravia and Bohemia around the middle of the 9th century, in which, from that time forth, in the midst of a holy discipline the form and character of a Christian people was most conscientiously preserved through the middle ages. So now how can the Church of England boast so much about this succession, which, were it really necessary according to the Spirit, the one who submits this, himself of Salzburg origin, could claim for his branch of believers a far better crown than of being an anti-Church, rent assunder by the beasts of the pit and soiled with the blood of the witnesses of Christ [*ecclesia matrix apostolica*]!)

So all the other trappings that are consequences of this pseudo-catholic opinion on the necessity of episcopal succession, as we've pointed out several times, follow from the cardinal error of false catholicism, as they assert the infallibility of ecclesial tradition, or at least place it as a secondary interpreter of the Holy Ghost next to Scripture – I think upon this cardinal error, that out of concern for eternal wisdom that the saving truths are constantly rightly stated and would be repeated with one meaning until the end of time, there is a so-called apostolic body of doctrine handed down continuously from the fathers of the Church, which they handed down to visibly maintain the visible church, an oral Word of God, or Christian ideas left behind by the Spirit of Christ, by which those dead letters of the prophetic and apostolic Scriptures (just as through the universal (?) reason of the *Lichtfreunde* [friends of the enlightenment]) preserves their vivifying power, a harmonizing concept that makes it

possible for those Scriptures to first be considered, above all for the church, a divine organ (or reason) as a divine book. These words express the crass doctrine of the pseudo church of Christ, which is no bride, but rather a whore of the kingdom of Anti-Christ, being presented as their guiding principle, and therefore this leads to all of her other falsifications of the pure evangelical doctrine. This necessarily leads to the result of accepting that the church is visible without having to say so, since by this the gifts of the Holy Spirit must constantly be mechanically bound to visible persons and their succession of office.³ This is the bulwark, the secure gate of hell, by which Lucifer defends his kingdom here on earth. And a Christian sees with fearful dread also the traces of a prophetic spirit powerfully being expressed as truth, as now the great majority of the most learned Church theologians of our day, as in the past, have become speculative free spirits who have practically all drunk from tremulous cup of making creatures into God, which is a crass reflection of that spirit, thoroughly leavened. Yet the weapons of our warfare are not fleshly, but mighty before God to destroy the strongholds of the spirits of darkness amongst those dressed as angels of light, to destroy the assaults and the high things that exalt themselves against the knowledge of God. We ask: Who is the rock upon which Christ has built his church? (For Peter was only

³That Christ would have founded a visible church can say nothing but this: He has gathered around himself a host to whom he has entrusted everything, having given the promise to be with it every day until the world's end, and promised it the Spirit, that would lead it into all truth. Everything depends upon this, that one be with this visible fellowship; as they submitted to the doctrine of Christ and as the Holy Spirit explained Christ's mind in the same, in what they thereafter established, introduced, commanded—and she did that through the on going apostolate, or office, etc. that was of God. For the Christian truth and this visible manifestation were not to be distinct from one another. So in this way the salvation of mankind would only take place among these men. But who could be sure that these men had not mixed impure additions into everything? But the situation is completely different in the invisible church. This was constructed inwardly through faith, and all the promises are given only to the believers (and all grades of heavenly hierarchy are dependent on his faith). Whoever would be saved and wants to be a part of the church, must not seek this among human authorities and want to bind it to a time or places, "Behold, here is Christ and his body, or there" – How can he discover who belongs to it, so that he can entrust himself to them? Rather he asks where the Word is confessed completely whole, which gives faith into the heart, as the sun sheds its rays upon the earth, this must be the Word of divine grace to him, no matter by whom it is heard or received. The stamp of infallibility is granted him only by the canonization of the same to him by the Holy Ghost.

Obviously Christ's Church manifests itself in the world, but yet not really, but only as a great crowd (within the Churches, in as much as the Word and Sacraments are administered, within which the church is hidden), which are more or less parts of the Church to a greatly varying degree by way of the individual confessions that they join, among whom a few by the power of the divine Spirit believe, who is given at once to the saints, and the state of the doctrinal understanding against heresies that arise in the course of time is thereby in parts declared and expressed as a clearer and deeper knowledge by the church as a whole through their opposition in the world, Eph. 4.12f; 1 Cor. 13.9 – in which flocks of the church the Word and Sacrament, even distributed by wolves, as effective means of her existence, and the church is found, even without the particular grace of ordination. In a non literal sense a visible flock and a particular Church can be called a true church, if she has a pure administration of the means of grace, which embraces the only aspect of the church that can be considered visible. (The church, one body with Christ, that is, as universal, which negates the differences in the conditions of the Churches, bares witness to a third aspect of her substance, the individual's faith. The fruitful seed is the Word.)

the man of the rock, not the rock itself, else the LORD would not have called him Peter.) It is the invisible rock of salvation and that strength that stands eternally, of which the Scripture so often bears witness. And all who have come to this living stone through faith, are designated by this apostle as built into a spiritual house, as a chosen nation and a holy priesthood, to offer spiritual sacrifice (1 Pet. 2,4ff; John 6.29), and Paul adds this supernatural temple is built upon the foundation of the apostles and prophets, joined together through the cornerstone, Christ, as the foundation stone which he himself has laid, and this secure foundation of God has this seal, that the LORD knows his own by the banner of the Holy Ghost, which he has given into their hearts. Eph. 2.20 (2 Tim. 2.19) 1.13f. Now where in Scripture is there a word about a visible Church that is promised the Holy Spirit? The church should be spiritual and eternal, but everything visible is temporal. (2 Cor. 4.18). The church should have no spot or blemish, but be holy and innocent through Baptism, Christ's service through faith, who truly cannot be seen, but is partaken of as one body and one Spirit, one LORD, one faith, Eph. 5.26ff; 4.4f. – But in visible flocks we see nothing but weakness of the flesh, or fanatics. (As the church is at the same time entirely ideal, and yet to the senses entirely as she really is, what lies covered under her appearance never strikes the senses, and yet she is constructed upon the Truth itself, upon the secure, deep foundation of the reality of her ideal construction – This is what few grasp, which makes so many look cross eyed at her external or past appearance instead of what is in and with the same. The mere world passes it by in her lust, considering the church departing from her, as only having a temporary existence [by chance] as something to be consumed. But whoever does the will of God remains in eternity, that is, has true life. In the use of the Means of Grace, the church is manifest. Her ultimate goal is to be filled with the fullness of God, yet it is not revealed what we will be, 1 John 3.2; 1 Cor. 13.10, Eph. 3.19; cf. 21; 1.23, which is why our confessors most clearly defended themselves against the dream of a platonic republic [*ideam omnibus numeris absolutam*], *Apol. Confess. Aug.*, p. 148, ed. Rechenb.)⁴ Where is there written a word about

⁴The church in truth cannot ever be visible here, as much as the new man, who beyond perception grasps and feeds itself upon the Gospel. All works of believers that they accomplish in this world after conversion and through the process of faith, James 2.22, are, so long as they are done on earth, only manifestations of faith that is within, but that is not ever seen, but rather can only be acknowledged as the foundation of those works. This same faith, which the church believes without any works, in which he cannot be deceived, since God has declared it, is acting in love, by which he thus believes towards his neighbor with works, but what that good work declares of a person can be quite deceptive here. Good works and works of the law can look exactly the same. A wild and a cultured apple tree can look quite the same, but the inner condition (the subject that gives rise to it, the principle that motivates) is what makes them quite different from each other. And this foundation in those born again is what overflows from his heart from above, that is, God's love for him which he believes, that gift, that he merely and only receives (for God is as necessary to his own as a mother's breast to her child), which, when it has confronted him with his true relationship to God and has imparted itself to him, develops unto capability as a divine seed in that person to love God in return and to render back to God what is God's, that is, his love, who has been made conscious through faith of God's true image – and even unto the highest goal, attaining to the full stature of the fullness of JESUS Christ, as his

Christ having laid a foundation upon the oral words of the Apostles, whereupon the church should be built along with the Scripture, since among the prophets only their written memoirs could be understood (cf. 2 Tim. 3.16)? Obviously the commissioned preaching of the Gospel in all the world he empowered and its accompanying signs was the means by which the church was gathered, and to her alone would the holy Scriptures be thereafter entrusted. But these themselves bear witness to themselves, or to the true God in them, whose power is the Gospel, even as we have no reason to thank the church (of the Old and New Testaments) herself for her preservation and spiritually coming to faith, but in and of themselves had no divine surety. Even if a word would be spoken to us through the mouths of the Elders from the infancy of the Church of what the church is that had the force of universal acknowledgment as opposed to some individuals, in accord with the rights of some human authority based on personalities, we would still need a divine letter from the apostles and prophets that would dispel all doubts if it is to be accepted by us as an infallible saving truth. Every tradition handed on, the longer it goes on, is altered and replaced. External or internal documentation bring every falsification into light. Can't we ourselves draw from the source itself how Christ has made the salvation which he has purchased by this blood for all the children of men independent from any imported faithfulness and faith, not by our own conscience's being convinced but from the written, immovable Word, in which the Holy Ghost speaks to us without always newly mitigated organs, by the witness of the truth of the Spirit, of eternal life, which was necessarily done to refute human doctrine which is able to lead us into heresy? Cf. 1 John 5.5.-13; John 4.42; Acts 17.11 (the significant example of the Boreans who searched the Scriptures) – Besides that, every tradition, inasmuch as it has a content not within the Scripture, eventually leads away from the true church of God, by which, as in the papacy, the Scripture is buried, as well as, briefly stated, the faith that has been received from Scripture by way of confession.

So now remain in the freedom by which Christ has made you free, and don't allow yourself to be yolked again in slavery. In vain they serve me, says the LORD, since they teach as doctrine nothing but the commandments of men. Cursed is the faith that believes what is God's if it is from men! Because you have retained the Word of my patience – that alone counts – I will retain you in the hour of temptation that will come to try the whole world, and all who dwell on earth. Behold, I am coming soon! Hold fast to what you have, that no one take your crown. When the pillars supporting earthly prosperity crumble, when the bonds of citizenship tear apart and the general order of things are destroyed and the pride of titles in states and churches fall, when faith and love are too costly and people languish for fear and expectation of what is coming upon the world, the Spirit and, through him, the bride with uplifted head says; Come! – Yes, come, LORD JESUS!

body, the whole church, moved by him, until when it is revealed with Christ and be like him in his glory, when he will transfer to his Father his kingdom, to the eternal vision of God, as he is glorified and will be all in all. 1 John 1; Eph. 4.13, 1 Cor. 13.8ff, 15.24.

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(Submitted)

Noteworthy Example of the Power of Faith

In the year 1676 Juergen Frese, a devout tradesman in Hamburg, was distributing a pamphlet against atheism, in the foreword of which he related a thoroughly remarkable situation from his life testifying to the power of faith. Unfortunately this “undeniable example of the miracle of faith and consequent miraculous acts of this devout man of Hamburg,” as the theological faculty in Kiel had called it in an opinion issued in 1685, is known by few these days, apart from its being preserved for posterity only by Dr. Chr. Kortholt, Professor in Kiel, who was living at the time, as well as by Scrivener in his *Seelenschatz* (2. Thl. I. Pred. § 29.), and Dr. Spener in his last theological considerations (3. Thl. P. 609). But to fortify faith and to put unbelief to shame, and bearing in mind the word of Raphael: “One must silence the counsel and intrigue of kings and princes, but God’s Word must be praised and made known” (Tob. 12.8), we therefore want to refresh the remembrance of this wondrous story and let Frese himself arise to the cause of faith’s being strengthened.

After he relates in the foreword of his pamphlet how he, for the sake of a serious charge he felt compelled to raise at the courthouse against a prominent official, was placed in the city jail; and how he at first was with several prisoners in a room and he immediately had occasion to bring a man who was mocking the Preaching Office to silence, and how he finally, by a favor from his patron, he was placed in his own accommodations where he was able to put in order his business books, reply to friends’ letters and especially to zealously and devoutly read the holy Scripture – so that he entered what he thought a most blessed time in his life – So he continues in his narrative as follows:

“It was that way for quite a while until the workhouse and penitentiary burned down. Then two prisoners came from the penitentiary. One, Hans Muellenhauer, son of a local citizen, and then a salt miner from Lueneburg, named Hans Juerg Witzendorf. This man was desperate (confused), but remained quiet a few days, fearing God. Early one morning he was very occupied in reading. Just then he turned with his paper. Before January in the year 1666, he had been just as I’d been. Now he started walking about the room, and spoke loudly and with these horrifying words: “Where are you, you spirits of hell; come and get this accursed soul from this body? Come here! Destroy it, so my soul can go with you as I freely desire it! Why do you linger, you infernal furies? I see you want to, but can’t; so I’ll have to do it myself!” Then he grabbed an unsheathed knife, which lay before him near the window, held it, and wanted to stab himself. So I sprang at him, grabbed his hands from behind and exerted strong pressure upon his nose so that he had to drop the knife. I grabbed it away. He said: “Is that you again?”, thinking I was Satan. I replied: “I am here,” tearing his robe, pulling it off him. He did not appreciate this and said that the robe was his since he paid for it. Whereupon I replied that he had no authority to hand over a soul to the devil, for Christ JESUS had purchased the same with his blood from the power of the infernal spirits, so his soul was not his, but rather belonged to heaven and not hell. He turned to me with a gruesome face and asked if I were human. I said: “Yes.” He responded: “Then leave, or I’ll tear you to pieces, like a baby goat.” I answered him: “You are driven by the murderer from hell. So now I’ll see if he is mightier than the King of heaven and earth, that is, my dear JESUS. He is in me and I in him.” Whereupon he grabbed me by both my shoulders and wanted to throw me against the wall. But I caught him by the neckerchief and pushed him over backwards, so he ended

up sitting flat on the ground. This scared him and he said: “Now I am at your mercy!” I answered: “Do not ascribe that to my strength, but to the kindness of your LORD JESUS, who loves you dearly and does not desire that your soul be lost.” Thereupon he stood up from the ground and asked if it were possible for a person to be saved who had bound himself with a terrible oath to a virgin, having written it with his own blood, but had not kept it, whereupon the woman was put to death, and whose spirit appeared to him every night to terrify his soul? To which I replied to him, that I could not acknowledge such a secret engagement as legitimate. And it was made even worse by his binding himself so seriously to it and his not keeping his promise. But what made the matter most evil was that he allowed himself to be so terrified by Satan through this apparition. That was only a mask of Satan, that he must regard as nothing. For if he feared the future because of that, he would be stealing from God his glory and giving it to Satan. He should and must fear, love and trust in God above all things, implore God day and night for the sake of his sins with repentant tears, and immediately take refuge in the wounds of JESUS Christ, and thus this infernal apparition must certainly be dispelled. He argued with me over this and wanted to prove from the holy Scripture that he’d committed the sin against the Holy Ghost and this could not be forgiven him. I countered this so much as I was able. But he was so determined to assert his opinion from out of the Holy Scripture that I couldn’t see how to get to him with the truth. But I noted in him the rage of Satan, for he inserted many words not found in the Scriptures. So I opened up the Bible and looked up all the passages he was quoting. So he didn’t want any more read, but blurted out the following words: “My dear friend, it’s useless for us to dispute here and there about various passages. What is cursed must remain cursed. I don’t believe that I can attain to salvation, and this must be true unless it were

the case that I would see some miraculous sign. Otherwise it's not the least bit possible! Whereupon I replied that would be a great sin and tempting of God, and proved this with the answer which was given the rich man in hell. But he didn't change his mind. Where upon I abruptly answered: "The LORD rebuke you, Satan, you shameless spirit! If the wind would not blow you would not permit the earth to bear crops nor any ship to be propelled over the sea. If the field should not produce fruit then men, animals, all things would perish. That no water could quench a fire and yet the fire end up not burning is exemplified in the three men and the fiery furnace. And even this same God still lives and his miraculous arm is not shortened, but rather is as mighty as in the beginning, for he has made heaven and earth and all that lives and moves therein. My faith in that is steadfast and sure!" Almighty God gave me such a steadfast and sure faith that if a great fire had been present I would have jumped into it in the Name of JESUS Christ. Now since my room, in which I was called "to this test," was well heated, I ran to the oven, and removed a hand full of glowing coals from it. As I ran my foot kicked a great iron ring very high that then rolled around like a dish. I picked it up and put in into the glowing coals, took out a handful of glowing coals and showed it to this man standing in confusion. Then he stared and uttered these words: "Jesus Christ, are you doing all this for just a single soul?" I answered him: "Yes, certainly the faithful Savior is doing it! That is why he left heaven 1666 years ago, has come down to earth to us poor sinners, took upon himself our true human nature, endured thirty three years of misery and finally suffered the most shameful death on the tree of the cross. This wasn't done merely for that time long ago, but rather it was done to still the righteous wrath of God, to remove the sins of all people and to save all people from the jaws of the infernal murderer. Now it is written in the holy Scripture: Whoever believes and is baptized shall be saved. Now note these Words: Whoever does not believe will be damned. Let these thunderous Words drive the infernal lying spirit from your heart, so you can attain, infallibly attain, eternal salvation!" Hereupon the poor man became completely still and stood in deep amazement. But finally he began to shake his head again. I was greatly amazed at this infernal wolf's maliciousness and impudent whore's voice, and asked him because of this if he could still entertain even a single doubt about God's mercy and grace. Whereupon I then could get practically no response at all from him, except that he was moaning deeply. In the mean time, the iron ring had heated to the point of glowing. Then I ran again to the fire, with no hesitation,

grabbed the ring out of there and felt not a bit of heat from it. Then the young woman of the house came in, as also the daughter of both those god fearing parents, also the servant of the household as well as a merchant's son, by the name of Hans Muellenhauer and a nurse who had attended the cradle of the young woman. All these are eye witnesses to this, who will also testify to it if witnesses are necessary and, as far as I know, they are still alive, as is Hans Muellenhauer with whose soul God is well pleased. The following night I got up from my resting place about midnight, took my prayer book and prayed. Then the Bible opened to David's Psalm 46. I read through this Spirit filled Psalm with tears of joy, pacing about, and singing this Psalm in the stillness of the night, from which blessed Luther composed *A Mighty Fortress is Our God*. And when I came upon the Words: "If all the world were filled with devils, who wanted to devour us," etc., to the end, then the inner most doors of this building were suddenly eerily thrust open and again slammed shut, so that the whole building shook. Now I was all by myself, was scared at first, went to those doors and found them open, even though I had previously closed them, and also had a hard time getting them open. But there were two doors before the chamber of which the first was closed fast. I repeated resolutely this same Psalm yet once more. This made the enraged murderer more angry than the first time. I laughed at this and strode a third time to the doors, took a lamp in one hand, and holy Bible in the other and defied the proud prince of darkness. But no one was there which was encouraging. To defy this night owl I put out the lamp and said: "Come out, you prince of darkness, in the form of a lion, dragon, bear and snake, and I will tread you hound of hell and dragon under my foot. Now, to you, my dear JESUS, be the glory, yours be the power, yours be the praise here in time and there in eternity! Amen."

So far Frese. To confirm this truth of this certainly amazing situation, Dr. Chr. Kortholt adds the following to the above report of Frese: "As soon as this remarkable event came to my attention, I was not able to rest until I myself had spoken to the man whose words are here quoted and the people still living who saw such a spectacle (display). Having seen myself the place and setting where these wondrous things took place, and having been informed of other related circumstances in fine detail, I have also been even more convinced by having been brought to the acquaintanceship (to knowing) of Juergen Frese, having conversed (spoken) with him for a few days, and hearing from his own mouth everything that transpired (happened). As he had also then introduced

me to the people who had been present with him (who not only reinforced with their witness what was contained in what was related (narrated) above, but also knew notable particulars (details) in addition to those things) and had led me to where it all took place. Whereupon I further conferred on (discussed) this matter with other respectable, competent and credible people in Hamburg, which affirms the above report is truthful, quite beyond doubt, as it is presented in detail by them; namely, from Mr. M. Hermann von Tecum, a servant of God's Word for many years and present Pastor of the main Church at St. Peter, to whom Juergen Frese sent that iron ring wrapped in red taffeta and sealed with his signet, soon after this occurred, as people wanted to make too much of this as the rumor of this spread amongst the people, accompanied by a written report of the whole course of events for his custody (imprisonment) at that time; with whose allowance (permission) I also have taken this same ring with me to Kiel, which those who followed Juergen Frese gave me and which I have kept with me as a constant reminder of this glorious and noteworthy occurrence."

Two Lutherans Discuss Methodism

Second Discussion

Methodist Doctrine and Manner

(Continuation and Conclusion)

Philipp. What the Methodists try to reproach us for in Baptism, that is, fleshly security in it, which we also reject and condemn, must condemn them in connection with their worry bench, which is hopefully also the most minor illness of these child like and childish people of feelings, called Methodists, if they would know how to distinguish a little more sharply between appearance and substance, signs and a matter itself according to a surer measuring stick than one's feelings. Yet there always remains a distinction as wide as heaven between holy Baptism and the worry bench, 1., that one is a divine ordinance and an essential means of Grace, the other a human invention and an artificial means of coercion; 2., that the spiritual security of an afflicted believer upon holy Baptism is legitimate, but this same sort of trust upon the worry bench along with his entire conversion would be illegitimate, for this is human thinking and patchwork, but holy Baptism is God's Word and ordinance and from God's perspective completely perfect and whole.

Martin. You've hit that nail on the head. But both of these evil situations, the unnecessary scruples of conscience imposed upon the penitent who avoids the worry bench, and the ruinous affection of the conscience of the unrepentant users of the

worry bench would completely fade away if Methodist preachers would only remove this unseemly addition, this useless work they've added. For if not, the worry bench, their Baptism – which is just what it presently is, – their confessional chair, their purgatory will very easily and quickly, from the just judgement of God, become accounted over and against them as their indulgence, their Mary and their golden calf. This present, sick, fadish compulsion to do this is truly a warning sign and a new appendix to that old truth of how quickly a person is inclined towards legalistic additions and works when he departs in any way from the simplicity of the Gospel and the means of Grace, of preaching and the holy Sacraments, ordained by the LORD, as they are bound by our Church in the legitimate order of salvation. If the poor Methodists would only retain these, they would not be thrown into such prideful self-deception, to be directed to the legitimate pre-, co- and post-workers of the Holy Ghost, and to be people who discover the true nature of conversion. They would then be satisfied to stick with and rightly divide the law and the Gospel and to faithfully and seriously proclaim the grace of the Holy Ghost in witness, doctrine and admonition, to rightly administer the Sacraments, to instruct the young people diligently in the saving truth and “in the sound pattern of Words” (2 Tim. 1.13) to ground and to feed the sheep and lambs with all diligence, that is, to teach, to rebuke, to comfort, to implore, to warn, to confirm, to tear down and build up, to uproot and plant, to bear, to preserve, to hope and pray. And especially these latter infallible proofs given the Pastoral Office would most powerfully restrain their stormy, immature zeal for conversion and those great sins they will be most accountable for, to bungle into speaking as if they were the Holy Ghost in his work and to snatch from him young children of seven months in favor of peaked greenhouse fruits produced by the birthing stool and the bake oven of the worry bench. For the Holy Spirit now takes most souls upon a slow and gradual path and hardly ever as perceptibly as Paul was converted and as Peter was restored.

Philipp. So what then do you say about another moto of the Methodists to justify their favored worry bench? For it's well known that they assert that the repentant souls that emerge from it – as they have opined up till now – give their preachers and leaders an opportunity to spiritually uphold those so decisively departing from the world and entering into Christ in the presence of the Congregation, through prayer, intercession and care for these troubled souls and to most fortunately bring them through this. It is this legalism of the worry benches, or places of repentance, that is the best means to shore up the impressions made upon the penitents by their sermons, in short, as we say, to strike the iron while it is hot.

Martin. I can't even say anything about

that defense and recommendation of the worry bench but that it's source is impure, that is, it proceeds from prideful self deception and expresses superstition about these places as if they were magic. For they opine, short and sweet, that the Holy Ghost is in this, that the Holy Ghost without these aids of theirs is not strong enough to preserve in repentant souls desiring faith the impressions worked by the Words of the sermon, or to nurture a child long enough for him to be born. For this is all done for him before, apart from and over and above them and fully without their cooperation or help afterwards through holy Baptism, even if the child had been sleeping throughout or was sick, which they think is true enthusiasm (*richtige Schwarmgeister*), and consider pure fairytale. For they have the true demonic spirit of pride that remains in them now and ever, to essentially replace the divine order of Baptism with their human inventions, even if they externally retain it in order to retain the appearance of being Church, and to avoid the appearance of being fanatical, shallow spirits.– So let's see just what sort of confirming hope and counsel those troubled souls get at the worry bench. The singing of the congregation, prayer and intercession of the preacher, admonishers, leaders of the class leaders or other members of the same, and comforting admonitions from their lips to those repenting; with the latter taking place during the singing and praying of those among which are also women, against the express mandate of the apostle (1 Cor. 14.34; 1 Tim. 2.12) directing Scriptural worship. But now I ask you: How is it possible under these circumstances for a person giving comfort, to discover the actual spiritual needs of his charge and to give him appropriate counsel and comfort in Christ and to know how to serve him? Further, how is it possible for a repentant soul in this atmosphere, purely, mightily dominated by emotion to be able to clearly determine what's happening to him? With one ear he's hearing all this singing and praying, with the other the counsel and comfort of his spiritual counselor, without understanding clearly what any of this means. But even the Methodists don't regard that as very important. The main issue is and remains for them, to just hurry up and get them through these simultaneous impressions of a Spiritual time of birth, as they imagine it is, while in most cases it is nothing but a deafening, spiritual rush of emotion. Now, admittedly, it is possible that an honestly repentant soul upon the worry bench may experience a sweet feeling of grace and joy of faith in Christ, a freedom from anxiety and burden of conscience from the worry bench after this imposed pressure and this also actually makes itself known in sounds and actions; for God's grace is immeasurably wide and will not be removed by human ignorance, as certainly at times intercessors with the faith of a child are also among the Methodists. Even though it is childish and immature to

regard these isolated feelings of grace and cries of joy as a thorough conversion and to immediately sound the trumpets in *The Apologete*, that these souls have “broken through to the glorious freedom of the children of God.” Although now their preachers certainly know that from these who are forced into becoming children of freedom, here and there some fall away again, they still do not abandon their false position on this, to immediately credit this new, wondrous work of their worry bench in their paper. But even if it is admitted that the greater portion of them do not later fall away, or become completely unchurched, yet the worry bench and all that is experienced with it is and remains nevertheless not only an unevangelical and counterproductive, not to mention an enthusiastic (*schwaermerische*) and pathological ordinance and, indeed, for the following reasons:

1. There is no trace of the worry bench and what accompanies it, nor is it commanded in holy Scripture as a divine ordinance or as, in its essence, a means of Grace or as a legitimate rite of worship, as, for example, preaching, teaching, and feeding, the administration of the holy Sacraments and of the Office of the Keys, instructing youth.

2. There is no similar predecessor or example of it in the history of the worship of the Christian Church from its inception on, before the abuses and errors of the Roman Pope arose. The worry bench of the ancient, evangelical, apostolic Church, as far as I know, was an appointed place for those who had fallen away, but had returned in contrition, who indeed were permitted to take part in the sermon, but not in the holy LORD's Supper and who bore witness to their repentance publicly in a place in worship appointed for them and in special clothing (so called 'church penance'). All the supposed proof passages for defending the worry bench as scriptural or churchly are used out of context, by using an enthusiastic interpretation of Scripture and can not in the slightest way prove to be any foundation for this human invention.

3. It rests:

a. upon a veiled unbelief and mistrust against those sole guarantors of grace and power of the Holy Ghost in the sole essential means of Grace ordained by the LORD Christ, that is, the pure preaching of the Gospel and the right administration of the holy Sacraments along with everything that attends them that is Scriptural and churchly, as, for example, everything that pastures and cares for individual souls there, and the evangelical application of the Office of the Keys.

b. upon an apparently public superstition and enthusiastic reliance on the power of human cooperation to accelerate the work of conversion. This sullies the Gospel and its nature, distorting God's Word by adding human works, darkening the essence of the means of Grace of the holy Sacraments and instituting a non-essential mockery of them, confining the Holy Ghost's free working and

willing in the straight jacket of one specific form and method, and ultimately underestimating the evangelical, foundational doctrine of original sin, that asserts decisively a person's incapability to do or add anything alongside his conversion by his will power which only must strive against the Holy Ghost.

4. The worry bench and what accompanies it demands the delusion that,

a. a single pain of repentance and penitential struggle, a single feeling of Grace and joy of faith is "the breakthrough" to a thorough conversion.

b. that more exceptional terrors of the law, and exceptional raptures of the Gospel, along with actions that manifest them, is something greater than if nothing is seen.

c. that those who have been at the worry bench (as in a. and b.) are converted.

d. that those who haven't been there (as in a. and b.) are not thoroughly converted.

e. that nothing or little depends on carefully teaching salvation and salutary saving knowledge.

f. that the worry bench is as effective and necessary for conversion as holy Baptism.

5. The worry bench, by its own fault, wakens and feeds, to some extent, spiritual pride and self-aggrandizement (see b,c,e,f), to some extent, and anxiety and despair in the unconverted (see d.), and here obstructs thorough repentance, and there obstructs true faith on Christ, demanding works and ways of the law, both of which can do great harm to souls. This is clear and obvious. But granting them there are individual souls they don't harm, which is not clear and obvious, their supposed fruits and benefits, bound to such great danger for other souls, can be achieved without their methods. For where God's Word, law and Gospel, is taught loud and clear, and the holy Sacraments are administered rightly, there it can and will not fail that individual souls, sooner or later, will repeat what the firstlings of the Christian Church in Jerusalem (Acts 2.37) and the jailor at Philippi (Acts 16.30) decisively asked: "What must I do to be saved?" without any innate cooperation or aid of some appointed place of repentance. But when this important question comes forth from the bottom of an honest heart, as the sound fruit of the sole means of Grace and as solely worked by the Holy Ghost, then, hopefully, that decisive answer will not be lacking: "Believe on JESUS Christ, and you and your household will be saved (Acts 16.31)." There, the closer soul care and leading by the hand will not be lacking to faithful evangelistic instruction, counsel, comfort of the individual souls with God's Word and promise, in order to obtain and retain this true and saving faith, even if more individual days and hours of repentance might go on; – Then, finally, surely, a faithful caretaker of souls will not be lacking, to diligently care about and awaken these souls and not merely for hours or days, but rather even throughout weeks, months and years to

make appropriate intercession for them. And, indeed, this hoping and preserving, bearing and suffering, praying and intercession that often goes on for years until this soul or that being nurtured, who is truly a poor sinner in Adam and truly justified in Christ, is placed into a steadfast station in grace, – to this also belongs an ongoing enlightening of the Holy Ghost, more patience and being warmed by the love of Christ, than the flaming straw and the transient heat of the one on the worry bench who is storming heaven is able to there achieve. So when the above means of Grace of the Holy Ghost are faithfully and honestly administered, along with all that rightly accompanies them, then in that case the compulsive and pressure tactics of the worry bench, along with the legalism that goes with it, become completely useless and superfluous. But where these means of Grace are falsified and not faithfully administered, the worry bench will accomplish nothing but obvious lies and hypocrisy. – In the best cases it is thus totally useless, at worst totally destructive.

Philipp. So what would you say about the Methodist's *ex corde* and protracted prayers?

Martin. I wouldn't say much about them if they had not spoken so derisively and been so dismissive about prayers that are written and read and the common household prayers. But since they seem to be in a habit of doing that, this also results in what we've referred to before, that they also make of this activity, consistent with the method they employ, a cooperative work of the law and place upon the form they use in prayer an inappropriate value and result. But if we more closely examine this form and manner they use in prayer, we find in it many reservations and an evil condition. These are as follows:

1. They lead to indifference towards the holy LORD's Prayer, the prayer of prayers, even though we originally possess this only in writing, as also is the case with the Psalms and other prayers written down in the Scriptures. And from this indifference soon comes a laxity in the church and household usage of these model prayers, and this comes into the light of day in that this prayer of the LORD is very seldom used in Methodist worship. Now what Luther says is certainly true: The holy LORD's Prayer is one of the biggest martyrs on earth and is made so by the masses of people blabbing and parroting it without thought and faith. But for him this does not detract from its impassable freshness and glory, as the sun also remains the sun even when storm clouds rob and dampen its rays. The abuse of unbelievers doesn't detract from its use by believers. Or is all this spontaneous prayer of true Christians, yes, even of a Moses, or Samuel, or Daniel, among the Methodists anything other than an expansion of the holy LORD's Prayer? Or haven't some of the most experienced, most believing Christians and the most fervent fathers, for instance, learned the third petition

by heart, and possessing this sufficient knowledge, acted in their suffering most willingly? So in like manner pile all the most powerful *ex corde* prayers of the Methodists into one heap and they all together bring not a single psalm of repentance or thanksgiving that can stand up to one of them that we possess so abundantly in what is written in God's Word.

2. It leads to despising published and read churchly anointed prayers employed in the Church and household. From the times when our Church blossomed, she brought forth, for instance, those short, powerful and anointed Church prayers, that in praise and thanksgiving confessed both sins and faith, prayers and intercessions that appropriately lifted everyone's hearts unanimously in true Christian faith up to the Triune God and many prayer books from those ancient times were also composed in the same mind and of the same Spirit, when every honest and simple Christian who without seeking any art, discovered there himself and his heart again with all his needs and all his burdens, yes, not only that, but rather he even found these little prayers were made his own in language and expression. Now as a heart honestly approaches and stands before God, as his lips speak in Church or at home, silently or aloud, praying with or after these anointed prayers, then, hopefully, these are also spontaneous prayers of the heart. On the other hand, to the unconverted the latter might be quite dry and, if their heart is not standing so purely in simplicity to God, that is, if the one praying wants to parade his prayer before God, it leads him to like hearing himself pray and secretly valuing the length of his prayer, the fullness of expression, in some "Oh," or "Lord I just want to" or some other external expression. Just these prayers invite a boring sameness. For most importantly these same pray-ers and prayer leaders are hard pressed to bear the counsel and the burdens of the Church and Christianity, as well as those of the individual souls placed upon their hearts as were those ancient, much tested and most experienced godly men, for example, of our Church. Just here the danger is at hand that the prayer leaders only will want to broadcast their own voice, that doesn't concern itself much with the common needs of those present. –

3. They depart, with respect to their protracted kneeling prayers, from sound churchly practice. For as far as I know, the kneeling prayers of the Church only took place in the season of the passion in the ancient Church; but from Easter on, that great joyous Feast of Christianity, with some particular cases excepted, they were held standing. And this is also the right order and manner and corresponds to a right understanding of this time of the Church year.

4. It can easily lead to some fine works righteousness and can help bolster spiritual pride. For it is made clear that this is at hand from the constant practice of the Methodists, of seeing, as said before, the written and read

prayers, as well as those prayed while standing, as despicable and ineffective. But it could easily be that someone can pray humbly and simply while standing, while one praying kneeling is vain and prideful. God sees the heart and not the posture.

Philipp. So then what do you think of their class assemblies and appointed prayer hours, in and of themselves?

Martin. The first might have some benefit, if the congregation is large and scattered and the class leaders, inasmuch as this is even possible Methodist doctrine and manners being what they are, are well founded in understanding as experienced Christians, who are able to conduct the office of fraternal rebuke and comfort. But we know from experience in our region that many who are most raw recruits are accepted to do so, merely because they love to prattle on extensively and at length about their spiritual vitality and acuity and they really become the rage among those who are inexperienced. Additionally, they have the custom to more or less make their prayer hour a school house exercise as they take turns praying without no common goal in their praying. Likewise, the requiring by the class reader of the heart's condition of the individuals in the presence of the other eleven seems to me to be not without danger and red flags. For it could so easily happen that simplicity and truth might suffer harm by someone or other, that is, that out of false shame, having not experienced anything in particular in the last fourteen days, one might inflate a tadpole into a bull frog. For he will surely want to thereby build up the others as much as possible with his inner experiences., – How much simpler and more natural it is, especially in smaller congregations, when the faithful shepherd directly visits, rebukes and comforts his lambs himself, and when they also look to their shepherd for those things. And it can hardly fail, especially even when the pastor is no master of discipline, but rather a father in Christ, who also uses the discipline rod, that is, the law, in the evangelical and spiritual sense. But even that is a recent weakness in the Methodist way and order, that their preachers are only allowed to remain in the same congregation twelve years at the most so he can never become a father in Christ to his parish children. The gradual influence, so rich in blessing, of a faithful, pious servant of the LORD, who lives and moves completely for and in his office, and under whose fatherly, interceding love even his little baptized infants gradually grow into children he teaches, who finally turn into husbands and wives – this loving and salutary influence, which like fresh air gradually and yet in silent power bears such great spiritual benefit – this is made quite impossible by that legalistic rule. But instead of that, through this, every restless Methodist tendency is nurtured, to every 1 – 2

years receive again new excitements and spices in their new preacher.

Philipp. So then what do you think about the Methodist preachers' hardly ever having a college degree?

Martin. If the Methodists saw this as a requirement, I'd have nothing against it. For in our own Church, even here, some who lack a degree are quite stout. Yet I would hope that the latter, with their lack of educational formation, would still also always acknowledge the necessity, if God wills, of having faith and the Holy Gospel. But apparently among the Methodists just the opposite view dominates. For instead of remaining humble because of their lack of education, and acting humbly, their unstudied preachers usually act as if they disdain all scholarship and theological education. Yes, they are so well blinded by ego and spiritual pride that they stubbornly refuse that education. And in that, they never cease to like to lecture themselves and others against some "formal knowledge" that is thoroughly burdensome and dangerous to faith and piety. For they are not understanding and discerning enough to distinguish that it can only be that way when some know it all lacks true, legitimate faith and the love of Christ and goes and sounds off with his external knowledge to exalt himself over the congregation instead of serving her humbly and chastely. For knowledge is only the handmaiden and not the lord in the house of God. Indeed, it is true that no high school and no seminary in the world can impart the true faith in the Triune God and the gifts of witnessing, teaching and feeding in and of itself; but it can expand that faith a bit, can develop these necessary gifts a bit, and make them fit for their later activities, which makes such educational institutions most important and essential. For instance, how will a preacher rightly witness and teach the contents of the knowledge of salvation, rightly dividing the Word of God, law and Gospel, and thus bind up hearts, when he has no clear knowledge of the order of grace? But the average person can only securely gain that at one of those schools. And just this deficiency stems in part from despising these wholesome and beneficial institutions of learning among the Methodist preachers, so that they cannot present the doctrine of salvation clearly and cogently, but with a lopsided emphasis on feelings, mixing up justification with sanctification. So, for example, in February of this year I personally heard that comprehensive preaching of faith in John 3.16 as speaking of an active, working faith (which, of course, is spoken of in James 2.17, 1 Cor. 13.2), as nevertheless in this passage only justifying, saving faith, grasping Christ is described, in its pristine attention to the grace of God in the Gospel with no addition of works. Similarly, the Methodist preachers' sermons also present

sanctification as being already completely achievable in this life, that is, becoming perfectly holy, directly contradicting the Fifth Petition (see Rom. 5.23 and Heb. 12.1). Similarly, I also heard in February a Methodist elder, Mr. P. S., who visited our district, assert in so many words in the Church: "It is a ploy of the devil to say that God also allows many sorts of sins to remain in a person who is taught and believes in order to keep him in humility. But being humble – so opines Mr. S. to refute this view – means being Christ like, so they're saying this sinfulness makes one like Christ." It's a good thing I heard this Methodist conclusion with my own ears. I would have had a hard time believing it had someone told me that a mature elder, described as being so gentle, could be so unclear and muddled, since he and others are of the opinion that he was to have received "wisdom and understanding" (Is. 11.2) from the Holy Ghost in greater measure than his hearers. That is, either this enlightened preacher of salvation doesn't know any better or he has not yet achieved enough of this completed sanctification to allow this so-called "ploy of the devil" its rightful good (which is nevertheless revealed in 2 Cor. 12. 7-9 as a fatherly chastening of God), for where would the truly righteous in Christ go, when the God of mercy defends him against pride and retains him here in humility whereby he, of course, proves his faith with the sins of weakness of his flesh that remain against his will, and would not thus be patient with them until his death bed (see 1 John 1.8-10; 2.1)? But this is not to be equated with the humility of Christ, as Mr. S. does above by his way of thinking. For Christ had neither original nor actual sins, nor any of the deficiencies that stem from them. Therefore this sentence is false in this context, that this humility makes one like Christ. When Mr. S. says here: "this sinfulness makes one like Christ," this apparent conclusion is null and void, since even the premise is wrong. But the truth is this: Intentional, stubborn sinfulness truly makes one like the devil, and not like Christ. Yet the residual original sin and the sins of weakness against his will of one who is righteous in Christ, against which he faithfully and zealously fights with the weapons and means of Grace of the Holy Ghost, do not substantially harm his perfect righteousness of faith and his beginning his life of righteousness in Christ or his being in the likeness of Christ. Yet, however, original sin still always remaining, though not dominating, defends a person from delusion and spiritual pride, as if ever here below this piecemeal sanctification of his, even if increasing, could be perfected, that is, a holiness fully likened to Christ's. For this is first bestowed to a believer who here persists and overcomes the world, flesh, and devil by faith, according to 1 John 3.2, on the other side, when he's come through original sin by

the path of death and entered into the fullness of life by baptismal grace.

Now had this Methodist elder, Mr. P. S., received just a little foundational knowledge from a scholarly institution, he'd be hard pressed to arrive at this wrong conclusion, if this strained conclusion was merely a sin of misunderstanding and not intentional.

But, more than that, how will, for example, a preacher with no knowledge of Latin, Greek and Hebrew achieve an independent, detailed Scriptural knowledge and exposition or ever be able to explain this or that portion of the holy Scripture in its context for the zealous and sophisticated Bible readers in his congregation, when they ask him for an explanation? And where can he receive this essential and necessary knowledge of the languages but in the universities and institutions where they are taught?

But no less important or essential for a spiritual teacher is a detailed knowledge of the different confessions and doctrines of the various Churches, and especially here, even in a land filled with all the most significant sects and spiritual privateers. For without this knowledge, along with that of Church history, a servant of the Church might be hard pressed to set and defend a true basis for himself and his people and to legitimately justify his time spent in churchly pursuits. But to achieve this knowledge and to stay ahead of all this always more fundamentally and fully, is the task of higher pastoral education. So a preacher who despises this and much rather commits himself to all sorts of busy-ness, as if through diligent private study he might best seek to make up for his lack of theological formation, he might be hard pressed to possess such a measure of the Holy Ghost, as he himself inculcates, for he is always a Spirit of humility.

But now amongst the Methodists this evil yet also occurs, that they, contrary to 1 Tim. 3.6 entrust the spiritual office to novices, as if they were fully converted people and as if their conversion brought this with it. And as recently Joh. Geier in Marietta has recently introduced one such novice in the press; for in his most recent article in *The Apologete*: "Water Baptism is No Second Birth," his long article is briefly summarized thus: The essence of Baptism depends upon (and is actually made by) the repentance and faith of the one baptized. But this is similar to my wanting to say of a mere external washing: The essence of water, that is, the power to cleanse (is actually made by) the skin and the hands of people. Mr. J.G. was right when he opined: The blessed working of Baptism depends little upon the repentance and faith of the baptized, for the essence of Baptism rests and is based alone upon the Words of Institution of the almighty Son of God. Through them and in them alone Baptism

water in itself has the power to cleanse whether or not there is a repentant and believing person being baptized. For in the same way, plain water has its outward power to cleanse through God's creation and order, whether or not dirty people are there to receive it for cleansing. –

But this is a common mark of the unchurchly, enthusiastic spirit, in all its forms and degrees, that through his pride he confounds and destroys the churchly order of salvation, that is, that he places the repentant faith of people, which is only the means of receiving the divine means of grace, the Gospel and the holy Sacraments, not under, but actually next to or even above these, thus, over God's Word, work and order. Everywhere this murky, confusing spirit steps up to teach, he plays people's faith over and against the divine means of salvation, as if faith helped form and establish the essence of the latter. But this is just as false as if I would say: My tongue helps my food to taste better, and my belly helps give it its power to nourish me. Food has this through God's kindness and order without my tongue and belly. And those latter are merely the means and instruments in order to experience the taste of the food and to appropriate its nourishment. Now it is just that way with spiritual things. Faith is only the subordinate means of appropriating salvation in Christ, which the Spirit distributes through the saving means of preaching the Gospel and the holy Sacraments to people, and likewise, his hand of faith.

No doctrine is so foolish or shameful that it lacks hearers and students.

Luther

(Submitted)

Why Have You Done That?

The troubled human heart often asks this when suddenly it must, for its part, experience what the LORD says through the prophet: "My thoughts are not your thoughts and your ways are not my ways." How many mothers' and fathers' hearts in deep wonder, for example, when the LORD has taken their little dears through death, have asked this, yes, even contending with God by such questions, whose actions cannot be grasped, whose ways are met with dreadful thoughts. One such fatherly and motherly heart is related in the following story as a very instructive parable.

A certain McDougal had emigrated from Scotland to Northern Canada in America and had purchased and built upon a piece of land at the edge of a great primeval forest. He lived there peacefully with his wife after overcoming the initial difficulties of settling. Their fine baby was their hearts' delight and

desire. But one day a wild Indian appeared, who, a few days before, had kindly led the wife of the emigrant, who was lost, to their field, and he made all kinds of signs to make them understand he wanted Mr. Dougal and his wife to follow him into the forest. Neither of them were in a position to explain this unexpected demand and steadfastly denied his request. Finally, after he had uselessly employed every command in sign language, he departed, but, indeed, returned again after some time and renewed his efforts, yet still to no effect. Neither of the white people could make anything out of his beckoning, yet he still wanted them to comply. So now, what did this Indian do when he saw all his efforts were in vain? Behold, there stood the cradle holding the sleeping babe – suddenly he grabbed it, took the child and ran as fast as the wind towards the woods. The terrified parents both ran after him, calling, begging, pleading as loud as they could. But the Indian was as unflappable to them as they'd been to him. Indeed, he shortened his stride to make it somewhat easier for them to follow, but without allowing them to close the gap. MacDougal asked his wife to go back and let him go on alone. Only thereupon her motherly heart only spoke the reply of Ruth to Naomi's telling her to return (Ruth 1.16ff). She strode on after her beloved child and not only went into the dark primeval forest of America, but even into the darkness of the "deep places." In the mean time this strange robber was always changing his pace, kindly looking down at the plunder in his arms, whom he took apparent care to protect against every little breeze, but then quickly looked again back at the parents rushing after him. As one who was totally sure of his way and his goal, he pressed forward. But all at once he stood still, and, indeed, upon a wide, beautiful spot grown thick with tall grass, with colorful flowers and shaded by trees, glorious to God – like a paradise in the midst of the forest. The anxious parents followed a few moments behind and the moment they came to him they had their child again in their arms, as he again displayed his previously unassuming posture, with the kindest and friendliest gestures. They now also immediately guessed the real goal of this good Indian, that is, that it was nothing but that they should immediately settle in this much more beautiful and fertile place than the one they left behind. Now his thoughts were immediately their thoughts. They gladly chose this lovely place for their future settlement, the Indian himself helping them to relocate here in the kindest way. Daily, they only found more reasons to be glad about this move and to be thankful to this faithful Indian. Finally, this fellow even pitched his tepee with them.

Reader, especially if you are a father or

mother at a deathbed, at the grave of a child with the bloody question in your heart: "LORD, why have you done that?" See your beautiful answer to such a question is similar to the one given in this story. Your God is somewhat like that stranger who even comes near you and has tried to tell you, has implored, invited you to follow him – that you should join him, stay with him, direct your heart, mind and walk to where he is. But you have not understood his thought, have not wanted to follow his beckoning. He has gone and come back again, has time and time again visited you and repeated his attempts to fetch your heart to himself; but always in vain, your heart remained as immovable as those two remained stalwart to that Indian. Behold, there he also took your child from the cradle or the one dear to your heart from your arms and rushed him away. Why? For no other purpose but for you to run after him – after him in your heart – as these two parents after the Indian. But this is not only in view of your child's good, but your own. If he gets you where he wants you to be, he will surely also give your child back into your arms and wants you to rejoice, even more than that Indian, that having reached his goal and having led you with your dear loved one to such a good, beautiful place, in the heavenly Paradise, you will rejoice with inexpressible eternal joy and as eternal as your joy will be your praise and you will never again say: "LORD, why have you done this?"

"On that day you will ask nothing of me."
(John 16.23).

(Northern Sunday Paper)

The Honest Longing for Faith, A Sign that Faith is Already Present

To be troubled over faith, to beg God for the same, to fervently wish for it, and to grow in this longing until death is a witness of faith. True believers always think they don't believe, or that their faith is all too weak, he still has so many deficiencies. They will and desire ever to be fuller and to become closer to their JESUS. They think, when they hear faith spoken of and other peoples' faith praised: Oh if only I might also have such faith! If only I some day might come that far! His faith is in his eyes as a small, glowing spark, and the faith of others like a burning torch. They always groan and say: Oh, JESUS, when will you comfort me? When will I learn to regard you as truly high and precious? When will my heart ever forget everything else and cling to you alone? Oh, if only I might embrace, cling to and retain my Redeemer with a strong, living, joyful faith! When will doubt ever disappear and my faith burn as a pure, holy tongue of fire? When will I learn to know the

full fruits that you produce in me, as I depend upon you in true faith? Etc.

Ponder well, dear Christian, as you are reading this if I have hit upon the thoughts of your heart and thus written what is often in your thoughts? – Are you sometimes highly disturbed over your faith and therefore have fervently prayed and with constant sighs and longing craved after fellowship with Christ? – Or do you know nothing of this nor pay any attention to such things?

The latter is a sign not of faith, but of satiety. But the former shows that the Holy Spirit is touching your heart with his Word, that Christ through faith is dwelling in the same and that your faith is already engaged in its work and activity, for without God's Spirit and without Christ it is impossible to sigh after Christ, as blessed Augustine has rightly said: "Having a longing after grace is the beginning of grace."

(S. Scriver's *Seelenschatz* 1st part. 5th Sermon. P. 226.)

Regeneration

Once a hunter met the apostle John, who held a tame partridge in his hands, caressing it fondly. The hunter was amazed that such a great holy man took such pleasure in doing so. "What do you have in your hand?" asked John. "A bow." – "But why is it not strung?" "Because the string would loosen up if I always left it strung." – "Well now, it should not seem strange to you," said the apostle, "if I let my spirit rest a bit in order to strengthen it for new labors."

Martyrdom of a Seven Year Old Boy

Out of the mouths of babes and infants you have appointed strength for the sake of your enemies. Ps. 8.3

As Romanus the martyr was being interrogated by the Governor, Asclipades, the former appealed to young children from whom it should be determined if it would be better to serve one God or many idols. The governor sent for a seven year old boy and Romanus asked him. "What do you think, dear child," he said to him, "Is it right for one to have to honor Christ and in Christ the Father, or must one worship a thousand idols?" Laughing, the boy replied: "Necessarily there must be a single God whom people regard as God. For not even a single little child believes there might be many gods." The tyrant asked who taught the child this. "I learned it," said the boy, "from my mother, and she learned it from God. For she learned from the Holy Ghost what she taught me, and I have been suckled in this faith in Christ with her milk." The tyrant sent for the mother and tortured the boy severely with rods in her presence, so that even the torturer himself was brought to tears. Only the mother stood there dry eyed, jubilant and full of joy. In his torture the boy desired water, as he said he was very thirsty. Then his mother rebuked him for she thought he feared the torture and told him he should not fear, Christ the living fountain was present with him and he would also soon see him and he would never thirst again. In this he must drink the cup which some thousands of children had also drunk in

Bethlehem. Now by the hand of the executioner his scalp with its hair was severed from his head. But his mother called to him that he should suffer patiently, for soon his head would be crowned in glory. Through the encouragement of his mother the boy was completely joyous and disregarded and laughed off all his pain, even as he was condemned to the sword. Now his mother took him up in her arms, bore him to the place of execution, and gave him, as the executioner divided him, a tearless farewell kiss and said: "Be well, my precious child, and remember me, your mother, when you enter into the kingdom of Christ." She caught up the head of her bloody child, drew it to her breast and began to sing a thanksgiving after the 116th Psalm: "Precious to the LORD is the death of his saints. See, here is your servant, the son of your maid." See Prudentius in the 10th Song of the Crown.

Traveling Money

Fear not. You shall not be put to shame.
(Is. 54.4)

John Friedrich the Magnanimus found himself imprisoned in the year 1550 in Augsburg, and here he learned that the local evangelical Lutheran preachers had been forced out of their office and commanded to leave the territory. The pious prince sent for one of these preachers and as he learned that the emperor had banned them from the whole Roman Empire he stood in deep consternation, walked to a window and shed tears of compassion. Yet soon he turned around and said: "So has the Emperor also banned you from heaven?" – "No!" – "Oh, then there's no need! Be at peace, heaven must remain ours. God will certainly find us a territory where his Word is allowed to be preached." Thereupon he grabbed up his saddle bag and said: "Here is all that I now have left on earth. I want to honor you from this with some traveling money, to share with your brothers of the cross! I, indeed, am also a prisoner, but my God will certainly provide well for me again!"

This is the same pious prince who would not bow to any man, but would bow that much deeper to God and therefore steadfastly trusted him. When the emperor wanted to force him to concede in religious matters that were against his conscience through the most violent threats, it resulted all at once in an intense thunderbolt coming from the blue sky. Then John Friederich exploded with the words: "Oh yes, you ancient, mighty God, you let yourself be heard since you still live. You will set all things right!" Charles had to wonder at this steadfast, pious soul, and had to give up all hope of defeating it.

Voluntary Tithe

An Example to Imitate

The sainted prelate, Hochstaetter of Bebenhausen, in the territory of Wuerttemberg kept back a tenth of all his income for charitable goals, according to Augustine's words: "If the pharisees and scribes gave their tithes, should we not be ashamed if we give nothing?" He also yet added to this all of the income and additional

revenues that came to him that he had not wanted.

Be Doers of the Word and not Hearers Only, Lest You Deceive Yourself

(James 1.22)

In Eimbech in little Hannover a housefather was reading the Bible one Sunday, and there as he came across the Savior's Words: "Whoever receives such a child in my Name, receives me." – (Luke 9.48), behold, there stood a poor eight year old boy just then at his door, who had lost both his father and mother, and had to beg for bread door to door, and begged him for alms. Inwardly the man immediately seized what he'd read, looked at his wife and called to her: "Woman, listen!" – By which he was saying: Let us not only hear or read God's Word, but also act accordingly! – His wife understood him immediately and gave answer: "Yes, dear husband, I know exactly what you mean. We want to do what is written." – Immediately they invited the boy into the house, received him with joy, regarded him as their own child and led him to everything that is good.

(submitted)

Through the so called *Lutheran Herald* even many faithful, upright members of our precious Church may have been made aware that the First German Evangelical Lutheran Church in Chicago, so abundant just two months ago, has been closed by the undersigned pastor. In part to alleviate your concerns that this outpost that, from day to day, was becoming more important for the Lutheran Church has been lost, but also especially to turn the attention of the congregations to the congregation there and, God willing, to awaken Christian empathy for her, the situation will be reported briefly here.

As soon as a significant number of so-called Protestant Germans in Chicago were established, the wish was expressed in various ways to hold regular worship assemblies, and soon a man was found who declared himself a preacher to them and they were "invited" by him. After a few months it became evident that because of his offensive walk (quite apart from his doctrine, that probably was not even part of the consideration) he was not the appropriate one to build a Church. He was immediately dismissed for that reason. The same thing happened with a few others. Meanwhile, the Methodist sect of the Albrechtsmen invaded the city and drew many among them to themselves, probably even the majority of the souls that were most receptive to God's Word. A not insignificant number of the Germans still remaining, who had begun a church construction for a "Lutheran - Reformed" Congregation turned in the Fall of 1845 to the one writing this, through a committee, at the time employed in Northeastern Ohio, to undertake the Preaching Office in their midst, after they had been vacant for 2½ years. Encouragement from many sides and, above all, the clearest direction of God facilitated his drawing to Chicago in the Spring of 1846 and, after he had preached about the distinctive doctrines of our precious Church and was accepted by the Committee of the supposedly Lutheran Congregational order, an official call of the Congregation resulted. The very great dishonesty of the committee in the initial steps will not be elaborated or mentioned here. Now

although the Congregation was embattled almost immediately from outside, yet it appeared in the beginning amongst the members that everything proceeded with good order and to everyone's joy. Only here it cannot be left out that through God's Word their thoughts finally surfaced. Indeed, after construction was completed, the Church would be dedicated, by a unanimous desire, as a Lutheran Church. But in this, a most legitimate fear arose that the majority only desired that name, but were greatly opposed to the doctrine. At first only the ceremonies were attacked, and in this the pastor for his part and also the minority always yielded, until finally the most shameful unbelief, especially on the part of the one presiding over the Church Council (?), was declared openly, as there were complaints about the preaching of faith in the LORD Christ, yes even divine providence was denied. Then, naturally, lest God's glory and true peace be shamefully trampled under foot, all concessions were off. Now you wanted to take in hand the unaltered, permanently placed fourth article of the Constitution which contains the confession of the congregation. But behold! The father of lies did not forsake his children, but rather taught them cunning, that in article 8, wherein is contained the provision that article 4 could not be changed, but remain unaltered permanently, and how therefore they only needed to eliminate the former in order to overrule the latter. Finally, on Judica Sunday of this year this came to a division, and of the approximately 50 present only four remained faithful to the original confession! But these experienced the gracious presence of our faithful LORD to such a degree that they, not regarding all of the difficulties and the bitterest mockery, decided to remain together as a congregation even if the number of members remained low. Naturally this gave their pastor great joy that his labor in the LORD was not in vain, announcing his agreement to go on proclaiming to them the Word of life, leaving it to the generous heavenly Father whence providence for his family, which is not small, should come. And praise and thanks be to God that he again proved how he sees and rescues those suffering and beleaguered who fear him and hope upon his kindness!! Already the next day he revealed this in the dear confirmands, sixteen in number, who were to be blessed on the next Sunday, and who now expected to come to closed doors on this day that was so important to them amidst scorn and derision, since they expected that those who had apostasized held the keys to the Church. Indeed, the children were deeply effected when the disheartening situation was described to them, but in the midst of their tears they unanimously declared that they wanted to remain with the Lutheran Church, come what may, and one dear girl declared what was on all their minds, "God is always with his believers who confess his Word, therefore they were prepared to be confirmed on any corner." Against all expectations the number of the portion of the congregation that remained climbed as those who enrolled themselves as Lutherans rose to twenty-five on the following Friday, and to an abundant fifty after about two weeks! God also helped so that the provisional use of the Courthouse was made available to us for our worship assembly, and so the precious lambs of God could lay down their free and joyous confession in the presence of 250. This dear congregation has experienced many spiritual

blessings since that time, and all is going along in a lovely way according to God's order. Yet there is never a lack of expectation of the raging of our foes and in our external condition, there are no small difficulties. Although it is primarily with respect to the spiritually poor that the Gospel is to be preached, this also applies to those who are temporally poor. Those who were well off have practically altogether departed and with few exceptions the members of the congregation are very, very poor. It will certainly be very difficult for them to provide for their pastor as the greatest necessity. At this time the most narrow building lot cannot be secured for less than \$600.00, though the congregation hopes, with God's help, to also pull this off with their own modest means. But to build a Church itself might be something difficult to take on. The other party's circumstances are of quite a different hue as they are incomparably better off which they themselves account as being just, but at the same time they dismiss this with the remark: It shows that we were right!! Now we are in part too poor to be able to expect to carry out this long process of construction, and our most prominent fear is that even in the case of gaining through the same spiritually we will experience so many greater disadvantages. We do not doubt that the LORD will have mercy on us even in this trouble, but at the same time hold ourselves responsible to do what is our part and to see if our faithful God would use this public presentation of this matter to move some pastors and flocks of our Church to bear with us even a small mite to help in this emergency situation. Probably more information on this would not be beneficial since the Christian is motivated by the love of his Savior and from experience knows it is more blessed to give than to receive! Donations may be sent to the undersigned which will be acknowledged in *The Lutheran*.

A. Selle, Lutheran Pastor
Chicago, Ill.

Received

a) for the Seminary in Altenburg:
\$2.50 from the Lutheran Congregation in Baltimore.
\$1.00 from Mr. Traug. Meyer in Milwaukee.
b) for the mission on the Cass River in Mich.:
\$33.05 from the Lutheran Congregation in Baltimore (including \$6.00 from the Sunday School children), through Pr. Wyneken. \$10.25 from Pr. Brauer's Lutheran Congregation in Addison, Ill. \$2.00 from Pr. Shuermann's Lutheran Congregation in Huntersville. \$1.00 from Pr. Keyl in Milwaukee, \$3.00 from Pr. Trautmann's Congregation in Danbury, Ottawa Co., Ohio. \$4.50 through Pr. Theod. Hengist, West Greenville, Mercer Co., Pa.
c) for the Synodical Mission Fund
\$19.02 from the Congregation in Baltimore. \$2.00 for the Indian Mission from the same Congregation. \$1.00 from Mr. Aug. Schnarr in St. Louis for the German mission. \$1.00 from Pr. Keyl. 75 Cts. From Mr. Wilh. Popitz in Seelitz.

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The 4th year. Messrs. Brakmann, H. Bruns, Bierasch, Bruss, Pr. Biewend, Debecke, Dörner, Evers, F. Frerking, Fine, W. Frerking, Abr. Joachim, Mrs. Jaeger, Pr. Keyl (2 subsc.), H. Dauffung, Loeck, Pr. Loeber (4 subsc.), Meyer, Rappraeger, Retzlaff, H. Welcker, Wustum, Zuhisdorf.
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The 5th year. Messrs. Pr. Biewend, Pr. Franke, Paar, Rothe (to issue 19).
The 1st half of the 5th year: Messrs. Pr. Hengist, – the fourth year issue 20 on – H. And L. Stuenkel

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Two Lutherans Discuss Methodism

Third Discussion The Effect of Doctrine and Methodists’ Manner

Martin. Now I hope, Philipp, my friend, you know now why the Methodist doctrine and manner, as such, cannot equip and construct any sound and evangelically based Christian. These assertions of mine seemed to you too narrow and harsh before.

Philipp. Certainly, I now see things in a clearer light. But it would still be so good and would bring together a brief overview if you would remind me of what you proved in Methodist doctrine and practice in our earlier discussion to be infirm and enthusiastic.

Martin. That’s in the following:

1. The overvaluing of their “Church Orders” and the undervaluation of doctrine; the first in 200 pages and the latter in 12 pages of their book: “The Doctrine and Church Order of the Episcopal Methodist Church;” Cincinnati, 1841. (According to the most recent English edition)

2. The omission of important and essential articles in this, their doctrine, (that is almost exclusively comprised of quotations of the 39 articles of the Episcopal Church of England), as, for example, on the Preaching Office, the Means of Grace and Penance.

3. The unclear and vacuous composition of individual articles of their doctrine, the first exemplified in the 7th article “on original sin,” and the latter in the 17th article “on Baptism.”

4. The over emphasis on the role of feelings and the under emphasis on foundational doctrines of salvation and “rightly dividing the Word of truth” (that is, of the law and Gospel) in how they preach.

5. The legalistic additions of unevangelical and unchurchly invented, pressure, and compulsive means and the

superstitious reliance on the accompanying or even the primary effectiveness of the same for conversion. So these self invented means of conversion (also the so-called “new measures”), that supposedly are the main forces in the fictitious and mighty so-called awakenings (revivals) and conversions as they were brought about by J. Wesley’s and Whitefield’s preaching without them, are, mainly the following:

a. The camp meetings.

b. The protracted meetings using several preachers, one after another.

c. The worry bench, (or mourner’s bench) with all that goes with it.

6. The obvious poor regard for the holy Sacraments and especially Baptism compared with no. 5, since they, as good enthusiasts, contrary to Mt. 28.19, Mk. 16.16, Tit. 3.5, do not see it as the foundation and source of the second birth.

7. The institution of their quarterly assemblies instead of the ecclesial celebrations of the church festivals, mostly aimed towards their so called awakenings.

8. The constant exchanging of preachers internally in Methodist congregations, at least every two years.

9. The overemphasis on individuals’ feelings of repentance and grace, and their unique outward actions and the delusion that these possible beginnings of conversion are given the standing of true, steadfast repentance and faith.

10. The great mass of uneducated preachers and ignorance of this condition as courting danger and being evil.

11. The despising of careful catechization and a thorough knowledge of salvation, and, ultimately, how they are connected.

12. The neglect of the children with respect to faithful and thorough instruction in Biblical history and the Catechism.

Philipp. So don’t they have Sunday Schools?

Martin. Obviously they should, according to section 16, p. 32 of their “Church Order,” establish and maintain them. But, first

off, those highly praised Sunday Schools are generally only a paltry piecemeal and patchwork, lamentable substitute for a thorough and well run week day school, and then it is not conducted by the pastor, but by all sorts of well meaning and believing laymen, hashing and pasting together in the children as they please. There is nothing caste in iron or consistent, there is no grounding in Biblical history or in the Catechism, no learning or singing beautiful churchly hymns. Mere Sunday Schools are, in general, only miserable stopgaps and not much better than having nothing at all. Even if there were no public schools available, if most fathers and mothers were people who faithfully had their eyes on Deut. 6.7 and Gen. 18.19 with hearts that feared God, and who, after the example of their believing fathers in the church diligently inculcated their children in salutary doctrine both in and out of corporate worship: – then this superficial whitewash and veneer in that little Sunday Schooling could justly be done away with.

Philipp. So, in your opinion, what are the effects of these 12 deficiencies and faults in the doctrine and manner of the Methodists? For although I am myself now in part enlightened as to what must develop through the evil conditions in 4 – 12, that I now also regard as unchurchly and enthusiastic manners, yet I’d like to hear it more clearly and definitely from your mouth.

Martin. I will pass on to you what knowledge God’s granted me in this.

The sad effects of that doctrine and manner are these:

1. This gives rise to a great deal of spiritual pride.

As harsh as this charge sounds, it is, unfortunately, all too true, for it is as clear as day, and is heard from their own mouths and read in what they write:

a. that the true members of the Methodist Congregations contain most especially the apple of God’s eye, the spiritual Israel and the Congregation of saints.

b. that they consider their form and

manner of awakening and conversion of sinners as the most excellent and precious.

c. that they like to call everything "outside," if it is not from Methodism, and look with contempt upon those not believing the Methodist faith, as if they were saying: You're just missing one thing: Become a Methodist!

d. that they set an overstated worth and consequence on their pain and battling against individual sins, feelings of faith and joy of faith, and regard these as properly and truly standing in evangelical grace.

e. that they apply their crooked and one sided measure of conversion to everyone, as if everyone must come to Christ as did David, Peter and Paul, but exclude those who are like Joseph or John.

f. that they for that reason look down on all slow and gradual conversions with prideful mistrust.

g. that they imagine the divine means of grace of the Holy Ghost must come to a person's aid in their humanly conceived institutions for conversion and striving for awakening (revivals) in the same way as in the pure preaching of the Gospel and the right administration of the holy Sacraments, in order to hold fast the salutary impressions of the Word of God and so people are driven quickly to make a decision as if they all were plants like mushrooms that must grow up from the earth overnight.

h. that they accordingly attribute to people a cooperation for and with their conversion, besides the Gospel and the holy Sacraments, and thus they invent something like a new legalism of circumcision in their conversion and repentance apparatus and are modern Judaizers running under the appearance of the Gospel and the free grace of God, darkening and diminishing the sole service of Christ and the solely effective Means of Grace of the Holy Ghost.

2. This gives rise to a sick, effeminate Christianity of feelings.

But this is evident in that:

a. they cling more to the impression of feelings that the preached and written Word of God in law and Gospel arouses in them, than to the Word itself.

b. they therefore stand in greater danger of seeking the basis and source of their salvation more in their inner experiences of Christ, mediated by the Gospel, than outside of them in the person and the saving work of Christ and in God's Word and the holy Sacraments, which impart Christ and his Word to souls yearning for salvation.

c. they accordingly judge the constitution of their repentance and their faith more according to their inner pains and joys than by the stable and steady laws and promises of God in his Word and according to the fruits and works of their walk and life.

d. they have a higher regard for the many various babblings of their own little inner voice, with its apparent, petty sufferings and joys than a silent, steadfast and manly walk in the LORD.

e. they use other peoples' chattering more nonsense or less as the measuring stick of their conversion.

f. in their prayers they set a special value on their kneeling, moaning and groaning and a bunch of other external actions, and instead of keeping their eyes on solely believing God's command and promise in this; they appear to look upon those external disciplines as reasons for God's hearing their prayers.

g. they like to think back upon the remembrance of their previous feelings of grace, reflect on this feeling in an effeminate way, bask in it and flirt with it.

h. in all of this, in their praying, singing, babbling, running here and there, chasing and dabbling, driving and striving, they yet have no steady heart, according to Heb. 13.9 and Ps. 73.23-26. For since, as illustrated in 1 and 2 a-h, they place their trust, in part, upon their feelings, practices and institutions, as, for example, their pain from sin, struggles in prayer, worry benches and the like, so it is clear that they also only place it partially upon the grace of God, the service of Christ and the means of grace of the Holy Ghost. For example, ask any thorough but honorable Methodist to his best knowledge and in good conscience, with hand on his heart, what he regards as more essential and effective for a person's conversion, holy Baptism, the work of God (for the sake of which even the Holy Ghost through God's Word grants the covenant forming grace to man unto conversion and renewal), or the worry bench and #5, thoroughly a work of men? Ask him further what seems to strengthen his faith better, simply receiving the LORD's Supper, even without a special "movement of the Spirit," or seeing the dramatic spectacle of a worry bench conversion? Finally, ask him if from the simple, believing use of the holy LORD's Prayer, regardless of when, how or where it is prayed, he could expect more fruit and effectiveness, or from his kneeling, freeform cry of prayer from his heart? And I'm afraid in all three cases he will choose the latter.

So then this has a two fold effect. In good times, that is, when nothing is especially troubling internally or externally, they might easily feel secure, on top of things and neglect serious consideration of the law of God in order to seriously discover the condition of their repentance and good works of and in them; while in evil times, when trial, aridness and anxiety comes over them, they are easily distraught, downtrodden and neglect to seriously employ the dear Gospel in order to steady their weak and wandering faith in

God's comforting, unwavering promises in the holy Scripture which are always yea and amen in Christ. Thus he will lack a steadfast heart.

3. This gives rise to an immature and enthusiastic zeal for conversion.

This is revealed in the following ways:

a. that they accept being Methodist and being converted as one and the same thing.

b. that they superstitiously trust in the means of conversion in #5 and are zealous in what they say and write to oppose Baptism instead of opposing abuses of the same.

c. that they confuse and mix together the Lutheran scriptural doctrine and Romish heresy, especially of holy Baptism in their sermons, out of shameful ignorance or evil motives (at least among the Germans), disparaging the former by making it appear as the latter and boasting and adorning the miracles done by their human inventions in #5, especially the worry bench, etc.

d. that the Methodist preachers sneak behind the backs of preachers of other confessions to their people, like spiritual hucksters, giving their patter about their skills at praying and converting, charging their preachers as unconverted people without ever having themselves heard them preach, but when the same are invited to public debates, for example, on the Biblical doctrine of holy Baptism or the worry bench's being scriptural or effective, they are cowardly and won't show up, and along with all of that they nevertheless claim to have the Holy Ghost, and to be truly converted people to others by such things. Yes, we have only recently experienced these Methodist methods and tricks, whereby they so cunningly act towards people who are worried and still shallow in faith in order to trouble their hearts and consciences through raising questions if they are pharisees or those who only claim to be believers, as, for example, "if they yet have in their hearts the witness of the Holy Ghost that they are children of God, etc." But with crass sinners or hardened pharisees, who are most in need of their deceitful and quick working methods of conversion, they never attempt to employ their Christian love. But if these Methodist preachers really and truly had the love of Christ dwelling in their hearts, they would turn exclusively to them, where they are sheep tragically straying without a Shepherd. But they obviously serve in this as a chastening and awakening for those in our Church, though it's so morbid. But certainly, there, where a shepherd is stationed, if he by God's grace is churchly minded and a believer, he won't allow his jurisdiction of office to be assailed by their secret infiltration, just as the apostle Paul never did Rom. 15.20 (cf. 2 Cor. 10. 15,16), despite their claiming along with that to be zealously following after him. Yes, even if it were the case that a preacher called by a Lutheran or Reformed

Congregation did not preach Christ scripturally or according to the doctrine of the church as the sole justifier and sanctifier, but rather according to the dreams of his own unenlightened reason, as merely a teacher of the law, of virtue and works righteousness, yet a believing Methodist preacher would still have to rebuke him in the presence of two witnesses. And if that didn't help, he could demand a public hearing and there reveal his unscriptural and unchurchly doctrine. Open and honorable behavior demands that, at least. But that hidden, unfair sneaking up on individual parish children of a believing preacher and a faithful shepherd, what the apostle calls "building upon another's foundation" I hope would bring shame even to an honest Jew or Turk. Now whoever does that anyway proves he's not moved by the Holy Spirit, who is here the Spirit of pure and holy love, of truth and humility, but rather it's the spirit of enthusiasm, who is now the spirit of self-seeking, of impurity and pride, and that, in good Jesuit manner, thinks the end justifies the means.

e. that even those who don't preach amongst the Methodists have a malicious desire to babble on and on about their brief, inner feeling of repentance and grace to convert the unconverted and to edify believers. On the other hand they seem to much less bear in mind that the silent preaching of a true, pious walk in untarnished faith, in fervent and self sacrificial love and in genuine humility would be a much more powerful and effective means of edification.

4. This gives rise to a sick use and application of the holy Scripture. But this is easily seen as they:

a. especially prefer passages and chapters that most effectively evoke strong feelings, as, for example, the conversion of Paul, Acts 9, of the jailer at Philippi, Acts 16, and the like, over and against the lack of the same diligence for applying proof passages for saving doctrine in order to receive a thorough knowledge of salvation.

b. seem to be very loose in taking passages of the holy Scriptures out of their context and to thus justify their methods and rules, even when they are so easy and simple to apply. So, for example, the passage in Mt. 10.32-22, about confessing or denying Christ before men and the blessed consequences of confession, as well as its containing the terrible results of denial, is certainly badly applied by them. Namely, the context teaches that the LORD speaks these Words (cf. Vs. 28-31) about times of persecution of believers as a warning against false fear of people and to encourage a rightful fear of God. But the Methodists, as they always strive to make salvation of God into a transaction, make some sort of a profession out of the passage. To them it's denying Christ when without being forced to do so by anyone – they do not

actually confess him and this is important to them – so they regard it as a denial if they don't visit people – even those who have their own called preacher, in their homes or ambushing them on the streets and inviting them to their services, prayer meetings, etc. That's what they call confessing Christ. Now add to this their unwise and immature zeal for confession and conversion – instead of especially confessing through a holy, pious Christian walk – then if any one abruptly dismisses them, they call this, rather hastily and inappropriately:

"bearing the shame of Christ, and being persecuted for his sake."

Likewise, they also misapply the passage in Rom. 8.16: "the same Spirit bears witness with our spirit that we are children of God." For they sometimes use this to commend their ostentatious pride and sometimes wrongly use this against others. Namely, instead of giving a salutary fright to the self righteous, works saints and hypocrites with these Words, they like to turn them against upright, but somewhat dull souls, yearning for salvation and thereby disturb the gradual transposition the LORD is working in them, making them troubled and disturbed for no good reason, and they frustrate these little children in Christ that they might be mistaken about the gracious work of the Holy Ghost in their hearts, because according to their previous experience this witness has not been felt inwardly by them as the Methodists boast it has in them. And yet before the LORD, who is the one who discerns hearts, it might be the case that with the Methodist the seed of the divine Word has fallen upon rocky soil and their falling away might be imminent (Luke 8.6,13), even as with that quiet, simple soul, it's fallen upon a good, deeply receptive soil, that brings forth first the blade, then the ear, then the full grain in the ear. (Luke 8.8,15; Mk. 4.28)

c. are always learning but yet never come to the knowledge of the truth. For there might well be a very few amongst them who have worked through, thoroughly explored and have become at home with the order of Grace and Salvation of our Church, as we have it, for instance, in Luther's *Small Catechism*. The Biblical proof passages that are at our finger tips are practically all embracing to establish Biblically what is true Christian experience. Granted, it's good and right to apply those Words of Scripture against a head or mouth faith. On the other hand, it is certainly even more essential and important, especially in this land of sects and ridiculous human inventions, to have a sound, clear and all embracing knowledge of salvation of the holy Christian Church, as we, by God's grace, possess already in Luther's *Small Catechism*, which in its irrepressible vibrance and excellence and in its more than 300 year run has now seen so many attempts to shred and tinker with the Catechism born

to their graves. But where is a Methodist who has this knowledge of salvation, and able to base it upon the legitimately pertinent Bible passages, and knows how to victoriously assert them to defend against the attacks of Roman, Papistic superstitions and the enthusiastic spirits of unbelief and false belief? Where is the Methodist who is not inwardly blown about by every sort of wind of doctrine, and would understand how to attack the basis of false heresies and refute them? They are much rather in a wrong, unclear state of confused in the most important articles and, for example, don't know the first thing about how to clearly and cleanly distinguish between justification and sanctification, or then how they are properly bound to each other. But this is seen in the closing words of that infantile and confused article in *The Apologete*: "Water Baptism – Not a Second Birth," by that puffed up novice, Mr. Joh. Geyer; for there he says: "Only faith, that is active in love, saves." But that false statement commingles and confuses justification and sanctification. For that latter belongs to the later activity of faith in love (of the neighbor); but only the prior, declared, appropriated faith in Christ and his service justifies and saves (see Rom. 3.24-27., compared with Acts 15.11; Eph. 2.8,9), without any addition of works of the Law, and without any works of love that follow, as the example of the thief also teaches, that first fruit of the blessing of the New Covenant. For without any works of love that follow, solely through faith's grasping hold of Christ, the thief was with Christ in Paradise long before the high apostles Paul and John, after their many works of love, were received to their LORD and Savior in the same faith of a poor sinner. Luther says of this, short and sweet: "Faith gives you Christ as your own with all his works and ways, so give your love to your neighbor as his own with all your nature, works and ways."

Yet when works of love are absent it is recognized that even justifying faith is lacking, and only a dead hypocritical faith's at hand.

Now these would be, so far as I've learned 'til now, the four main effects of the doctrine and manner of Methodism in their various marks and signature practices, and I hope you now see clearly enough that and why Methodism, as such, cannot form any sound and steadfast Evangelical Christians, but is much rather like an illness and, indeed, is to be considered as a the Christian faith and life with a fevered illness. So there is also a difference amongst individual Methodists as to how mild or raging that fever might be. As noted earlier, among them are also serious, deep, quiet, and upright souls, who stand under a special, gracious leading of the Holy Ghost so they make more use the good things in Methodism and the illness harms them less. Unconverted, on the other extreme, are the wild, heated fanatics, who present a caricature of the opposite of what was in the doctrine and practice back in the days of the fathers of

Methodism, that paved the way to what was to become heretical and ill. But included in this was J. Wesley's skewed view of evangelical sanctification, as if in this life perfect holiness were possible, and then his missionaries' wandering into jurisdictions of others in the office contrary to the rule of Paul in Rom. 15.20. For despite all of the evangelical appearance that they parade in the eyes and ears of the inexperienced, yet, unfortunately, as we have sufficiently observed, they have one leg stuck in the law and their works and are right to call themselves Methodists, that is, people who imagine that a special method, that is, a skill or manner, cooperates in this feeling or that, in exercises and preparations for and with conversion and justification. But through their quietly and subtly instituting these human inventions, both within and without Methodism, despite all appearances to the contrary, it is indisputable that God's work, that is, the grace of the Father, the service of the Son and the Means of Grace of the Holy Ghost is partially eclipsed and therefore the result is that for them the chief, foundational article of the appropriation of God's grace, that is, that of justification, that is, the declaration to sinners of their being justified from the free grace of God through the service of JESUS CHRIST, grasped by means of faith, apart from any inner or external work of a person along with or besides it, is still partially hidden. Therefore a further result is that there is little "having the forgiveness of sins, is no longer having sins" and all too much of the worry bench we've mentioned, to become a fairly finished saint, yet before he, indeed, has become, in deed and truth, a truly poor sinner in Adam and justified in Christ.

Philipp. But what good does our better knowledge and doctrine, as they are witnessed in our Church's confessional writings and as they are also confessed and taught by our orthodox Lutheran preachers do us? In the meantime the Methodists, especially in forsaken territories, pluck off one inexperienced Lutheran after another for themselves. Doesn't that Methodist Elder, P. Schmucker, boast in *The Apologete* that during 1844 eight to ten German Methodist Churches were built in the United States?

Martin. That is, surly, heartrending and must lead you and me and all the faithful to thorough repentance and move us to rightly implore the LORD that he send from the bosom of our Church more and more laborers into his harvest. Indeed, I am not so fanatic to think it's better to be an unbelieving Lutheran than a believing Methodist. But if he can through God's grace attain to the sound, deep, living, seasoned churchly faith by means of the service of a faithful Lutheran pastor and shepherd, he is so much better off than if he only received the legalistic, feeling based faith of the Methodists. For as we have seen in detail, if he stands now with one foot

in the sand, that is, on human works, he can then never find steady peace in his heart. But may this tragic fact of the rapacious Methodists in the midst of our German fellow believers be itself a serious warning and wake up call to our mother Church in Germany, that she powerfully rise to the occasion, to maternally gather and care for her orphaned and straying children here, so they don't spiritually wither and end up in the bag of any enthusiastic or seductive spirit. She has been ignoring this from a distance too long, and it seems to me this is just as important, and maybe more so, that Lutheran Christians not become enthusiasts or heathen, as that the heathen become Lutheran Christians. For what mother would not feed her own children before she would feed strangers? What mother would neglect and forsake her present children in anticipation of children yet to be born? And although we are, indeed, to do good to all men, it still says: "but especially to the household of faith." Yes, doesn't the apostle say it is a denial of the faith not to care for one's own household? Obviously the missionaries from our beloved homeland must not merely be believing laborers cut of the same cloth as their pietistic, unionist counterparts – for there is hardly a lack of those little guys with their faith based on feelings here, even in the German language – but rather they must be churchly minded and well formed in the church, gifted in doctrine and defense, sober and discriminating and yet, at the same time, zealous and self sacrificing servants, who gather and care for her scattered and straying children, entirely in one mind and heart with the faith and confession of the German mother Church, as is right, with Word and Sacrament, but not resorting to Methodist ways or as so-called "modern Lutherans" do business. So, for example, each individual would have to take on only one or, at most, two German congregations, separate but near each other, and himself seriously take total responsibility their schools. For only in this manner can our Church and language be retained purely for future generations.

Philipp. So actually, who are those so-called modern Lutherans, whose ways you mentioned above?

Martin. They don't heed the nature and the truth of the Lutheran Church and are a mishmash of Reformed doctrine and Methodist practice. For they have, on the part of their leaders and spokesmen, certainly not purely out of ignorance, but willingly given away out of brotherly love to the Reformed the golden, honorable vessels of the ancient, evangelical, apostolic church, which their fathers cleansed from the filth of the Roman papacy and then wrestled from the hands of the Reformed, preserved and left behind for their sons, and have asked for their generic vessels. So they've now bestowed fraternal love upon the Reformed – for they have a wide heart and conscience – and have desired what is of the overflow of their

characteristic spiced mull wine to more quickly thereby inflame their congregations to also actually wholesomely silence their wavering, unsteady consciences, which cannot possibly be completely silenced by their duplicitous hatred and betrayal against their church. Or literally, they have here substantially led the way to a departure from the Lutheran, that is the pure and churchly doctrine of the holy Sacraments, especially of the holy LORD'S Supper and have received in its place the Reformed, that is, the enthusiastic heresy, partly out of the unbelief of their own old fleshly reason, and perhaps partly out of love for the many sorts of Reformed English Churches here, so that "The American Lutheran Church," having gotten over some of her "old disease" is among them, giving the appearance of having been thus freed of the Roman Papistic Church. They have sought to fill the breaches that were thereby created – as superstitions must usually stopper up the breaches of unbelief – through the acceptance of Methodist skills, pressure tactics, and thus immediately turn Lutheran heads and hearts, that is, orthodox thinking, believing Christians into enthusiasts. Now so far as I'm concern they can do what they want and choose, if they imagine they can remain before the judgement seat of Christ with their loose and shallow methods, but they are thereby guilty of both falsehood and impurity. The first consists in this, that in this apostasy and betrayal they call themselves the American-Lutheran Church (see Luth. Observer V.11, #43 and see "Position of the American Lutheran Church by Mr. W.M.R.), in that they themselves know that up until now a number of Lutheran Synods do not share their divisive thinking, though they seek to promote the same through sweet talk, for instance, about the "admired liturgy." The second consists in this, that they call themselves the American-Lutheran Church. Now it is impossible to account to their leading spokesmen such a measure of ignorance that they would not know how this despising of the Sacrament on their part is a deliberate severing of one's self from the stem of the Lutheran Church, whose unity is not ever to be sought or found anywhere but in her own universally respected confessional and doctrinal writings. For these thoroughly lay out in detail the sound Scriptural understanding of the doctrine of salvation of the Evangelical Apostolic church as they have unfolded. Now whoever reads these writings with a pure and honest sense of their truth, especially in the face of today's confusion in the sects that more or less results from the consideration of the holy Sacraments, will certainly be inwardly convinced that it is no child's game whether one thinks in this as a Lutheran, that is, rightly believing, or as an enthusiast. For this does not involve a little leaven – though even that should not be tolerated – but half of the truth for the appropriation of salvation is stolen away through the vacating and falsification of the holy Sacraments of Christianity, as troubled souls, divinely saddened, are robbed

of their most glorious comfort, and instead of pointing to the LORD's rod and staff (Ps. 23.4) they point to the crutch of a morbid faith in feelings, and of a patchwork, legalistic conversion. Therefore, rightfully, the Lutheran Church, after her holy zeal and diligence for the sake of the pure unfalsified saving work of the Holy Scripture, has rejected and refuted the little slights of hand of the Sacramentarians and designated them as enemies of the church. So why would they do otherwise now? Yes, exactly because these frauds bear the name Lutheran, meaning rightly believing, and despite their denials by this naming themselves the "American Lutheran Church" and opposing the confession of the Lutheran Church, honest and pure thinking synods are not permitted to be silent any longer, but must rather raise a powerful and decisive witness against her, and lift before her the honorable name of Lutheran. Else through their silence they would seem to justify this betrayal of the truth, and rightfully be thrown into suspicion of falsely serving and appealing to man and participating in other men's sins.

What would these synods' men say if their cousins, without their knowledge and against their wishes, in the light of day and in their plain sight removed the pictures of Lutheran and Melancthon and nailed in their place images of Calvin and J. Wesley? Would they be happy with that and silently justify this loving service of their cousins? Wouldn't they much rather be bound by conscience and love to necessarily rebuke their transgressing cousins with a salutary zeal to match this thievery, and if not taken to heart, take back their property? But what are the images of Luther and Melancthon compared to the pure Word and Sacrament, that they have striven in the long hard struggle and battle against Satan, the world and their own flesh to leave behind for us, so that in true unity of faith and the Holy Spirit we also vividly confess it from the inner experience of our hearts with them and all faithful witnesses, and which we also, like them, most decisively defend against enthusiastic internal and external attacks by false brothers.

Truly, if honest and pure thinking synods remain in the silence they've kept 'til now and do not raise a corporate witness against the Reformed - Methodist, so-called Lutheran General Synod, then they also have no prophetic Spirit to declare that this LORD in legitimate rebuke and chastening will let loose his vehemence upon those even more grievous Methodists and perhaps even worse sects, who also use the German language. For with the rod that we ourselves use to bind others to their errors, we would then justly be rebuked by the LORD for our silence.

Faith and Feelings

(See: Luther's Works, Halle ed., Vol. VIII. Pp. 1164-73)

"I always say that faith harms nothing but must have the Word for itself, and won't allow any dabbling with philosophy or thought, else it's not possible for it to remain or be retained. For human wisdom and reason cannot go higher nor further than to judge and decide as they see and feel by observing or by what can be grasped with the mind. But faith must decide above and against such feeling and understanding and cling to that which is presented it through the Word. This he cannot do from reason or human aptitude, but rather it's the work of the Holy Ghost in the heart. Else he would not allow anything of faith nor the Holy Ghost, if he could grasp it by his reason, or if he should be able to see and decide what agrees with it or not.

As in this article, should I believe the resurrection of the flesh, that all people should one day be made alive again and our bodies and souls should be reunited, that surety is not innate to our human skill or abilities. For in this reason does nothing more than merely look at the works it sees, that the world has existed for so long, and one after another dies, and every one that dies, decays, and turns to dust in the grave, never to come forth again. Additionally, people die and decay so tragically, more miserably and deplorably than any livestock or their carcass; thus burned or scattered in dust, with a leg in England, an arm in Germany, the skull in France, and thus scattered in a thousand pieces, as the bones of the saints surely give us evidence. When this article counsels and wants him to think of resurrection, this observation certainly renders that a lost cause. For so much wondering about this, as other thoughts that don't agree with it are raised, reason must say, there's nothing to it; just as happens in all the other articles when the misfortune strikes that one allows reason to think and measure God's Word according to its understanding. Like when a person feels his sins and conscience and does not simply cling to the Word of grace and forgiveness through Christ, but rather only holds the same in his eyes, but considers only the law and his works, and wants to thereby beat and bite himself with them. By that he certainly departs from forgiveness and loses grace, which he must grasp solely through faith.

This is what all heretics have done in the high article of Christ. So also our fanatics do this in Baptism and the Sacrament, since they would not merely believe the Word, but rather speculate and think it over with their reason, which can do nothing else but say, then, bread is bread and water is water. How can bread be Christ's body, or water wash the soul? For they cannot and will not remain in the Word, nor let themselves be held captive therein, but let their own wisdom go on with it and understand and master it themselves, etc. And since they see that it is so utterly contrary to their understanding and their every thought and feeling, they then fall away from it and deny it completely: Or, if they can't bring themselves to do that, they twist and

fiddle with God's Word with their glosses, so that it must be brought into agreement with their understanding, and faith is thus displaced and must give way to submit to their reason.

But against all such things that reason imposes or wants to measure or discover, we must learn to cling to the Word and simply judge things on its basis, even if we may well see with our eyes that a person is laid under the earth, and add to this that he must decay and become worm food and finally be turned to dust. Or again, even if I feel by sins pressing me so heavily and my conscience smite me so that I can't do anything, yet faith must conclude just the opposite, and steadily cling to the Word in both of these matters.

For if you want to judge things according to what you see and feel, and when God's Word is presented to you and you want to oppose it by your feelings and say: You have certainly told me a lot of things, but my heart tells me something quite different, and if you felt the way I do, you would also speak much differently, etc. In that case you would not have God's Word in your heart, for you would rather be contesting and extinguishing it by your own thoughts, reason and contemplation. In short, when you no longer want to allow God's Word to apply and be valued more than all of your feelings, sight, thoughts and heart, then you must be lost and nothing remains to help you. For it is called an article of faith, not of your reason and wisdom, nor of human power and ability.

Therefore even here you must judge only according to the Word, regardless of what you feel or observe. I also feel my sins and the law and the devil around my neck, that I lay under them, under a great load, but what must I do? If I should let my feelings and abilities form my conclusion, then I and all people must despair and die. But if I desire to be helped, then, truly, I must turn from all that and look to the Word and speak according to it: I certainly feel God's wrath, devil, death and hell; but the Word says otherwise, that I have a gracious God through Christ, who is my LORD over the devil and all creatures. I see and feel full well that I and all people must putrefy down in the grave, but the Word says otherwise, that I shall be resurrected with great glory and live forever.

Here, therefore, the two must remain, that we are Lords of the devil and death, and yet we lie under their feet. One must be believed, the other felt. For the world and what belongs to its nature must have the devil as lord, who with all his power clings to us, and is far superior to us, for we are mere guests in this world, as in an inn in a foreign land. Therefore we have to, so far as we're concerned, be submissive to him in the world and this life in flesh and blood, since he can treat us according to his will.

So you say: Then why do you preach and why do you believe? As you yourself confess that you don't feel nor perceive it, then surely what you preach must be nothing but a dream. For if it should be more than that then it must reveal itself in experience in some way. Answer: That is why I said that it must only be believed that this will come about over and above what you experience, that what is of man is not to be

believed nor can you feel what is not felt. So even as the devil is my lord by my feelings, he must be my servant and even when I am submissive and all the world subjects me, I am set above it. How so? If that is certainly true, must the experience of that come also and be perceived? Yes, of course. But it means this, that feeling must follow after, but faith must be there first, without and above feelings. Thus my conscience, in that it feels sins and fears and is troubled thereby, becomes lord in victory over sins: not in feeling or thoughts, but by faith in the Word and with that Word it comforts and remains over and against those sins so long as and until those sins must completely be removed and are no longer felt.

So even death is certainly under us, so that it cannot devour or hold us. But, at the same time, disease, sword and all sorts of plagues still hang about our necks and throw us into the grave, so we must there putrefy, and yet we do not ultimately remain there, but rather will be snatched from there and break out of it, brighter than the heavens with their sun and stars. Yet in Christ all this must happen since he had died and was buried, where there also was no feeling nor expectation of life so that it was so hard for the disciples to believe that Christ under the grave and sealed by the stone should be lord over death and grave, as they themselves said in Luke 24:21: "We had hoped that he would redeem Israel."

Therefore there is every reason to do as St. Paul admonishes here, that one cling fast to the Word that we have received and always keep this in mind, and thereby defend against all questions, philosophizing and disputing, and not give room for the devil's suggestions, whether externally through his sects or internally in our own hearts: And thus learn the power and might of God in this same Word, namely, that we are thereby saved, and only thereby withstand against the devil's power and all heresies.

For that I should persist in faith; that I am a Christian, God's child and am saved when I feel my sins and an evil conscience, and will live eternally with a beautiful, glorious body when I am lying under the earth; that belongs to a divine, heavenly power and wisdom, that here does not judge by any feelings or sight, but rather can perceive the same is certain, that this is no human prattle or dream, but rather God's Word, that can yet do more than we can understand or grasp, Eph. 3:20, since he has already awakened our LORD Christ, as no one has been executed in such shame and blasphemy, nor suffered a death in such despair and curse (according to the law), that his Name had stunk more disgustingly than any person on earth: Yet he proved that the Scripture is greater than all human thoughts, feelings and experiences. For no one had been able to grasp or think that Christ would live on the third day, and in the whole world's wisdom there was not a spark of knowledge for any of this: Yet the Word was there, that declared that he was living when he still lay in the grave. And as it spoke, it had to happen, even if all the world's thoughts and understanding, and all things opposed it.

So also with us. There lay the dead under the earth putrefied for a long time, or devoured by maggots and all sorts of bugs, or vanished and blown away: But in the Word that we believe

and confess, they are certainly alive and resurrected. The world does not have nor is it capable of this and that's how it must be. For it is God's own power and might.

Now we must retain this Word as our comfort even if we don't believe it so mightily as we should, nor let it be felt in our hearts so strongly as we'd like: only that we preserve ourselves by it and always resort to it and never let it be taken from our hearts. Even as we are so weak in believing that we through Christ are lords over the devil and the world, but must rather feel just the opposite. By this we take comfort, so much as we are able, that we have the Word which is above all authority and wisdom. So even if I must feel my sins and cannot have a secure and happy heart as I would like to have, yet I shall let the Word decide it so that I say by it: I am lord of sins and will know no sins. Yes, good (you say), have that said to your own conscience, which feels and experiences something quite different. It is certainly true if I appraised it by my feelings I would be lost. But the Word must apply and remain above what I and all the world feel, as it is believed by us. For we all see and experience that our sins merely condemn and sentence us to hell. Death devours us and all the world, so that no one can avoid it. And you tell me of a life and righteousness that I do not see a glimmer of, and so obviously it must be quite a weak life. Yes, truly, a weak life for the sake of our faith. But just how weak is it when only the Word and that little glimmer of faith in the heart as such become such a flame of life that it fills heaven and earth and destroys both death and all misfortune is if it were a droplet of water and this weak faith rips through the veil so you should no longer see nor feel any sins nor death. But that is the nature of this mighty battle for the Word to be retained against our feelings and what we see.

That is why faith is not so insignificant as people think. Rather, it's an excellent hero that it should cling to the Word that looks so trivial and irrelevant that all the world therefore attributes no glory to it at all and yet it does such great things and is so mighty that it will destroy heaven and earth and open all the graves in an instance. And if you only remain in it, then thereby you shall live eternally and become a lord over all things, even if now your faith is weak and your feelings so strong; and live henceforth, however weakly you live, only in such a way that you not live according to your thoughts and reason, but according to the Scripture. For the devil has previously gnawed away so long at the Scripture and the Word but has never been able to defeat nor hinder it. He does his best to sneak around us on all sides (1 Pet. 5:8) to pluck us away from it. But he cannot seize the Word itself. And while you have the same in your heart, he cannot attack you directly in plain sight. He might make you stumble, but he can't defeat you.

Thus Scripture says of the Patriarch Jacob (Wisdom 10:12): He retained it in a strong, valiant battle, so that he learned in battle and victory how mighty the Word would be. For otherwise it would never be verified what sort of power is under the letters of the Word, until it comes to the excellent point when it is experienced that it can preserve one against all heresies, sins, death and devil. The world does not believe that nor any who want to judge

things according to their own feelings, who torture themselves with heavy thoughts of sins and of death until they're freed from those thoughts because others might contend with them for their attention. But no other comfort will succeed unless the Word is retained that says this: Heed this well; Christ is resurrected for you and has taken away your sins and death, etc. In summary, we could not remain before sins, death or hell except through this Gospel, by which (here) St. Paul says and declares: that we will stand thereby and be saved. If he knew of anything else to comfort and preserve us, he would, no doubt, have stated them.

Now he shows us, in addition, this simplest skill that demands no price or effort: It costs nothing more than a Word by which we must withstand against death and all our foes. If we may well feel otherwise and are weak, it doesn't matter if only you remain on the Word. For a mother does not throw away her child if he is weak and scabby. He might certainly be weak and helpless in himself but while he remains in his mother's arms and lap, he has all he needs. But apart from his mother's attendance, he's lost. So you also must do this: If you want to be saved see that you remain in the Word, whereby God will carry and hold you, so that you will not be lost."

(Submitted)

Johannes Bugenhagen

(From the Pictorial Album of Witnesses and Heroes of the Age of the Reformation. Dresden, 1845; Excerpted)

Johannes Bugenhagen, the evangelist to Denmark, Pomerania, Hamburg, Braunschweig, Luebeck and other cities of North Germany, Luther's faithful friend, confessor and compatriot in the Gospel, was born on June 24, 1485 in Wolin, formerly a great city on the island of the same name. Reports of his origin are dark and sparse, as well as of his childhood. We only know for sure of his upbringing that for his time, place and situation, he was well raised. But the best thing that throws the brightest light upon his parents and their efforts we know from Bugenhagen's own lips. He says he had a love of Scripture from his childhood on. So he came to the University in Griefswald in 1502. Here he entered into a close friendship with the Svave brothers, three young Pomeranians with irrepressible spirit, among whom one brother, Peter, later would become swept up with all his soul in the first waves of the Reformation. These were a bright spot in all his life as they both, along with the aforementioned Petrus Svave often met later as friends with our Bugenhagen. Only the stay of the latter at the University was quite brief. Already in 1503 we see him in Treptow on the Rega, busy teaching children in school. Apparently meager circumstances which accompanied his earlier life played a part in this. Only, unseen, was God's leading in this change of circumstances. For not only could Bugenhagen boast that the people of Treptow had throughout many years supported him well, but Treptow would become the cradle of the Reformation in Pomerania and the place where, thirty years later, -1534- the assembled landed gentry of Pomerania with Dukes Barnim and Philipp at the lead, unanimously accepted the Gospel. Through the abbot of the Belbuck Cloister, Johann Boldeman, Bugenhagen was called to be Rector of the school in Treptow. A witness of his competence in school

is his uncommon reception in the school in Treptow, as children were sent there from Livonia, Westphalia and other territories and this was happening more and more. In 1512 he was consecrated into the Priesthood, and soon thereafter Boldeman elected him Lector at the presbyterial college he founded. One fruit of his historical studies was his history book on Pomerania completed in 1518, that honorably began chronicling Pomeranian and it is asserted to be the source of its subsequent histories. Then came the year 1520. Already Luther's books had flown from one end of Germany to another and his living voice had reached many thousands of God's children. But now his book appeared on the "Babylonian Captivity." Otto Sluetow, the Church Inspector at Treptow, had just been in Wittenberg and brought the book home with him. Now as he showed this to his conclave, one of whom was Bugenhagen, as the latest and greatest thing, this one replied, after he had leafed through it a bit: "Since the Savior had suffered in this world, indeed, many heretics have disturbed and sorely attacked the church, but none had done it so grievously as Luther." No one then suspected that Bugenhagen should be so immediately hooked on this and yet – his time had come. After a few days he brought this book that he had now carefully examined to his colleagues and blurted out the words: "What more can I say? The whole world is blind and stuck in great darkness. This single man sees what is true." The LORD had removed the scales from his eyes. He felt blessed in this righteousness, to which he had now been introduced. With dread he looked back at the path which he'd been walking, thanked God upon his knees and did not forget the confession of the saved. So he thus witnesses of his previous path and of the present wondrous enlightenment in his commentary on the Psalter: "In my youthful past I was drawn to worldly life and works, for which the world will be condemned. But as I sought improvement of my former walk, and I therefore submitted to papistic rules and human prescriptions, I become far more evil than the world itself. In this the LORD showed me my sins through the fruit of the evil works into which I fell, by which he allowed me to learn of myself and directed me to the truth. But all that was useless, for I imagined paying for all that with penance and satisfactions, and depended far more upon my own works than on the work of God. I had not allowed myself to reproach this path of sins and counsel of the godless which I was following, and whoever had come to understand it I had not accepted as good. At last, since nothing was deterring my godless nature, I also began to sit in the seat of the mockers, entrusting myself to my own wisdom. And although I completely imagined and wanted to learn what might be Christian, I was still affirming every human thing; which is the highest worship of the Pharisees, that they want to equate human things with the divine, yes often preferring them, for the reason that they seek exclusively after what is their own (and not of God). But his kind fatherly hand did not forsake me neither in this nor in the former heresies, but rather, as a foolish, little child, although I did not notice it, he led me until he made me indebted to him. For since the beginning of my life he gave me the thought that I should be diligent to provide and equip my hearers with divine Scriptures against crass blasphemies, such as greed, usury, crass

idolatry, which entrap people, so that they, thus provided and equipped with the Word of God to keep themselves from sins would preserve their soul pure for its Creator. But what else was this but a Pharisaic doctrine of hypocrisy, since I myself did not know the skill and nature of faith, by which alone those things I've enumerated might occur? Now I had been blind until, from on high, God had mercy on these human heresies and had restored the preaching of the holy Gospel from the apostolic age according to the Spirit of Christ. By this I, who had formerly been an offense to God, have now become an offense to men, yet, only to those for whom the Gospel is an even bigger offense than I am. Now for this change in my condition I thank, give glory and praise to God the Father and our LORD JESUS Christ in eternity, fervently praying that he grant me his Spirit, so that I have desire and crave his Law and speak of it day and night, so that I be steadfast in spirit not to put up with the scandal of the doctrine of the Anti-Christ, but through love be patient with all the offenses of weak brothers, since I myself am also encompassed with many and great weaknesses."

Bugenhagen's first labor after his complete conversion was this, that he also imparted this joyous light to others, who stood nearest to him, and mightily proved it from out of God's Word. His exceptional zeal illuminated and ignited others; many were won for the Gospel. But now Bugenhagen felt compelled to see this whole newly awakened life expand in greater circles and ever to slake his thirst even at the source that the LORD had first struck in the wilderness. So he moved to Wittenberg and quietly kept to his studies. No one dreamed that in him was the man he would soon become. He explained the Psalms in his home to a few of the young Pomeranians who had come with him whom he had known before. Barely had he gotten to the 16th Psalm when the crowd of hearers had grown so much that his apartment could not hold them all and as Melancthon's memory of him was publicly read, the crowd diminished so little by this that he considered Bugenhagen "The Man" on Campus. Melancthon himself came to these lectures and Luther, who always rejoiced so greatly with the growth of others in the Spirit so he encouraged him to publish his lectures, and when he saw this work he was jubilant not only as this was a sign of the Winter's passing and the approaching Spring, but rather he bore that most high praise that of all people, ancient or recent, not one had caught the Spirit of that book as had Pomeranius. The depth to which Luther's spirit, the true spirit of the Reformation had penetrated Bugenhagen is revealed in his bearing in Calstadt's purge of images in 1522. He, with Melancthon, declared himself loudly against it, even before Luther, returning from his Patmos, famously preached his glorious sermons against this mischief. Soon there was such a universal acknowledgment, peaceful impression of this proper Reformation spirit in the congregation among whom he stood, that she, through her leaders as well as the University's, as well as Luther's recommendation, called him to the vacant Parson's office. All he had done so well as Pastor of the Congregation in Wittenberg (he led her for thirty-six years until his death), is difficult to state briefly since each word of it elicits by his love by grace from our heart a thanksgiving in Christ's Name, yes, since each is of priceless worth. May it be sufficient to note that he

conducted his office with as much effort as wisdom and persistence, that he day by day and, indeed, clearly, preached the Gospel, that he was first to introduce Luther's German Mass into the parish and skillfully managed to stand on the side of this man, whom he liked to call, his dear father and master, with all faithfulness, love and spiritual acuity in the high spiritual and physical tribulations that were often notable in 1527, imposed upon this faithful servant of the LORD, that he never left his congregation, even in the most difficult times, even if other higher callings summoned him away. He gives good evidence of this as he alone, with Luther and two deacons, remained behind in Wittenberg during the plague in 1527, when the university, for that reason, relocated to Jena, and entering the first house, so full of sick people it looked to him like a hospital; from there on he visited every sick and dying person, comforted them from God's Word, as he composed his own comforting writing related to this that expositied for the few students remaining with them the first four chapters of the first letter to the Corinthians. For it was his, as well as Luther's, foundational principle: One must forsake body, life and everything for God's Word. Bugenhagen would no less be drawn in this time of the universal battle of the church to oppose threatening heresies. He explains in his correspondence to Joh. Hess in 1525. with brief plain words. why Zwingli's duplicity on the Words of the LORD's Super seemed dangerous to him both for the church and for faith in God's Word, and even Zwingli's counter essay would not make him budge an inch in the dispute. He completed the first translation of the Swabian *Syrngramma*. After Luther had published his unsurpassable work: *That the Words of Christ: This is my body, still stand fast*, in 1527, Bugenhagen published in the following year his *Public Witness of the Sacrament of the Body and Blood of Christ*, in which he concludes with the Swiss, as he ultimately declares to them: "Those who deny the Word of Christ should expect me to say nothing more to them, but rather might fear Christ against whom they are mistaken and striving." In this time also comes the majority of his exegetical works, some produced by him and some published by others who heard his lectures, but above all that excellent book, filled with spirit and power: *On Christian Faith and Legitimate Good Works to the Nobility in the City of Hamburg*, 1526. Already at the 1525 publication of the Saxon New Testament he rendered a most useful service. He introduced the publication of the great Saxon Bible with a summary and marginal notes, all with Luther's foreknowledge and consultation. Finally, with the revision of the entire Bible that Luther worked, Luther consulted with his fellow scholars including Bugenhagen. But Bugenhagen celebrated the appearance of the revised Luther translation of the Bible with a yearly festival on the day of St. Matthew in his house, "whereby he and his children and friends thanked God for this precious and blessed treasure of the Bible in German." The year 1528 began his actual labor as an evangelist. This gloriously illustrates his pragmatic diligence along with his orderly wisdom and of no less significance were the joyous benefits stemming from his unfeigned humility and love that clothed him completely as encompassing himself "the least," yet knowing how to encircumvent what was noblest. First the call to Braunschweig came to him in the spring of 1528. From Ascension Day on he preached three times weekly with untiring

diligence. He was so popular that the large Franciscan Church could barely contain the large crowds, during which time in his room in the Inn he even composed the Braunschweig Church Order's outline, published in Wittenberg that same year. He would not leave until the whole congregation accepted this new evangelical church order and until the foundation was laid for other institutions that would bring blessing. Barely had Wittenberg seen Bugenhagen's return for a few weeks when he had to go to Hamburg. Having arrived there on November 9, 1528, he not only preached Sundays, but on work days, and despite many adverse conditions, he managed to arouse a great love for the Gospel there. The school of St. John, soon the pride and joy of the North, was founded, a Church Order outlined, published and already in spring, 1529 accepted by the congregation. The salutary institution of catechetical sermons came to life hand in hand with his laying a solid foundation of evangelical doctrine, as both young and old heard the Catechism. On this mission trip Bugenhagen attended the Colloquy of Flensburg – April 8, 1529 – with the Anabaptists Melchior Hoffmann and his companions, Johann von Campen and Jacob Hegge, But he only actively took part when he opened the whole discussion with introductory remarks and at the conclusion gave a lecture that brought clearly to light how Hoffmann's Zwinglian doctrine of the holy LORD's Supper was heretical. This also marks the beginning of Bugenhagen's acquaintance with Christian III, who immediately recognized Bugenhagen as his man, and later corresponded with him regularly. Yet again on his return trip from Hamburg in June, 1528, he had to take measures with Zwinglianism that two preachers were openly teaching, and reinforced there his evangelical labor. A third Hansiatic League city that awaited him was Luebeck. Here the battle had broken out already in 1524. In the manifold developments for civil and religious freedom, the council had until just recently taken on an anti-Reformation posture and even now, after the scales were tipping to the side of the Reformation, many external skirmishes broke out. Bugenhagen easily discovered this when he arrived here near the end of October in 1530. Only this man, steady as a diamond, was just what Luebeck needed. He began his work by calling the evangelical pastors that previously had been banished, Andr. Wilhelmi and John Wallsaff, to return, which God also manifestly blessed. The conditions of the Church were set in order. Besides the main school, several German schools and girls' schools were founded, and a marriage court established. The Luebeck Church Order was composed, along with Hamburg's and Braunschweig's, knit together as had the apostles. He never backed away from the vast amount of work he would have to do here. He willingly came a second time to Luebeck in the summer of 1531, remained a whole year, undertook catechism instruction as his major activity, preached, comforted, ever patiently admonishing their doctrine into a lovely unanimity with almost twenty evangelical preachers, whom Luebeck could already boast at that time. Yes, in 1536 he even returned here once more, complaining that Christ was here being preached out of contention and hate. In Pomerania, where his writings had yielded a lively movement, everything else had come to a grinding halt. Dukes Barnim and Philipp

appointed him in 1534, and the elector gave his agreement, to set the conditions of the Church would in order in 1535 by a general Church visitation. A Pomeranian Church Agenda, likewise from Bugenhagen's hand, that first appeared in Wittenberg in 1535, crowned his work there.

Yet Bugenhagen's greatest labor of this sort was yet to come. In Denmark the work of Reformation was powerfully taking place in a lovely way. Already on October 30, 1536 evangelical doctrine was declared in parliament in Copenhagen as the country's religion. The king desired that Bugenhagen's proven faithfulness and insight might unite the domestic counselors and teachers. Bugenhagen's elector finally agreed to his trip. His first task was to anoint the king and the queen. The ordination of seven Danish Bishops on September 2, 1537 was his second honorific day here. Highly beneficial was, especially, his labor for the University of Copenhagen which had seen better days. In total he stayed in Denmark five years and left reluctantly. Also the great visitation of the territory of Braunschweig, as well as the expanded Braunschweig - Wolfenbuettel Agenda, 1543, added to his list of labors. That same year he preached in Haldesheim and left behind an agenda for that principality. He was a pastoral delegate for the great Church visitation of Meissen in 1528; in March 1530 he, with Luther and Melancthon, outlined the 17 Torgau Articles, the foundation of the Augsburg Confession, offered his fraternal agreement and thought at the Wittenberg Concord in 1536, signed the Smalcald Articles in 1537, was present at the convention in Smalcald in 1540, the working out of the important Reformation Formula of 1845 was turned over to him by the elector, along with Luther, Cruzeiger, Major and Melancthon. External honors sought him more than had he sought them. In 1533 by the desire of the elector, he received his doctorate in theology, in 1536 he was installed as the Superintendent of Electoral Saxony; he was offered three bishoprics elsewhere, which he altogether dismissed for he did not want to forsake his nest in Wittenberg. In order to give this man his full due, we only want to mention that this man, who was so highly prized by kings and princes, constantly had Luther's Small Catechism with him, even in the Church, and also verbally and publicly confessed himself always to be a student of the Catechism.

With Luther's death, his best friend on earth went to the grave. Few had wept more faithful or bitterer tears with Luther than Bugenhagen, as he had to burst forth in the funeral sermon he preached on February 22, 1546, as everyone wept aloud. After Luther's death difficult times came upon the Church and Saxony, as all who feared God had anticipated, as the angel of the church was called away. The terrible slaughter near Muehlberg on April 24, 1547 and Elector John Friedrich's imprisonment lead to Wittenberg's being besieged. Melancthon fled to Zerbst, many teachers fled in fear before the emperor's retribution. In this it was said that Bugenhagen would be sliced and diced to pieces. No, devil, cried Bugenhagen, depart, you won't get rid of me like that. He remained with Cruzeiger and a few others. For this would be his greatest comfort, as he himself said, that he could preach in the Church to the people and pray with them and receive the LORD's Supper, and when he came home he was known to pray far into the night. Charles V pressed

into the city. Not a single person so much as rumbled a hair on Bugenhagen's head. He preached throughout the week of Pentecost and, indeed, the very doctrines that differentiate the Evangelical from the Roman Church. Many from the emperors' horde were among his listeners.

It might seem unclear how such a heroic soul, that in this was so willing to give his life, could have so quickly thereafter shown himself to be weak and to crumble. Namely, that is what people assert who want to turn Bugenhagen into one of the authors of the Leipzig Interim. Even if he had not authored the Interim, not actually accepted it, yet it cannot be denied that he had not taken a stand to strongly assert the standpoint of what a danger concession is, even in adiaphora, if the opponents see it as a concession to other principles. Here you must give this gentle man the benefit of the doubt. The dispute disgusted him, as he had indicated even before this, saying in his advancing age: Excuse an old grey bishop and servant of Christ, who is quickly tired and spent, and years for heavenly rest. Neither Flacius nor Amsdorf had any right to attack him, who had openly presented his whole life and all he did as if he were secretly a traitor all along. Bugenhagen was satisfied to officially and loudly witness that neither he nor his congregation would ever have accepted the Interim.

His last years of life were accompanied by ever greater bodily infirmity and more and more loss of energy. So long as he was able, he went into the Church everyday and prayed with the Church of God, so that a most beautiful witness is given him by someone who knew him quite well: For all of 36 years with tears and pleading he had helped our congregation. Chiefly the Spirit of prayer was mighty in him until his blessed end, as in former years it was often encountered in him that in spending an hour before preaching he forgot about preaching itself, in which circumstance he once, walking out into the chancel and supposedly said: Don't wonder, dear friends, that I have been detained by God, with whom I've just had a long conversation about the Church, the University, the city and all of Christianity. Even in his last struggles with death he praised God for his glorious benefits, that are imparted to us and all Christians through his dear Son. His inner gladness so flowed out in words of thanks and resignation that it could clearly be verified how that first bright morning ray of eternal joy was kindled in that fragile vessel. There he repeated often those Words from the High Priestly prayer: This is eternal life, that they know you, the only true God, and JESUS CHRIST, whom you have sent. He departed in the arms of his precious brothers in office through a still, gentle death on April 20, 1558.

Br.

The German Evangelical - Lutheran Synod of Indianapolis will hold her next session on the first Thursday in September this year in St. John Church, Caesar Creek Township, Dearborn Co., Ind. Punctual attendance is expected.

J. G. Kunz, Secretary

The Lutheran.

“God’s Word and Luther’s Doctrine pure shall to eternity endure.”

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On Our Friends of Light by Wilhelm Redenbacher

(Dresden, Pub. J. Naumann, 1846)

I'm sure no one among my good readers has never heard of the so-called Friends of Light. But the appearance of the same in the midst of our Evangelical Church is no reason for joy, but very troubling, something very dubious. So that is why have I undertaken - if God grants me grace for this - to most humbly make known in detail to my dear Evangelical folk the opinions and assertions of these people along with a faithfully warning them about the consequences of the same before they're harmed. For many still don't really know how to regard these Friends of Light, and even better informed souls are not immune to being misled.

The Light Friends, or as they also call themselves, the Protestant Friends, have held their main conventions in Koethen, a small town in the heart of German, since 1842. Here they meet twice a year in significant numbers. They also hold gatherings in other places. In these they apparently speak freely, and have published their thoughts time and again, so that I can therefore verify this reliable accounting of their wisdom.

So then, what do the Friends of Light believe? Even better, dear reader, if we phrase the question another way; as they talk much less about what they believe but much rather more about what they don't believe. They do not believe on the holy, divine Trinity, that in the single nature of God there are three persons, Father, Son and Holy Ghost. Therefore they also do not believe that the eternal Son of God become a man and that our LORD Christ is true God and man in one person. They don't believe that human nature has been ruined since Adam's fall and full of evil lust. They don't believe that Christ has shed his blood for the atonement of

our sins, which doctrine some of them openly declare to be a blasphemy of God. They don't believe that a person is justified before God apart from the works of the law, through faith on the crucified Savior alone. They don't believe that a person is unable apart from help from above, without being accompanied by the Holy Ghost, to think or do anything that is good. I could just go on and on adding to the list of what they don't believe, but that suffices. Here you see that it's just the chief doctrines of Christianity, just stated, that they deny.

But we must also add this. They repudiate the Augsburg Confession which from the time of the Reformation to this very day has been held as the chief confession of our Church, by which we bear witness before every man of our holy faith, as we've mined it out of the holy Scripture. They then also turn away from the apostolic creeds (the three articles of faith in our Catechism), that from the age of the apostles until now declared the common faith of all Christian Churches. Finally they also no longer accept the holy Scripture, that we hold as the sole pure source of divine truth, as the truthful reliable and infallible Word of God. Although much contained in them is true, beautiful and good, they claim they are still full of superstitious, Babylonian inventions, full of fables and fairy tales.

Actually, it is only their own reason, which the Friends of Light admit they acknowledge as having the right to speak in matters of religion. This is what sits among them upon the high throne. What reason says must be right, at least for now, and what it denies must be false. Woe to whoever won't agree! He must at least put up with being chided as being a bit in the dark. Sure, they talk a lot about Spirit, even thereby naming the Holy Spirit, but anyone wanting to think by that he proceeds from the Father and the Son, would be grossly in error. THEIR Holy

Spirit is nothing other than the thoughts, the inventions, the flatulence of their own brains and - their vain hearts. They say: "We have progressed far beyond the people 300 years ago. The old faith was good enough for our fathers in the dark ages, but it just won't do for us enlightened people. Away with these outdated errors!" It is astonishing how many men (and ladies) speak of progress that they have already made and in which they are constantly engaged, so it should be thought they've brought it so far that they must have achieved wisdom and knowledge as high as the sun.

Now it's incumbent upon me to speak with you, my precious, evangelical people, a few words about reason, so that you don't get the wrong impression that I or churchly doctrine might despise good reason. Reason is truly a noble gift of God, without which we would be fish or cattle or apes. Yes, we'd all be blind if we ever considered a frog that God made and did not weep in tears of gratitude that God made us humans with reason and not a frog. Reason lifts us above all other creatures on earth and makes it possible for us to acknowledge God and makes us capable to consider immortality. Reason is the light of this temporal life as it here can choose, order, create inventions, master all things. And whenever it is educated out of God's Word and its wisdom, it is also able to judge in the area of religion, according to God's Word. But after Adam's fall, reason is in itself or by nature, blind with respect to divine matters, full of error, delusion and deceit, as we clearly see in the heathen, who also have reason as much as we do and are also often very accomplished, such as, for example, the New Zealanders, and who yet, since they have previously followed their own ways, worship miserable idols. And now when reason no longer wants to be a humble school maid of the divine Word, as were our pious Evangelical fathers, but rather lifts itself as dame judge over this self revelation of God himself, and even wants to bring out of itself

every eternal, divine truth, that a person needs for salvation, then she becomes a proud, most presumptuous, immeasurably gruesome dame at enmity with God.

This is just how our great reformer, Luther saw this matter. He says: "Reason is a very great and priceless gift of God, and what the same discovers and wisely orders in human matters is not to be despised. Reason can found kingdoms and republics, defend and maintain the same with useful laws, rule and preserve them through good policy and commands that keep good order, etc." (Exposition on the 9th Chapter of Isaiah). Further: "When reason is enlightened (through the Holy Ghost by means of Scripture), then reason takes all its thoughts from out of God's Word. After the same it also directs and lends them," that is, all reason's thoughts, its consideration of human life, its judgement about mockers, etc. (Table Talks). But this same Luther also speaks about natural reason: "How can reason be called good in higher, spiritual matters, since it is without any knowledge of God and completely turned away from God's will? Now you know this: Whenever the knowledge of God is taught and therewith goes on so that reason might again be straightened out, you find that those who seek after having the best reason and will (as I would call them), are turned into the most bitter foes of the Gospel. That's why I must say in theology, that reason in people is against God and at enmity with him" (namely, by nature). [Exposition of Genesis].

I can't resist quoting here a passage from Luther's Church Postils (Sermon on the Epistle on the first Sunday after Trinity), since it is so significant and seems to directly speak to the Friends of Light: "Isn't this the blindness of all blindnesses that a person who cannot (fully explain) the smallest work that he sees in his body every day, nor understand himself knows how to do so, in something outside and above his reason, and is permitted so blasphemously declare: Christ could not be the true God? Therefore we would have to say of such a matter (just stammer out the conclusion) that Scripture tells us Jesus Christ is true God! – Praise God that I have grace not to want to dispute about that, but rather if I know that it is God's Word and God has said this, I don't ask any more questions about it, how it could be true, but let myself be satisfied by God's Word alone, no matter how it resonates with my reason. This every Christian must also do in every article of our holy faith, that one not hedge and dispute if it is even possible, but only investigate and ask if it's God's Word. If he has said it, then definitely trust it. He will not lie nor deceive you, even if you don't understand the how or why of it!"

If the Friends of Light want to be honorable, they'll have to confess that Luther would not want to be their man, so they can no longer trot him out as their hero. For he had on one hand surely set people free from the papacy's yoke, but, on the other hand, he had, from their point of view, introduced an even deeper heretical delusion. For those who know history among them must concede that Luther had made much more of the ruin of human nature as well as concerning the understanding of free will than did his opponents in the pope's Church, and that he had staked all, and all that we are to trust in life and death upon Christ's blood and righteousness that we grasp in faith, while the papists, like the Friends of Light, want to have people saved through their own service and what they do. But you can believe that – if Luther could look down from the saintly heights on what's going on here on earth, Luther wouldn't even have little patience with the Friends of Lights and all their hero worship, and in view of their great apostasy from the Gospel his heart would be filled with deepest sorrow, if hearts could be vulnerable to pain up there. Besides that Luther foresaw this misery. By prophetic spirit he said in his last sermon preached in Wittenberg: "The devil will kindle the light of reason and lead you away from the faith." Now that is fulfilled in a great crowd and in our day all that is called progress.

My dear evangelical people! We want to take an even closer look at this mighty progress. Thousands flatter themselves and boast that they have advanced so far from the ancients (who went before)! That while it's a great thing to have advanced so far, they keep on crying: "Forward! Forward! For heaven's sake, never backwards!" They never speak about religion, and avoid that topic. It is undeniable that in all sorts of temporal skills and knowledge we've come a long way, and made all sorts of discoveries and inventions that our ancestors would never have dreamed of. How an ancient Roman or even a 17th century German would be astonished if all of a sudden he saw a railroad roaring at them powered by locomotion with power enough to pull hundreds of passengers sitting within! Temporal arts and science are also fields where the human spirit can always press forward to be able to bring present accomplishments further and bring innovations never heard of before to light. So in this go merrily forward, you children of men! You'll be praised. Only, dear ones! High above all things of this time, high above all human art and science stands an eternal, immutable wisdom: This wisdom concerns divine matters, that is religion, which God has revealed from above. After it was all at once completed in Christ JESUS, it can contain no addition of new truths, much less such truths by which the previous truths are turned into

lies. "Christ JESUS, the same yesterday, today, and the same even in eternity." The sole person by whom the divine revelation through learning and practice; the sole person from which more and more can be mined from the treasures of wisdom and knowledge; the sole man by which one can and should grow in understanding of all spiritual, divine matters, that the Bible presents is him. But what was truth in the age of the apostles is today the same truth, and what was true in Luther's day is exactly the same today, and a different and better Gospel than the apostles taught, and another and better Gospel than our Reformer preached according to the Scriptures themselves, does not exist. Here we must always go backwards, that is, again and again go back to the ancient and eternal overflowing fountain of the divine revelation in the Scripture.

So what, then, is the truth about the progress of the Friends of Light, those out-of-breath progressives? So have they brought even a single subject any further? Have they, then, even mined a single religious truth that was previously not discovered from the gold vein of their reason? If they could actually set out something, could prove one thesis of religious truth that had not been before them that our church had not possessed long ago, that they've nabbed in the course of their enlightenment, then I will take my hat off to their enlightenment. Yes, I will extend my hand to them and say: In this case I myself want to become a Friend of Light. But here, as mentioned above, they're stuck and remain so. Their skill consists exactly in this, not in producing precious new inventions thereby to make people more fortunate, but much rather in working to lay aside what was established, that for centuries had given comfort and life and blessing. When carefully considered, it's method is merely to reject and reject over and over again. "That's nothing; that doesn't matter; and again, that's nothing." So they seize one doctrine of the church after another and caste them out of the temple. They're always boasting but never replace it with anything. That's why one fine man said most aptly that the religion of the Friends of Light is as bright as a farmer's barn at Pentecost.

And even their attacking and nullifying the Biblical doctrines and Christian foundational truths is nothing completely new. Listen, my evangelical friends, it is in every respect a bald faced lie when it's asserted that the Friends of Light are first the product of the wise, thoughtful heads of modern times, that this is a flower of the higher refinements of our times. No, this wisdom has been around for a long time! I will now show this to you and want to distant myself from the total negativity of what I'll share with you from church history.

Even right at the beginning of the Christian church there had been a sect of Jews who separated themselves, the so-called

Ebionites, who would be seen by most believers as not being good thinkers, but as jerks. They didn't consider JESUS to be true God, but only a man, also not conceived by the Holy Ghost nor being connect with God in any special way, although they said he was more glorious than all the prophets. – In the beginning of the fourth Christian century one of the spiritual estate in Alexandria, by the name of Arius, started a rumor, since he likewise denied that Christ was the eternal Son of God and was of one substance with the Father, he explained him as a "creature who was made," but that even so He had been created by God before anything else. This won for Arius a great following, though it did not last in the long run. In the fifth century the Pelagians stepped up with the assertion that there was no in-born corruption, no original sin. So the new born are in the same condition as Adam before the fall. By nature there is a certain holiness in the soul which has dominion in the soul. Every person could therefore lead such a good life from his natural powers that God would deem him worthy to be received into heaven. – Do you see, dear evangelical friends, how even back then light as of the Friends of Light was flickering into the Church? – And that so many of the same enlightened people acted even before the time of the Reformation who were so cultured as to say (which a displeased Luther labeled as blasphemous froth), "Christ was not true God," who, "make our nature good so by our natural abilities the suffering and service of Christ is denigrated," who "did not teach that the forgiveness of sins is received through faith, but rather through our own satisfaction," etc. – Yes, soon after the Reformation, in the second half of the sixteenth century, in Poland (one can barely imagine this in miry Poland!) came to the fore a growing number of folks in shades of our Friends of Light. They were Socinians, or Unitarians. More than anything else they did away with the divine Trinity. They would have only one person in the deity, the Holy Ghost would merely be a power and activity of God and Christ a mere man. Then they considered original sin as an old remaining leaven that you must sweep away. The doctrine of the atonement would also be completely rejected by them; "by his death Christ has (only) given us a beautiful example of suffering." And, finally, they did not consider the Sacraments as divinely appointed means of grace; but as ceremonies, quite meaningless. Whether one is baptized or not, or whether one goes to the Sacrament or not doesn't matter much. Not merely in a single point – how amazing! – were these believers in reason fully permeated by the light of our Friends of Light. Namely, they indeed taught that Christ was purely a created thing, but that he had been created in Mary without human

instrumentality, which even the Ebionites knew back then better than the Light Friends. The Socinians were forced out of Poland and for the most part went to Siebenbuergen. To this day this kind of pitiful people mill about.

This must convince you, my reader, that such Friends of Light have been replete in the Christian Church and is nothing new, that beyond doubt you see of this highly praised progress, that it could just as well, or even more legitimately be said: You Friends of Light are going backwards to the troublesome agendas of the Socinians, Pelagians and the Ebionites. You, Friend of Light, have cobbled together your wisdom from the heresies that Christ's church has already rejected. The only thing that's new is that previously this wisdom has never been so wide spread and militant, at least in our Evangelical Church itself.

But this makes us ask, so now what is the standing of the Friends of Light relative to the Christian church and especially to our Evangelical Church. To this we must and will give answer openly. They're no longer Evangelical Christians. For they cry out and scream, "We, we are the legitimate Evangelical Christians," and that is a blatant, bald faced lie and, a really ridiculous assertion; so pitiful you can barely say it with a straight face. Every Church must have a definite faith. She must know what she believes and must also be able to say what she believes. Everyone perceives how necessary that is if you seriously think about this matter. I need barely mention that even every local authority has the right to ask a religious fellowship that wants to dwell in his land: What do you believe? What do you teach? For they might well teach something the endangers the state. I will only say here of this: The faith is just what, after all, distinguishes one Church from the other Churches and religious fellowships. I am an Evangelical and not a Roman Catholic, and I am not Greek, and I am no Quaker or Anabaptist, and no Muslim, and not a Muslim because I do not believe the faith confessed by Muslims, nor Anabaptists, nor Quakers, nor Greeks, nor Catholics, but rather that of the Evangelical faith. That must truly be a definitive faith, that distinguishes me and you from all those mentioned and their faith. A Church that would have no definitive faith, in which Catholic as well as Evangelical doctrine were respected as Biblical truth, and the contrary thoughts of reason, Judaism and heathenism, such a Church would be a red herring, a non-sequitur (*Unding*). That is not, God be thanked and praised, what our Church is. She has a known faith and this has been declared in her public confessional writings, mined from God's Word, and these confessional writings have been respected from the inception of our Church to this century and respected to this very day. For the

Church has not yet removed them, and will also not remove them today or tomorrow, since not a single doctrine therein has yet been proven to be unscriptural. Our Church doctrine is firmly grounded upon the sacred mountain of divine witnesses. But now how do the Friends of Light regard these confessions? As intentional opponents that cry out: "They bear witness to a benighted century; away, away with them!" But why do they still want to be members of a Church whose publicly declared faith they relinquish to the dust and graves of the sixteenth century? Famously, our chief confession is the *Augsburg Confession*. This is the originally drafted announcement of our Church to the state. But the Friends of Light have a special ax to grind to directly oppose this, and they probably have no choice in it, since of the twenty-one articles of the same there are barely two or three to which they could subscribe. But then how can they still desire to belong to the Church which uses the Augsburg Confession as her defense?

Yet we want approach this in even a bit more detail, friends! Namely, our Church has raised up two main and foundational principles that most powerfully designate her uniqueness and her Evangelical nature, to which she most firmly clings, by which she wants to, so to speak, live or die. The first of these principles says: "The holy Scripture is the only source of faith," – the other: "We are justified before God from grace through faith in the service of Christ." But now the Friends of Light therefore come up and say to 1): By no means! The Bible can no longer be the sole source of faith. It is a human book, as any other book, and is in no way inspired by God, and our educated critics have discovered that it can no longer be known of a certainty the true author of all of its individual books, but that in the same are contained many heresies and in parts truly silly things, such as casting out devils and Balaam's talking donkey, and the like. Yes, the Bible cannot be the sole nor in general a source of faith for us, for it is a very muddy and murky source. If it is carefully purified and filtered of its filth, by all means, some portion remains of what is true and good, in which reason again acknowledges therein its own expressions. But the real source of truth, the real foundation of our faith must be in us, ourselves, being acknowledged by our reason. "It is a direct danger," says a prince among the Friends of Light, "to want to base salvation on any authority (*Ansehen*) outside of us (Pope or Bible)." – So now what do they say to 2), to the principle that we are righteous before God from grace through faith in the service of Christ? This principle, clearly stated in many passages of Scripture (John 3.16; 18.36; Acts 16.31; Rom. 3.23-27; 4.5; Gal. 2.16; 1 Pet. 1.9, etc.) is contrary to all their thoughts and principles. And here is directly seen how unfettered reason (according to Luther's

words) is a dame foe of God and his Word. Christ's service in the mind of Scripture and church Doctrine, that he fulfilled the law for us and has born the punishment for sins, is to them something so ungraspably foolish and perverse, that they don't know what kind of face to make about it. And through faith, through mere faith, this service and therewith God's grace and heaven must be attained!! What a lazy man's couch, they cry, for people whom God has created to act! (As if a living faith could be dead.) No, they are the people who act and do things, who want to purchase and earn everything themselves (obviously – if you looked – with their mouths not with their deeds). They base their peace, the comfort of the forgiveness of their few, small weak deficiencies and their bright reception of the glories of heaven upon their works, upon their “worthiness” and “continuing and increasing purity and worthiness of life.” (Even if it might be thoroughly lukewarm) So this doctrine of justification by faith, which filled Luther's and all our forefathers' entire souls with comfort and peace and a blessed hope, this same doctrine fills them with disgust and loathing, with anger and rage, or even mockery and ridicule, which has freely flowed out of them on many occasions. Now, let them mock, let them laugh, let them rage and disparage – – we only ask: When they overturn the two chief and foundational principles of our Church, how can they legitimately call themselves members of the same?

Yet, let's now completely stop looking at this from an ecclesial perspective and just consider for once that Evangelicals derive their name from the Gospel. But can the Friends of Light legitimately claim that name for themselves? Can they in truth say that they are people who confess and honor the Gospel? But we've answered that already! But let's examine the matter more closely. Let's consider the Gospel itself. The announcement of the birth of John the Baptizer and of Christ through the angel Gabriel is just a fable to them. Then the jubilant angels who appeared to the shepherds on that holy night; the miraculous star, which led the wise men from the East and from Jerusalem to Bethlehem is a pure fiction! With respect to the multitude of Old Testament prophecies quoted in the Gospels and fulfilled in Christ are, in their opinion, only prophecies pertaining to Christ in the imagination of the disciples (or in that of Christ himself). The Old Testament authors hadn't seen, nor were they able to see so far into the future, nor did they intend to prophecy about him. But now we get to the many, many miracles of the LORD, from the changing of water in Canaan to the healing of Malchus in the garden! One can bared open to the Gospels without stumbling across one or several miracles! But for them, there are no miracles of grace. Either, they opine, it happened in some natural way, and the

superstitious disciples made it into a miracle, or there's nothing to them, they are miracle stories purely invented by the disciples or later Christians, though apparently well intended, that is, attractive lies for their companions. Yes they, the Friends of Light, turn the greatest and most holy evidences recounted in the Gospels, upon which rest our whole faith in Christ, into lies. The incarnation of the eternal Word, or God's Son (Jn. 1; 1.14) – is nothing. The affirmation of JESUS from the Father, as his dear Son there at the Jordan River and on the Mount (Mt. 3.17; 17.5) – is nothing. The death of JESUS on the cross, to which John diligently bears witness (John 19.35) – is also nothing. For JESUS did not really die, but only had appeared to do so. So also, then, the resurrection of JESUS from the dead (Lk. 18.33) without which, as Paul says, our faith is in vain and we are still dead in our sins, – is also nothing to them. JESUS was only again awakened from out of a mighty weakness. And, finally, the ascension of the LORD from the Mt. of Olives up to heaven, so hat he sits in majesty upon the right hand of the Father, – this is ultimately nothing. It is a completely made up story, or JESUS only went over again to the other side of the mount. – It is hard for me even to write down such blasphemous opinions and declarations of the Friends of Light. But they have gone so far that I had to do this. – Now if we yet keep still about anything that goes further than fixing our eyes on the statements of JESUS himself, would they then agree with them all? For are there not hundreds and hundreds which they do not heed (Jn. 6.60), that their ears cannot bear? How do they resonate with such passages as: “No one has ever seen God, except he who comes from him; he has seen him,” “the Father has loved the Son, and shows him all that he does,” – “As the Father raises the dead and gives them life, so the Son gives life to whomever he wills,” – “I give my life as a ransom for many,” – “This is my blood, that I will shed for you for the forgiveness of sins,” – “Whoever believes and is baptized shall be saved; but whoever does not believe will be condemned,” – So then, whoever is not born anew of water and the Spirit, cannot enter the Kingdom of God. What is born of flesh is flesh,” – “Whoever remains in me and I in him, the same brings forth much fruit; without me you can do nothing,” – “The enemy that sows the weeds is the devil,” – “The prince of this world is coming, who has no part in me.” “All authority is given unto me in heaven and on earth,” – “The Father judges no one, but rather has given over all judgement to the Son,” – “The hour is coming when all who are in the grave will hear his voice and come forth,” – etc., etc.? Such passages sound a sour note for them and for them are thoroughly false. Dear reader! So now for the Friends of Light what's left of the Gospels that they could honestly commit to whole heartedly? And the NT

writings that follow them also contain the Gospel. But what offense they must take, specifically, in Paul's letters, who never tires with utmost power to preach that despised doctrine of justification through faith? But now you judge whether those who so fearfully silence the Gospel and obstinately deflect from themselves the good, most obvious chief and seminal doctrines, may still name themselves after them? Never. – They could not be Evangelical Christians since they, in truth, have no Gospel, no joyous proclamation of the world's salvation through God's Son. We do not deny that they are Protestants, only they are not in the same sense that we are. They protest against the church's faith, against respect for God's Word, against that rule and norm of faith and life outside of our reason. We protest against every human addition in matters of religion, steadfastly and faithfully holding ourselves to the clear, fully sufficient and unwavering Word of God.

But, my dear reader!, the Friends of Light are not only not Evangelical Christians, but are, moreover, no longer Christians at all. That has been sufficiently illuminated from what's already been said. But we can prove it even more definitively. They do not merely reject the confession of faith that is distinctly our Church's, namely, the *Augsburg Confession*, but also the common confession of all Christians from the beginning on, of the Evangelical, the Catholic and the Greek Churches, the Apostles' Creed (I believe in God the Father, etc., And in JESUS Christ, his only Son, etc.) whose brief content is the deepest foundation of the Christian church. They want to remove this most underlying foundation of the Church, and then let themselves dream that it can still remain standing, even standing more securely and gloriously; and better at bringing salvation to their children for time and eternity! If I could think that they will be successful in bringing the majority of people to their side, it would make my heart shudder. If someone, for example, could remove the cornerstone from the cathedral in Magdeburg and, indeed, while the cathedral was filled with people, what a terrifying and unfortunate implosion would result! Yet if people might toil to erode this venerable and holy foundation, they would only end up with bloody fingers, but – they will never pull it off. The LORD of the church still lives and his Name remains: Hear him! But since they free themselves from the common faith of all of Christian, they are also thereby declaring themselves free of the name of Christian itself.

It is truly not casting aspersions when we assert the Friends of Light can no longer name themselves after Christ. They do not believe in Christ, but they much rather believe in reason. If they wanted to uprightly and honestly discuss JESUS amongst themselves and with us, then they would have to, even if they

judged him by their standards most generously, designate him as an arch enthusiast, who, of course, had glimpses of light when he spoke rightly and excellently. It is unmistakable that JESUS arose not only as someone sent by God, but rather as God's only begotten Son, as the possessor of divine dignity, authority and glory, even when he had partially emptied himself during the time of the earthly life for the sake of our salvation. I will only quote a few of the many passages of JESUS relevant to this, but are utterly convincing. "I and the Father are one." (Jn. 16.15). – "All should honor the Son as they honor the Father." (Jn. 5. 23) – Not true? No mere creation, even the most noblest, would be permitted to speak that way! In Jn. 17.5 Jesus speaks "of the glory that he had with the Father, before the world was." He speaks here quite openly about an existence before the world. But before the world was nothing except God himself. (Jn. 1.2) But the Friends of Light regard JESUS totally as a creation, as a mere man. Therefore they would have to accept that he had spoken in a high, even the highest degree of enthusiasm, if they did not want to think even worse of him. Now since they themselves want nothing less than to be enthusiastic people, but much rather people of legitimate and cool reason, then it doesn't seem right for them to bear the name of someone they must call an arch-enthusiast.

(Conclusion follows)

Religious Outlook in Prussia

(Translated for *The Lutheran* from #773 of *The Lutheran Observer* Quotation from a letter of Prof. Thulock in Halle.)

Halle, April 8, 1848

Worthy Sir!

Winter session was greatly blessed. Never has the enrollment of students been higher! There were about 150! someday hope to see as faithful laborers in the LORD's vineyard. But how horribly this fortunate period ended! . . . Yet, as you'd wished that I might write you about the progress of our Church under our present circumstances, I will merely speak of the probably results of this upheaval in our monarchy with respect to our Church. – It is very doubtful that our constitutional monarchy will last any more than a year or two. If it should actually have standing, then we will probably see by the next synod who will be conferred with the administration of the Church – in itself a salutary institution – , but through which under the present circumstances, as rationalism (faith in reason) and pantheism¹ have gained the upper hand amongst the people, in order that every Christian

confession of faith be accommodated. The believing pastors and professors will be forced to resign their posts, and since few of the laity have retained the faith, they will find themselves without flocks. Next, the separation between the state and the Church will result. I am far from being afraid of the consequences for the Church of such a separation. For under the rule of an unbelieving ecclesial authority the same cannot thrive. But I nevertheless fear the consequences of a state and a legislature that lacks all Christian influence. Allow me to mention one fact. We are even at the point of introducing new criminal law in which neither divorce nor incest are forbidden. Yes, a few of those steering this process have already declared: Marriage should be left to be a private matter. –

In order to feel even more completely what we will soon lose, you would have to learn what blessed circumstances our Consistory has enjoyed until now. The majority of its members had a living faith. The positions were given to truly evangelical candidates. The number of missions and Bible societies were increasing everywhere. The hope was at hand that if these conditions lasted another ten years, even the people would have felt its beneficial influence. But under the present circumstances, if the state is separated from the Church, the great majority of the people who have not paid any attention to religion will now live without any religion, while the youth will be raised without any religious influence.

Now yet allow me to add a few words about my own situation. To this very minute around 200 students of divinity were under my influence. Most of them were sent to the university by parents who were indifferent to religion, but gradually, through the influence of a theological education, they were led to Christian faith. But if the state and Church become separated, there will no longer be a theological faculty. The awakened Christians in the province of Saxony will unite into one religious corporate body but, like their predecessors, will immediately split into three parties: Lutheran, Reformed and Union Evangelical Christians. I would be inclined to join the latter. I might be wrong in my calculations, but in my opinion the number of laity who would unite in this corporate body in our province would perhaps not exceed 8,000. Would they be likely to have the means to support a theological faculty? It appears that the day will come when the confessors of Christ among the professors of Theology will be forced to emigrate into foreign lands, and who knows if, in this case, one day they might hear me knocking on their doors as an exile (a displaced person).

I am speaking here of the immediate

consequences. But as a final result, out of all this confusion, a new living Church will emerge, I believe, and I am therefore far from giving up all hope. To the contrary, I feel a sort of youthful impulse inside me, in this recent state of affairs, that is making way for much to take place. I look forward with anxious excitement to the great things that the LORD will do, for it is undeniable, even if the blasphemers and shameful goals of men is the instrument in all that's happened, in what's taken place, yet the threads are being tied together by the hands of providence, that will lead to a new situation in matters of churchly and civil affairs, and the decree of providence must, without doubt, serve to make things better.

Secret Societies

From an article shared in the *Lutheran Observer*, from the minutes of the second session of the Wittenberg Synod of the Ev. Lutheran Church of Ohio, we find that this synod has adopted the following good resolution:

"Resolved, that we believe as an ecclesial body, it is highly injurious to the peace and tranquility of our Zion for pastors or laity standing in connection to the Wittenberg Synod to join with such secret societies such as the Freemasons and Odd Fellows."

Huebner's Biblical History

Mr. Weyel in Baltimore announces in his *Church Herald* (Vol. 7 # 14) that he is having the aforementioned book in "its old unaltered form and substance" republished, that the same will be hot off the presses in a few weeks and may be received from him at the fair price of 25 Cts. If Mr. W. keeps his word and he is really offering the old Huebner, he has thereby earned the heartfelt thanks of the German American Lutheran Churches. As soon as this book will have made its appearance we will not fail to pass on this happy report that we hope to give our readers.

Prospectus for a Periodical Titled "The Evangelical Review" to be Published Quarterly

The undersigned has been encouraged from various quarters to undertake the editing of a periodical in the interest of theological literature in the Lutheran Church, and since he entertains a conviction that the time has never been better to hope that such an undertaking might have such pleasing results, but that also the circumstances of the Church here in this

¹The belief that the world, or the universe itself, is God.

land most decisively demand a magazine with this objective, so he has resolved to pursue founding a quarterly magazine in keeping with the needs of the Church. – In this undertaking he claims the support and cooperation of the Church in general, but chiefly of his brothers in the Preaching Office. And so that this might all be done with insight due such a project, what follows immediately is a presentation of the goals of this magazine and the principles that will be observed to guide the same.

Every year we observed more clearly how greatly the Lutheran Church in this land needed a literary organ as its means to be able to enunciate her religious and theological insights frankly and in detail. Our weekly papers are, of necessity, of a more popular character, and the daily needs and news of the Church, as well as all the subjects that fall into the proper and all embracing scope of a periodical serve up such a rich variety of material to share. Topics requiring greater length find no room in such papers, or if they are published, most readers don't want them. – Our Lutheran writers and readers have a two fold problem with the quarterly magazines that appear in this land – either articles in which are brought to light the decisive unique characteristics of Lutheranism are almost never received by them, or only those of such a combative character, – that in some respects it tends so clearly towards sectarianism in this that they are not only against our better taste not to mention our principles, and this offense would only be mitigated or made less conspicuous if occasionally an article of a different spirit were received. Yet this sort of literature is of such importance that we can't avoid its necessity, so from year to year among our pastors and congregational members, more and more of them come into circulation.

We are in no way disposed to fall into a despicable judgement about these periodicals being offered by a number of very talented and gifted people. Be we nevertheless openly admit that we wish we could get them out of our Churches and retain one or two of them that would free our congregants from their present, undeniably existing needs. We believe, herewith, we might fill that need, so we're offering you a work of similar composition that, instead of being contentious or ignoring our viewpoint, guards, defends and sheds light on the same.

With that in mind, an immeasurable field of opportunity presents itself, which has most rightly invited the attention of our theologians and thoughtful people, for whom very little has been previously done on our part. The theological literature of the Lutheran Church far surpasses that of all other Churches in

abundance, variety and detail. Since the Reformer nailed his ninety-five theses to the Castle Church in Wittenberg to the present day, almost every year the literature of our Church has been enriched through more or less significant appendices in the areas of theology, history and criticism. But this immeasurable treasure is almost completely unaccessible to Lutherans in this land, since she is, in the first place, unfamiliar with the language in which those writings are composed, and, secondly, the titles and composition of these works are foreign to them. And that will be the foremost goal of the *Evangelical Review*, to bring awareness of this literature, to render a non-partisan appraisal of the character of the same and to share much of it with our readers.

But even the Lutheran Church in his land has questions that are extremely relevant for her particular interests, to be weighed and disposed of, to secure many things that in practical matters are still shaky and to fulfill the holy duties which are her obligations. In her opinions and ceremonies, in her consideration of Church constitution and discipline, in regards to doctrine and even many relationships of duty, we suffer, in some places more than others, but in general, most decisively from uncertainty and schism. In this the voice of what's already been written can stand by as a means of imparting insight and discernment, and afford and offer an opportunity for an unrestrained and foundational gathering point for all in this regard. – Now since the editor is airing his own viewpoints, and plans to defend them as best he can, at the same time he assures, by what's just been said, the representatives of the different judgements of the Lutheran Church in this land the same rights. For he is of the opinion that in this manner the ultimate unification and melding together of all the division of the Lutheran Church can be effectively supported and facilitated.

But as to the editor's capability of following the duties which he will pursue through said undertaking, he will merely remind you that he is not relying only upon his own effort and his own knowledge, but much rather upon the anticipated virtue of an expected expanding circle of thoroughly educated men, who, with the abundant treasures of our of Church literature, chiefly to whom are intimately trusted in the fatherland, whom he, for the most part, counts as his personal friends, and who, as he is firmly convinced, in his present undertaking, will be beneficial both with translations and their own compositions. But it is not our goal to impose a burden upon our well intentioned friends and authors, by leaving their efforts unrewarded. We have much rather resolved not to proceed with the publication of this

work before we are placed in a position to generously pay our co-workers for their contributions, as other publications do here in this land. – Where no such arrangement can take place, every such literary undertaking falls flat, for it must occur to everyone that the "laborer," whose writings are deemed worthy to be published is no less "worthy of his hire" than the publisher, or anyone else who works upon it.

So that now we ourselves and those working with us, as well as our subscribers, might treat each other justly, we must strictly follow the following rules:

Conditions:

- I. The *Evangelical Review* shall appear in quarterly issues on fine paper nicely printed; each issue shall contain at least 150 octavo sized pages; thus the yearly volume will consist of at least 600 pages: The yearly price will be \$3.00.
- II. \$5.00 will pay for two subscriptions and agents who submit it in valid currency, postage paid, may even lay claim to this generous rebate.
- III. All subscription must be pre-paid.
- IV. All business correspondence and all articles submitted for this magazine, if sent to us through the postal service, must come post-paid.
- V. We will not begin publication of this work until a sufficient number of subscribers are found, which will also be immediately announced when it happens, until which time no deposits for subscription will be accepted.

* * * All Lutheran pastors who endorse this undertaking are requested, before their respective up coming Synodical conventions, to gather subscriptions. An agent will attend those conventions in order to take the received names with corresponding addresses, and to submit that list to the undersigned.

Those who need to write to the publishers of the papers that received this prospectus and are inclined to be supportive in this way can state their wish to subscribe to this material to them so that I might also receive your name from them.

Wm. M. Reynolds

Gettysburg, Pa., June 23, 1848

* * *

We express our heartfelt joy at this, as we were able to report in the ninth issue of this year to our readers, and especially to our precious brothers in the office, the plans of Professor Schaff to publish a scholarly theological magazine. An how could we not rejoice over such plans? Should the projected magazine not also directly serve our precious Church and the preservation and defense of

the jewel of her pure doctrine, we still have reason to hope that the *German Church Companion* would lend the means for this essential service to our sanctified concerns, awaken our thoughts of thorough knowledge, retain many almost completely cut off and isolated pastors on the battlefield in a lively spiritual bond with his brothers in the battle and in awareness with the questions of life posed in our age in the area of theology, and kindle investigation, praying and activities that are informed of the great challenges the Church of our day must overcome.

As little reason as we have to abandon our hope and joy now, after the *Church Companion* has already appeared in seven monthly issues, we feel at present moved to even greater joy since we've been able to share the above prospectus of our precious brother for a similar theological journal, that has stated its goal to open a lecture hall in which our Church and the confessions of her pure gold faith should be spoken of. Indeed, we do not know the publisher, Professor Reynolds, as well, yet we know this much about him; that he is not only thoroughly well informed in knowledge and thoroughly well versed in the ancient and modern theological literature of our German fatherland, but rather he also knows by heart the so-called American Lutheran (that is, Methodist-American-Lutheran) theology that's become dominant here, over and against the doctrine laid down in the Symbols of our Church that should be taken to heart. Recently Professor Reynolds has been laudably known for his efforts to again displace the Calvinistic and Methodist songs, which are being found more and more used in English Lutheran hymnals, and to make room for our ancient German seminal hymns and thus to commend these incomparable treasures as appropriated also by the English Lutheran Church. Add to this that Professor Reynolds has declared that it is his objective in his *Review* to make available translations of the best articles on theological subjects from a Harless, Rudelbach, Guericke, Sartorius and others, as well as others that have previously appeared from time to time. The publisher is also prepared to take into account such substantial developments, defense, etc., of Lutheran doctrinal subjects, that could only be made available to him by contemporary Lutheran theologians in the German language, to himself see to translation of the same into the English idiom and to receive the same in his *Review*.

We therefore regard it as our duty to bring the publication of this new theological quarterly journal to the attention of all for whom the dissemination of pure knowledge

also amongst our English speaking brothers and the construction of our Church in general lie as burdens upon their hearts and to hereby facilitate support of this important work.

“That is the Hand of God.”

But let a man examine himself, and so let him eat of this bread and drink of this cup. (1 Cor. 11.28)

A man came to the Saxon preacher J. h. Bilzing (d. 1762) at the confessional chair, whom he didn't know at all. In discussion with him he noted signs of extraordinary nerves, and the penitent broke out in an anxious sweat. As he was leaving, Bilzing said to him: “Friend, have you now prepared adequately to receive the LORD's Supper?” He answered: “I think so, yes!” – “My friend, you must KNOW this, not just think so.” The next day Bilzing preached on John 3.18, on the danger of sinners in unbelief. As Communion would then be celebrated, that man was so beset in a terrible trembling of his entire body, that all his members shook. His mouth labored to receive the bread, but as he wanted to take the cup his convulsions became so pronounced that he couldn't. The man was very circumspect and therefore wanted to remove the supposed shame of not being able to receive the holy LORD's Supper. Therefore he requested the pastor to administer it to him still by himself, and stated that his tremors were an attack of a fever's chill. Bilzing reminded him once more the significance of this event and then granted his wish to publicly receive the LORD's Supper. But that attack broke out even more violently. Then the Cleric said: “My friend, that is the hand of God. Let's not tempt God any further. Go home and examine your life and your preparation.” Even that same day he went to him and he learned that this man had evilly beaten his wife and on the same day, in full rage and without reconciling to her, had gone to confession and the LORD's Supper. The example became even more worth remembering that this man tried to do this at various times over four years to receive the holy LORD's Supper publicly and privately but had never been able to do so, until shortly before he met his end when he, after a long time in his sick bed, would finally be brought to repentance.

Public Sins Require Public Confession

In the year 1586 the Lique (alliance) of Catholics raised a protest against the King of France, Henry IV, since, shortly before, this king had perpetrated a great trespass, since he'd robbed the daughter of a prominent man in Rochelle of her honor. The Church had presented him with this sin often. He also admitted it, but could not bring himself to publicly confess and repent of the offense.

A few days before the battle of Coutras, he spoke with Mornay, his minister, about many worrisome circumstances. He took this opportunity to say to him: “How good it would be now, to be reconciled to God who imparts the victory at his good pleasure! – How it would not anger your majesty if God, for the sake of

your refused humility would have to withhold victory from your forces, by which so many good people might be thrown into misfortune!” – His presentation went straight to the King's heart so he immediately made known to his court preacher his willingness to publicly confess and repent the next day. This even took place in the Church in Pons, in the presence of all the nobles of his army, since the court preacher had to publicly reprove the sin in his sermon.

As thereafter a few wanted to advise the king that he was treated too harshly, he replied: “Before God one can never sufficiently humble himself, and according to the judgement of people they ask if it's little enough.” In the same vain he had his sin publicly rebuked in Rochelle. The battle of Coutras, following soon thereafter, was won by Henry.

Jesuit Instruction: Games Will Get You to Heaven

In a book issued last year, in which the author (Heinrich Bode) had an outline describing its contents in the context of an institution of the Jesuit Order, we find a noteworthy instance driving home how unbelievable mechanical spiritual exercises are used amongst the Jesuits, especially when it comes to prayer. Namely, Mr. Bodie relates the following: During the novice's (candidates for the Jesuit Order) free time, and other times, they are allowed to play billiards and dominoes, and for what do they play? – For an *Ave Maria*. – Namely, whoever loses is obligated to immediately kneel to the other party and pray an *Ave Maria*, which is credited to the winner.

Expulsion

In love to the congregations who don't want to be deceived in electing their pastor, we feel obligated to hereby make known that the former pastor of the German Ev. - Luth. Congregation in the Hassler settlement and the French Ev. - Luth. Church in Saminague, Ill., Mr. Poeschke, who was up until now a member of the German Ev.- Luth. Synod of Missouri, Ohio and other States, has been expelled from the same since he has not fulfilled the condition stated in the Synodical Constitution (Ch. II, § 5.): “Blameless walk of the pastor.”

Resignation

The current pastor of the German Ev.- Luth. Congregation in Pomeroy, Meigs County, Ohio, E. Romanowsky, has resigned his office, effective immediately, after his congregation had expressed her dissatisfaction regarding his zeal in office.

Remembrance of the Day of Confirmation

Dr. A. F. Buesching, school director in Berlin, who died in 1793, was confirmed in the beginning of 1741 after good instruction by a venerable Pastor. He made for himself and his friend, Dilthey, a confirmation commitment to God, so that every year both renewed on their confirmation day their commitment to grow in faith and love, even after they had moved far away from each other.

Admission of a Unionist, Evangelical

Thus writes openly in the *German Church Companion* (from July) a union preacher here to the publisher of this paper:

"The truth and honesty of our work in an Evangelical Congregation is only half so. My two year experience has significantly changed my thinking on the union. Before a true union² can come into being something must be worked out quite differently than what's been done 'til now. There is one complaint about all the union Churches I know of; they are rationalists, along with their preachers. "We all believe in one God;" that is a lovely principle that is even written in big letters over my pulpit. That's also why, as I arrived, I found Jews, Catholics, etc. in the congregation.

How well founded these complaints are is borne out with every new invasive attempt to plant the United Evangelical Church, that was constructed in Germany mainly by the princes upon American soil. It originated in the so-called "German United Evangelical Synod in North America" which, consisting of thirteen pastors, held her third convention on the 5th of September 1847 in Cleveland, Oh. Since the 3rd of June this year this Synod has issued a German religious paper in Cincinnati edited by Pastors Dethlef (Allegheny, Pa.), Dr. Fischer (Hamilton, Oh.) And Schaad (formerly publisher of *Theophilus*, presently in Cincinnati), *The Christian Home Companion*, appearing as her official organ. The editing of this paper is, as we read³ in the *Free German Catholic*, "were so divided in their viewpoints about the direction of the same, that already in # 3 one of the team lodged an open protest against two of the articles by his co-editors, and frankly declared that he, 'had only allowed these articles to be accepted under protest.'"

May these men through such an experience have their eyes opened to see that it is a complete waste of effort to want to construct a Church here in America that should be founded just as much on the Lutheran Confession as the Reformed, or even upon a few of them that are chosen by men to be the so-called primary truths of the Gospels. A construct on such an uncertain ground was not sustainable in Germany despite all those decrees of the king, much less in America, and instead of promoting unity, it will only become the true incubator of ever new sects being hatched like insects in whole swarms.

²What a true union consists of is told us by the Apostle Paul, when he writes: "But I admonish you, dear brothers, by the Name of our LORD, JESUS Christ, that you altogether speak in the same way, and that no division be among you, but rather hold fast one to another, in one mind and in one thought. 1 Cor. 1.10. Further: "Be diligent to keep the unity in the Spirit through the bond of peace. One body and one spirit, as you are all also called to one hope in your calling. One LORD, one faith, one baptism, one God and Father of (us) all." Eph. 4.3 - 6. Thanks be to God, we Lutherans are not just now seeking this true union, but we've found it already - in our Church. On the other hand all those who do not require unity of faith in all, but rather only in the essential doctrines of the Word, will always seek after that true union but never find it. Ed.

³We have only received *The Christian Home Companion* from the fourth issue on.

Jesuit Teachings

I.

"When you believe unwaveringly that you are commanded to lie, - then lie."

(*Casnedi, Jud. Theol.*, p. 278)

II.

"If you are questioned about some larceny you've committed for compensation, or about some loan for which you are not really responsible since you've paid it, or that you're not responsible for because the period specified to pay is over, or your poverty actually excuses your not paying it off, then you could swear that you did not receive the loan, while secretly thinking: "that is, no loan which I have to repay in full - as the Judge in heaven requires what your oath is based upon." (Castropaulo, Jesuit, *De virtutibus et vitiis 1631*, p. 18.)

III.

"A man who is found to have an evil dalliance and is forced to take an oath that he will marry the girl can swear that he will take her, with the silent reservation: If I am also forced to, or: If she pleases me as a result of this."

"If someone wants to take an oath, but doesn't want to be bound to the oath, then he can jumble the words. For example, he can say: 'uro' without the 'j'; so he's saying I burn instead of I swear. That then is now but a little venial sin that's easily forgiven." (Sanchez)

IV.

"If a woman has concealed the amount of our dowry, after the property of her husband has been confiscated, she can answer that she has kept nothing, . . . with the good understanding - that belongs to anyone else."

"If a transgression is secret, you may deny your guilt... with this proper understanding - publicly.

(Fr. Stoz, Jesuit, *Tribunal poenitentiae*)

V.

"Outrage of a monk against the king is not a sin against his majesty, since a monk is not a subject of the king. (Emanuel Sa.

Aporismen beim Worte Clericus)

VI.

"When a Sacrament or a sacred thing is given for a lewd pleasure and, indeed, as a reward for it and not merely under the title of 'free gift', then that is simony and sacrilege. That is the case for a man who gives the brother of a woman he's adulterated some money as payment; but if the brother is given money after sleeping with his sister under the title of 'gratitude', then, at most, it is a sort of irreverence."

(Vincent Liliucius. *Questiones morales*, vol. II, ch. VIII, p. 616)

VII.

"In connection with Fr. Arsdekin, a Swedish Jesuit it's said: "Simony and Astrology are both allowable."

(*Theologia tripartita* 1744, Vol. II, tract/ V. Ch. XII.)

(The Free German Catholic)

Unionist Churches

One of the things we observe in *The Christian Home Companion* is that the Pittsburgh Lutheran Synod passed the following resolution: "Resolved, that this Synod sees the formation of the Union Churches as a source of constant detriment and especially of disunity, which is the exact opposite of what is commonly promised at the construction of such houses of worship." May congregations be warned by this witness of a whole synod and of tragedies experienced over many years!

☞ All those who have subscribed and prepaid for the *Book of Concord* with Pr. Walther or the undersigned, can receive their copies from the latter. Extra copies are also available for others at a cost of \$1.30 (which includes an additional cost incurred for postage) from F.W. Bartel

The German Evang.-Luth. Synod of Indianapolis holds her next session on the first Thursday in September this year at St. John Church, Caesar Creek Twnshp., Dearborn Co., Ind. Punctual attention is expected.

Brothers who arrive on the Ohio to Aurora may inquire at the Rother Inn on that day or the day before as to where a wagon will be ready to bring you further.

J. G. Kunz, Sec.

Seeking a Lutheran Pastor

The congregation designated below, currently being served by Pastor J. G. Kunz in Indianapolis with the Gospel every third Sunday, with the agreement of the same, wishes to call her own pastor, who will not only hold Service every Sunday and Feast day, but also can conduct the Day School instruction of our youth.

The parson's remuneration is \$200 per annum, not including school revenue.

Lutheran parsons who are true in doctrine and life to that name are cordially invited to preach a sample sermon at Zion German Evang. - Lutheran Church at Dock Creek, Brookville Road, Hancock Co., 12 miles East of Indianapolis, Indiana.

C. Wihelm Roesener, \
Carl Bruner,) Church
Anton Kerkhoff, / Council

Received for the Preacher's Seminary in Fort Wayne from the congregation in Frankenmuth, Michigan: in May, 1847, \$11.07 and in June, 1848, \$13.21.

Received

- a) For the Heathen Mission on the Cass River in Michigan:
50 Cts. and \$2.00 anonymously given. \$5.00 from Mr. Peter Schmelz, Seneca Co., Oh.; \$2.00 from Mr. Sigm. Koch.
b) For the Synodical Mission Account
\$2.00 from Pr. Kraus' congregation in Bucyrus, Crawford Co., Oh.; \$2.00 from the congregation in Pomeroy, Meigs Co., Oh.; \$1.00 from Mr. Gottfr. Rausch.

Paid

- Year 4: Messrs. Pr. Kraus, Pr. Loeber (2)
Year 5: Messrs. Joh. Fr. Gerding, Geo. Kautz, Wendel Kautz.
For 200 copies of #6 by Pr. Wier, \$5.00 on February 21, 1848.

The Lutheran.

“God’s Word and Luther’s Doctrine pure shall to eternity endure.”

Published by the German Evangelical-Lutheran Synod of Missouri, Ohio and other states.
Edited by C.F.W. Walther

Volume 4

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☞ Only correspondence which contains announcements to be published should be sent to the editor, but all others which pertain to transactions, subscriptions, cancellations, fees, etc., should be directly sent to this address: *Mr. F. W. Barthel, care of C.F.W. Walther, St. Louis, MO.*

On Our Friends of Light by Wilhelm Redenbacher

(Dresden, Pub. J. Naumann, 1846)

(Conclusion)

So then, what are the Friends of Light with respect to their religion? If what they retain of real, substantial doctrine is more closely investigated, considering the majority of their spokesmen and the way the Church is portrayed by their preachers you find: They are currently: Jews. And in saying this, we are not doing them the least injustice, but will just add a word to that and say: They are reform Jews. And this is also very understandable if you consider that they have crossed out of their Christianity just that which is uniquely Christian – that is, the atonement and what is connected to it. – So then nothing is left remaining but what’s in Judaism, excluding not eating pork and other similar superstitions, that even many children of Israel have themselves already discarded in modern times.

The religion of the Friends of Light still consists of some of the following bits of doctrine: The existence of one God (indeed, of only one person) – the attributes of God, that he is eternal, almighty, omnipresent, etc., – the works of God, that he had created the world, preserves and rules it – of the moral law that God has written in our conscience, and that is in total agreement with what is presented to Moses – the fortunate consequences of a virtuous life and the evil consequences of a blasphemous life in this and the next world. – But just that, it’s safe to say, is the doctrinal content of “pure Judaism.”

In my first post as parson, where I’d also been inspector over a Jewish Religious School, I became acquainted there with a Jewish Catechism (published in Wuerzburg, if I’m not mistaken), which, so far as I recall

contained just those doctrines just listed and not much more, with no superstitious additions.¹ The Friends of Light could, with very few changes, place a catechism like that into their children’s hands, to lay the foundation for their religious instruction. I am also convinced that many who prepare the Jewish catechism, and that many enlightened rabbis flatter themselves in the hope that the time will soon come when Christianity will be coming to them in their synagogues, as I once heard a rabbi say with great satisfaction: “Pure Mosaism (Moses’ doctrine) is in agreement with world religion (with the religion of all people).” And it’s plain to see that today’s Friends of Light are working hard to prove that rabbi correct and to increase his satisfaction. They know and feel their unity with these reformed children of Moses. Many of them openly profess that there is no difference in religion between an enlightened Jew and an enlightened Christian; and that a rabbi of the new variety and a Friends of the Light pastor preaches from one spirit and often with the same mouth, and could well exchange their pulpits, as one can experience in various places. Many rabbis are now so wishy washy that they weave into their presentations isolated, appealing passages from JESUS with respect to divine providence and morality, only out of respect for ancient Judaism they don’t say the Source’s Name. But many Friends of Light preachers do very occasionally say this Name after the text that is read, by which they

¹ Just how such modern Jewish catechisms say nothing of what was in ancient Judaism, which otherwise cry out in the most powerful presentations of the same, I will prove by the following passage from Herheimer’s Lesson Book, which I am holding in my hands:

Messianic Kingdom

“The time when the true honor of the one God will be extended to the earth, that all peoples will unanimously honor the Father of all, live together amongst themselves in brotherly love and through brotherly love, the fear of God and virtue they will be happy. – This time is what’s meant by messianic, or the Messianic Kingdom.

certainly act better than those among them who often refuse to utter his Name, often just adding “the Savior,” which then above all just illustrates what we’ve already said that as the former (the Jews) marginalize his Name by being pressured not to, the later is just miserable hypocrisy.

So now, to this point, we’ve brought the Friends of Light to being – a reformed Judaism! That’s been their great progress, that their thousands of trumpets blast into all the world. Only – their motto is: “Forward! Ever Forward!” and so we must accept that, given that, they cannot remain still, that the rabbi mentioned above might just be deceived in his sweet present hope. And while their progress takes place only upon the field of lies and negations, as we have heard and seen, so it probably won’t take long for them to come to the realization that they will also no longer be able to retain eternity, or the judgement, or the holy law of God or, ultimately, dear God, himself, and will have to drive him out of the temple, as it’s already happened so quickly in France at the time of that penultimate revolution, when not only the king, but even great God was dethroned, as the image of reason, namely, that whore as an idol of wisdom, was placed upon the altar of the main cathedral in Paris and honored with songs of praise and incense. Even many of our German Friends of Light have already gone a good ways beyond that pure Judaism as most of them, if asked about their conscience would not admit there will be a judgement to condemnation, a hell in the next world. I would here just remark and, indeed, for the few among the Friends of Light who might actually see what this paper is saying, who are well meaning, who see the delusion of really expecting to get salvation from out of the mire of mankind, a remark to nudge you in the right direction. It’s not easy for the common man to remain in a certain middle position or to waver between Biblical faith and complete unbelief, where he’s constantly stuck saying

“either this – or that.” I am just a country parson and have always and everywhere perceived (praise God there weren’t many examples): Whoever once has doubted the divinity of Scripture, has come to doubt everything, even the immortality of his soul. Whoever has not believed in Christ as the God-man who takes away sins, also stops believing altogether in any god at all. And this happens as a most literal and evident manner as the fulfillment of that passage in John: “Whoever denies the Son, also does not have the Father.” (1 John 2.23) –

But now I turn to you dear Evangelical Christian people who have ‘til now kept the good, proven faith of our fathers, with a serious question: Will you surrender to the Friends of Light? Will you deny the Gospel? Will you denounce Christianity? Will you return to the path of Judaism that has, indeed, been purified of superstition, but is so dry and comfortless? O precious brothers, I admonish you: Be terrified of taking such a step! Truly, it is a precious, invaluable wealth the Church of Christ bears within her, which our fathers have received again and passed down to us as our heritage through God’s mercy in its complete fullness and purity, – don’t take that lightly! Regard this rightly before you sell it to your eternal regret! Consider well what you would lose through your apostasy.

As a Friend of the Light you no longer have a Baptism. In the infancy of life you were once baptized in the Name of the Trinity. But in your opinion that was foolish, for, as you say, there is no Trinity. You should only have been baptized “in the name of the father.” And that would then mean nothing more than that you, someday, when you’d have grown up, should use your moral powers in order to lead a pure and godly life according to God’s will, and that your parents and sponsors would be obligated to make sure that you would be raised unto such a life. Therefore even the Pastor (outside of Prussia and Saxony) must completely leave dear God out of Baptism and apply water to a child “in the name of holy virtue.” Quite distinct from that is our great joy when a child of man born flesh of the flesh into the world with sorrow and pain, Oh, what joy to bring him into God’s house “to the grace filled water of life and the washing of new birth in the Holy Ghost!” But now its “just plain water,” that is, just ordinary water, to which “enlightened reason” can acknowledge no further effect, nor blessing. Before, when the Baptized is brought home the mother draws the crying child to her breast and says: “You dear little child of God!” and the father kisses it and says: “You dear heir of heaven!” But now the best they can say is “Now we want to bring him up as a virtuous man, or as a good girl.”

As Friends of Light you no longer have

any LORD’s Supper, no “Sacrament of the Altar.” Your coming together is of no different a sort than if you would perpetuate the remembrance of any other famous and valued dead person, as your departed grandfather, who remains with the family in their blessed memories, or of a city father that’s passed on, to make his good example serviceable to the city. However, as this is now useful to stir up such memories, perfect thanks can only be sent into eternity with a wish that he might be valued on that side, so I can also undertake striving to be virtuous like him. I admit this might also take place in our LORD’s Supper in the remembrance of JESUS. But proclaiming the LORD’s death, that he was put to death for your sins, you can’t do. You do not receive a heavenly seal of the forgiveness of your debt, or the banner that calls us to the great LORD’s Supper in heaven. You are not presented with a wondrous means to come into the most intimate fellowship of life with the One who is life itself. It is no more than a natural meal and a natural reception, but how can bread and wine, how can bodily eating and drinking do such great things?

As Friends of Light you no longer have God’s Word at all. As you’ve heard they declare this emphatically, that they are no longer allowed to portray the Word in holy Scripture as infallible truth, as God’s Word. So it’s human words, words of errant people, that must, from now on, enlighten you about the world above, that must direct your feet to the blessed gates of the eternal world, that must counsel you in your innermost, most precious and holy matters, which can have some things right, but can also deceive. Where before it was said: The prophet Isaiah, the apostle Paul says by the Spirit of God, etc. – now it’s said: Ancient Paul and even more ancient Isaiah were of the opinion that, etc. Where before it was said: God, the LORD, the Most High himself said, etc., – now: Thus we hear the thoughts of Pastor ABC, etc. –

It’s no longer God’s Word at all! – O dear souls, have you considered what that means? Now, when after a bitter work week dear Sunday has dawned and the bells sound like angels’ greetings and heralds from above, the housefather can no longer say: Come wife! Come children! We want to go to Church to hear our God’s Word. When that poor widow with her solitary cow has lost her last help on earth, she can thus no longer sit hidden behind the pillars of the Church, sweetly weeping over that comfort in the preaching of God’s Word. When a father lain on his bed for seven months, bodily ill, weary in his soul says to his daughter: “My child, read me something from God’s Word, that I may be refreshed in my misery,” – than his little daughter would have to say: “Oh father! You must have

forgotten that the Bible is no longer the Word of God. Strengthen yourself by your enlightened reason.” When the awakened sinner hears his complaining conscience, and the terrors of the coming judgement send shock waves through his soul, now, no matter how repentant he may be or how much he may desire salvation, he can no longer have the forgiveness of his sins declared him from God’s Word. When a poor back-slidden person is afflicted by his own lust and by the temptation of the world and the cunning onslaught of the evil one, now he can no longer grasp hold of the “sword of the Spirit,” “which is the Word of God”!

It’s no longer God’s Word at all! – It might make a heart burst for sorrow (and outrage)! Now where, Evangelical Church, is Your holy defiance against all foes of faith and all the enemy’s rage, – Where’s your holy defiance: “The Word of the LORD endures forever!”? It has imploded, and they’re howling and laughing at you out there. Now Gostav Adolf! where’s the golden writing on your armor, under which you, fallen but assured of your victory, – breathed out at last your heroic soul – the golden verse: “The Word of the LORD remains forever!”? Your golden glow has faded, devoured in rust. The enlightened heads of our Church itself are trumpeting from every side: There’s no longer any Word of God! So it can’t remain forever!

But no, my brothers! Let me change that passage. All flesh, all this fleshly art and science is grass, and all the glory of this worldly wisdom is like the flower of the field. That grass withers and the flowers fade, – but the Word of the LORD remains forever.

My brothers! Do you really want to become Friends of Light? As such you have – little light. Don’t fool yourselves with all your talk about your mighty enlightenment and how astonishingly bright it has become in your circles. It’s an ancient, true analogy that God’s Word is like the rays of the sun, and reason, in comparison, is but a little night light. If the sun has gone down on you, then good, use your little night light, or if not your own then even that of the great ones among the Friends of Light. But see how far it reaches. Yet they have obviously primed their lamps with a little bit of the heavenly oil, otherwise they’d shed even less light than a Chinese lantern. Putting it plainly: They have taken the best of what is yet in their teaching from the Bible, even if it should merely be an expression of human reason. But with all that, what they still possess and impart to you as essential

²In the armor closet of the fortress of Schwarzburg the helmet and the iron gorget which Gustav Adolf wore when he fell in the battle near Luetzen are displayed. Upon the later is written in letters of gold: *Verbum domini manet in aeternum* – in German: “The Word of the LORD remains forever.”

doctrine isn't much! (See p. 26.) And if only that would even be clear truth it would scatter the darkness of error therein. They have the right doctrine of God being one, but they have no right knowledge of the divine nature since they are informed by the faith of Jews and Turks of only one person being in the Godhead. You would have to share that with them. They name for you the divine attributes somewhat as we do, but strive, for example, to make a very false concept of God's holiness and righteousness and of his love. Their God has stopped being a devouring fire against sins and a zealous avenger of evil. They can no longer bear a god like that because they don't know his Word of reconciliation. But divine love becomes like the thoughts of a feeble old father who's not much troubled over the crudeness and evil of his children, and only threatens the rod if they want to go at each other with knives or wreck the household. They heed a divine foresight that rules over the world, but they don't show how they can avail themselves of it. The way that leads to the father's and mother's lap, in which the poor children of men can always lay their head in even the worst situations is quite blocked to you. For only through Christ do we have this access with all confidence, only through him do we cry out from the bottom of our hearts: "Abba, dear Father!" You retain the moral law,³ yes, the law, but what is that without the Gospel? If it is only superficially preached and received, as they commonly do in their way, it leaves people in death. But if it is suddenly preached more sharply and seriously grasped in the mind, it only makes them mad (Rom. 4.5). It holds your transgressions before your eyes and condemns you, and since you've experienced nothing of forgiveness of sins and grace for Christ's sake, it raises bitterness in your hearts against the law-Giver and thus produces the exact opposite of the first of all duties and virtues, a love for God. – See how all the rest of the teachings of the Light Friends depend completely on this heresy, or how it remains ineffective, or takes a false stance. Add to this that since they constantly move forward, these people will abandon in three or seven years the things they prize today as truth. Consider also that besides the narrowly held teachings in which the majority of their spokesmen are presently united, they are in disagreement amongst themselves in many and significant points where one opines this, another that (and a third has no opinion at all), for example, how far divine foresight

extends, only the big matters or to minutia, over chickens in the pen, – if prayer can direct anything amongst world rulers, or if fate is played out unalterably, – if God comes into contact with the human soul itself, or only works on the same through external means, etc., etc. Now I ask you: Is that a proper light? These meager, neutered, tremulous, beams being lost in raging clouds and the darkness of earth – how can you call this a perfect, pure, glowing light for earth's path that is lovely and comforting? Oh, where is the Word of God in its undiminished worthiness and truth, where that Sun of righteousness under whose wings is salvation no longer shines, there is truly gloom and darkness and despair!

Precious brothers, listen on: As Friends of Light you have no peace. And I pray you pay special attention to this, for I am speaking of the most precious of all treasures. No matter how it appears, nothing else can truly satisfy and refresh you without this. All wealth, all honor and joy on this earth is mere mirage, and in the end a heavy yoke giving no peace in the depth of the soul. But this is that by which Christ divinely comforts his disciples over and against the pressure of earthly authorities and all the suffering of this age. "Peace I give you!" And when the apostles wanted to wish their fellow Christians that most precious, yes the fullness of all wealth, they say this: "Grace to you and peace" – thus all their letters begin. But now we could never ever achieve such peace, that is, the surety of a good standing before God, the blessed rest in his love and faithfulness, without the "the peace he has made by himself, through his blood on the cross." For whatever one's mouth says or how one may deceive himself, our conscience bears witness to us as does the Scripture, that we are altogether sinners and condemnable before God. So we could not confidently gaze with our eyes up to holy God, the righteous Judge of the world, without faith on the Reconciler, who removes our sins and has opened to us the way of grace. When we have become justified through faith, then we have peace with God through our LORD JESUS Christ (Rom. 5.1). As a Friend of Light you would have to divest yourselves of this Christ, who was crucified for us, this faith on the Lamb of God who bears the sins of the world. The doctrine that JESUS would be the atonement for our sins through the shedding of his blood is portrayed by you as nonsense, as atrocious. – Thus you've judged and thus you're judged. I assuredly assert most highly, and this must be declared for the sake of the Friends of Light themselves and for all the souls for whom they want to block the entrance to this only fountain of comfort, that none of them will taste the peace of God.

None of them will taste it, or the Scripture lies. But we won't have it lie. By nature we are all "under wrath" (Eph. 2.1), all subject to divine retribution; "but true grace has come through JESUS Christ" (John 1.17) They do not entrust themselves to this, but to themselves, to their own virtuous life, to their own noble works. But no person's life is so virtuous or work so noble that he would not have to tremble in the face of the trice holy One. Where's your peace there? Perhaps in your imagination, but not in the depth of your heart. And even if you were ever so zealous for good works, – "the conscience (say our fathers) cannot come to rest and peace through works, but only through faith, that certainly concludes of itself that it has a gracious God for the sake of Christ." Then your heart has come to peace and rest, when it sings:

Now I have found the firm foundation
Which holds mine anchor ever sure;
'Twas laid before the world's creation
In Christ my Savior's wounds secure;
Foundation which unmoved shall stay
When heav'n and earth will pass away.

O brothers! Make your anchor fast in this foundation, and forsake not the eternal foundation of salvation for the sake of boastful lips. Grant your longing soul this noblest of all wealth, without which it will always be poor and miserable even with all its external good fortunes. Crave the peace of God which Christ gives, but which no Friend of Light can give you and none of them can preach into your heart with all his proud speech. Paul quite rightly says: the peace that surpasses all understanding (Phil. 4.7); but what is above reason, reason cannot prove. What is above its grasp, that is surely – according to your own explanation of the same – nothing for those who believe in their minds, and therefore the peace of God is also nothing to you.

Precious brothers! Hear further: As Light Friends you have no life. Indeed, I gladly admit that you also are able to lead an honorable sort of life as such before the world, for that is possible for people according to their innate abilities as Article 18 of the *Augsburg Confession* says: "that a person to some extent has free will to live honorably, externally," etc. But that is not yet the true life. This arises as a new heavenly nature from inside a person, and sanctifies his external acts and affections from the inside out, so that it becomes God pleasing. And this life stems only out of faith on Christ, as the Scripture teaches of him, as the only begotten Son of God sacrificed for our sins. "Whoever has the Son has life; whoever does not have the Son, also does not have life (1 John 5.12)." Our true life consists of our fellowship with God and in a child-like, joyous love for God, from which also flows love for our neighbor. But this child-like, joyous love for God only dwells

³An accomplished person amongst the Friends of Light has obviously grasped the law with his left hand, that is, the Moral Law of the Scripture (Mt. 5.38-41), what proof of the giant forward strides – surpassing everything else – the enlightenment is making!

in those whose burden of sins Christ has removed and whom the Spirit has adopted. And this is the seed of new life in people – faith: I am reconciled, all my debt is paid, God is my Father again with all his fatherly love, I may not fear death, nor judgement nor condemnation. I have been given a heritage of eternal life – in Christ JESUS, my LORD. Gratitude bursts from a blessed heart. There it's driven by a holy power to love God again and to praise him with heart and mouth and life, who has been so gracious to us in his Son (cf. Luke 7.47). – But if this is obstructed, there remains a cleft between God and us that our transgressions cause (Is. 59.2), so that heart in its depths is timid before God and seeks to forget him. If the atonement is left, then so is the true love of God, so is the true life. Then from one motivation or another, as admitted above, you may show forth an external uprightness and integrity and do good works before people, but it isn't regarded as such by God. Besides that, it is understandable, yes very natural, if the works of the old Adam then more and more proceed from those unregenerate hearts, by which a person shows who he really is. And undeniable experience really teaches that, in general, the despising of faith in revelation goes hand in hand with an erosion of civility. If suddenly one then looks into a congregation to test her, from one side there are prominently found the drunks, brawlers, whore mongers, divorcees, liars, cheats, and mockers and despisers of authority. Usually they are those whose faith has suffered shipwreck, who treat Sunday morning as do the Jews, instead of going to hear preaching in the afternoon, they joke about the Scriptures in the tavern. Hear the witness of men who are active in giving spiritual treatment to those who are crudest, those in prison. Prison chaplains unanimously declare “that nowhere does the so called enlightenment or faith in reason dominate more than in penitentiaries.” In the excellent Goerlitz Monthly Paper one of the passages we read in “The Lost Son,” that is written by one such preacher is the following:

“This author, as a penitentiary chaplain has treated the souls of about 800 prisoners and has also, naturally, become acquainted with their faith, and there were few who had never considered these matters as Friends of Light. And other prison chaplains have had exactly the same experience. It is really remarkable that the worst felons talk the same way as do the Friends of Light, etc.”

Other passages further on in this paper fit well with this thought about such Friends of Light, whose faith, they claimed, has taken important, giant steps forward, namely, which consider “that after death a person simply

ceases to exist,” and with that, “they have this comfort to justify their being secure in their sins and transgressions.” But I ask each of you if there truly is a good reason to be apprehensive about a faith that flourishes as a natural instruction for most of the people in a penitentiary, not even mentioning the possibility, that this was a key factor in populating the penitentiary.

My brothers! Finally hear this: As a Friend of Light you have no Christian hope. And what is this temporary, laborious and painful existence without the hope of a new, permanent existence in the joy of the LORD and in the heavenly rest of the people of God? But do you believe that even a single Friend of Light has fallen asleep with a sure prospect of what's coming? I would want that for each but believe it of none. Only a person who can say from their heart: “Christ is my life!” can also say from the heart, “to die is gain.” Only those who have retained the faith of Paul: will be assured with him at the end of life's course that the crown of righteousness is reserved for him. But observe if you have the opportunity whether one who's denied the Evangelical truth shows Christian courage, Christian joy, a deep seated desire to depart and be home with the LORD, a deep longing for the tree of life that is seen above in Paradise on his death bed. You will perceive with him a dull expectation of what will come, that his usual distraction, through his driven busy-ness with temporal affairs, will no longer deflect: For the self invented hope of a “better life with ever increasing perfection” is unable to lift the soul's wings to a happy flight into the world everlasting. Or you will perceive a cool denial of any life at all amongst this. For certainly many of them, and not only those in the penitentiary, doubt any continuation of a person after death, and this opinion constantly finds ever more acceptance amongst them, that a person dies like an animal in the field, that his body and soul melts into mother nature. Or his slumbering conscience might even awaken as the glorious judgement seat of the Eternal is set before his soul and it becomes troubled, shaken to its core, so that it might yet desire now to have a Redeemer. The Friends of Light do not completely deny that is their experience, but they explain it is only the pain and struggle at death which makes enlightened individuals weak in their last moments. But why are they not encouraged and supported by the comforting foundation of the Friends of Light? Answer: Because these are altogether miserable comforts in the peril of death. Yes, in those heated wrestlings with a “strong” death at times even a believer might be weak! But what an overwhelming power streams into his soul by a single Word that is cried out to

him: Your Redeemer says: “Fear not, I am with you, stand fast, for I am your God. I will strengthen and help you, I will sustain you by the right hand of my righteousness!” – or that saying of the LORD: “I am the resurrection and the life. Whoever believes in me shall live, even if he dies, and whoever lives and believes in me shall never die!” And one thing remains to examine more closely for the Friends of Light to explain: If, then, it is undeniable that already many, in the weakness of death, fall from their fortress of reason and seek to crawl back to the grounds of Biblical faith, – why is it that no individual in that same weakness of faith forsakes his Evangelical fortress and looks to the comfort of the Friends of Light? The very famous Oberhof preacher, Reinhard, once preached a powerful sermon in Dresden “On the Noteworthy Phenomenon, that in Death No One has Regretted His Pious Faith, but Many have Regretted their Lack of the Same.” – So shouldn't that phenomenon truly be a serious, a very serious sign? – – Dear friends! “It is appointed to men but once to die and then the judgement.” Now we will justly leave this judgement to God the LORD. But this is a sure thing: As Friends of Light, you can't expect an end like Stephen's; as in Stephen's end, even on this side, he saw heaven open and the glory of God and of the Son of Man, his Helper, standing at the right hand of God. – Nor Luther's end, whose departing soul God wrapped in comforting passages (John 3.16; Ps. 31.6; Ps. 68.21) and who, when he knew he was being buried in death's waves then prayed: “Even if I am now being taken from this life, yet I know of a certainty that I will remain with you, my heavenly Father, and no one can pluck me out of your hand.” – Nor Geilert's end, who, as he was on his death bed, said to a friend: This is most certainly true, and a worthy saying, that JESUS Christ has come into the world to save sinners! This, dear friend, is my death bed confession,” and with evident joy he proceeded: “Tender mercy has befallen me! Even this is my confession of faith upon which I now live and die;” who finally asked his friends how long his battle could go on, who then replied: “Perhaps yet another hour!” With a clear countenance he raised his hands heavenward and called: “Praise God, just one more hour!” and then persisted in silent prayer until his Friend came from heaven to receive him to himself.

My precious brothers! Look back on what I've just said. Do you really want to be a Friend of Light? Listen briefly to what is the central difficulty it lays upon the soul: As a Friend of Light you no longer have any **Christ**, whom God has made for us our wisdom and righteousness and sanctification and redemption.

I'll take my leave confident that you will bear in mind what serves for your peace, and not forsake the good portion that, when we grasp it, should remain eternally. – Oh think, where, oh, where, will this false enlightenment that has no substance, this unreasonable overreach of reason, bring you, you poor people, if you let yourselves be deceived! You Evangelical Zion, built by God, that still nobly stands with all your weaknesses, humanly speaking, resplendent through the centuries, blessed with joy on your walls and happiness in your palaces, – what will become of you, if this post-wisdom finds general acceptance within you! A second Jerusalem, as it was when Titus returned from the desert places.

I have contended for the cause of the Gospel as it has been attacked on several fronts, but I am publicly declaring my conviction that the danger which threatens our precious Church on the part of the Friends of Light in one respect is even greater than all the others. In my opinion, you lose even more by becoming a Friend of Light than if you become a Romanist. Yet one can take comfort, perhaps, in considering that so few would give up what remains so appealing and satisfying for such utterly arid and impotent ideas since this vaunted glory of light will again sink into immemorial darkness after it sparkles and flickers a bit.

The LORD grant this, who will defend and save his church in every trouble. But it is the duty of his servants to use his Word, to pursue and take part in his kingdom's war against everything high that raises itself against the knowledge of Christ. That is why I have written this little piece, and it matters not to me if anyone's annoyed by it or if it gets me into any trouble. For I also know that I meant it for the benefit of those whose heresies I have contended against as well as for the those whom I am warning against their profane movement.

Oh that they, if they truly want to be Friends of Light, and otherwise still believe that the source of Light is on high and still regard it as possible that he receives the prayers of the children of men, – may they yet once truly seriously undertake to pray that the true Light would shine upon them; may they not cease praying: Father of Light, enlighten me! I am convinced they would soon see another Light, would no longer dishonor the holy Scripture, would no longer destroy the church of God; would bow down at the feet of JESUS and say:

I believe on you, my God and LORD!
Alive or dead, I heed your Word.

Ecclesial Report

After Pastor F. W. Richmann, formerly in Fairfield County, Ohio, stationed there as an Evangelical-Lutheran pastor, had accepted a call issued him on the 23rd of February this

year to the German Evangelical-Lutheran Congregation of the Unaltered Augsburg Confession in Lancaster, Ohio, with the consent of his previous congregation, the latter having in mind to elect a successor to the mentioned brother in office. Made aware of the Candidate for the holy Preaching Office, Mr. Paul Baumgart, previously teacher at the Lutheran School in Ballimore, the congregation formerly served by Pastor Richmann, St. Peter Congregation in Hocking County, Ohio, called him to be their Pastor (*Seelsorger*). Mr. Baumgart, not having been sure of the call, turned to the Missouri Synod with a request for an ecclesial approval of his call. Therefore after he had been found by said church body as competent to bear this office with respect to his doctrine, his knowledge and gifts having been examined, he was granted holy Ordination through Pastor Richmann, representing the President of Synod, with the assistance of Pastor Seidels from Union County, Ohio, in the midst of his congregation on this past Third Sunday after Trinity. Thereupon Pastor Baumgart has also received the preaching office in the congregation formerly served by Pr. Richmann, St. John Church, and a third newly formed congregation some distance from there. The latter has also agreed to this arrangement in God's name. His residence is presently in Logan.

May the LORD grant this new laborer in his vineyard of grace that he be unassailable in doctrine and life and walk in the full blessing of the sweet Gospel of grace in Christ JESUS, our Savior. Amen.

Address: Rev. P. Baumgart,
Logan, Hocking Co., Ohio.

Report on World Events

Synod has adopted a resolution that in future *The Lutherans* brief reports should be regularly received to summarize world political conditions. The goal thereby was not to turn *The Lutheran* into a hybrid political and ecclesial periodical, but rather solely with the goal of being helpful to the reader to present a correct standpoint from which to consider world events and to prevent him from taking the same standpoint in their judgements of the same as the unbelieving, Spiritless world. Certainly this resolution will need no justification to our readers when they consider, 1.) how our LORD expressly admonishes us to note the signs of the times, 2.) how God's glorious governance not only shines forth in his kingdom of Grace, but also, no less, in the kingdoms of this world, 3.) how varied the influences of the world governance are on the Church that is placed in the midst of the world and surrounded by the world, for good as well as for ill, 4.) how highly necessary it is for us as Christians to deeply

inculcate this Scriptural doctrine of the divine order of authority at a time like ours, when this doctrine is completely trampled under foot, both in the old world and the new, 5.) the example of this in holy Scriptures, especially in the Old Testament.

Since we're beginning this today, we want to immediately give a short overview of what's happened most recently. Everyone knows what's taken place (we won't now mention other parts of the world) in Europe and in our old Fatherland in the last half year or so, events that, though long in the making and to some extent anticipated, yet through the intense and simultaneous way in which they have spread to so many parts of Europe they've made our ears ring. In February the revolution broke out in Paris, overthrowing king and kingdom and proclaiming the Republic. Quick as lightning the fire has spread over practically the whole continent of Europe and destroyed the pillars of all previous civil order to their very core. Soon followed the bloody days in Berlin, which turned one of the mightiest kings into a puppet of the people. The same took place almost simultaneously in the ancient imperial city of Vienna, in Bavaria, Saxony, Hannover, in both of the Hesses and most of the little states in Germany. It is noteworthy that the demands on the embattled people were universally the same, without any previous coordination: Sovereignty for the people, freedom of the press and religion, separation of church and state, abolition of standing armies and general gun rights for the people, etc. Neither fortune nor victory were on the side of the princes. They complied in cringing submission to all the threatening demands of the mass of people. The hated ministers had to flee to make room for those the people trusted. This all took place in a matter of weeks. Even England has not remained undisturbed by the spirit of revolution and who knows what direction the unrest in Ireland will take. In Paris, after the Republic has withstood the crisis of the May and June days, with a fearful sacrifice of so many human lives, it is now apparently peaceful under the protection of martial law until something else happens. In upper Italy the war goes on between Austria and the indignant Lombards, with the king of Sardinia placing himself at the center with ever shifting conditions. His children who are now speaking and have grown up to look him in the eye are doing what they want with their father, his holiness [the pope]. Sicily has declared independence after the bloody battle of Napal as Napal itself stands upon a volcano. How worthless now the kings' crowns are is now proven by the fact that the Grand Duke of Toscana summarily rejected the crown of Sicily that his son bore. The rise of the liberal party in Germany has resulted in the war with Denmark. A three month standoff might finally

yield a lasting peace; though the latest reports make this hope doubtful. In Germany the German Parliament is negotiating a new, free constitution that is supposed to give the land internal unity and external power from this chaotic situation. For a while it was uncertain whether it would perpetuate emperors, kings, dukes, etc., or result in a republic. Finally the monarchial party gained momentum and they expect a German emperor to be elected from them to save the day, though now he'll be called "regent." Those wanting a republic scream this is treason to the fatherland and might resort to violence. Nothing good is being heard in Prussia and the Slavonic lands united in Austria. Much blood has been shed in Posen as well as Prague. Among the Slavonians in general hostility dominates against the Germans and the papistic priests must be inciting the people to martyr and murder Protestants under the promise of plenary indulgences, as this is actually taking place. In various parts of our fatherland, in Swabia, lower Franconia, Saxony a rising peasants' war is breaking out anew, not so much by the fanaticism of a Muenzer, as motivated by Communistic lust. Even the Jews have been plundered and hunted. A necessary result of this breakdown is the cessation of credit, business and commerce. The laid off workers from the factories are looking for new mischief to make. The people are beginning to feel that through the revolution the greatest scourge has been unleashed. The bear of the North, Russia, stands in silent anger with a great mass of force at the German border and is making a face, before he makes a decisive strike here, to bear his claws to the Turkish province of Danau and thus to hasten the destruction of the Turkish empire that is disintegrating. On top of all this cholera spreads further and further West, which rages in Constantinople, Petersburg and shall begin to spread as from overflowing fountains, as it already has in Finland.

These are the coarsest outlines of the portrait that the papers from the old world have sketched through the 22nd of July. Little has been heard of what effect these revolutions have had and will have on the essence of the church to this time. Apparently there has not been enough time to consider this, but private letters say apostasy has now become completely manifest; disbelief under the name of Friendship of Light is now celebrating its complete victory. The existing inward church fellowship for orthodox preachers is no longer being given any place to exist. "What will become of the Churches and schools," it says in one letter from May 8, "cannot yet be seen. We might be entering a long period of devastation. In a year everything might lie in ruins. Perhaps a time is drawing near for us as when the wild hordes

overran the fallen Roman empire. So it is natural now for us also to consider a Pella to seek refuge." We cannot bemoan the fact that the Church and state are separated, but then again we stand in fear that the unbelief of the masses will absorb everything. The carefully constructed net of the Prussian Union will soon tear, that much is certain. But what will take its place? The new cultural minister in Berlin, Count Schwerin, a son-in-law and faithful disciple of Schleiermacher, has ordered that all who call themselves Evangelical must gather in a synod in order to discuss the Church. But a child could see that no good will or can come of it. "Prof. Guericke in Halle had initially, publicly, raised his voice and issued an appeal to put to good use this general appeal with assurances that if the Church were liberated from the state a Lutheran fellowship would be created."⁴ Thus a friend wrote at the end of March and added this: "If only the LORD would grant, if this calls for action, sufficient unity and strength as is needed in this time turned by subjectivism, if a new form of church life must come into existence upon the ancient foundation of the Word and the Lutheran Confessions. May God preserve men like Harless, who also has the gifts and understanding to preserve what is his in the face of the perils of our times." In any case, the Lutheran Church over there is entering into a new epoch that demands of us on our part serious and fervent prayers, that God might be pleased to make this a time of his visitation of grace and new birth. But we cut this short for now. In the next issue, if we're permitted, we shall attempt to lay out our thoughts as to how a Lutheran Christian should consider these events, especially in our old fatherland.

God's Wondrous Ways and Judgements

An Old Instructive Tale

Once there was a pious Christian who could not understand God's wondrous ways and judgements. He often asked God that he would honor him to know the secret reasons for the same. Then one day an angel appeared to him and said: "Get up! Walk with me. I will show you God's judgements." The Christian gladly followed the angel. Now as both had walked a short way, they first came through a dark forest. Here they found the body of a pious and devout hermit, whom a lion had torn apart and killed. Amazed at the sight, the angel's companion cried out: "Oh, this man was certainly a pious soul, so how can it be that God could let such misfortune befall him?" Without giving an answer to this the angel took his companion further and led him to a man who dwelt upon a high rock cliff

below which a deep river flowed by. Indeed, this man was previously very god fearing, but had finally allowed himself to become blinded by the world. He had come to think that there was no benefit gained through all the trouble of being pious while whoever remains with the world receives everything good. So now he even wanted to hang up his conscience on a nail, join the world and enjoy this temporal life. The angel gave him a moving reminder that he must not look only upon the temporal, but also upon the eternal. It is a terrible blindness that for the sake of brief, vile lust for what the world can give he'd want to forfeit eternal joy. A Christian must remember that he is purchased at such a great cost by the Son of God, and must not allow himself to be so slovenly as to lose the treasure which was so painfully purchased by his Redeemer. *Momentaneum*, he said, *quod delectat, aeternum, quod cruciate*, which means, brief is the world's joy, followed by eternal heartache. As the man heard this admonition, he was struck deeply and said: "God be praised that he sent me such a pious guest and has sought me again, a poor, straying lamb. God be merciful to me, a sinner!" Yet, behold! Barely had this man uttered this penitential statement when the angel grabbed him and threw him off the cliff into the river, wherein he drowned. The travelers went silently on and now came to a host who cordially received them, made them feel at home and, among other things, set a silver goblet before them. But as they left, the angel secretly took the goblet and took it away with him. Disturbed, the Christian followed the angel further and now came with him to a nobleman. This was a godless man, who snubbed the travelers and, without giving them a bit of bread or a drink of water, hatefully threw them out of his house. So the travelers, so as not to have to sleep under the open sky, snuck themselves into a shed. Yet, what does the angel do? Courteously, he took leave the next morning of the evil man and even also gave him the goblet which he had purloined from the house of that pious host the previous day. So then, finally, our travelers came to a wealthy man, who received them well, after he had generously refreshed them with food and drink, and even presented them his only little son to go with them to guide them on the right path in his territory that was unfamiliar to them. So what happened? As soon as the child had shown the travelers the right path, the angel suddenly grabbed him, strangled him and threw him into a nearby pit. Now the angel's pious companion could no longer restrain himself and indignantly burst out in the words: "What? You call yourself an angel? You'd make a fine devil. You're not merely a thief, but also a shameful robber and murderer. I won't go with you a step further." So the angel arose, and looking quite serious

⁴This appeal shall be published in the next issue.
Ed.

said: "Aren't you the man who so often begged God to reveal his judgements? Know this: What has happened before your eyes was all done at God's command. He had high reasons for all of it which I will reveal to you. The hermit in the forest whom we saw torn apart by a lion, laying in his own blood, had prayed God for the grace, that he might honor the LORD JESUS, who had shed his blood for the redemption of men, by also shedding his blood. So God granted his prayer. For there is no difference before God in this case between a tyrant and a lion. The other man, whom I drowned, was formerly pious, but the world had drawn him again into her net. I brought him again to repentance by speaking to him so now he would not be tangled anew in the godless ways of the world and thus go eternally lost. At God's command I took him out of this world, so full of temptation, as soon as he had been restored again to repentance. The third was otherwise a pious man, but since God had bestowed on him a silver goblet, he used the same in pride, yes, his heart was so fixed upon it, he often thought

about the goblet, even when he was praying. Therefore I have taken away this idol and his opportunity to sin because of it. The fourth was, as you yourself had seen, most godless and, out of God's righteous judgement, he was given a perverted mind. I gave him the goblet to show him that he has his portion in this world but in the future world he'd suffer infernal fellowship with that rich man in hell. The fifth man was kind to the poor before he had a child. But later when God gave him his only son, he began to become uncompassionate and stingy, and would, if he retained his son, have thereby gone lost. But now, since his child, who has blessedly died in his Baptismal grace, has been taken, the father will again be converted from his greed, and walk again as a believing Christian, and thus be saved. What do you think now, sir! Can you now accuse God's judgements, or justly complain about his wondrous ways?" The Christian was silent, gratefully took leave of this herald of God and never again was annoyed by any sort of these ungraspable gifts of God.

Change of Address:

Pr. C.G. Stuebgen, formerly in Wheeling, Va., has accepted a call from the German Lutheran Congregation in Erie, Pa., where he requests his letter to be addressed.

Pr. N Graetzen's address is again: New Washington, Crawford Co., O.

Received

for the Mission on the Cass River, Mich.:

\$14.81½ from the city Church in Fort Wayne, From Messrs. Fried. Meyer, Joh. H. Trier, Louis Gerke, Members of the country Church of Dr. Sihler, \$1.00. \$5.00 from the Congregation of Pr. Jaebker from Adams County. 50 cts. from Mrs. Diesen from Noble County.

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\$1.00 and \$2.00 from two anonymous donors. 50 Cts. from Mr. Nagel.

for Synodical Missions Fund

\$1.00 from Mr. Metz; \$3.62½ from some congregational members in St. Louis.

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Year 4: Messrs. Fried. Kruecksberg, Georg Marr, Ludwig Reichle.

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Year 4 & 5: Messrs. Phil. Anschuetz and Jakob Helfrich.

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