

THEOLOGICAL MONTHLY.

VOL. IV.

MARCH, 1924.

No. 3.

What Is the Baptism of the Holy Ghost?

REV. L. BUCHHEIMER, St. Louis, Mo.

The phrase "baptize with the Holy Ghost" occurs in each of the gospels and twice in the Acts. Matt. 3, 11: "I [John the Baptist] indeed baptize you with water unto repentance; but He [Jesus] that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire." Mark 1, 8: "I [John the Baptist] indeed have baptized you with water; but He [Jesus] shall baptize you with the Holy Ghost." Luke 3, 16: "John answered, saying unto them all, I indeed baptize you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; He [Jesus] shall baptize you with the Holy Ghost and with fire." John 1, 26, 33: "John answered them saying, I baptize with water; but there standeth One among you whom ye know not. . . . And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He that baptizeth with the Holy Ghost." Acts 1, 5: "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 11, 16: "Then remembered I the word of the Lord, how that He said, John baptized with water, but ye shall be baptized with the Holy Ghost."

It will be seen from these passages that the Lord Jesus appears always as the Baptizer. And it will also be seen that the historical occasions of the baptism are two only: the Day of Pentecost and the closely parallel occasion, when, in the house of Cornelius, Peter, the Apostle of Pentecost, was permitted to "open the door of faith to the Gentiles." Acts 11, 15. 16: "And as I began to speak, the Holy Ghost fell on them as on us at the

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.: —

Die rechte Weltanschauung. Vortrag, gehalten auf der Delegatensynode 1923 von *F. Pieper, D. D.* 16 pages. 10 cts.

Following the Faith of Our Fathers. A paper read at the convention of the Missouri Synod in Fort Wayne, in June, 1923, by *Prof. F. Bente, D. D.* 16 pages. 10 cts.

We are pleased to announce that the paper read at the last Delegate Synod by Dr. Pieper on *Die rechte Weltanschauung* (The True Philosophy

of Life) and the paper by Dr. Bente on *Following the Faith of Our Fathers* have been issued in tract form. These timely tracts ought to be read by many. The only way, however, in which tracts can be put into the hands of the people is to buy them in large quantities and distribute them. We suggest that congregations send in a bulk order for their members.

FRTZ.

Can a Christian Consistently Say, "So Mote It Be!"? *Richard Kretzschmar.* 2 cts.

This little, inexpensive, but good tract is well adapted for general distribution for the purpose of showing the antichristian character of the Masonic Order.

FRTZ.

The Proof-Texts of the Catechism with a Practical Commentary. *Prof. L. Wessel,* Concordia Seminary, Springfield, Ill. Volume II, containing the Third, Fourth, Fifth, and Sixth Chief Parts. Paper, 153 pages. Price, \$1.60. Order from Concordia Publishing House, St. Louis, Mo.

The excellency of this book by Prof. L. Wessel need not be emphasized. Those who have studied Vol. I of this practical and helpful work will surely welcome also this volume, which contains the last four Chief Parts of the Catechism. The title of the book explains its purpose. It offers in a brief and interesting manner sound and comprehensive explanations of the proof-texts of our synodical Catechism. To teachers and pastors who use the Catechism almost daily this help is invaluable. The exegesis is sound, thorough, and convincing, showing the learner at once that the doctrines taught in our Catechism are Scriptural. We most cheerfully recommend this volume to our pastors and teachers and pray that God would bless its mission. It might not be useless to call attention to the fact that Vol. II of the *Proof-texts* is published under the auspices of the students of Concordia Seminary, Springfield, Ill. May many appreciate the favor! The price is remarkably cheap and is designed to cover only the expenses.

MUELLER.

Burns Oates and Washbourne, Ltd., London:—

Darwinism and Catholic Thought. *Canon Dorlodot, D. D.* Vol. I: *The Origin of Species.* 184 pages. (Translated by *Rev. Ernest Messenger,* Professor of Logic and Cosmology at St. Edmund's College, Ware.)

"The author is a Doctor of Theology of the Gregorian University and was for some time Professor of Dogmatic Theology in the Diocesan Seminary of Namur. On the scientific side he is a Doctor of Natural Sciences of Louvain and Director of the Institute of Geology of the University. He was selected as a delegate to the University of Cambridge on the occasion of the Darwinian Centenary in 1909." During the war he delivered two series of lectures before the professors of the University of Louvain: 1. "Darwinism and the Work of the Six Days"; 2. "Darwinism in the Light of Tradition and Catholic Philosophy." The lectures were printed in 1918, but antedated to 1913 "to avoid the necessity of submitting the work to the German censorship." The translation of Rev. Messenger was published in 1922. It contains 36 pages of valuable source-material in the form of appendices: 1. Extracts from the Encyclical *Providentissimus Deus* of

Leo XIII (Nov. 18, 1893). 2. Decrees of the Pontifical Commission for Biblical Studies; a) Decree of February 13, 1905, on "Implicit Quotations Contained in the Sacred Writings"; b) Decree of June 23, 1905, concerning Narratives which Have Only the Appearance of History; c) Decree of June 27, 1906, concerning the Mosaic Authorship of the Pentateuch; d) Decree of June 30, 1909, concerning the Historical Character of the First Three Chapters of Genesis. (These documents are in the original Latin.) 3. The Position of St. Augustine: a) Exegetical Arguments of St. Augustine; b) Criticism of St. Augustine's Reasoning. 4. Evolution of Ideas in the Thirteenth Century under the Influence of Aristotle's Physics. 5. Address to the University of Cambridge from the Catholic University of Louvain on the Occasion of the Darwinian Centenary.

The author's object is to establish a dogmatic harmony between official Roman teaching and the theory of Darwin. The *Nihil obstat* which he has received from the official censor of his Church for his publication is practically applicable to the belief of individual Catholics. The author starts his discussion with a presentation of the guiding principles of the Catholic interpretation of the Sacred Scriptures, as these principles have been laid down by Leo XIII and the Biblical Commission which he appointed October 3, 1902, a few months before his death. A few instances may show what conclusions the author has reached and his method of reaching them. Quoting *Providentissimus Deus*, the author says: "Inspiration necessarily excludes all error; for God, the Supreme Truth, cannot possibly be the author of any error.' From this truth there follows a practical consequence of the highest importance: we must reject *a priori* any interpretation which would make Holy Scripture affirm something which can be shown to be false. Consequently, *if something which was thought to be affirmed in a passage of Holy Writ should one day be found to be untrue, we must conclude without any hesitation whatever that the passage was wrongly interpreted.*" (Italics ours.) This "practical consequence" is nothing short of sensational. To the average reader the encyclical seemed to repeat the orthodox teaching of the inerrancy of the Scriptures, that is, that anything recorded in Scripture is true because it is *there* recorded, God Himself being the Author of the record and the inspired penmen merely His agents. It appears that the papal *pronunciamento* uttered merely the abstract principle that truth is in the Bible, or that the Bible is truth, but what that truth is in a given instance is not ascertained from the plain text of the Bible, but from the text plus the findings of science to which the meaning of the text must be conformed. Thus it may not be true at all what generations of Bible-readers, believers and unbelievers, have held that Scripture teaches, *viz.*, that the universe was created by the fiat of the Almighty in six ordinary days, and that the animate creatures were made from the beginning to propagate their species. The encyclical does not say that this belief is not true, but it declares, by virtue of the "practical consequence" of Canon Dorlodot, that it may some day be proved untrue. Whenever that "proof" shall be submitted, it will not affect the inerrancy of Scripture, but only the belief of some Bible-readers based on a peculiar "interpretation" of Scripture. The scope of this "practical consequence" is immeasurable. It gives an clas-

ticity to the teaching of Scripture that makes Scripture adaptable to any dream of men, and it makes the Catholic Church the protecting genius of all the dreamers; and that is the most "practical consequence." In the age of the Reformation some rude men talked about Scripture having become a waxen nose in the hands of Catholic theologians. It was a naughty thing to say about Holy Mother Church, but it is to be feared those blunt speakers would say it again with increased emphasis, could they read Dorlodot. — The Encyclical had declared: "*In consideratione sit PRIMUM, scriptores sacros, seu verius, 'Spiritus Sanctum, qui per ipsos loquebatur, noluisse ista (videlicet intimam aspectabilium rerum constitutionem) docere homines, nulli saluti profutura.'*" (Italics and emphasis by Dorlodot; the quotation within the quotation is from Augustine *De Genesi ad litteram*, lib. II, cap. IX.) This pontifical dictum is reproduced thus by the author: "On those matters which form the proper object of the physical and natural sciences, God taught nothing to men by the intermediary of the sacred authors, since such instruction could not be of any use for their eternal salvation." To which a host of modern scientists say Amen; in fact, they have said it before this utterance came *ex scrinio pectoris* of the Infallible One. — "The truthfulness which must be claimed for the sacred writings does not necessarily consist in a perfect equivalence between the grammatical meaning of the phrases and the object dealt with, but rather, the truth of Holy Writ is sufficiently safeguarded once there is shown to exist between the sacred text and the object dealt with a likeness such that the writing may be adjudged truthful according to the ordinary exigencies of human language and, more particularly, according to the exigencies of the language of the time and of the country in which the book was composed." This declaration, issued with the *imprimatur* of the Vicar-General of Westminster, will elicit a chorus of hallelujahs from modern exegetes, particularly of the "historical" school. Again, it will be noted that these exegetes had anticipated the official Catholic mind by quite a number of years. — "It is not lawful to interpret the Sacred Scripture in a manner contrary to the unanimous consent of the Fathers." This is old, but in England it will please especially the Episcopalians and their exegetical principle of the *consensus quinquesaecularis*. — We regret that we cannot extend this review to further details, especially to the patristic evidence in favor of Darwinian thought that is here offered. Hardly a page but provokes comment. In order to give the reader of this notice at least a survey of the contents of the book, we add to what has already been said on that score the following: After discussing the Catholic principles of interpretation, the author discusses "The True Meaning of the Hexaemeron." "First Proposition: The Hexaemeron attributes directly to God the origin of all species and all varieties which are clearly distinct, and in particular of domestic varieties. Second Proposition: The sacred text does not justify the conclusion that the appearance of species was due to a special intervention on the part of God. A. Value of the terms attributing the origin of vegetable and animal forms directly to God. B. Examination of the argument from the rest on the seventh day." The second series of lectures is devoted to "Darwinism in the Light of Tradition and Catholic Philosophy." Its contents are

thus sketched in the prospectus: First Part: Evolution in the Light of Catholic Tradition. First Proposition: The teaching of the Fathers is very favorable to the theory of absolute natural evolution. Second Proposition: Aristotelian scholastics generally limited the theory of absolute natural evolution to a section of living beings for scientific reasons; but still all the Doctors remained faithful to the spirit of Christian Naturalism. Provided we remain faithful to this spirit, we are therefore free to accept, at least provisionally, a less radical solution than that of absolute natural evolution, if the present state of science makes this advisable. Second Part: The Darwinian Theory of Evolution and Catholic Philosophy. Third Proposition: The application of the certain principles of Catholic philosophy and theology to the data of the sciences of observation transforms into an absolute and reasoned certitude the conviction of the simple naturalist in favor of a very advanced system of transformism. It also obliges us to accept, at least as extremely probable, the theory which derives all living beings from one or a few very elementary organisms, as Darwin held. Fourth Proposition: The Catholic theory concerning the natural operations of secondary causes is sufficient to account for a natural transformist evolution such as Darwin held and justifies us in rejecting as altogether superfluous the other special interventions postulated, either by those who hold the Fixity of Species or by the Moderate Creationists. As to the special intervention postulated by Darwin, it seems difficult not to accept it, at least provisionally, given the actual state of our knowledge. A. Refutation *a posteriori* of the objection based on the Principle of Causality. B. The Catholic theory concerning the natural activity of secondary causes and its application to the theory of Transformist Evolution. C. Reasons for accepting the special intervention postulated by Darwin."

DAU.

George H. Doran Company, New York, N. Y.:—

Public Speaking. A Natural Method. *Frank Home Kirkpatrick.* 176 pages, 5×7¾. \$2.00, net.

Public speaking, especially preaching, needs to be much improved. This book will help to do it. Says the author: "Our soap-box orators' naturalness in delivery is characteristic of the most effective public speaking of to-day. Some time ago public speaking was declamatory and grandiloquent. When the orator essayed to 'orate,' he consciously assumed a posture, tone, rhetoric, and manner that precept and example led him to believe were befitting the occasion. All this is changed. To-day such delivery would cause a smile. Only simple and direct conversationalism, in style and language, will arrest and hold the attention of men in this day." The book contains chapters on such subjects as clearness, how to interest an audience, how to gain and hold attention, pausing, how to eliminate self-consciousness, how to avoid monotony, etc. The preacher will do well to buy this book and put its lessons to practical use when delivering his sermons.

FRITZ.