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## HISTORY OF THE MODE OF BAPTISM.

About three years ago THEOLOGICAL QUARTERLY (Vol. XIII, No. 4) published an article on the various baptisms practiced by the people of God under the old dispensation. The article in question was part of a paper read before a pastoral conference. The resolution of said conference that the paper be published in its entirety in this periodical has not fully been carried out by the essayist chiefly because of the great length of the paper. This second installment contains the history of the mode of baptism from the beginning of the second century to the beginning of the Reformation. The reader will notice that the right to speak has in the main been given to literary and monumental evidence.

In the year 1873, Bryennios, then Metropolitan of Serra, discovered a very old volume in the monastery of the Holy Sepulcher. This ancient treatise bears the title *Didache ton Dodeka Apostolon*, that is, the "Teaching of the Twelve Apostles." Many critics place its date between A. D. 90 and 100, and none later than 165. In a chapter on Baptism the *Didache* directs: "If you have not living water, baptize into other water; and if you cannot baptize in cold water, do so in warm; but if you have neither, then pour out water on the head three times in the name of the Father, and of the Son, and of the Holy Ghost."<sup>1</sup>) This oldest evidence regarding the

1) Ἐὰν μὴ ἔχῃς ὕδωρ ζῶν, εἰς ἄλλο ὕδωρ βάπτισον· εἰ δ' οὐ δύνασαι ἐν ψυχρῷ, ἐν θερμῷ· ἐὰν δὲ ἀμφοτέροια μὴ ἔχῃς, ἔκχεον εἰς τὴν κεφαλὴν τρίς ὕδωρ εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος. (Chap. VII, p. 23.)

## CURRENT EVENTS.

IN ONE OF OUR ST. LOUIS DAILIES there appeared a letter to the editor written by one who was in doubt as to the genuineness and authority of the Bible and the Christian religion. The letter received many answers, not a few of them advising the doubter to try her fortunes with the Roman Church. By request of the Pastoral Conference of St. Louis Prof. Theo. Graebner published the following answer:—

“TO A PERSON IN DOUBT.

“DEAR MADAM,—

“Permit me to speak for a number of friends who have read your letter in the *Times*, and who note with regret that the simplest and plainest answer, the correct answer, to your request has not yet been given. If I say that the Bible contains the solvent for all religious doubts, I know that I am speaking not only for my denomination, but for all Christians in all denominations. Wherever you find people who trust the Bible as the inerrant revelation of the Way of Life, you will find people who are no longer harassed by such doubts as expressed in your letter. The Bible contains many things to which our natural reason and observation agree. When it describes sin in all its hideousness, its guilt, and its awful consequences, it tells

us things not entirely new. Our conscience bears witness to the guilt of sinning, and our observation tells us something about the consequences of a life of wrong-doing and vice. We know, before the Bible speaks to us, that there is a Power which is able to punish and reward. Even the heathen are not entirely ignorant of His existence. If there are people now who deny the existence of God, they have fallen below the level of the heathen Greek and Roman who knew that there is an Eternal Ruler who is powerful, wise, and just. But that does not relieve our doubts. In fact, here is where they must arise unless the Lord Himself grants us better knowledge. The question is, how escape the guilt of sin, how remove the stain on mind and heart and conscience? The answer to this question cannot be found by any effort of the imagination or of reason. Indeed, it is an answer which is entirely at variance with reason, and which no man can find unless he receives it from the Lord Himself, nor accept, unless he is granted by the Lord Himself such power of acceptance. The Bible teaches that God sent His Son Jesus Christ on earth to redeem the world from sin. Christ is the Savior. He saves us, not merely as a teacher of righteousness, nor by presenting to us in His own example a pattern of virtue which we must imitate to receive heaven as a reward. He saves us by His work of atonement. He bore upon His guiltless soul the sins of the whole world, He bore our punishment when He, the Innocent, was offered up on Calvary. His death on the cross was a sacrifice for the sins of the world. And a complete sacrifice. His body and blood need not be offered up anew. He has wrought a perfect salvation which is procured for, and offered to, the entire world. By accepting Him as the Redeemer, in other words, by believing in Him, we are made children of God, heirs of salvation. We need no priest, no saint to mediate between us and God. The way is open now. We may approach the Father directly, receive pardon for all guilt and the assurance of eternal salvation.

“This is the Way of Life as revealed in the Bible. Read the Scriptures, you will find it there. You say, But that is hard to believe; my reason does not agree to that plan of salvation. True, our reason would never have found such a way. Otherwise there would have been no need for you to write a letter to the *Times*. Reason will find no way out of those doubts. But the Lord, by the Spirit, who addresses you in His infallible Word, is able to make all things plain that now are dark. There, especially in the gospels and in the letters of St. Paul, all who seek will find, because there the Spirit of God works upon the heart of man, and in the heart of man works faith. Then there is no longer room for doubt. There may be temp-

tations, afflictions, that may cause faith to waver, but the means of dispelling such fears is ever at hand in the inspired Word.

"That, in outline, is the faith which the Lord established when He said to Peter, as He said to the rest of the disciples a short time after, that He gave to them the keys of heaven. This is the faith of all Christians the world over. They all accept the risen Savior as their Lord and Redeemer, rely upon His work for the atonement of their guilt, and confess that it is the grace of God alone which has prepared for them this salvation. It is the doctrine of the Lutheran Church as a church. But it is likewise the faith of all true Christians in all churches the world over. Whatever church they may nominally belong to, whether they be called Baptists, Methodists, Catholics, Lutherans, Presbyterians, Congregationalists, Episcopalians, if they repose their faith in the redemption wrought through the blood of Christ and justification by faith and not by works, they are members of Christ's invisible Church, which has no visible head on earth, but whose head is Christ the Lord in heaven."

*PASTOR JEHN*, of Howard, S. Dak., calls attention to the fact that the statement in the article on Dr. Stoeckhardt in the last *QUARTERLY* which credits him with exegetical work in 1900-'01 is "historically inaccurate, as he was not occupying his chair that year."

*PASTOR JEHN* also sends us a letter which was handed him by editors of two different secular papers. The letter has been written by the notorious Pastor C. T. Russell to the South Dakota Press Association. In this letter Russell complains that "the Lutheran Synod" has inaugurated a boycott against his sermons which he has been publishing in the secular papers of the state. It is likely that this arch-proselyter of our day will make his appearance elsewhere in our circles and disturb our Lutheran communities. For this reason we publish that portion of Russell's letter in which he directly attacks the Lutheran Church, and in his cunning way compares our teaching with his own:—

"I am preaching the Gospel. These Lutheran ministers are not preaching it. What they are preaching is anything else than good tidings for all people. They are preaching an eternity of torment for about nine hundred and ninety-nine out of every thousand that have ever been born, and that one or so out of every thousand will get to heavenly glory. I hold that they are preaching the creeds of the Dark Ages and not preaching the Bible. My sermons are showing that the angels gave a correct statement respecting the Gospel. My sermons are pointing out to the people that, while it is true that only a mere handful is now being saved through faith

in Christ and following Him in the narrow way, nevertheless there is a hope in the Bible for many, many others. I am showing from the Bible that the election of the Church at the present time is to joint-heirship with Christ in His kingdom, and that His kingdom will be established in the close of this age, and will inaugurate the New Dispensation of world-wide glory and blessing, and that this is near at hand. Lutherans teach, on the contrary, that Christ may come any day, and that with His coming the earth will be burned up. I present the Bible teaching that 'the earth abideth forever,' and that God will shortly through Christ's kingdom make His earthly footstool glorious, and that this is the significance of the Lord's Prayer, 'Thy kingdom come; Thy will be done on earth as in heaven.'

#### "TWO DIFFERENT HELLS.

"My sermons follow the Bible and teach, as the Bible teaches, that the hell to which man was consigned through the fall is the grave, the tomb, the state of death—not a place of fire, torture, or suffering. I am telling the people what the preachers all know; namely, that the Hebrew word *sheol*, the only word rendered hell in the Old Testament, means the tomb, the grave, and that it is translated, in our Common English Version, grave and pit more times than it is translated hell, and that it always means the grave, the tomb, and never a place of suffering. As surely as these Lutheran ministers are educated, they know that what I say on this subject is the Truth. They cannot deny this Truth, yet they are bound by their ordination vows not to teach this nor anything else except what their particular creed stands for; hence their opposition to my sermons, which is really an opposition to the Bible—to the Truth. But while opposing these, they cannot agree amongst themselves. I am glad indeed that the various sects of Protestantism and Catholicism no longer fight each other and burn each other at the stake. Yet they cannot agree as to what constitutes the Gospel. Otherwise we would have, not different sects and different synods of the same sect, but a united people of God.

"I am neither fighting Lutherans nor others—I am opposing error and advocating the Truth. Christian people of all denominations are getting awake and are studying the Bible like the Bereans of old, to see whether or not these things are so. Bible study classes are springing up all over the earth. My sermons are now to be had in thirty different languages.

"Another point of difference is that I hold, with the Bible, that all humanity, in dying, falls asleep, and that the great awakening time, the resurrection time, will come at the Second Coming of Jesus for His Church, and gradually during the thousand years of His

Reign for the world. I prove from the Bible that while all saintly Christians, begotten of the Holy Spirit, are on trial now, the decision of their cases will be at death, because they have been favored of God to see the spiritual things, to hear and comprehend the Truth, and to be begotten of the Holy Spirit. The faithful unto death will gain the crown of life, but those who draw back will die the Second Death. But with the heathen world, before Christ came and since, the case is very different. It is different also with many who are living to-day in civilized lands, and who enjoy no more light and no more knowledge of God than do people in heathen lands. The eyes of their understanding are blinded by the god of this world, Satan, as St. Paul says. The Bible teaches that all such, when awakened from the sleep of death during the Millennium, will receive 'stripes,' or punishments, in proportion as they knew right from wrong and failed to do their best. But those punishments, or 'stripes,' will not be inflicted by devils and with torture, but will be inflicted by the glorified Christ and the glorified Church, in love, in wisdom, and with a view to correction and reformation. By the end of those years of Christ's Reign, that is to say, at the close of the Millennium, the whole world will be perfect — the earth will be a Paradise, and mankind, restored to the image and likeness of God, will be earth's monarchs; not that all may be expected to profit by the stripes and glorious opportunities of Restitution and uplift, but because the Scriptures tell us that in that time all who fail to make progress and who prefer sin will be destroyed in the Second Death.

"Thus my sermons are showing the people that the great Creator is a Heavenly Father of Justice, Wisdom, Love, and Power; and that Jesus, the Redeemer, did not die in vain, but that the results of His death will be a great blessing, both for the elect Church, now being selected, and also for the masses of the world to be awakened and blessed by Him during the Millennium. This good Message, good tidings, true Gospel, is appealing to the hearts and heads of many. Thus have been reclaimed from infidelity many who previously have been driven away from God and from the Bible by the inconsistencies of the credal teachings given forth in the name of God, but blasphemously misrepresenting Him as worse than the most depraved of all human beings, and as bad as any devil we could think of or describe.

"What these Lutheran brethren should have done would have been to reform, admit the error that they have been preaching, the slander against God's character, and to have turned around to join with me in preaching the good tidings of great joy which shall yet be unto all people. Then there would be an awakening amongst the dry bones of Lutheranism. A revival spirit would go forth amongst

all denominations. The mouths of infidels would be stopped, and they would fall down with us and worship the great Creator and His Son, the great Savior.

"I have thus briefly stated the difference between the Lutheran brethren and myself. The Editors of South Dakota who think for a minute that anything but a fragment of their readers any longer live mentally back in the Dark Ages are mistaken. They should take note of the fact that the congregations of these Lutheran ministers are dwindling, and that they themselves are ashamed of their doctrines. No able man amongst them would think for one minute of defending the creed of his own denomination in a public debate. What thinking people are attending the ministries of these preachers are doing so under the mistaken thought that they are doing good by giving their presence and their money to support doctrines which they no longer believe. They are surely mistaken in this, for the result of all preaching of Dark Ages fake doctrines and Bible misinterpretations is surely driving the intelligent people of the churches from them, from the Bible, and from God.

"All Christians should trample down denominational barriers, and should try together for a fresh study of God's Word, making sure first that they break the spectacles of their forefathers. As we get back to the teaching of Jesus, the Apostles, and the Prophets, we get back to that which is reasonable, beautiful, harmonious, and helpful.

"It is a mistake to suppose that we have had eighteen hundred years of Bible study. The Bible ceased to be studied before the third century. For fourteen centuries the Bible was ignored and, on opportunity, was burned. The bishops were accepted as apostles, and the twelve mouthpieces of Jesus were ignored. The Reformation Movement brought the Bible forward again. But during the fourteen dark centuries so much error had been inculcated that God's people ever since have been laboring against and more or less succeeding in getting out of it, until now we are in the dawning of the New Dispensation; and with the light of divine blessing shining everywhere, a measure is also shining on the Church and on the Bible, granting the people of God refreshing, and a knowledge of Truth and establishment therein. Meantime all the creeds are attempts to hold the mind back a century or two or three — attempts to hinder real Bible study, attempts to prevent the people of to-day with all of our advantages from knowing more than Luther knew when he suddenly stepped out of darkness into a measure of light — but not the full light.

"Very respectfully,

"(PASTOR) C. T. RUSSELL,

"Brooklyn Tabernacle, New York."

PASTOR RUHLAND sends us a news item from the *Ottawa Evening Journal* for January 29, which is significant:—

Winnipeg, January 29. — A new turn was given yesterday to the evidence before the Royal Commission inquiring into the escape of John Krafchenko, when John Westlake, charged with aiding in the escape, declared that J. H. Buxton had told him that Krafchenko was a Mason and that he (Buxton) was a high Mason, and for that reason Krafchenko was being aided to effect his freedom.

Masons, Buxton told Westlake, did not believe in the noose, and for that reason he was working to save the desperado from the gallows. Buxton also told Westlake that he represented the "upper strata" of Krafchenko's friends, but that the bandit had plenty of friends in the underworld.

When Westlake protested against taking Krafchenko into his suite, saying it was a serious matter, Buxton told him, "It would be more serious for you if you don't." Westlake told the commission that he did not want to harbor Krafchenko, but he was frightened into doing it. Westlake maintained that he had nothing to do with Hagel, Constable Reid, or any others connected with the plot. All the arrangements with him had been made by Buxton.

Westlake will continue his evidence to-day.

IN THE LAPORTE DAILY ARGUS-BULLETIN of February 2, Pastor Eickstaedt, upon request by the editor, published a criticism of Farrar's *Life of Christ*, which is being offered as a newspaper premium by the Bible House of Chicago. Our pastors may receive inquiries regarding this book from parishioners. For this reason we note some of the important exceptions which Rev. Eickstaedt takes to the book:—

Page 219: The baptism of St. John "must still be regarded as a symbol of repentance." This is contrary to Luke 3, 3: John preached the baptism of repentance "for the remission of sins." A baptism "for the remission of sins" is not "a symbol of repentance."

Page 258: The law of Sinai is grossly misinterpreted, because Christ is falsely understood as a new lawgiver. Christ in no wise "extended" the Law, but showed the meaning and purposes of the moral Sinaitical law over against the superficial and shallow Jewish exegesis.

Page 322 the author calls it "the duty" "to make allowance for difference of opinion in matters of religion." Jesus says the very opposite (John 8, 31; Matt. 7, 15) and His apostles likewise (1 John 4, 1; Rom. 16, 17).

Page 418: Instead of pointing out the comforting doctrine of absolution, Farrar vaguely and flatly speaks of "loosing us from idle

traditional burdens" and a "binding upon our hearts and consciences," which is far, far from the real intent of that Biblical passage.

Page 461 says of the Jewish Sabbath that "it was meant to be a perpetual witness." Mr. Farrar forgot to add "under the old dispensation," or "for the Jews," or words to that effect. For the whole ceremonial law, including the Sabbath and other Old Testament holidays, has been abolished by God Himself, as St. Paul Col. 2, 16. 17, clearly says: "Let no man therefore judge you . . . in respect to Sabbath days, which are a shadow of things to come; but the body is of Christ."

Page 508, speaking of moral teachers, the book says that "even the very best and greatest of all" (scil. Moses) "has uttered or sanctioned more than one dangerous and deadly error which has been potent to poison the life and peace of nations." Farrar, therefore, does not know that Moses, as the political leader of Israel, when giving political laws, was not restricted by the Decalogue, but, because of the hardness of their hearts, was at liberty to write for his people divorce laws which do not agree with the original institution of marriage. And Jesus does not censure Moses for doing so. Matt. 19, 8; Mark 10, 5.

Page 518: While on page 572 the author speaks of "the inspired narrators of the Gospel history," he says, p. 518: "It may be regarded as all but certain that the first three (Gospels) were mainly derived from a common oral tradition." This is an anti-Biblical thought, well liked by the so-called "higher critics," but unwarranted by facts and apt to irritate and mislead Christians, who justly believe the verbal inspiration of the Holy Scriptures which "cannot be broken" (John 10, 35), because "all Scripture is given by inspiration of God" (2 Tim. 3, 16; compare 1 Cor. 2, 13).

*THE LUTHERAN WITNESS* publishes a Plea for a Fitting Celebration of the Fourth Centennial of the Reformation, which contains the following suggestions: 1. Large gatherings and monster parades wherever feasible; 2. the raising of large sums of money for education, missions, and charity; 3. the erection of monuments to Luther and his fellow-Reformers at least at every Lutheran center of any importance; 4. the establishment of a Lutheran Press Bureau which is to familiarize the world with Lutheran doctrines and principles; 5. to unite the divided Lutheran church-bodies in America.

*THE PAROCHIAL SCHOOLS* of the Wisconsin Synod engage 101 male and 80 female teachers. Some of the latter have had little or no training for pedagogical work. In order to render them more efficient, the Wisconsin Synod has empowered a committee to dis-

cover ways and means by which female teachers can be taken through a suitable course of instruction. Prof. Schaller reports for this committee that a vacation school is to be inaugurated this summer in the interest of these deficient female teachers. Besides, the Wisconsin Synod desires that young ladies contemplating to devote their services to work in parochial schools be required to take the entire course at the Synod's Teachers' Seminary at New Ulm, Minn.— This plan seems to us to be a rational way of dealing with a difficulty that exists in our body also. There are good reasons why occasionally a female teacher must be engaged for a parochial school. It would certainly redound to the welfare of the school if such a teacher had been given a proper course of training before entering upon her work, or could obtain instruction while engaged in her work.

*PASTOR ANDERSEN*, of Flensburg, in a lecture advocated casting aside the Old Testament as useless for the teaching of religion. He declared if a youth in our day were to do what Jacob is reported to have done, he would be put in jail. The speaker is pastor of a Lutheran state-church.— Pastor Heydorn, of Hamburg, had united with the Monists. Earnest pastors are questioning the validity of baptisms performed by him. The ministerium of Hamburg demanded that he withdraw from the Monists. Heydorn yielded, "until the church will have changed her views of Monism," but declared that he would continue cooperating with the Monists in works of charity.— Dr. Hunzinger, whose coming to the ministry of Hamburg was hoped to bring about a change for the better in that infidelity-stricken city, joined the Freemasons.

*THE SLEEPING HOMER* was in evidence in the sanctum of *Lutheraneren* when the following slipped through in a recent issue:—

"The thoughts of God are taken up by weak men and clothed by their imperfect speech, therefore we must be prepared to find even in the Bible signs of imperfection. God filled His witnesses with His Spirit, but did not recreate them heavenly unerring beings. If their memory failed them here and there, or if in non-essentials inaccuracies can be proved, this is not to be wondered at.

"The expression 'moved by the Holy Ghost' is, to be sure, held by many to mean that the Holy Ghost dictated every word and every iota in the Holy Scripture; but this is neither the meaning of Scripture nor that of those who brought about the Reformation."

Protests by readers of *Kirketidende* and *Lutheran Herald* brought an editorial disavowal of the above sentiments. The editor does "not wish to be held responsible for the views on inspiration contained in the article."

MR. HAROLD BEGBIE has spent much time in India. In *The Continent* (Chicago) he gives his impression of the effect that European culture and Christian missions have had on India's 300,000,000 people. He portrays the modernism of India thus:—

"She is modernized and materialized; she is no longer a shivering child aghast at the dark, or a cowering slave afraid of a priestly master; she is half skeptical and half cynical; she laughs at her gods and reads Herbert Spencer; she washes off the sacred paint from her forehead, and discusses the rival advantages of petrol and acetylene gas; she becomes a little excited by political rhetoric, taking the new word of freedom into her blood like a strong wine, and delighting in controversies which engaged the ponderous minds of the encyclopedists, or which now agitate Browning societies, and local parliaments, and students in university examinations.

"She is young, heady, and excitable, yet withal she is cynical and jaded—the fanatics among her millions are not numerous. It is a miracle in itself—the calm and wearied way in which India has awakened into the miracle of her sudden modernism. She is young, heady, and excitable on occasion; her prevailing mood is one of half-interested amusement, of bland curiosity to know what will happen."

Regarding the Christian missions he says:—

"No church has conquered India; no missionary has left a Livingstonian mark upon her soil; no masterful theologian has convinced her that the Christian religion is superior to Hinduism, Mohammedanism, or Buddhism. But the Spirit of Christ moving upon those dark and stagnant waters, in the simple kindness and loving charity of individual Christian people, has troubled the soul of India, and moved it to a new wonder. For ages, for long ages, the religions of India have been hardening into a dreadful despotism. For ages and ages, millions of people in India have been perfectly content to know themselves as 'untouchables'—outcasts and pariahs. For ages and ages, the whole vast population of Hindus has accepted, without wonder or mutiny, the exacting tyranny of the Brahmin, paying tribute to the tyrant, and submitting in every social detail to his scornful dominion. And in all these ages, religion has seemed to them a hard and terrible way of escape from a doom infinitely more hard and infinitely more terrible—the doom of having to live."

How the old religions of India, Hinduism, Buddhism, and Mohammedanism, are striving to resist the steadily growing influence of Christianity, Mr. Begbie tells as follows:—

"The priests, who fear Christianity far more than they dislike the British raj, are striving to make their religions reasonable and attractive. They see that if they lose the pariahs, 70,000,000 of them,

they will lose all. Their lives are at stake. Hinduism must be saved in order to save them. And their method is to copy, as closely as possible, that humanitarian aspect of Christianity which has so startled and so deeply moved the soul of their millions. They build hospitals, they go back to their oldest books to find a pure god and a merciful goddess."

In reading Mr. Begbie's very interesting account, one hardly is able to rid himself of a troubled feeling regarding the genuineness of much of that Christianity which is proposed to Hindus for their acceptance. "Humanitarian aspect of Christianity" — this does not sound good. Humanitarian efforts have never lasted long nor touched the real spot in the lives of sinners.