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(Continued.)

In and for the work of redemption, and in the manner and measure requisite for such work, Christ the God-man humiliated himself. The verb, ταπεινώω, means *to lower, to humble*, the contrary being ὑψόω, *to raise, to elevate, to exalt.*¹⁾ With the reflex pronoun, ταπεινοῦν signifies *to humble one's self*, to forego honor or high stations or prerogatives which one might rightfully claim or enjoy. Thus Paul says that he had "abased himself,"²⁾ when he had "preached the gospel of God freely," earning his livelihood with his own hands, and taking what other churches gave him, instead of taking and enjoying what he might have rightfully claimed at the hands of the Corinthians.³⁾ And such was the self-humiliation of Christ, *that, though he was rich, yet for our sakes he became poor;*⁴⁾ *that he, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being in fashion as a man, he humbled*

1) Matt. 23, 12. Luke 14, 11; 18, 14. Phil. 2, 8. 9.

2) ἑμαυτὸν ταπεινῶν, 2 Cor. 11, 7.

3) 2 Cor. 11, 5 ff.

4) 2 Cor. 8, 9.

is not unheard or unheeded, but it is seconded and sustained *ex officio* by our High Priest in heaven. For, *if any man sin, we have an advocate with the Father, Jesus Christ the righteous.*¹⁾ When Satan would accuse us and our conscience would condemn us, we may take courage and say, *Who is it that condemneth?*²⁾ Where our Judge is, there is also our Advocate, *who maketh intercession for us,*³⁾ pleading our cause, and saying, "Yea, Father, forgive them their trespasses; for I am the propitiation for their sins;⁴⁾ I, *Jesus Christ the righteous,* am their righteousness. *Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory.*⁵⁾ By such continual exercise of his priesthood, by day and by night, whether we wake or sleep, and especially when foes beset us, temptations surround us, dangers threaten us, yea, in our last agony, he promotes our salvation, not only for the love he bears us, but also in the faithful performance of his office as a *faithful high priest,*⁶⁾ being able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.⁷⁾ A. G.

(To be concluded.)

PARAGRAPHS ON THE TEMPERANCE QUESTION.

§ I.

Temperance, as now commonly understood in connection with the temperance question, is the total abstinence from intoxicating beverages. This *usus loquendi* is, in fact, an *abusus* based upon and expressive of perverted notions, much as, owing to false notions of marriage and sexual purity, *chastity*, by an abuse of the term, was made to stand for *celibacy*.

1) 1 John 2, 1.

2) Rom. 8, 33.

3) Ibid.

4) 1 John 2, 2.

5) John 17, 24.

6) Hebr. 2, 17.

7) Hebr. 7, 25.

§ II.

The temperance question must be viewed either as an ethical question or as a political question. It is either the one or the other, not both.

§ III.

Ethically conceived, the temperance question must be, in substance, this: "Is total abstinence from intoxicants enjoined by the law of God?"

§ IV.

Politically considered, the temperance question must be, in substance, this: "Is it expedient for the state to prohibit the production and sale of intoxicants?"

§ V.

As an ethical question, the temperance question can be definitely and conclusively answered only from and according to the word of God.

§ VI.

The word of God nowhere enjoins total abstinence from intoxicating drink, but only prohibits its abuse, while its moderate use is distinctly sanctioned by the word of God and the example of Christ and his apostles. Eph. 5, 18. Rom. 13, 13. 14. Gal. 5, 21. Luc. 21, 34.—Ps. 104, 15. John 2, 3—11. Matt. 26, 27—29. Luke 22, 17. 18. 1 Tim. 4, 4 f.; 5, 23. Col. 2, 16.

§ VII.

Hence, even if it were the duty of the state to enforce the moral law, prohibition of intoxicants could not on that account be the duty of the state or its citizens, since the moral law does not prohibit the moderate use of fermented drink.

§ VIII.

As a political question, the temperance question can not and must not be answered from the word of God, and it is not of the province of the state and civil legislation to deal with intemperance as a sin against the law of God, the moral law, but only as a *malum civile*, whereby the civil rights and temporal welfare of individuals or communities are endangered or infringed. Matt. 22, 21. 1 Pet. 2, 13. See THEOLOGICAL QUARTERLY, Vol. III, pp. 434 ff.

§ IX.

Forasmuch as the cardinal purpose of the state is the protection of society and its members, it is incumbent upon the state to regulate the production and sale of intoxicants in a manner and measure sufficient to afford protection to society and its members. 1 Tim. 2, 2. Rom. 13, 3. 4. 6.

§ X.

Proper civil legislation being the first and fundamental measure toward such protection, it is the duty of every one who has a share in the exercise of the legislative power of the state to contribute his due share toward the enactment of such laws as will best serve the purpose of the state. Jer. 29, 7. Rom. 12, 7; 13, 6.

§ XI.

Inasmuch as the enactments of civil or political legislation are concerned about the *justitia civilis*, their form and substance is not determined by the word of God, but by the dictates of human reason, and subject to the private judgment of those whose duty it is to contribute toward or assist in such enactments. Luke 12, 14. 1 Pet. 2, 13.

§ XII.

Thus, while it must be admitted that the abuse to which intoxicants and the places where they are dispensed are subject does not of moral necessity preclude their right and

proper use, the question whether prohibition, or license, or local option, or some other method of dealing with the liquor question by civil legislation or the police power of the state, is best adapted to restrict the *malum civile* of intemperance must be committed to the private judgment of the citizens, or of those in whom the legislative power is vested, and no man's Christian character must be questioned or impeached when he votes or otherwise acts in accordance with such judgment.

§ XIII.

The valid enactments of civil legislation, while in lawful force, are binding upon every citizen, even though they run counter to his private judgment as to their expediency, unless they enjoin a violation of a commandment or ordinance of God, as, f. ex., if the use of wine in the sacrament were prohibited by a law of the state. Rom. 13, 1. Tit. 3, 1. 1 Pet. 2, 13. 14. Matt. 22, 21. Acts 5, 29.

XIV.

Yet, though such laws, while in force, are binding upon all who are subject to them, they do not become part and parcel of the divine, or moral law, but remain *ἀνθρώπινα κτίσματα*, ordinances of men, which may be abrogated by men in due process, as they have been enacted by men, and it is not improper for a law-abiding Christian citizen to exert his influence toward the amendment or rescission of a law which he considers unwise and ineffective, or even detrimental and hurtful.

§ XV.

Again, while a law is law, it is the duty of a police officer or magistrate to enforce such law, f. ex., to arrest, try, sentence, and punish an offender against a prohibition or license law, though in his personal judgment he may

deem such law inexpedient or even hurtful in its bearings upon social life and the prosperity of the state. Apolog. Aug. Conf., Art. XV, Müller, p. 215. Rom. 13, 4. Tit. 3, 1.

§ XVI.

On the other hand, it is not of the province of the church to lend its aid to the police power of the state in enforcing the laws of the state. When the church has administered fraternal admonition and church discipline, she has done her duty. Let Caesar see to the things that are Caesar's. Matt. 22, 21. Cf. Matt. 26, 52.

§ XVII.

Intemperance is a fearful, damnable sin, destroying body and soul. But modern temperance fanaticism, which would make sin what God has sanctioned, and bind man's conscience where God would have it free, is even more dangerous and pernicious than the sin of intemperance and all the evils therefrom resulting. 1 Tim. 4, 1—4. Col. 2, 16. Rom. 14, 3 ff. Gal. 5, 1. 12. 13.

A. G.
