

# THEOLOGICAL MONTHLY.

VOL. VIII.

SEPTEMBER, 1928.

No. 9.

## Full Forgiveness.

Translated from Dr. E. Preuss's *Die Lehre von der Rechtfertigung*, Part V.

The REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

All statements of the Scriptures concerning redemption, imputation, faith, and the means of grace rest on God's full forgiveness as their foundation stone. If God forgives half, then all the texts which speak of the all-sufficient redemption through the blood of Christ become uncertain. If God forgives half, then He does not impute the righteousness of Christ unto us in the same manner as He imputes our sins unto Him. If God forgives half, then faith loses its life-line, and the Word of God its contents. For if anything is clearly testified to in God's Word, it is God's full forgiveness. 1 John 1, 7: "The blood of Jesus Christ, the Son of God, cleanseth us from *all* sin." [Note. Nobody will claim that this full forgiveness remains in force if one wallows in filth.] Not of some, no, of all. And Col. 2, 13: "And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him [Christ], having forgiven you all trespasses." [Note. Evidently Baptism is here spoken of, as in this whole passage from V. 11 on. Also the word *συνεζωποποίησεν*, which is separated from *χαριστάμενος* by only three words, shows this.] Yes, Rom. 8, 1 the Apostle says: "There is therefore no condemnation to them which are in Christ Jesus." [Note. Of course, this does not exclude that one may fall from grace, that one may be cut out of the olive tree, if one does not, by watching and praying, continue in His goodness . . . it follows indisputably from this text that as long as a man abides in Christ Jesus through faith (Gal. 3, 26) — so long, not longer, but surely so long — the word applies to him: "No condemnation to thee."] In Paul's epistles condemnation and justification are antitheses which exclude one another like darkness and light. Rom. 5, 18. Where there is no light at all, there is complete darkness; and where there is no darkness at all, there is complete light. So, then, where there is

---

## THE THEOLOGICAL OBSERVER.

---

**The Minister as Thinker and Student.** — In an address delivered by Prof. H. Hamann at the “Concordia College [Australia] Break-up Concert” several important truths concerning a minister’s intellectual training were stressed, which deserve notice also in our circles. The speaker said: —

“Many other reasons demanding a sound, thorough education of the future theological student may be adduced. Very high in the list I would place this: the development of the mind of the *student*, the attitude of the *scholar*. The minister certainly must be a thinker, a scholar, a student — a student of the Bible, of religious movements, past and present, of life and men, of the trend of the times, of things too numerous to mention. What do I mean by the mind of the student? This, that he knows how to approach problems of all sorts, with what tools, and how to solve them; this, that he has proper methods of work; this, that he feels a keen zest in his work and is not terrified by difficult tasks, but grapples with them manfully and says, The harder, the better. This attitude is not developed in a day nor in a year; it is the outcome of long, systematic, arduous study and of the discipline which that study involves. This mental attitude, together, of course, with a quickened conscience, is the protection against the easiest way, the line of least resistance, against the power of inertia, against the fatal fear of earnest intellectual work. The minister must be earnest and sincere not merely in a spiritual sense, but intellectually as well. Certainly faith is the organ for the reception of divinely revealed truth; but an intellectual effort of no mean order is necessary to sift the great mass of conflicting opinions; to judge, criticize, reject, accept. There must be no blind ‘swearing by

---

32) When he realized it, he said: *Maledicta ergo sint omnia colloquia cum adversariis!* Quoted by Ritschl, *l. c.*, p. 403.

the words of the master,' no facile acceptance, uncritical and unconvinced, of traditional teaching. We must be orthodox; but we must arrive at orthodoxy by our own faith and our own reason — the latter, of course, used in its proper subordinate sphere.

"*Culture* is another reason. I shall not try to add one more definition to the many already existing definitions of culture; I shall say only that I take it to include both *Herzensbildung* and *Geistesbildung*, culture of the heart as well as of the mind. These are indispensable in a minister. There are certain things which he must know lest he be classed as an ignoramus. I need not expatiate upon the harm that is done if the minister fails here; I need only say again that it takes much time and much study before we can convert our young boys, many of whom are decidedly diamonds in the rough, into Christian gentlemen and scholars who will be a credit to the Christian ministry.

"Finally I would mention *sympathy*. Wide sympathy is a consequence of wide culture, if the culture is of the right kind. There is much truth in the old French saying: to understand all is to forgive all. Let us modify this saying thus for our present purpose: to understand all is to have sympathy for and with all. I need not remark that this sympathy does not extend to the devil and his works, sin, though it does extend to human misery as caused by human frailty and sin. Not that the cultured person has a monopoly of sympathy; but there must always be thoughts and feelings to which the uncultured remain strangers. And are not lack of sympathy, narrowness of thought and feeling, intolerance in things that lie in the sphere of Christian liberty, usually the outflow of lack of understanding, of ignorance? It is the Christian who knows only his own community, who knows nothing of what Christians have done in other times, of what they are doing in other places — it is he who looks askance at everything that is not in his sphere of things; it is he who is always being shocked, offended, outraged, in a manner not becoming a Christian. We do not care for this in our ministry. Why, sympathy, understanding, is often the master-key that unlocks the door to the sinner's heart and wins his confidence. And the minister must be all things unto all men; he must be a stranger to no human affairs."

Professor Hamann is a graduate of Concordia Seminary, who for a number of years served in our India Missions. He now occupies the chair of Latin and Greek at Concordia Seminary, Adelaide.

MUELLER.

**Icelandic Passion Hymns Translated into Chinese.** — To many people it is a revelation to know that one of the great poets of the Lutheran Church was Rev. Hallgrimur Petursson of the Lutheran Church of Iceland. His hymns are so outstandingly beautiful, and at the same time so thoroughly doctrinal that he has been called the Icelandic Paul Gerhardt. His hymns for the Lenten season are especially notable for beauty and power. The best hymns of this series have now been translated into Chinese by an American scholar, Prof. Harry Price, with the assistance of an Icelandic missionary,

Olafur Olafsson. The translation thus produced is said to combine accuracy and excellence of idiom. For his general guidance Prof. Price used the English translation of the *Icelandic Passion Hymns* made by Prof. Pilcher a few years ago. The undertaking has now reached the stage in which a responsible and reliable man in Hankow has undertaken to see the book through the press. The hymns are to be published in a small book, to be sold as cheaply as possible. If the undertaking is successful, a somewhat larger edition of the Icelandic hymns in Chinese is planned. All those who are interested in the publication of the book may communicate with Mr. Arni Johannsson, 31 Bragagoetu, Reykjavik, Iceland. The publisher intends to give every missionary of the Lutheran confession in China a copy free of charge. Those who are interested in becoming acquainted with Missionary Olafsson may address him at Fannrem, pr. Trondhjem, Norway.

K.

**The Catholic Religion Not the Christian Religion.**—Present-day Catholicism has as little Christianity in it as the Catholicism of Luther's day. Luther used the terms Catholic religion and pagan religion as synonyms. And what *Our Sunday Visitor* has to say on the way of salvation might have been written, with the change of a single word, by a Buddhist or a Confucianist. The issue of March 25 carries an article on "Divine Revelation." Its author is Cardinal Mundelein. We give the entire article.

"It is indeed necessary that we dwell repeatedly on divine revelation, for revelation is the very keystone of the arch; on it rests the entire structure of our faith; without it the whole structure crumbles. We may know that there is a God from the creatures about us, but we can learn but little further of Him from that same source. And if we cannot know Him, we surely will not love Him. Nor can we serve Him unless He tells us how, what He wants us to do in order to please Him. And He alone can reveal these things; so that revelation is necessary if we look forward to happiness hereafter. Otherwise we sink to the very level of the brute creation, and all would be over after a few years here below. In like manner, if God revealed His truths and laws, these must remain unchanged, not become the playthings of men or vary with different races or changing times or different climes. There can be no question that we sorely need more preaching and teaching of a supernatural religion.

"Professing Christians are willing indeed to accept a Christ, the healer, or the multiplier of the loaves and fishes, but are not so ready to listen to Christ the lawgiver. A revealed religion is repugnant to the masses, because it entails self-denial here, a strict accounting at the end, and eternal retribution in an after life. And yet, for the general well-being of the community in which we live, not to speak of eternal salvation of the individual, we ought to dwell often on the subject of a revealed religion. A prominent lawyer recently said: 'You cannot expect to raise a boy properly unless you teach him that there is a hell, and that, unless he watches himself very carefully, he is sure to land in it.' We have had quite a few samples of juvenile viciousness in this city recently where boys and girls

had neither the instruction nor the restraint of real religion to hold them. While we are naturally concerned with the well-being of our community, yet we are even more concerned with the eternal salvation of the faithful under our care, and we know only too well that, where the moral tone of the former is lowered, we can hardly expect that the latter escape contamination. There is just the one thing to do — to apply the antidote of repeated instruction for growing children, and adults as well, in supernatural religion, which brings with it the restraint of moral obligation."

The Buddhist would only have to change "Christ the lawgiver" into "Buddha the lawgiver" to get a fine article for "Our Buddhist Visitor" on the Buddhist revelation. The specific article of the Christian revelation is salvation through the vicarious satisfaction rendered by Christ. The essential teaching of Buddhism and Confucianism is: "Nor can we serve Him unless He tells us how, what He wants us to do in order to please Him." E.

**The Catholic Religion Not the Christian Religion.** — Rev. Albert Muntzsch, S. J., writes in *Our Sunday Visitor*, on "Three Important Lessons from the Public Life of Christ": "By the public or active life of our Divine Lord we mean the last three years of His blessed career on earth which He devoted to works of mercy, to the preaching of the doctrine, and to the foundation and perfecting of the Church. — That life was, in the first place, a life of work. This is the first lesson it holds out to us. We must all work and be active in some way. — That life was, in the second place, a life of prayer. — The active life was, in the third place, a life of suffering. For Christ sought not the comforts of life. His friends had none, or few, of the good things of the world and so could not enrich Him. He said of Himself that He had not where to lay His head. Worse than this, He suffered from the opposition, calumnies, and persecutions of His enemies. For did they not seek to put Him to death? Again, the people who listened to Him to-day, were ready to stone Him on the morrow. Now who cannot learn much wisdom and draw help and inspiration from our Lord's conduct during His public career? Is not our's a life of labor? Can we succeed without prayer? Is not suffering and trial and hardship our portion? We may then look upon that model whom we all must imitate — Christ Jesus in His public life. If we do so, we may be certain to follow the path that leads to final victory and to perseverance in God's commandments. For Christ is still the Way, the Truth, and the Life: the way that we should walk, the truth we should know, and the life we should imitate; He is the King of kings." The religions which this young Jesuit — we presume that he was but lately graduated from the seminary — is advocating is the religion of works. The conception which he has of Christ is that of a great lawgiver and fine example. He did not learn in his seminary that men are saved by faith in the vicarious atonement. If he had stated that sinners are saved, not by imitating Christ, but by accepting the salvation wrought by Him, *Our Sunday Visitor* would not have found space in its columns for his contribution. E.

**Godliness in Business.** — *America* calls attention to the need of religion in daily life and business and for this reason reminds its readers of the habits of Boston business men about two centuries ago. We read: "At the dawn of the eighteenth century, in the godly town of Boston, men mixed a little religion with their business and found that the result was good. A new England shipping bill of 1718, reproduced in the fourth volume of *The Pageant of America*, reads more like a prayer than a business paper. 'Shipped by the Grace of God,' are the opening words of this document; 'in Good Order and Well-conditioned by John Barton, in and upon the Good Brigantine, called the *Betty*, whereof is Master, under God, for this present Voyage, Captain John Sewell, and now Riding at Anchor in the harbour of Boston, and by God's Grace Bound for Great Britain.' A description of the goods entrusted to the deep and to Captain John Sewell follows, and this — to us — singular document concludes: 'And so God send the Good Brigantine to her desired port in safety! Amen.'"

Luther, long ago, called attention to the practise of religion in one's daily life when in his Large Catechism he wrote: "Likewise the practise of children to cross themselves when anything monstrous or terrible is seen or heard, and to exclaim, 'Lord Jesus, protect us!' 'Help, dear Lord Jesus!' ['is of service']. Thus, too, if any one meets with unexpected good fortune, however trivial, that he say, 'God be praised and thanked; this God has bestowed on me,' etc., as formerly the children were accustomed to fast and to pray to St. Nicholas and other saints."

Luther, at the same time, emphasizes the fact that the Roman Catholic Church is unable to put true godliness into business; for he continues: "This would be more pleasing and acceptable to God than all monasticism and Carthusian sanctity." (*Triglotta*, p. 601.) The reason for this he states in his explanation of the First Commandment, where he says: "If any one had toothache, he fasted and honored St. Apollonia; if he was afraid of fire, he chose St. Lawrence as his helper in need; if he dreaded pestilence, he made a vow to St. Sebastian or Rochio, and a countless number of such abominations, where every one selected his own saint, worshiped him, and called for help to him in distress. . . . All these place their heart and trust elsewhere than in the true God, look for nothing good to Him nor seek it from Him." (*Ibid.*, p. 583.) Idolatry, no less than rank atheism, dishonors and supplants God.

MUELLER.

**A Tongue of Gold.** — Dr. M. G. Kyle writes in the *Sunday-school Times* an enlightening editorial on an important find made in Palestine some years ago and now preserved at Constantinople. He says: "A wedge of gold' and 'a goodly Babylonish garment' brought about the downfall of Achan at Jericho. God gave the Israelites the land, but forbade them to enrich themselves individually by plunder. The old spirit, however, was strong in this soldier Achan; temptation came, and he fell.

"But what was a 'wedge of gold'? It is probably useless to ask particularly about the 'goodly Babylonish garment,' for all textile fabrics have perished in the dampness of the climate of Palestine.

'A wedge of gold' is not so perishable. In the excavations at Gezer, MacAlister found one of these ingots used in early times in lieu of what is now more definitely coinage. The Hebrew in the account in Joshua says that Achan stole 'a tongue of gold.' The rule of safety is, 'In case of doubt take the safe course.' The English translators, both those of King James and of the company of revisers, did not do this. They did not know what 'a tongue of gold' might be, but they thought that at least it would be wedge-shaped. So they translated the expression, 'a wedge of gold.' When MacAlister found a specimen of it at Gezer, it was seen to be made in exact imitation of a sheep's tongue, and was literally 'a tongue of gold.' At that time Palestine was under the Turks. Hamdy Bey, at the head of the Museum of Constantinople, was a scholarly and energetic collector, and so the 'tongue of gold' was brought here, where it still reposes in its plush case to tempt the eyes of the avaricious. This ingot of gold has its story to tell. It certifies the detailed accuracy of the account in Joshua as reflecting exactly the customs of the times and is another instance and evidence of the minute accuracy of Scripture. This lump of gold could not figure in small business. There must have been great financial transactions then as now. Whether this 'tongue of gold' tells of ordinary transactions or of the tribute of kings, we cannot as yet know. Probably such pieces were weighed out in all great transactions."

MUELLER.

**Anti-Bible Societies.**—A St. Louis daily tells of the doings of the Anti-Bible Society which has got out a circular denouncing the Bible for its "cannibalism," "witches," the "confidence game" played by Moses, etc., and will seek to slip a copy of it into every one of the 875,000 Bibles placed by the Gideons in the hotels of the country. When, in 1884, certain professors of theology in the Baltic Provinces waged war against the Verbal Inspiration, a lady complained tearfully, "I can no longer read the Bible." It would seem that the writer of the *Church Forum* of the daily from which we have been quoting belongs to this same latter anti-Bible society; for the article concludes with the statement: "But the St. Louis Gideons will not let it pass; they are going to raise 'the sword of the Lord and of Gideon' about it next Sunday at a meeting, and it is likely that 'Midian' will get a hard chase, although, of course, the delicacy of modern times forbids that any Ze-eb should be slain at a wine-press, as once happened."

E.

**Growing Disregard of the Old Standards of Chastity.**—Ever and anon the true cause of the present-day divorce evil and other evils is emphasized, though as a rule the reasons are sought where they do not lie. Some time ago, as reported by the Associated Press, Judge Charles W. Rutledge, of St. Louis, published a list of causes for divorce which he had compiled from his year's experience in court. In order he named the following: drinking, swearing, associating with other women, nagging, scolding, faultfinding, love for gay life, solemnity and moodiness, independence, egotism, indifference, selfishness, slovenliness, jealousy, and cigaret smoking by women.

"I have been amazed," said Judge Rutledge, "by the attitude many men and women who come to the divorce court take toward adultery. It is infrequently offered as the chief ground for divorce. Women have told me they would not mind their husbands' unfaithfulness if only the men didn't brag about it. Husbands have surprised me by their willingness, in some instances, to forgive acts of infidelity on the part of their wives. The tendency seems to be toward a *single standard of immorality*. [Italics our own.] It would seem that women, instead of holding themselves to the standard of the past, are approaching the promiscuity of men."

Judge Rutledge says he thinks the old-fashioned standards are the foundation of happy married life, but they have been disrupted by a changing era. He submits three developments which, in his opinion, have contributed to the new viewpoint of marriage, as follows:—

"Children of divorced parents, in increasing numbers, are coming into divorce courts on their own account. They demonstrate that the divorce of parents destroys in the children a regard for the sacredness of marriage vows. Women have gone into business and have developed independence and a consciousness of their full rights as well as their ability to support themselves. They will not stand indignities at the hands of men when they marry which were borne by their mothers because of economic dependence. The World War sent two million young Americans to Europe, where they came in contact with European ideals of morality. They formed habits of less restraint over there and returned to spread the new conception of sex morality among friends at home."

The chief sufferers of the present-day divorce evil, according to Judge Rutledge, are the children, of whom he says: "As to children by a former marriage, I find them often treated with brutality by the new father and in some cases by the new mother. The idea generally seems to be that when people remarry, the children of either by a former marriage must be got out of the home and supported elsewhere. From talks with litigants who quarreled because of children, I find that they had not sufficiently talked over the problem before marriage, or if they did, they had not kept the promises they made."

Periodical fulminations against the divorce evil, such as are heard from time to time in the press, will not help the matter. True, the Law will reveal also the hideousness of this pollution, but it is only through the Gospel that a cure can be effected. The true benefactors of our nation in this matter are the God-fearing pastors, teachers, and parents, who in their quiet and humble way persist in instructing, warning, and guiding those over whom they have charge. They are the solid rocks that hold the dam of public security and well-being against the swelling waters of immorality, which would gush over and destroy everything.

MUELLER.

**A Presbyterian on the Evils of the Lodge.**—Every now and then a voice is heard in non-Lutheran circles condemning lodgery. The *Australian Lutheran* recently brought to the attention of its



readers a letter written by a Presbyterian layman and published in the official organ of the Presbyterian Church of Victoria, Australia. We reprint it here as a testimony showing that Lutherans are not the only people who recognize the sinfulness of the lodge system:—

“Sir:— It is ten thousand pities that Freemasonry is creeping into the life of our Church, which can only result in one thing—disruption in every church in which it exists. There is no room in Christianity for another brotherhood of man. The brotherhood of Christianity covers every human being who believes in the Fatherhood of God; and the fact that Christ said, ‘No man can come unto the Father but by Me,’ and that makes every man our brother. Could any system, any social club, speak of brotherhood and still exclude a poor man, a man down and out, or a man over a certain age? Freemasonry claims to be a religion, claims to be a branch of Christianity; then let Freemasonry place Christ in the Godhead; then there would be no such thing as the Great Architect of the Universe as far as Masonry was concerned. Because it denied to Christ the glory of the Godhead, it denied to Him the glory of being the Savior of mankind; and it taught that Christianity, with Christ at the head, was merely a sect.

“Wise old Abbot Gilebert says: ‘All doctrine and religious books, etc., are suspect with me, and surely despised, which introduce no mention of Christ, which neither renews me with His Sacraments nor inflames me with His promises.’ No man with a spot on his character can become a Freemason; he would be blackballed. Yet Christ forgave the sins of the crucified thief hanging alongside of Him and restored him to paradise.

“As a social club we find no fault with Freemasonry, when they keep to their club-room and manage their own business in their own way; but as a Presbyterian who has filled pretty well every office in our Church that a layman can fill, I strongly resent our Church and pulpit being used as a field for propaganda work in connection with Freemasonry until the Presbyterian Church and its women can enter their field.

“My mention of disruption is not a theory, but a fact, as it has already commenced. Elders, members, and adherents have left their church solely on account of this foreign element creeping into their place of worship. Down at the Easter camp of our Bible Class Union a paper was discussed, the subject of which was, ‘Is There Any Difference between the Church and the Lodge?’ No occasion to pass any remarks, the subject tells its own tale. A far more fitting subject in these days would have been, ‘Can a Secret Society Justify Its Existence?’ or ‘Is Freemasonry Antichristian?’

“Only last year a Freemason said to a minister I know, ‘Why don’t you join up with us; it would help you in your church-work.’ The minister replied, ‘If my heavenly Father cannot help me sufficiently to carry on His work without the help of Freemasonry or any other society, I will throw it up and never open a Bible again.’”

## Glimpses from the Editor's Window.

The well-known theologian and pastor, Rev. William Peter Angerstein, of Lodz, Poland, has departed this life. He reached the age of eighty. It will be remembered that he was a friend of the Missouri Synod and sought contact with us.

*The Lutheran Free Church* (Norwegian), at its recent convention, rejected the plan favored by some of its members to merge with the Norwegian Lutheran Church of America.

*The American Lutheran Survey* has become defunct; the June issue of this year was the last one. The able editor, who wrote many good conservative articles for his magazine, Dr. W. H. Greever, will give all his time to the Lutheran Theological Seminary in South Carolina.

"After ten years of discussion and four years of actual planning the New York Synod, the Synod of New York and New England, and the New York Ministerium have each taken final action looking toward an early merger of the three into a new United Lutheran Synod of New York." (*N. L. C. B.*) We are sorry to see the old landmark of Lutheranism, the New York Ministerium, which, on the whole, stood for a conservative attitude, give up its identity. But, of course, after the merger of the larger bodies to which the synods mentioned belonged, they were all dwelling in the same house. It was simply a question whether they should occupy rooms on the same floor or continue to live one above the other.

Speaking of the loose talk one hears nowadays about the dead weight of doctrines and emphasis thereon, hindering the progress of the Church, the *Presbyterian* appropriately quotes the preface to *Roberts' Rules of Order*, which contains this statement: "Where there is no law, but every man does what is right in his own eyes, there is the least of real liberty." The *Presbyterian* says in the course of its discussion: "Great corporations unite; but they unite around something more than mere spirit of good will. They unite under a pledge to observe great business principles, methods, doctrines, and rules." Well said! Let us not be ashamed of being called a doctrinal Church.

The second revision of the *Book of Common Prayer* having also been rejected by the English Parliament, some Britishers are becoming desperate. The Archbishop of Canterbury has lost heart and has resigned. Of course, he is eighty years old, and hence probably no longer equal to the strain of the controversy that has set in. The rejection of the new revision, it must be remembered, was even more decisive than that of the first one, the number of votes cast against acceptance being larger. The vote was 266 nays and 220 ayes. Some observers now predict disestablishment of the Church of England, that is, the separation of Church and State. That Parliament, having among its members many people who do not belong to the Church of England, has to pass on the form and contents of the Prayer-book of the Anglican Church is certainly an anomaly.

The large newspapers, as the *Lutherische Herold* points out, are always anxious to give much space to religious writers who attack their own church-bodies, and in their editorials they defend the malcontents and creed fighters. But when they themselves are attacked by one of their employees, they aver that the laws of tact and common sense have been violated, and the miscreant is dismissed. Such was the fate of Heywood Broun of the *New York World*, who had dared in an article appearing in the *Nation* to criticise his masters. What is flouted in the one case is practised in the other. What fairness!

We are informed that William Jewell College has retired from its faculty three professors because their religious beliefs are out of harmony with those commonly held by Baptists. (*Watchman-Examiner.*) This is certainly in keeping with the admonition of the New Testament to beware of false prophets.

The pitiful spectacle exhibited by ministers who meddle in politics is noticed not only by Lutherans. A quiet little woman is quoted by the *Presbyterian* as saying, "that her minister was at the head of everything excepting the directing of traffic at the most congested corners and that he was even suspected of wire-pulling for that job." The paper mentioned complains about the pastors who are "too busy to care for their lowly sick and poor, but always ready to act on a committee newly formed to renovate the world."

The American Bible Society has been granted permission to donate translations of the Bible in various languages to the student library of the theological department of the Mohammedan University of Constantinople. This theological department is the only higher educational institution in Turkey that teaches religion. (*N. L. C. B.*)

---