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WALTHER THE LUTHERAN.

(Continued.)

When Walther wrote the Preface to the third volume of *Der Lutheraner*, which we reproduced in our last article, events had occurred which can safely be set down as practical results of his testimony in behalf of genuine Lutheranism, and which foreshadowed Walther's activity as an organizer of the scattered forces of confessional Lutheranism in America.

And first, the immediate effect of Walther's outspoken defense of the original position of the Lutheran Church in doctrine and polity proved to be separating, disintegrating, disorganizing. Echoes of his testimony began to be heard in the councils of the Lutheran bodies operating at the time in the United States. There were mutterings of discontent on the part of men whose conscience had been touched by what they had read or heard of Walther's work. The confessional writings of the Church were being studied, present conditions and practices were being measured and tested by the standards of the Lutheran Church, and protests for conscience' sake were being raised against deviations from the Lutheran norm. Some of these documents deserve to be handed down to posterity, in order that our children who are growing away from the use of the language of their fathers may be enabled to recall at a later time what were the distressing conditions out of which the Missouri Synod ultimately arose, and what were the elements that contributed toward its growth and gave it the distinguishing marks that still characterize this Synod.

THE PROOF TEXTS OF THE CATECHISM WITH
A PRACTICAL COMMENTARY.

THE SECOND ARTICLE.

(Continued.)

CHRIST'S SITTING AT THE RIGHT HAND OF GOD.

Ps. 110, 1: *The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool.*

The *right hand* of God, what is it? God is a spirit, hence has neither a right hand nor a left hand. The expression is an anthropomorphism. What does it signify? To the people of Israel, Moses said: "And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah, thy God, brought thee out thence by a *mighty hand* and by an *outstretched arm*," Deut. 5, 15. Clearly God's *hand* and *arm* here indicate His great *power*. "Thou hast a mighty arm," says the Psalmist; "*strong* is Thy *hand*, and *high* is Thy *right hand*," Ps. 89, 13. Obviously again, *hand*, *right hand*, bespeaks God's almighty power. Hence in the trial before the Sanhedrin, Jesus, speaking of His exaltation, says: "Henceforth ye shall see the Son of Man sitting at the *right hand of power*."

As the expression "right hand of God" is figurative, so is the phrase: "*sitting* at the right hand of God." What does it mean? The mother of the sons of Zebedee asks Jesus: "Command that these my two sons may sit one on Thy right hand and one on Thy left hand, in Thy kingdom," Matt. 20, 21. Jesus understands this request as meaning that the sons should be allowed to *share in the rule* of His kingdom; cf. v. 25. The locution: to sit at the right hand of a ruler, therefore, conveys the idea of *participating in the rule*.

Now as to our text. Ps. 110 is a Messianic psalm. This we have on no less an authority than Christ's Himself. One day, when the Pharisees were gathered together, Jesus propounded the question, "What think ye of Christ? Whose Son is He?" They answered, "The *Son of David*." Then

followed the perplexing question, "How, then, doth David in Spirit call Him *Lord*, saying, The Lord said unto my Lord," etc., Matt. 22, 41 ff. David's Lord is none other than Christ. Christ, the Messiah, is true God and true man in one person. This the blind Pharisees could not see. Cf. also Mark 12, 35 ff.; Luke 20, 41 ff.; 1 Cor. 15, 25; Hebr. 1, 13.

David begins his comforting psalm thus: "*The Lord* (the Father) *said unto my Lord* (Christ)." Two persons are here discriminated: the speaker and the one spoken to; but both are called "Lord." The Father is Lord; Christ is Lord. Christ is equal with the Father; Christ is God. But David's Lord is also David's son, true man. As the God-man He had been sent forth to redeem them that were under the Law. Even in this state of humiliation David's son was "God over all," Rom. 9, 5, "the Mighty God," Is. 9, 6, "our great God," Tit. 2, 13. But in that state the Messiah did not constantly use the divine majesty communicated to His human nature. David "in Spirit," *i. e.*, by divine inspiration, sees the work of redemption completed, sees the state of humiliation of his son come to an end. Now the Father says to David's son: "*Sit Thou at my right hand*," *i. e.*, share in my rule; rule with me with divine power and majesty. God exalted the man Christ. According to Christ's divine nature, He could not be exalted; in reference to it the Father could not and would not say: "*Sit at my right hand*." The very word "sit" indicates that these words were said to Him according to His human nature. Now, in the state of exaltation, Christ, *also according to His human nature*, rules all things with divine power and majesty. That is the significance of His *sessio ad dexteram*. Hence we read in v. 2: "Rule Thou (Christ) in the midst of Thine enemies," which enemies are made His "footstool," v. 1.

Eph. 1, 20—23: *God set Him (Christ) at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him*

to be the Head over all things to the Church, which is His body, the fullness of Him that filleth all in all.

The paragraph, Eph. 1, 15—23, of which the foregoing text forms the close, contains a supplication of St. Paul for the Christians at Ephesus. It is replete with consolation and encouragement for the Christians and the Christian Church. Our text speaks of the Church, of its security. We often tremble for its welfare. We observe the high winds and the angry waves of adversity coming threateningly upon the ship of the Church, and forget the nearness of the Lord. A thorough knowledge of what this means: Christ sits at the right hand of God, and a childlike faith in that truth, will dispel our fears. Instead of crying out in consternation with the disciples on the tempest-tossed Galilean sea: "Lord, save; we perish!" we will become emboldened triumphantly and defiantly to challenge all adversaries with Paul: "If God be for us, who can be against us?" Rom. 8, 31.

St. Paul prays God that the Ephesian Christians may have the eyes of their heart enlightened so that they may know, among other things, also this, what is the power of Him who sitteth at the right hand of God, and what is His relation to the Church.

"*God set Him (Christ) at His own right hand.*" God's right hand is the hand of *His power* (Matt. 24, 64), the right hand of *His majesty* (Hebr. 1, 3). Here God *set* Christ. Christ is God, and the divine government belonged to Him from all eternity. According to His divine nature, Christ could not be said to be *set* at God's right hand. The very word "*set*" indicates that this was done according to His *human* nature. The context, too, speaks of Him that was raised from the dead, v. 20a, of the man Christ. The man Christ was exalted to an unceasing participation in the divine government. (See exposition of Ps. 110, 1.) "*In heavenly places.*" This phrase does not denote a certain locality, which, by the way, would militate against God's spirituality and would

disrupt the natures in Christ, but it designates the sphere of majesty and glory in which our Lord and God lives and reigns. In the succeeding phrases and clauses the meaning of that grand thought: "Christ sits at the right hand of God in heavenly places," is most sublimely unfolded. In virtue of this participation in the divine government, Christ is "*far above all principality, and power, and might, and dominion.*" "That these names denote angels, angels of light, is now most generally acknowledged, likewise also, that these synonymous designations do not point to an order or rank within the *hierarchia coelestis* . . ., but to the superhuman power and might of the heavenly spirits." (Stoeckhardt.) Observe the polysyndeton: "principality *and* power *and* might *and* dominion." That serves to make the thought emphatic. The reader is invited to ponder each concept separately in order to become all the more impressed with the marvelous power of these holy angels. However powerful they may be, aye, though all their power and might be combined, yet there is one who possesses far greater power; for "*far above*" them all is He that sits at the right hand of God, Christ, and majestically rules over them. Christ, our Brother, is on the throne of majesty. "Why, then, are ye fearful, O ye of little faith?"

The circle of Christ's dominion widens: He is far above "*every name that is named, not only in this world, but also in that which is to come.*" That says: Christ rules over all, whatever it may be, howsoever great and powerful it may be, wherever it may be found, here in time or in eternity. Let the heathen rage and the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His Anointed—no power on earth can shake His throne.—And as if to round off his majestic thought and guard against all misconception as to what the rule of Christ, who is at the right hand of God, comprises, the apostle sweepingly asserts: "*and hath put*" in subjection, lastingly, permanently, "*all things under His feet,*" so that Christ exercises absolute sovereignty over *all things*, all creatures whatsoever, the very

devils in hell not excepted. Heaven, earth, hell—all under His feet! What a mighty Ruler this man Christ is! And this God-man is our Savior. What a sweet consolation! In the days of His flesh He said: “All power is given to me in heaven and in earth.” He proved His assertion to be true. He rebuked the winds and the waves, and there was a great calm. He cast out evil spirits with His word. The leper is cleansed of his leprosy; the centurion’s petition in behalf of his dying servant is answered. The young man at Nain is called to life; at His word, Lazarus comes from the grave. Rays of divine glory these—in the state of humiliation. Now He, the glorified Christ, is in the state of exaltation, and now He has come into the unceasing use, also according to His human nature, of the divine majesty that was always His. And He is the same Savior to-day that He was then, with the same merciful heart. Will He not guard and protect us and His Church against all enemies?

But the majestic thought of the apostle reaches its climax in the last clause: “*and gave Him to be the Head over all things to the Church, which is His body.*” In this translation the peculiar emphasis imparted by the Greek to the pronoun “Him” is lost. The original reads: *καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῆ ἐκκλησίᾳ, ἣτις ἐστὶ τὸ σῶμα αὐτοῦ* = “and Him He gave as Head over all things to the Church, which is His body.” Him—this glorious majestic Ruler just described; Him—who is equal with God; Him—to whom all, heaven, earth, and hell, is made subject: *Him God gave as Head to the Church, i. e., the communion of saints, which—Church—is His body.* He that is Head over all things as Ruler and Sovereign, Col. 2, 10, is at the same time the Head of the Church. But the headship, the rule, over the Church is entirely different from His headship over all creatures. In the kingdom of power He rules by means of His omnipotence; in the kingdom of grace He rules with His gracious Word. In the true sense of the word, as head that possesses a body, Christ is Head of His Church only, Col. 1, 18. The unbe-

lievers are not members of His spiritual body. "If any man hath not the Spirit of Christ, he is none of His," Rom. 8, 9. How great the dignity of the Church: Christ is the Head; the believers are the members of this spiritual body. As intimately as the head is connected with the body, so intimately is Christ connected with the Church. As the head governs the body, so this Head governs His body, the Church. The Church hears the Word of Truth, the Gospel of salvation, v. 13. That is Christ's voice; by it the body, the Church, is governed. Whatsoever the Head, Christ, wills, the body, the Church, executes. "One is your Master, even Christ."

But another incomparable prerogative of the Church comes out in the last phrase: the Church is "*the fullness of Him that filleth all in all.*" *Πλήρωμα* = fullness, is a rare expression. The preponderance of usage gives it the meaning "that which fills," not "that which is filled;" not the receptacle, but that which fills the receptacle. (See Stoeckhardt, *Epheserbrief.*) So the text says: The Church is "*the fullness of Him,*" *i. e.*, the fullness of Christ; the Church is in full possession of the gifts of Christ. From Him, the exalted Head, the plenitude of spiritual, heavenly blessings are communicated to His body, the Church.—Note the distinction clearly marked in the text: the Church is "*the fullness of Him that filleth all in all.*" He that is *far above* all things also *fills all things.*—In passing we remark that the context speaks of Christ who died and rose again; hence the omnipresence of Christ's human nature finds expression here. Col. 1, 17.—The text says: He *that filleth all in all* = all things, also fills the Church. Christ fills all things with His efficacious presence, and from this omnipresence flows His special gracious presence with His Church.

And now, let us again ponder the emphasis in the clause: "And *Him* He gave as Head over all things to the Church, which is His body." What does this unmistakably peculiar stress say? He that is so intimately connected with His Church, He that has given His heart's blood for it as the

purchase price, He is at the same time the Ruler of the universe—heaven, earth, and hell being made subject to Him, and *He will, therefore, rule and govern all things for the benefit of the Church.* True, “now we see not yet all things put under His feet,” Hebr. 2, 8; it is an article of faith. Though now we do not see all things put under His feet, yet the fact remains. The whole course of this world is shaped for the benefit of the Church. When a building is completed, the scaffold is taken away. When the last elect has been gathered into the fold, or, to change the figure, when the last stone has been placed in God’s temple, the Church, Eph. 2, 19 ff., the scaffold of this world will be destroyed. So the whole world still stands to-day for the benefit of the Church.—When, at the time of Christ, the then known world was brought under one rule—that of the Roman emperor—highroads were built connecting the entire vast domain, commerce was established along these routes, intercourse was made comparatively easy, one language was understood by all—the Greek. These self-same means of communication the apostles used. Along these highroads they traveled, publishing the Gospel of the Kingdom in Greek, thus building the Church.—About the time of the Reformation, the invention of printing books by movable type was made—for the benefit of the Church. The Bible, Luther’s translation, could be easily and cheaply procured, and the Gospel could be widely spread. And the discovery of America—we see it *a posteriori*—was for the benefit of the Church. Here, under the providence of God, the principle of separation of Church and State became an established fact—for the benefit of the Church. Just now there are dark clouds looming up on the horizon. The elevation of three archbishops of the Catholic hierarchy to the cardinalate forebodes nothing good, neither for the Church nor for the State. But Christ sits at the right hand of God and is the Head of the Church. This is our consolation.—Even the persecutions of the Church, in the last analysis, served for the benefit of the Church. (Acts 17, 1 ff.)

In yonder life, when the mists will have lifted and our vision will have become clear, we shall see that this whole universe, the governments, the rulers, "every name that is named," lay in the hollow of His hand who sitteth at the right hand of the Father, and that all and everything was made subservient to the building of His kingdom, the Church.

CHRIST'S RETURN TO JUDGMENT.

Acts 1, 11: *This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven.*

To His disciples Christ "showed Himself alive after His passion by many infallible proofs, *being seen of them forty days*, and speaking of the things pertaining to the kingdom of God," Acts 1, 3. At the completion of these forty days His ascension took place from Mount Olivet, v. 12, about two miles distant from Jerusalem. The narrative lays all stress upon the fact that Christ's ascension was a *visible* ascension and not a sudden disappearance. "And when He had spoken these things, *while they beheld*, He was taken up," v. 9. In full view of the disciples He went up gradually, and as He did so, He blessed them, Luke 24, 50. 51. He ascended higher and higher until "a cloud received Him out of their sight," v. 9. The disciples "looked steadfastly toward heaven as He went up," v. 10; they "gazed up into heaven," v. 11, following Him with their eager eyes with mixed feelings of rapt astonishment and saddened hearts. — Whither He went, the "two men that stood by them in white apparel," angels in human form, told them: "He is taken up from you into heaven," v. 11. Thus all stress is laid upon His *visible* ascension. His *visible* presence they should no longer enjoy, though *invisibly* He, the God-man, was always with them as He is still with us, according to His promise: "Where two or three are gathered together in my name, there am I in the midst of them," Matt. 18, 20, and: "Lo, I am with you alway, even unto the end of the world," Matt. 28, 20. — But there will be a time when

He will return *visibly*. For so say these "two men": "*This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven.*" As in the preceding verses we have a studied account of His *visible* ascension, so we have here a studied declaration of His *visible* return. — Who will return? *ὁὗτος ὁ Ἰησοῦς*. *This Jesus, this same Jesus* who was born in Bethlehem, who suffered, was crucified and died; the same Jesus who was raised again on the third day, who was seen by them for forty days after His resurrection; the same Jesus who had just spoken to them the things pertaining to the kingdom of God, and who now visibly departed from them, this same Jesus, God's Son and Mary's son, shall come again. How? He "shall so come," visibly, *in like manner as ye have seen Him go,* visibly, gloriously, "into heaven." Cf. Matt. 26, 64; 24, 30; Rev. 1, 7; Matt. 25, 32.

For what purpose He will return we are told in

Acts 10, 42: *He (Christ) is ordained of God to be the Judge of quick and dead.*

Christ's own words furnish a commentary to this passage. To the Jews He had said: "For the Father judgeth no man," immediately, "but hath committed all judgment unto the Son," John 5, 25, "and hath given Him authority to execute judgment also, because He is the Son of man," v. 27.

Acts 17, 31: *God hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained.*

This text is taken from St. Paul's speech at Athens on The Unknown God. — The following obvious points may be noted: 1. The certainty of Judgment Day. "God hath appointed a day" of judgment. And not only has a certain, definite *day* been decreed in the eternal counsels of God, but also the very *hour* in which the judgment is to take place. See Matt. 24, 36. 42 and Mark 13, 32: "that *day*," "that *hour*." This day is called "the last day," John 12, 48; "the

day of the Lord," 2 Pet. 3, 10, *et al.*—2. Christ will be the Judge. "He (God) will judge . . . by that Man whom He hath ordained," *i. e.*, Christ. (Cf. Acts 10, 42; Matt. 25, 31.)—3. It will be a judgment of the whole world. "He will judge the *world*," the "quick and dead," Acts 10, 42; "all nations," Matt. 25, 32; "all," 2 Cor. 5, 10.—4. It will be a righteous judgment. "He will judge . . . in righteousness." St. Paul calls Judgment Day "the day of wrath and revelation of the *righteous judgment* (*δικαιοκρισίας*) of God," Rom. 2, 5. In this judgment there will be "no respect of persons with God," Rom. 2, 11; 1 Pet. 1, 17.

2 Pet. 3, 10: *But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

Speaking of "the day of the Lord," St. Peter directs our attention to three things: 1. The certainty of its coming; 2. the manner of its coming; 3. the terrors attending that day.

"Ἡξεῖ δὲ ἡ ἡμέρα = "Come will, however, the day." The verb ἦξεῖ = "come will" is very emphatic, being placed at the head of the sentence, thus calling attention to the absolute certainty of this event. Why this stress? Because "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation," vv. 3. 4. "All things continue"—that was the argument of the scoffers in Peter's days. Though Peter in the succeeding verses, in masterful fashion, has put the quietus on the cavilings of these despicable lustful fellows, the cry to-day remains the same: "All things continue!" In stentorian voice the watchmen on Zion's walls, therefore, must call out again and again: "Come will the day!" Do not lull yourselves into security. The promise of His coming will not fall to the ground; *come will the day!*—This day will come "*as a thief in the night.*" The point of comparison is the

sudden, unexpected advent. (Cf. Matt. 24, 27. 43; 1 Thess. 5, 2; Rev. 3, 3; 16, 15.) As a thief steals upon men at an hour when they least expect it, so "this day" will come suddenly, unexpectedly, and find most men wrapped in spiritual sleep. — When this day will come, what will happen? "*The heavens shall pass away with a great noise.*" "All things continue," say the scoffers; "the heavens shall pass away," says Peter. "To describe the dread process, he has a striking word, which, like so many of the Apostle's expressions, is used nowhere else in the New Testament, 'With a great noise,' *ροιζηδόν*. It is applied to many signs of terror: to the hurtling of weapons as they fly through the air; to the sound of a lash as it is brought down for the blow; to the rushing of waters; to the hissing of serpents. He has chosen it as if by it he would unite many horrors into one." (Lumby.) Next follows the thought of nature's dissolution: "*the elements shall melt with fervent heat.*" "Elements," *στοιχεῖα*, is a difficult concept. Some commentators believe that, since "elements" are mentioned after "the heavens," the sun, the moon, and the stars are designated by that word; others again — Luther, Wahl, *et al.* — understand *στοιχεῖα* to mean the *component materials* of the world. These will "melt," be dissolved, by that fervent heat. "*The earth also and the works that are therein,*" works of nature, of art, of science, etc., "*shall be burned up.*" An irresistible fire, indeed! — The text is a warning against carnal security. "Let your loins be girded about, and your lamps burning, and ye yourselves like unto men looking for their lord," Luke 12, 35.

Mark 13, 32: *Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.*

What is the precise time of Christ's coming? It is a profound mystery. Observe the climax! No *man* knows, not even the *holy angels* know, yea, not even the *Son*, during the state of humiliation according to His human nature, knew of "that day and that hour." — What is the lesson contained

herein for us? The Lord Himself gives it: "Take ye heed, *watch and pray*; for ye know not when the time is," v. 33. "*Watch* therefore," v. 35. "And what I say unto you I say unto all, *Watch!*" v. 36.—*Notes*: 1. How futile and foolish are the attempts of those wisecracks who, with pencil and pad in hand, endeavor to compute "that day and that hour." 2. Of Christ, the God-man, we read, Matt. 9, 4: Jesus *knew* their *thoughts*; John says (2, 25): "He needed not that any one should bear witness concerning man; for He Himself *knew what was in man.*" Christ is omniscient. Now if the question be asked, How is it possible that not even the Son in the state of humiliation knew of "that hour"? we answer, We don't know. It is a mystery. Scripture, the Son of God Himself, states it as a fact; by that we abide.

1 Pet. 4, 7: *The end of all things is at hand.*

These words were written well-nigh two thousand years ago. Was it a mistaken utterance? St. Paul admonishes the Philippians: "The Lord is at hand," Phil. 4, 5. St. John beseechingly warns the Christians: "Little children, it is the last hour," 1 John 2, 18. Have Peter, Paul, and John erred? Let Dr. Walther answer: "We durst not imagine that the holy apostles have erred here; they cried out: 'The Lord is at hand!' and still they knew full well that millenniums might pass before the Lord's return. For example, when St. Peter had spoken of the nearness of Christ's Second Advent, he added: 'But be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.' And St. Paul, after proclaiming the nearness of the last day, nevertheless adds: 'Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.' But . . . why, notwithstanding, could the apostles speak so clearly concerning the nearness of the end of the world? Because they did not speak man's language, but God's language; before God the end is *at hand* even though millenniums must still pass by." (*Ep. Post.*, p. 255.)

2 Cor. 5, 10: *We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

“*We must all,*” none excepted, “*appear,*” rather, “*be manifested, be made manifest,*” appear in our true character, before the judgment-seat of Christ. Why? In the sight of God we all are at all times manifest; He need not institute this judgment for His sake to find out where we stand. In that great panorama of the Last Day unrolled before our eyes in Matt. 25, the separation between the sheep and the goats is made *before* the sentence is pronounced. This judgment is to be a public judgment to vindicate God’s righteousness, to prove that “*He judgeth the world in righteousness,*” Acts 17, 31. Unerring justice will be meted out on that day. The very damned themselves, conscience-smitten, must concede: My damnation is just. — How will that be effected? The judgment will be based upon the works of man, “*according to that he hath done, whether good or bad.*” “*God will render to every man according to his deeds,*” Rom. 2, 6. God, “*without respect of persons, judgeth according to every man’s work,*” 1 Pet. 1, 17. The outward semblance of having been Christians will not save; hypocrisy will be no cloak here. The works are manifest proofs of man’s sentiment, whether he was for Christ or against Christ. The good works of the believers will be produced in evidence of their faith; the evil works of the unbelievers, in evidence of their unbelief. Thus the doctrine: Through grace by faith in Christ are ye saved, is not subverted, does not clash with this or similar passages. — But will the evil works of Christians also be brought to light on that great day? No. In that sublime account of the final judgment, Matt. 25, the Lord speaks of the *good* works only of those on His right hand, thus proving their relation to Him, showing that their faith bore fruits. (See Ezek. 33, 13; Is. 43, 25; Jer. 31, 34; Hebr. 10, 17; Is. 38, 17.) — In passing, may it be said that these good works of the Christians

are in no way to be looked upon as being meritorious. Before praising the good works of those on His right, the Lord does not say: "Come, for ye have *merited* the kingdom," but His words are: "Come, ye blessed of my Father, *inherit* the kingdom prepared for you from the foundation of the world," Matt. 25, 34. So, then, the good works of the children of God are considered only as fruits and proofs of faith which can be recognized also by men. "In this the children of God *are manifest*, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother," 1 John 3, 10.

John 12, 48: *The word that I have spoken, the same shall judge him in the last day.*

This is the rule of judgment: Christ's Word. This same Word that we now hear, read, study, this same Word "shall judge him" who despises Christ "in the last day." What is that rule stated in other words? "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16, 16. Or, to quote another passage: "He that believeth on Him (Christ) is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God," John 3, 18.

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(To be continued.)