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stant contest with the sins and idolatry of his countrymen, till God translated him to heaven, where his heritage is the happiest peace in communion with the Saviour. No, doubt not, disciples of the Lord; he will not only enjoy his own felicity; his loving heart will long to share it with you; 'because I live, ye shall live also, and where I am, there shall also my servants be.' 'Father, I will,' he prays in the night before his death, 'that where I am, that they whom thou hast given me, may be with me, and I will give unto them the glory that thou hast given me.' No! ye dare not doubt; his transfiguration is to you also the type of your own future perfection and glorification. 'In the world, ye shall have tribulation, but he of good cheer, I have overcome the world.' Here ye contend and are subjected to much toil and labor; but for you a time is coming, and who knows how near it is, when the dark shadows of the earthly life shall yield forever to celestial glory, when every conflict shall be swallowed up in victory, and all pains and toils shall end in the sweetest rest, when nothing more shall disturb your happiness in communion with the Redeemer."

ARTICLE II.

RELIGION IN GERMANY.

Translations from the recent work of Dr. Tholuck,—“Dialogues upon the principal questions of Faith of the present time, principally for reflecting Laymen who seek instruction.” Halle, 1846.

By J. B. Lyman, Andover Theol. Seminary, now in Europe.

[THE work from which the following extracts have been translated, was written by the author, as the title indicates, to furnish a book suited to afford instruction to inquiring laymen. Hence its style is in many parts colloquial and idiomatic, and thus calculated to bring home his thoughts upon the questions of faith to the hearts of the German people. It consists of six dialogues, with the titles: Reason and Rationalism; Reason and Faith; Faith and the Scriptures; The latest Progress; Progress and Confessions; and the Reawakened Faith. The speakers represent different religious parties of protestant Germany. Emil rep-

resents the friends of evangelical religion ; and in him the author has probably intended in a great measure to express his own opinions and feelings. Charles is the representative of rationalism, but of inquiring rationalism ; Julius, of modern unbelieving radicalism ; and Gerhard, of those who wish to abide by the old confessional standards. The present work is but the first part of the whole, and the author states in his preface, that, if he should perceive a call to it, a second part will appear in answer to the question, *Who was Christ?* alluding perhaps to an expression of Ulich, the leader of the "protestant friends," or "friends of light" as they are sometimes called, in which he says, "who Jesus properly was, I do not know, to that the answer is wanting to me." This question, *What think ye of Christ?* the author designates as "the question of all questions" at present in Germany.—Tr.]

Emil to Charles.—I see that we stand already at the place of contest, and our first pass is to be made. You ask for the rights of our faith, I for the privileges of your reason. For you the highest appeal, in all questions of religion and morality, is to your reason. Hence you can let no one give you a result ; not even him whom Christianity calls its own master. Independence of the word of Christ has become the fundamental article that now forms *free* churches ; only it is strange, that they at the same time wish still to be called Christian or evangelical churches, or churches at all. I presuppose, that you know in all its extent the greatness of the office, which has devolved upon your reason. Your reason has the problem to decide, how much, that the master of the Christian world has spoken upon divine things, can still be valid and how much not. Let us make it fully clear to ourselves, what is meant by this. You then, the landholder N. N., born on the confines of two centuries, baptized and brought up in one of the christian States, the Prussian, educated at the gymnasium in B, and at the universities of B. and H, are with full conviction, certain before God, that the judgment which your reason passes upon questions of religion and morality, is more to be relied upon and nearer to the truth, than that of him, who was born in Bethlehem, the founder of that religion, which, for about two thousand years, the Europeans and a great part of the inhabitants of other parts of the world have confessed, after whom they bear the name of Christians, and from whose birth they date their new era ? If any irony offends you in this ques-

tion, you will confess to me, that I have not put it there, but that it is there the irony of the idea itself.

Emil to Charles.—I can assure you, that, so far as we can judge from public testimonies, among all the professors of theology, in all the German universities, not more than perhaps one single individual can be pointed out, who would undertake to declare all the Gospels not to be genuine. That I lay a stress upon the word *all* will be comprehensible to you, as far as expressions such as those that I have mentioned,¹ are found in *every one* of our Gospels; and if one of them or if one miracle remains, and must remain, unimpaired, this is as good for us and as bad for you, as if there were a hundred. You know as well as I what is requisite, before all the German professors harmonize in any one thing, and that, on many questions, it might be easier for one to bring all the German rivers into one bed, than all the German professors to agree. And now *all* these theological professors of Germany, that play in all colors, and in all other questions diverge towards all the thirty-two points of compass, and all, with perhaps no more than one exception, united in this, that if not in four, at least in three Gospels, eye-witnesses without deceit, or at least their nearest friends, have given account of Christ's work and word! What shall we say then, when we hear the great mass prating about the Gospels, as if they were all nothing but children's tales from ancient times, of which no one any longer knew certainly, whence they came or who invented them.

Emil to Charles.—Consider besides, that this idea, which is expressed in the words of Scripture "God has appeared in flesh," the idea of a human personality, in whose self-consciousness divinity and humanity unite themselves, that this idea has first come to full consciousness in the human race through Christianity. Judaism was affrighted at the preaching of this doctrine, when its sound was first heard, for the distance between God and man appeared to them too immense; the heathen were astonished, for they knew indeed of men, who had raised themselves to the circle of the gods, as, for example, a Hercules, but not of a Deity, who from condescension became man. And this most peculiar idea of Christianity, should even this be nothing but a flower-garland, which devout adorers of Jesus had hung up over his beautiful moral system?

Charles to Emil.—But why do you contend against me also, as

¹ All things are committed unto me of my Father,—I am the truth,—He that loveth father or mother more than me, is not worthy of me.

if you had to do solely with the insufficient reason of the individual, that has the pleasure of standing before you? Is not my reason that of the entire cultivated and uncultivated present? Why do you make me weaker than I am? Have I not the voice of all Germany on my side? If presumption lies on one of the two sides, does it not lie rather on that of the little handful, which, in opposition to the whole mass of the cultivated and uncultivated contemporaries, maintains, that it alone is right?

Emil.—Do not lay hands upon the little band, for it stands not upon its own reason, but rather upon the word of Christ. But will you join yourself to those, who ask not what the best, but what the most say? For that you appear to me in fact too good. You talk of all Germany, but you speak, as it seems to me, only from the remembrance, still fresh to you, of the crowds of those that sound the alarm-bell, who pressed to the assemblies and protests, and of the daily renewed blasts of the trumpeting angel in the newspapers.

Charles to Emil.—Do you not also forget, that it was through fishermen, tent-makers and publicans, that the Lord once confounded the wisdom of the scribes?

Emil.—You can scarcely say that in earnest, or have you forgotten, what intervened between their occupation, as fishermen and publicans, and the apostolic office; a great Pentecost with tongues of fire!—"But tarry ye in the city of Jerusalem," therefore not go out as apostles, "until ye be endued with power from on high." Yes, if it were only children of Pentecost, that would lay well to the hearts of our people, who need so much to be reminded of the invisible world, the simple truths of God and eternity, and of the holiness of conscience, how would I then entreat the blessing of heaven upon their work! But have you not rather undertaken, and do not the laity, everywhere at present undertake to decree and ballot upon doctrines and confessions, and indeed those who, in matters of religion, have not advanced beyond the question of Pilate? And are these laymen not only in theology, but in the first elements of religion and of biblical knowledge, those who should have the decision on these subjects, and not rather the theologians? If there be one, who hates from his heart that priestly pride, that will not grant to the divinely enlightened layman, a voice in matters of spiritual experience, I am he. God is my witness, how gladly I receive instruction from every such layman. But there is a laical self-conceit, which forgets, that the *word* of God, like the *Son* of God, has taken hu-

man form, which must first be understood correctly in a human sense, if we will not misunderstand the divine kernel concealed within it.

Emil to Charles.—The strife between you and us does not in fact concern the essential nature of reason; at the bottom, that which separates us, consists alone in a different conviction of the power of sin. "The secret lies under the splinter," says the Arabian, "The art is only in raising the splinter." This splinter is the knowledge of the power of sin. In the Scriptures every declaration upon the glory of reason is followed by a "but," and this "but" those of your side do not understand. When Paul has spoken of the inner light in the hearts of the heathen, there follows directly, "but they have changed the truth of God into a lie, and worshipped and served the creature more than the creator." When John testifies that the eternal light ever shineth in the darkness, it is said directly after, "but the darkness hath not comprehended it." When Christ speaks of the inner light that can lighten the whole inner man, there follows immediately after the "but," namely, that the inner eye becomes so very easily an *evil* eye; and what then happens, when the inner eye becomes evil, you can observe in the outer eye; when it is no longer single but becomes double-sighted, it illudes us with mere phantoms. That was why I said, you may be zealous for the glory of *reason*, if you only willingly let *your* reason be ruled and commanded by the Scripture.

Charles to Emil.—The truths then of a Father in heaven, of a providence over all men and of a retribution, and that morality in which our reason recognizes its own laws, these truths are then after all the property of reason?

Emil.—I maintain by no means, that these truths do not lie in your reason, for if they did not how could they give you satisfaction in your inmost being? The spark lies too in the stone, but the truth is, every wisp of straw does not strike it out, but only the steel.

Neither can the plant grow without its own forming principle from within; but just as little, without the warming and life-giving sun-beam from without. One may surely wonder what an incapable child reason is, that she has not of herself, without the Bible, comprehended even the simplest truths, as for example, that there is but one God—*one* God; now what child would not see, that there can be but one God? Thus you say, but, ye masters of wisdom, when a thing is done, says the proverb, e'en

the simple understand it. Here too the saying is true, one drives the nail and the other hangs his coat upon it; the Bible has driven the nail and you have hung the coat of your wisdom upon it. How many among the great lords of the reason, in our days think of this, that, with the exception of those nations that have been taught by the Bible, on the whole globe, in ancient and modern times, not even a single people will be found that believed in one God? For in respect to the Mohammedans, it is acknowledged, that the founder of their religion received this belief only from the Jews and the Christians, as he also called his religion the religion of Abraham.

Charles to Julius.—Truly, there is a commotion in political things among the German people; but if the meaning of this movement were nothing but this, that they are going out to seek on earth the heavenly city of God, that has been abandoned, then indeed, I say for myself, it is a dear loaf of bread that costs a cake. I think, however, you have not rightly seen and heard: "What one himself has in mind, that is sounded by all the bells." I am convinced, that if our people observed that it was your design, to change that God, to whom they can pray when in distress, for the generic conception of the human race, and the kingdom of God in eternity, for the free citizenship in time; as soon as they observed this, they would hang you all at once as traitors. And if you have really betrayed the secret to me, if you make use of the old rationalists only as vanguard of your free corps, and if the young theologians, of whom you speak, have already sworn to your standard, although they still appear under quite other colors, then do I turn away with indignation from the jesuitical morality, which you wish to exalt to power in your new kingdom of humanity. You have not the face to wish to revile before the people the old Jesuits with their morality?

Emil to Charles.—You give me much to answer at once. You have called a great leader to your assistance against me in favor of the *vox populi, vox Dei*. I will begin by calling the same leader to assistance, and that too to give testimony against himself as against you: "To trust the momentary voice of the people, or regard as an oracle the shout of the multitude upon that which delights them just in the present hour, is folly. But that, which, in a large space, and through all classes, and still more through a course of long periods, has established itself in public opinion, as approved and without contradiction excellent, let that

be earnestly inquired into, and, in case of doubt, let us endeavour rather to seek a worth in it, than deny a worth to it." Which of us now is the one, that follows most that adviser in his better hour, when he speaks not as the advocate of a party, but as a man of science? "That which has approved itself through a large space, in all classes, and still more through a course of long periods." When I take the map of Europe in my hand, it does not appear to me precisely as if your wisdom could boast of being able to abide even the first proof, the last and chief one, certainly not.

My highest criterion for the spirit of different ages, I have not yet expressed in the words of that writer of profane history; it is contained in the words of that historian, who beside the spirit of the world and its ages, has made himself familiar with another spirit: "The spirit of the age is not the oracle of truth; it is in many cases too the mouth of falsehood, and the oracle of delusion. There are predominant errors and predominant truths, and we can receive the one as well as the other from the tradition of time; there is need of a higher criterion to distinguish them from each other."

Emil to Charles.—You will also make this requisition of him who claims to continue the building of a house according to the plan of the original architect, that at least he do not touch the foundations. You reject the foundations of the reformation. What these foundations or principles are, there is no dispute; they must without doubt be those truths, through which it was first called forth,—no authority but that of the Holy Scriptures! and no justification but alone through faith in Christ! That these are the two fundamental principles, from which the reformation has gone forth, is on no side contested. But you do not acknowledge these principles. Hence the difference in principle between your continuation in building and ours. You, because the Scripture is no longer your authority, wish to strike out from the confessions what stands in contradiction with your so-called common sense. But those among you, who still inconsequently appeal to the Scriptures as authority, are without the key to the right understanding of Scripture, because justification through faith in Christ is a fact foreign to their inner being.

Emil to Charles.—However well you mean with your wide confessions, an old proverb says: "a wide conscience and none at all are in the end the same thing." And would it be much other-

¹ Gervinus, National Literature of the Germans, II. page 411.

wise in this case? A confession, which embraces peacefully in one communion the worshippers of the Word, which was from eternity with the Father, and those, to whom this worship appears as idolatry; the deriders of the mystery of the Trinity and its adorers; those, who stand upon the word of man and those who stand upon the word of God! Pardon me, if I am reminded of that coat of arms, which was once proposed to a vain, new made nobleman,—three snow-balls in hot water. Yes, so long as it was not yet awakened from its rest, the peace, that slept its soft sleep with the sweet breath of childhood, in the cradle of the apostolic church, then the simple testimony might suffice, with which they testified more to themselves than to opponents and enemies, what is the revolving point of the inner life.

But when wide-spreading error began to disturb this sweet sleep of childhood, then also the necessity was soon felt of adding to that so simple primitive faith, points that were turned against error in its manifold forms. And now, after eighteen centuries, when so many *conscious* differences stand armed against each other, can that be the right help to weaken all contrasting colors into a feeble gray? Besides, are you the one, that to-day would allow the rationalist, to-morrow the Lutheran orthodox; and the next day the denyer of a self-conscious God, to speak to the hearts of the congregation from the same holy place? or is here too the concord to be established by the gray color of the confession? and is the sermon and liturgy to be painted over with this peace-bringing gray? And is that still *Faith*? You know better what faith is than to be capable of such an enthusiasm for gray?

Gerhard to Emil.—What else is said in all that, than that a piece of armour like Dr. Luther and the rest, must after all go to school to you gentlemen of the quill? And in what do you think that you are more advanced than they? What does not suit you in their confessions? Perhaps some ideas are not split sufficiently hair-fine for you; a point is not correctly placed, or a dot is wanting over an *i*? For the sake of such arts of the pen will you look over their shoulders? You seem to me sometimes, just as much as the Friends of light, quite to forget, that it is no art to drive a coach with other people's horses and your own whip! For the sake of such trifles will you reject the confessions, assemble new councils and perplex the unlearned people in their faith? That is indeed gathering the ashes and scattering the meal.

Emil.—Dear friend, moderate yourself. To hit, it is necessary not only to have a sharp sword, but to see where you strike. I have not spoken about a false point in the confessions or a failing dot over an i. I have spoken in the first place of theological views and definitions of certain truths, which it is our office, as theologians, to establish, an office enjoined upon us of God; and then of the right, which the confessions themselves give to you laymen as to us theologians, to try them by the Scriptures.

* * * But what, I ask, gives you then the right, thus at the outset, with such confidence, to regard the confessions as free from error, and the men who composed them as infallible? And will you say, that you do not do it at the outset, but because you have become certain by a careful trying of their harmony throughout with the Scriptures? Can you, as protestant, dispute the possibility, that they could have erred, nay, that another eye than yours can in fact detect this and that error?

Gerhard.—The conclusion which I make is a quite simple one. Without certainty of the pure doctrine, no pure faith and no pure life; now this certainty our private judgment will give to us laymen ten times less, than that of your theologians. I need therefore a church, whose word I can follow, as the child its mother's. I will not be continually rocked upon your theological balance-board; and I know no other way of coming down from it on to the firm ground.

Emil.—My design in reference to you, believe me, extends to nothing else than to procure for your faith a divine bulwark, the Spirit of the Lord, and "where the Spirit of the Lord is, there is liberty." Only he can tremble thus in anxiety before the word of man, who like you has built his faith upon the word of man. That faith which no human authority and no human wisdom has built up, shall human wisdom be able so soon to overrun?

Gerhard.—That may be very well, yet one does hastily what he long repents. You will at least be obliged to grant me some time, in order to become more agreed with myself, than I am in fact at present, whether my former faith needs recasting or not. Should I find it so you will see me very soon again at your side.

Emil to Charles.—It is a matter of less importance, in what theoretical form, whether in that of a fantastical dreaming, or in that of common sense, the human spirit reacts against the word of revelation; where the spirit of man no longer humbles itself before the Spirit and word of Christ, but arrogates to itself the

decision upon them, there is always rationalism. But that modern rationalism too, in the form of common sense, you must not consider as a phenomenon so very new and peculiar to Germany. As early as Louis XIV, you can read in contemporary writers, delineations of the Parisian unbelief and scepticism, in which you fancy yourself transferred to the present.¹ In Germany also, long before the proper period of rationalism, there were at least individual rationalists of this description; and then in England rationalism, under the name of deism, was spread in extensive circles from the end of the seventeenth century, until towards the end of the last century; and precisely at the same time, that it had obtained dominion in protestant Germany—just as if there had been a universal miasma in that atmosphere at the end of the last century,—it appeared also in the protestant churches, of Scotland, Holland and France, and even in catholicism. It would then be difficult to look upon it as the child of German science.

Emil to Charles.—The fact is, that aside from this or that local commotion, and personal learned contest, this rationalistic theology, within not more than about one generation (from 1770 to 1800), without any scientific contest worthy of remark, and without any counter revolution, made speedy and complete conquest of almost all the church authorities, and almost all the pulpits and lecturing desks of Germany. I know of only one parallel to such an unopposed march of victory into the enemy's country, that of Napoleon in Prussia in 1806. And was it not in both cases nearly the same cause, which made the victory so easy to the enemy. If you had a still clearer impression of the almost total supremacy of rationalism at the beginning of this century in Germany, and not only in Germany, but, as was said above, in most parts of the protestant, and even the catholic church, what you see of newly awakened faith, in all confessions, at the present time, must appear to you much more as a miracle, than what it really is, a sign of that life-renewing and renovating power, which dwells inextinguishably in Christianity.

Emil to Charles.—For the veiled destiny of the future no one

¹ People talk only of reason and of good taste, of energy of spirit and of the advantage of those who know how to place themselves above the prejudices of the education of the society, in which they are born. Pyrrhonism is in fashion in many things. It is said too that honesty of spirit consists in not believing lightly, in knowing how to doubt on many occasions.—*Le Vassor, De la véritable Relig.* 1688.

can give security. I cannot therefore allay your apprehensions in this direction ; on the contrary I must awaken anew in you these apprehensions in another direction. If you find, and that too after all which has been said between us, the power of the times, that has the promise of victory, still on that side, where the clamouring multitude stands, then open your eyes to know, that far more serious apprehensions are brought home to you ! The more perseveringly you despise the still but living waters of Siloah, now that they are offered to you, the more certainly, believe me, will your descendents be obliged to content themselves with a new pouring of insipid water. But I wish that you could raise your eyes with me and many others, to a church of the future, as it has already begun to build itself, in which the truly pious men among you, will find that which the better part of you has hitherto striven after.

I see much on many sides, that permits us to look to the future with a hoping spirit. Let now a great event seizing all hearts with equal interest, come over the church of the immediate future ; let, for example, the hearts of men melt together in the fiery ordeal of a universal catastrophe, and the man will not be wanting, who will speak out that which is common to all, in such clearness and such power, that a confession will not need to be *made*, but will already exist, and the hearts of men will assent to it, as once to the Augsburg Confession, without balloting.

Charles.—That something new and great is preparing itself in church and State, is in all hearts ; only it appears to me improbable that it will bear the stamp that you think it will, as I must still judge, when I see all the religious striving of the present time tending towards another end.

Emil.—I must reply to you, that all religious striving tends to *this* end and to no other. You yourself will not designate as a religious striving, that zeal which likewise debates upon religious questions at present, only in order to keep religion, that has become a power of the age, as far away as possible ; but all *religious* striving must tend to that end. The pitiful issue of those church-forming endeavors, which rest upon another ground than that of biblical faith, might convince you, that now, as ever, the church-forming power is not in rationalism. When the English deist Williams applied to king Frederick II. for support for a deistical church, projected by him, that monarch, who knew at least what others needed, gave the answer that a church, which needed the support of potentates immediately in its beginning,

did not appear to stand on firm footing. And when his deistical friend the Marquis d'Argens in Potsdam wished to establish a deistical form of worship, the same monarch desired first to see the list of subscribers shown, for at least ten years. Never and nowhere, so far as history reaches and gives testimony, has pure rationalism, has religion having only human reason for its basis, shown a church-forming power, not even where, as in England and America, all room was left for it. A period of six years is the longest, that a large rationalistic church community, has hitherto been able to survive.¹ He who understands the holy word religion, who is conscious what man seeks in religion and through religion, communion with God, he has no other aim, and can have no other aim, than Christ, the Son of the living God. And you too, my friend, will attain to rest, only when you rest in him.

ARTICLE III.

THE AMERICAN PULPIT, — ITS ENDS, ITS MEANS, AND ITS MOTIVES.

By Rev. W. A. Stearns, Cambridge, Mass.

In no part of the world is the business of preaching so arduous, or so powerful in its effects, as in the United States. We deal with shrewd, intelligent minds, with men who are not to be imposed upon by ceremony, sophistry, or mere declamation, with thinkers, free thinkers in a good sense of the term, whose understandings however are capable of being enlightened, and whose hearts can be moved to noble impulses, purposes and exertions. It cannot therefore be amiss to devote a few pages to a consideration of the American pulpit,—its ends, its means, and its motives.

Its ends are the highest present and eternal welfare of man.

Its means are truth eloquently enforced, or Christian eloquence.

Its motives are to be found in the truth, in its author and in its objects.

¹ The rationalistic religious society of Theophilanthropists in Paris subsisted from 1796—1802.