

which the Lutheran Church adopted, was drawn up by Melancthon and presented to Charles V. in 1530. Dr. Schmucker's Manual is based upon, and explanatory of that Confession, and it is quite evident, if we are to believe the Dr., who is a professor of theology in the Lutheran Church, that the Lutheran divines rejected as unscriptural the doctrines of *absolute predestination, limited atonement, and irresistible grace*. The work to which we have just referred, contains a great many valuable notes, historical facts, and numerous extracts from standard Lutheran theologians of Europe and America. As few of our readers are probably acquainted with it, we shall make one or two extracts bearing upon the predestination controversy, and, as the author occupies a professor's chair in the principal seminary on this continent, we may presume that he is somewhat acquainted with the history of doctrines in his own church.

In reference to the lack of perfect consistency and uniformity of theological sentiment in the writings of *Luther*, Dr. Schmucker says, "The fact that his subsequent publications occasionally exhibit language inconsistent with this article of the confession, [Art. XII.] only proves that this great master-spirit of the Reformation had not leisure amid the overwhelming labours of his life, fully to systematise his views, and adjust his phraseology to the minute relations of the theological system."* In a note at the foot of the very same page, he adds, "On the question, whether Luther retained those doctrines, afterwards known as the peculiarities of Calvin, see Schlosseri *Lutherus Lutheranus*, in which the author demonstrates the opinion above expressed, by copious citations from Luther's works, on all the distinguishing points and especially unconditional election and reprobation." Dr. Schmucker then proceeds to make the following quotation from Luther, to which we would call the special attention of the reader, as it shows what were the great Reformer's views on *Election*. "For many be called, but few chosen.—Matt. xx. 16. Some put their own construction on these words and explain them thus:—many be called, that is, God *teuñers* his grace to many, but few are chosen, that is, he *bestows* his grace on few, because few are to be saved. But this is *indeed a wicked interpretation*, for how is it possible for one entertaining such ideas of the divine character, not to be an enemy of God, whose will alone, according to this

* See Lutheran Manual page 162.