

opened, and the frivolity now first became great! The thought, however, that justification is the sphere and the edification of the Christian was hopelessly obscured; it passed now only as the *justificatio impii*. Therefore must the pious look about for a new means of edification, if now his justification is only a (repetitious) "objective" initiation act. Here lies to-day still the fundamental curse.

Note on (C). Numberless times did Luther recognize that one may seek in the word and in the sacrament only for the assurance of the forgiveness of sin, and with "grim contempt" did he reject everything which men then made dependent upon the sacrament. *He also never surrendered this conviction, which does not allow the question concerning the body of Christ in the eucharist to crop out as a theological question at all.* But when he saw that first Karlstadt, then Zwingli and others permitted the sign and the thing signified to be separated and thus endangered the certainty of the forgiveness of sin in the sacrament, he sought, influenced likewise by mediæval tradition, to securely establish the latter by laying hold of the real presence in the sacrament, and he defended this with increasing temper and complete stubbornness *as though the question was as to the reality or non-reality of the forgiveness of sin.* One can understand Luther's position in the controversy only when one recognizes this *quid pro quo*, and when one further realizes that Luther instinctively sought for a means of ridding

Maintains
Real
Presence in
Eucharist.

Karlstadt,
Zwingli.