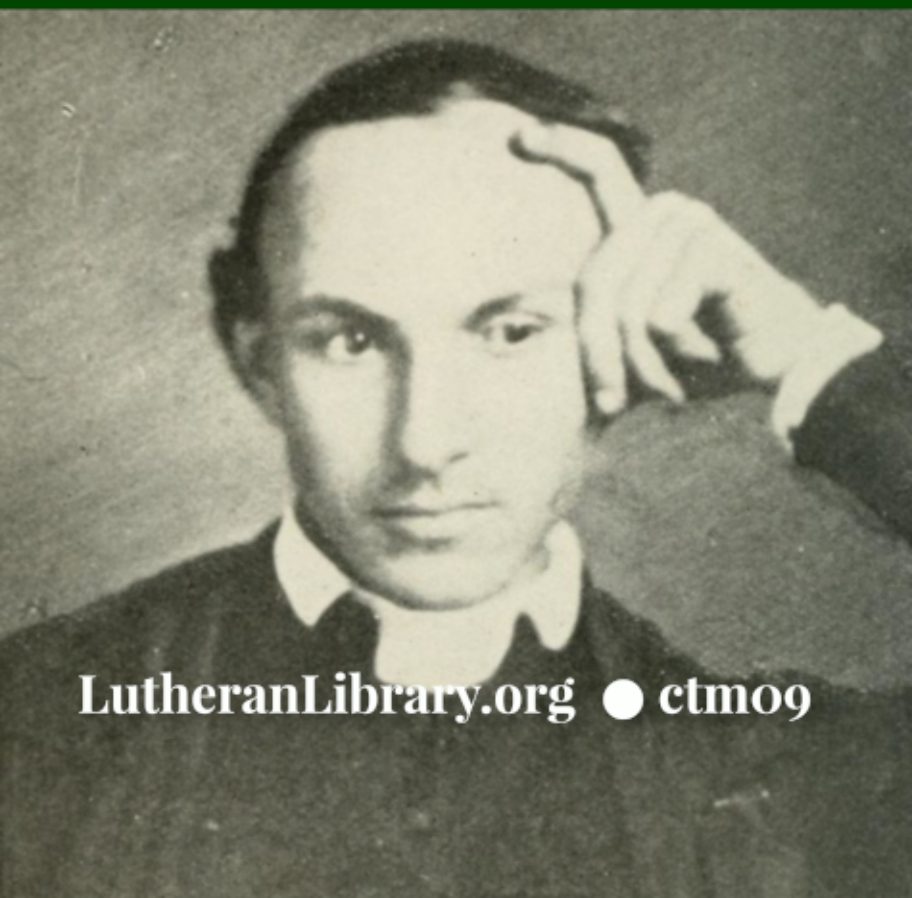


Matthias Loy, editor

**The Columbus Theological
Magazine, Volume 9**



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"The history of the Church confirms and illustrates the teachings of the Bible, that yielding little by little leads to yielding more and more, until all is in danger; and the tempter is never satisfied until all is lost. – Matthias Loy, *The Story of My Life*

Matthias Loy was a zealous supporter of the Lutheran Confessions, and to that end founded and edited the *Columbus Theological Magazine*. Dr. Loy was Professor of Theology at Capital University (1865-1902), President of Capital University (1881-90), Editor of the *Lutheran Standard* (1864-91), and President of the Ohio Joint Synod (1860-78, 1880-94). Under his direction, the Ohio Joint Synod grew to have a national influence. In 1881 he withdrew the Joint Synod from the Synodical Conference in reaction to Walther's teaching about predestination.

"There is not an article in our creed that is not an offense to somebody; there is scarcely an article that is not a stumbling block to some who still profess to be Christians. It seems but a small concession that we are asked to make when an article of our confession is represented as a stumbling block to many Christians which ought therefore in charity to be removed, but surrendering that article would only lead to the surrender of another on the same ground, and that is the beginning of the end; the authority of the inspired Word of our Lord is gradually undermined.

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COLUMBUS
THEOLOGICAL MAGAZINE.

Vol. IX.

FEBRUARY, 1889.

No. 1.

BE WE HEARERS OF THE WORD AND NOT
PREACHERS ONLY.

“I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day ; and not to me only, but unto all them also that love His appearing.” 2 Tim., 4, 7. 8. There are few persons, if there are any, in whom the objective grace of God has, in glory to itself, ever become so completely subjective as it did in the person of St. Paul. And the words of inspiration in which he celebrates the grace that has taken possession of him and made him ripe for the communion with God in the kingdom of glory, what an incitement they are to us, and how inspiring ! They are the vesper-song of a brother workman, whose day of life is about to close ; a fellow soldier’s shout of victory ; the exulting cry of a racer who sees the prize within unfailing reach. True, before he can lay full hold of the great good and put on the heavenly glory as one who is made more than a conqueror through Him that loved him, the pains of a martyr’s death must be endured ; but such sufferings are a small thing to one whose heart is fixed on the things beyond, and whose soul is already satisfied with the salvation of God. “ For I am now ready to

be offered, and the time of my departure is at hand." His earthly life is spent, and its issue is a life in the presence of God where there is fullness of joy, and at whose right hand there are pleasures forevermore. There the faithful servant that has "turned many to righteousness," and has himself been a light to them in the darkness of this world, shall live on to shine, and to "shine as the brightness of the firmament" and "as the stars for ever and ever."

Now that the evening of his life is come, not a vestige of doubt and fear remains to disturb his mind as to its end: he feels himself divinely assured of a glorious "reward" from the hands of a gracious Master; not even the possibility of an adverse issue is so much as thought of, such now is his confidence. In the morning of his life and at earlier stages of his career, thoughts of that kind had suggested themselves. "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9, 27. Whilst at work saving others, he reminded himself that his own soul was as yet not out of harm's way. He knew his enemies, too, and recognized as the worst one among them his own sinful self; but as a good soldier for himself no less than for others, he profited by the knowledge; and hence, in the training of himself for the battle, he was careful to secure himself against the perils to which his own soul was exposed, whether from within or from without. Like those, that run and wrestle to obtain corruptible crowns, are won't to forego such comforts and pleasures as may hinder them from attaining to mastery, and even buffet their bodies to make certain of success, even so did Paul discipline himself. "I keep under my body"—the body of sin and death—"and bring it into subjection." The life and death

struggle thereby brought on within him between the old man and the new, is in part disclosed to us in Romans, chapter seven; and when, at the end of the description, Paul cries out: "O wretched man that I am! who shall deliver me from the body of this death?" we may surmise, and no more than surmise, to what anguish his soul was subjected by the conflict enclosing it. But his stay and comfort was the Captain on his own side of the fight, the invincible One who gave him the victory: "I thank God through Jesus Christ our Lord!"

The cheerful confidence and the confident cheerfulness with which this, the foremost of all God's servants, closed his career, was not an extraordinary gift or a divine charisma suddenly bestowed, but the power of God's ordinary and universal grace gradually asserting itself, and which, through a long series of bitter conflicts, took possession of the soul step by step. To this conflict Paul himself, in strength of the grace given him, was an active party from the beginning to the end. What he admonished others to do in behalf of themselves, he was careful to do for his own soul, both by way of believing the Gospel and by carrying out its precepts—through faith enriching himself and by love enriching others. Ever mindful of the heart's deceit, he took heed unto himself; and knowing the profit and seeing the beauty of it, he exercised himself with all diligence unto godliness. A true knowledge and a sanctified love of self characterized the man; and, viewed from the side of the subject, the secret of his personal greatness and of his ministerial success as well, is found to lie in the unsparing application of that knowledge and in the zealous exercise of that love to the chastening and hallowing of his own inner life. To be brief: St. Paul became great as a preacher, and, what

is more, great as a man and a Christian, through this that he was above all things an appreciative and eager *Hearer*—a hearer of the *Word*. Won for Christ, a heart was given him like unto Samuel's. "Speak, Lord; for thy servant heareth!" Yes, and a doing heart: "Lord, what wilt thou have me to do?" Acts 9, 6. A heart, then, swift to hear the Word for the learning and, better still, for the life that is in it—in it for the hearer first, and then for the preacher also.

It has been said that the Lutheran type of Christianity is pre-eminently Pauline. Whatever of praise or of blame may be intended by this characterization of us, we see nothing in it whereof we need be ashamed, nor anything we may not be proud of and thankful for. There is a sense in which to be "of Paul" is a "good report," "a virtue and a praise" that deserve taking account of. "Be ye followers of me even as I also am of Christ." 1 Cor. 11, 1. As such "followers" Lutherans are, beyond a doubt, in the best and safest way God has made known to man. Howbeit, when others so speak of us, what is said is not always meant in pure praise; acknowledging our glory and our strength, they would hint at what they consider our weakness and our shame. Lutherans—they would say—as was St. Paul before them, are the fair representatives and staunch defenders of God's free justifying grace; but—and this is the reflection intended—to the neglect, quite often, of the grace that sanctifies. They—it is further explained—do not give the same diligent attention to personal holiness as do the Christians in other branches of the Church; they are not a lively, practical, liberal and active people.

In such or similar words are we spoken of, and by critics too who are not unkindly disposed. Is there any foundation to the opinion, and do we merit the rebuke it carries with it?

Wherein we excel, and wherein we come short, as compared with others and by themselves, is at bottom a matter of small moment, and one that is best left to Him who holds the scale and alone is able to take the balance of His people's vices and virtues. But aside from others, and in the face of God, do we "follow after holiness," and do we "work the works of the Lord" as we should, and as we might, according to the grace received? do we in any way approximate to what may reasonably be expected of us in this regard? Without hesitation, and not without a feeling of regret and shame, I answer: No, far from it. The many shortcomings and wrongdoings among us as a people; the lethargy with which we go about the work of propagating our faith among such as are strangers to it, and the lack of zeal to collect and hold our own, the reserve and blush with which not a few of our household bear the Lutheran name; our undischarged obligations respecting the heathen world; our narrowmindedness and penuriousness in money matters, and the consequent beggarly support given our ministry, our institutions, our publications, and our churchly agencies generally; then, the many contentions and divisions among us, (nativistic wranglings included) and the many evils attending it—these all are woeful facts, and some of them so continuously prevalent that they have become proverbial; and what do they but evidence a disease of our inner life, and a disease we dare not make light of if we would love our God and our Church, and make sure of our soul's salvation. Let us admit it many and ugly are the sores that infest the body of our Church, a body otherwise so fair, and so pleasant to our sight. But if so, why expose the affliction? "For the hurt of the daughter of my people am I hurt; I am black; astonishment has taken hold on me. Is there no balm in Gilead;

is there no physician there? why then is not the health of the daughter of my people recovered?" Jer. 8, 21. 22.

The *Volksmund* in the land of our Church's birth, says: *Wie der Hirte, so die Heerde*; and we know that sayings from such a source do not always fall short of the mark intended to be hit. How does this one strike us; and us the pastors of Joint Synod in particular? Are we, their shepherds, whole in parts wherein the sheep of our flock are sick? "It is the minister's fault!" "If only our pastors were ——" "If only our pastors would—did," etc. Such remarks as these have become commonplace; and they are made by members of synod both clerical and lay. I believe that in some cases, and they may be many, the regret as it finds expression, and the charge it implies can not be justified; in other words, that we have not a few pastors that fail to accomplish what is expected of them, who yet are men devoted to the cause of their calling and faithful workers. At the same time it cannot be denied that there are those also of whom it may be said that they are not "with us body and soul." Whatever their relation to the Lord Himself may be, to all appearance their hearts are not bound up in His work as they should be.

Saying, as they should be, does not that apply in some measure or other to us all, and have we not thereby pronounced judgment on ourselves? Even so; and our idea of the calling wherewith we are called as the Lord's workmen, of the magnitude of the work to be done, of its demands on us, and of a thorough and faithful performance of it, must be a poor notion indeed if we are not ready, every one, to admit that our hearts likewise are not in the work as they should be. And still I fear that the view we ministers take of church work and of the Christian's obligation in

regard to it, in many respects falls short of the reality; and that we are thus laboring under a mistake that must result in serious injury to the cause. If we understand the work and hold its demands on us to be few and small, it stands to reason that few and small will be the things we do to satisfy them. A general result is, that we allow our hearts and consciences to indulge themselves in a cheap, listless and idle peace with God and self when really but a fraction of our obligations is met.

For a case in hand let us take the "fifty cent plan" put into operation among us a few years ago. Was it not, and is it not up to this day, the prevailing sentiment that if such a sum could be obtained on an average from every communicant, we would do who knows how well and have every reason to congratulate ourselves? I admit that, had the amount been raised, small as it is, there would have been cause for rejoicing—for rejoicing, however, not so much for the thing accomplished as for the "signs and promises" in it of accomplishing something nearer to the mark, to wit: enough to satisfy upon demand every want, so that as far as we are concerned, the lack of money should no longer stand in the way of a single soul's salvation. I rejoice as much as any one at the little that has been done, and at the advance made toward better things; but I cannot close my eyes to the painful fact that we are groveling in the "day of small things," whilst the Lord has both called and enabled us to walk in the "day of greatness." Brethren, pardon the plainness and bluntness of my speech! one of your number, I speak to you as preachers, as men able to bear strong meat: the proposition of fifty cents to the communicant is a reproach to us before God and men. Think of it, fifty cents a year *per capita*; and for what? for the great work of

saving souls, the Christian man's life-work! Who among us in asking contributions for this purpose has not at one time or another directed the attention of his people to the Jews who gave the tenth of their income and commended this as an example to be followed now? Was that a mere flight of rhetoric, a fleeting transport of enthusiasm, or was it the result of deliberate reflection and the prayer of an upright heart? If the latter, then—if our people will not—why do not we practice what we preach? Not to speak of it as a “grace,” what a power for good it would be as an example to the Israel of the present, were we, its ministry, to tithe our possessions for services in the temple God is now building among men!

I believe that our pastors generally are ahead of their people in “every good work;” indeed, it would be contrary to the nature of things were it otherwise; nevertheless, taking account of ourselves, not by comparison with the people committed to our charge, but with a view to the Master's will over us, what frail beings, and how full of shortcomings we are! “To will is present with me; but how to perform that which is good I find not.” But “to do” would certainly follow if “to will” were present in greater purity and strength. O for more of that faith which is “the victory that overcometh the world;” of that love of God whereby “we keep His commandments;” of the hope that “maketh not ashamed,” and having which we purify ourselves, “even as He is pure” who is Himself its fulfillment.

On reading it for the first time it seems to us a most remarkable judgment, that which the Lord pronounced upon the Jews when, to upbraid them for their unbelief, He said to them: “How can ye believe, which receive honor one of another, and seek not the honor that cometh from God

only?" John 5, 44. In the same reasoning St. John says: "Nevertheless among the chief rulers also many believed on Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of man more than the praise of God." Chap. 12, 42. 43. From this it would appear that if faith in Christ had brought them honor and ease and popularity, some of the Jews would have been inclined to believe, and others that believed, would have made bold to confess Him also. But "they loved the praise of man more than the praise of God;" that being the case, even had they believed on Christ and confessed Him in some fashion, their faith would have been void of all godly substance and their profession of it a deceit and a sham. Godliness and vainglory—and all love of praise in disregard of God is vainglory—are incompatible: they cannot occupy the same room, and the one entering the other must leave. Are we vainglorious, and is that the obstacle to our Christian growth and usefulness? But think, what a sad thing it is to neglect the edification of one's self and to be slothful in the Lord's business, simply because one is not raised to high position, is not made much of and does not have his small vanities satisfied. We have members in our congregations who, if honored with office, seem to be our best attendants at church, liberal givers and most active workers; but who, having failed of re-election upon "retiring with honor," become sulky, and mulish, close-fisted, and in every way "good for nothing." They are a cross to us and to the entire congregation; and we hold them in low esteem, as they deserve to be. If so, will we condemn ourselves by playing the same inglorious part with reference to ourselves and the Church at large? But and if the love of praise will not "down"—it is a passion both insolent and strong—let

us as God-fearing men that we are, remind us of the responsibilities that come with high places. I am certain that many a conscientious man would be glad to forego the honors of his position in order to be relieved of its burden—if God so willed it. Moreover, we are all the children of God by faith in Christ Jesus: what more can we be and can we want to be?

Another feeler. In the words of St. Paul, and yet not in their sense and application: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" 1 Cor. 9, 13. It requires but a slight change in the words following to bring out my meaning: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel;" to wit: feed their own souls with the substance of the gospel. "Who planteth a vineyard, and eateth not of the fruit thereof?" and ministering in holy things day by day, as we do, can it be possible that our own souls should lack the things we possess in such abundance and whereof we dispense so plentifully to others? There is a class of husbandmen or herdsmen who love money more than meat, and who to get the money market the meat in starvation to themselves. Must we go to those greedy fools to see our own folly, and a folly that is a thousand times more criminal and pernicious? If not,—and God grant that such is not our sin and shame—let us look elsewhere.

Of Israel in their exodus it is written: "And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and our soul loatheth this light food." Numb. 21, 5. Are we sorry, for some reason or other, that the choice to the ministry has

fallen on us, and that the good Lord has "brought us up" and "out" for this office?" And is that the reason of our hearts' faltering and failing in the right care for themselves and for others? Or again, when for the very abundance of manna given them, the people's soul loathed the "light food," have our souls in and in consequence of their daily handling it ceased to appreciate the true bread from heaven? The atmosphere of the kitchen with its satisfying odors is not conducive to a good appetite, and there is a sense in which the same may be said of the school-room in which the minister is brought up, and of the study wherein he employs himself with the material of his calling. By much handling the holy substance becomes familiar; and familiarity, if it does not breed contempt, is mistaken for possession, and the soul begins to say: "I am rich, and increased with goods, and have need of nothing;" and it knows not that it is "wretched, and miserable, and poor, and blind, and naked." Woe to the soul that is thus overcome with a feeling of surfeit and satiety respecting the things of God! "Thou art neither cold nor hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." "These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God." But He likewise says: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. 3.

The stolidity of the human mind when it comes to spiritual things, is simply marvelous; and there is no telling what freaks and foibles may crop out of its boggy depths at any time. So we are told of husbands who expect to get to

heaven because their wives go there; and although they have nothing in the world besides to build their hopes on, they deem their chances not to be poor ones either. Then—just as though it had taken the cue from these same credulous souls—along comes the Romish church with the dogma, that the faith of the parents avails for the children, that good works are not only meritorious but transferable as well, and lastly, that masses read by the priest can hasten the soul's release from purgatory. To put our people on their guard against these hurtful delusions, we Lutherans already inquire of catechumens, when expounding the Creed: "Why do we say I believe, and not we believe?" and teach them to answer: "Because each one must believe for himself, if he would be saved;" for, as the Scriptures say: "The just shall live by his faith." This fact notwithstanding, are we entirely certain that the heresy has not in some shape or form, found a hiding place with us, ministers included? We know what a deceitful thing the heart of man is; and the particular deceit of sin we hold it in suspicion of just here is too dangerous an enemy to be let alone; he is one that must be dislodged and hunted down by all means. Turning ever so many souls to righteousness is no conclusive evidence that we, who do so, have ourselves become just; nor does it necessarily follow that we ourselves are strong when we strengthen the brethren. So too as regards the work of the Lord: when we have incited others to do their part of it we cannot, on the strength of that alone, say that our own is done also; neither are the sacrifices and gifts we induce our people to make, our offerings; no one can enjoy for us our personal privileges nor meet for us our strictly personal obligations. Now these same combated conclusions, how easily may they insinuate themselves into our minds and

vitiating the new life shed abroad in our hearts. That another's is not my faith, and that another's growth in grace is not my growth in faith, even if I have been instrumental in bringing about that faith and growth—are facts so plain that I only need to have my attention directed to them to be seen at once. Equally plain ought it to be to me, for example, that another's money-gifts are not my gifts; and hence, if I as a pastor were to move my people to give their "all" to the Lord, not a penny do I thereby give of the sum the Lord asks of me—of me as a Christian. My official duties are one thing, my personal duties are another; and the "law and the statutes" nowhere tell me that by discharging the former I am relieved of the latter. Howbeit the Gospel tells me that within this same sphere there is a substitute, and only One, the Christ of God. He can step in and do for me; He alone. All duties cast on any other are duties unfulfilled, unaccounted for, condemning the soul.

Whether or not in my pursuit of "the foxes, the little foxes, that spoil the vines" in the vineyard of the Lord, I have struck the enemy or enemies that have crept in among us, I cannot tell; doubtlessly such as I have roused are not the least among the spoilers that cease not to destroy wherever they can, the vines of God's own planting. But whatever it may be that steals its way into our hearts and stunts the life we have received of God, there can be no doubt about the means of our deliverance and healing and increase. He that "healeth all thy diseases," says: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5, 6. "Yea rather, blessed are they that hear the word of God, and keep it." Luke 11, 28. Hunger for the life that is of God, and Hearing of the Word to fill the longing emptiness—that, and that only, is the way to

health and strength, to real usefulness, and to true greatness as well. O for a hungry soul and a hearing heart!

We all know that however large the audience may be, the really good hearers are few; and how we do appreciate him when such an one is come to hear us. Now we are "men of like passions" with our people: prepossessed and occupied with "our own dear selves;" in peril of the same carnal security; liable to be distracted by the same worldly thoughts; burdened with the same heathenish cares; touchy, shy of worry and easily wearied; fond of new things, with little relish for the old; and in every way hindered as they are from opening wide the ear of the heart to receive the Word. Nor is this all; we have other things to contend with besides: with ourselves, namely, as preachers or with "the preacher" in us; that is to say, with the homiletician whose interest in the art of preaching presses into the background his concern about the profit of it to his spiritual self. It is the critical mind that asserts itself to the sore neglect of the famishing soul.

In borrowed parlance it is said that some preach over and beyond the heads of their people; it is to be feared that the number of those who proclaim the divine message amiss of their own hearts is even greater. Such were the scribes and Pharisees that sat in Moses' seat. "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." Matt. 23, 4. Against this sin of extreme thoughtlessness or of wicked dissembling, St. Paul inveighs in Romans 2, the entire chapter, and where among other things he writes: "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are

more excellent, being instructed out of the law ; and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another teachest thou not thyself? thou that preachest a man should not steal, dost thou steal."

The rebuke is a severe and unsparing one, and the indications are that the persons to whom it was administered were case-hardened sinners in this particular; and when I point to them here I do not wish to say that there is anywhere among us a condition of things like that and alike flagrant. Nevertheless, the abnormity and failing there reprobated is a common one; and who of us can say, and say so truly, that he is proof against it and never offends in that way? What an abundance of holy substance we work up, so to speak, and distribute in a single year; and if, meanwhile, our own hearts partook of and assimilated the plentiful grace, I am sure that we would be better men by far than we really are. We preachers rarely have the opportunity of hearing a sermon from others; and when such an occasion presents itself, what do we make of it? We view the sermon from a dogmatical, exegetical, homiletical, in short, from a professional point of view; and certainly no fault can be found with us for that; indeed, he among us who would make it a point not so to take note of what he sees and hears, would appear to us woefully indifferent to the art and science of his vocation. However, we do well to ask ourselves whether, as a rule, the professional man is not put forward too much, and the poor sinner that wants to be saved is put in the background. To judge from the way the "speaker for the occasion" is often "discussed"—shall we say

in happy or in unhappy ignorance to himself?—the indications are that the “preacher” has certainly lit upon a “welcome feast”—and whether the delectation is greater when the “meat” served is fresh or when foul, it is sometimes hard to make out. In the meantime, how the “poor sinner” has fared while the “preacher” feasted, does not appear. To speak from my own experience: I for my part have found it no easy matter to restrain the “preacher” and put forward the “hearer” in me, when listening to a sermon; but this I know, that unless the two are at least kept abreast of one another, small is the spiritual profit I derive from the sermon—it be then, and the case is as rare as it is a happy one, that the “hearer” is afore the “preacher.” On such occasions did I delight in the law of the Lord, and was I made glad with His salvation; and therefore what I wish me above all things is, a hungry soul and a hearing heart.

The positive saving effects of our preaching are wholly due to the Word we preach; and yet, who can estimate the great good that comes to a people whose pastor is himself an intelligent, living and conscientious Christian, and from the fact of his being such. Be it that he lack in beauty of person, in the finish of dress, in grace of movement, in volubility of tongue, in sweetness and strength of voice, and in other advantages of the same sort, the speech and preaching of that man is sure to be “in demonstration of the Spirit and of power.” God Himself, in close communion with whom he lives, is his buckler, gives glory to his face, pours grace into his lips, perfects his efforts, and gives to him the one great desire of his heart—the conquest of souls for the Kingdom of Christ. Not only will the sermons of such an one be the pure expositions of Scripture, but they will be the Word rightly divided and then spoken, not declaimed, as by a wit-

ness who, with every word that goes forth, is felt to give utterance to the immovable convictions of his own mind and to a life within him as unfeigned and real as it is blessed. A man like that gives "diligence to present himself approved unto God," a workman that needeth not to be ashamed handling aright the word of truth. Though free, he makes himself a servant to all that he may "gain the more." Ready as he is to sacrifice his bodily self if need be, yet not forgetful of his spiritual self, he says with St. Paul: "I do all things for the Gospel's sake, that I may be a joint partaker thereof."

Thus does such a man live and labor, a blessing to himself and a blessing to others all along; and the grace of God, whose workmanship he is, is glorified in him. Whoever of us would therefore become a really good preacher must first of all become and be a really good hearer of the Word. Accordingly, for the sake of the people whom we serve as well as for our own, God's charge to us is: "Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." Acts 20, 28. And may we not say here: Take heed to yourselves first, and then to the flock?

The letters of the Apostles—themselves a kind of sermons—notwithstanding the fact that they are the inspired Word of God are, with few exceptions, intensely personal; they are "just full" of the holy men that wrote them. Little hesitation is evinced to talk about themselves, and whatever the subject, they invariably identify themselves with the people addressed on it. Without laying themselves open to the charge of egotism, there is in these letters

a great deal of the writers' ego, of the old ego and of the new. The former—the "old man"—is led forward for out and out condemnation; the latter—the "new man"—is allowed to come forth that he may speak, as he is constrained to do, of the might and mercy that have begotten him, to show his comeliness, tell of his good fortune and happiness, thus to awaken and stimulate a holy and wholesome envy in the breasts of all that see and hear him. It is this decidedly personal yet unostentatious way that those holy men give expression to the common brotherhood of all who, like themselves, were born of God, and whom they thus endeavored to win for a blameless walk together with themselves in the new life. A common sinfulness infests us, and a common sin and shame we have, you and I; the same mercy and the same Savior for you and me,—that, to be brief, was the way they talked and plead with the people they had to do with; and the kindly sympathetic and winning force of it agreeably affects us to this day. Happy we, if with the feeling of guilt, of unworthiness, of disgrace, of sorrow, of helplessness we awaken in them that have trespassed, a deep sense of our own sinful wretchedness is mingled; and if, when the grace we bring them to lift them up is felt to be one that has lifted up our hearts.

There is a way of talking about sins one has done and about grace one has received, that is itself a sin and reproach to the talker. Such a glorying in one's shame and braggart cant about mercy one fancies to be in possession of, are said to be held in high esteem by some; and "experience meetings" are arranged for to pander to the taste they have acquired for them; but God forbid that we say anything about the bad fashion except in terms of execration. Surely that was not the way the apostles talked about themselves; far

from it. Howbeit, no man ever made so "little" and then again made so "much of himself" before others, as did St. Paul, yet I venture to affirm that Paul is the last man whom any one would think to charge with either, a false humility or a false pride. A man, on reading his writings, may think of Paul's doctrine whatever he will, to admire the sympathetic and human nature of the man he cannot help doing "to save himself."

Of the high value of the personal element in preaching it is unnecessary for me to say anything further, nor were it in place here to do so; what I wish to call attention to is, that the grace to introduce it is given of God only to him that places himself unreservedly and unremittingly under the influence of His Word. To such an one are given the simplicity, the naivete, the honesty, the sympathy and brotherliness of heart which, when sanctified, enable him to "give himself" along with the Word proclaimed; and that move him to do so, more or less unconsciously, without offence to any one and in likely blessing to all.

Oratio, meditatio, tentatio faciunt theologium, says Luther.* The *Tentatio*—'tis the devil's doing every time, but always under the supervising control of Divine Mercy which overrules the evil intended for good to the people of God—the *tentatio*, then, like a master that has no equal in his line of work, takes the Christian into the bitter school of experience, and there convicts him to the utmost of the dire reality of Satan and sin, endeavors to impress him with a sense of his every weakness and want, makes him taste of the fruit of his own folly and transgression, whets his appetite for righteousness, and thus in ways most pitiful yet wholesome jades

* For Luther's own exposition of this axiomatic truth, see his works, Erl. Ed. Vol. 63, pp. 403-406.

the poor soul within until it cries for succor with a violence and sincerity in which there is no guile. And yet, however earnest and upright this "cry from the depths," of what avail can it be unless it is directed to Him with whom there is help, and who is the willing Giver of every good? Hence the *Oratio*, the cry to God, the longing and pleading faith, the Christian prayer, the "man of God" planted on the "promises" and who, whilst he points Christward with the one hand, reaches heavenward with the other—with the empty hand of supplication. Now this blessed way—blessed, because it never fails of salvation—he alone can know who is "taught of God;" hence the *Meditatio*. This has respect to the Word, to that wonderful Word which, while it convicts of sins, is able to take them away also; to the Gospel of great joy that would mete out the "unsearchable riches of God" as fast as it can set them forth to view. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." "To every one that believeth"—i. e. receiveth, with the ear of the heart opened by the Spirit heareth that Gospel.

Exceeding great as is the importance of the *tentatio* and *oratio* and indispensable as they are to the bringing up of the child of God, the *Meditatio* excels by far in point of usefulness; it is the master trainer among the three, as a little reflection may suffice to show. However, be this as it may; we stand in daily need of all: of the first for the negative, and of the other two for the positive good there is in them. The first, God will provide—if not "the flesh, the world, and the devil;" to the second and last we must betake ourselves upon the many invitations of God and in the strength He gives us, which strength shall grow with the application.

of it. Whoever, therefore, would increase unto a perfect manhood in Christ Jesus, must give diligence to meditation in the Word and to prayer. There lived a man who was not "of us" in all points of doctrine, it is true; but read what follows, and that done, tell me whether you still wonder that he was great as a preacher and greater as a Christian man —

"*June 1st.* Rose at eight; spent the forenoon in devotion, of which the following is the record: Invocation for God's blessing . . . Read the promises to prayer, and prayed for acceptance through Jesus Christ, and general sanctification. . . for knowledge, for the understanding and impression and remembrance of God's Word, for growth in grace, for personal holiness, for that sanctification which the redeemed undergo. Thought of the sins that most easily beset me; confessed them, and prayed for correction and deliverance. They are . . . anxiety about worldly matters, when any suspicion or uncertainty attaches to them; a disposition to brood over provocations; impatience at the irksome peculiarity of others; an industriousness from a mere principle of animal activity, without the glory of God and the service of mankind lying at the bottom of it; and, above all, a taste and an appetite for human applause. My conscience smote me on the subject of pulpit exhibitions. I pray that God may make usefulness the grand principle of my appearance there. Read the promises annexed to faithful ministers, and prayed for zeal, diligence, and ability in the discharge of my ministerial office. Prayed for the people, individually for some, and generally for all descriptions of them," etc.

In the language of another: "There is a sense in which, in the kingdom of God, to be weak is to be strong; to be

empty is to be full ; to be poor is to be rich ; to have nothing is to possess all things." O for more of that "weakness" and of that "emptiness" and of that "poverty"—for a hungry soul and a hearing heart!

C. H. L. S.

THE INNER GROWTH OF OUR SEMINARY IN 50 YEARS.

In 1880 our Theological Seminary at Columbus celebrated the fiftieth anniversary of its establishment. On that occasion four addresses were delivered. The subject assigned to the writer was that mentioned in the heading of this article. Recently, in looking over some papers, the manuscript of the address delivered on this subject came to our notice, and upon glancing over it the thought occurred to us that it might interest and profit our readers, if it were published. We accordingly present it, exactly as it was written, in the hope that it still may do some good by directing attention to our Seminary and its work.

L.

Friends and Brethren :

There is a pleasing coincidence in the occurrence of our Seminary Jubilee at a time when Lutheran hearts are jubilant on other grounds, which are yet in perfect harmony with the motive for our rejoicing to-day. Memories of our heavenly Father's mercy come crowding upon us. We celebrate this year the seventh jubilee of our Augsburg Confession, the sixth of our Book of Concord, the first of our Seminary. Were it not that the faith which is confessed in our glorious symbols had been a living power in our breth-

ren 50 years ago, our school of prophets, the object of which is to explain and defend and propagate that faith, would have no existence. Were it not that in the mercy of God we have been led to love the truth which made our forefathers so noble in their lives and so triumphant in their death, we would not be assembled now and here to commemorate an event that derives all its meaning from the excellency of that truth unto man's eternal salvation. Our Seminary was established to serve the Church of the Augsburg Confession. For that it was sustained amid many difficulties and through many trials. For that we love it, and on that account we celebrate its jubilee with songs of praise to the Lord our God whose mercy endureth forever.

We cannot fully realize how much of sacrifice it cost our fathers to call such an institution into being and sustain it in that olden time. Our synod was small and feeble then, and our love for the Seminary and sacrifice to support it has scarcely kept pace with our increase in numbers and in wealth, much as we have reason to rejoice in its external growth. But it is not of this that I propose to speak. It is upon THE INNER GROWTH OF OUR SEMINARY IN THOSE 50 YEARS that I have a few thoughts to present. It has grown, I think, into 1. *A fuller Realization of the Supremacy of God's Word*, and 2. *A deeper Appreciaton of the Lutheran Confessions*.

I. When I find in our Seminary a growth into a fuller realization of the supremacy of the Holy Scriptures as the Word of God, a word of explanation seems necessary. I do not mean to intimate that the founders of our institution did not recognize the Bible to be God's revelation to man as heartily as we do now. The very existence of the Seminary as a Lutheran theological school is in conflict with such a thought. They honored the Bible, and reverently acknowl-

edged it to be the source of all knowledge concerning divine things unto man's salvation. And yet, as I review the history of our Seminary, I am impressed with the conviction that its growth was primarily in particulars which lie in this domain.

1. Thirteen years before the establishment of our Seminary, on the 6th jubilee of the reformation, a voice was heard that startled the church in Germany. A celebrated Lutheran preacher in Kiel, Harms by name, in imitation of the great reformer Luther, published 95 theses in reference to the Church and her doctrine and life. Among them was this proposition: "It is now proposed to make the Lutheran Church, as a poor maid-servant, rich by a marriage. Do not consummate the act over Luther's bones: it will arouse them to life, then—woe to you!" The warning was not heeded; the act was consummated; and the woe came! Throughout the church the voice of reason in matters of revelation had been regarded more than was meet, and the consequence was that the gift of discerning between gold and glittering brass, between diamond and polished paste, had to a large extent been lost. Opinions of men that could not deliver from any earthly woe, much less from the everlasting burning in banishment from God, were placed on a level with the living and life-giving Word of God that is able to save the soul and make it meet for the inheritance of the saints in light. In such confusion it was natural that kindly feeling would drift towards unions among Christians of different names. It is but selfishness for Christians to walk in separate paths when there is nothing in their consciences to keep them asunder. The current of the times, fifty years ago, had not left unaffected the hardy pioneers, the fruits of whose self-denying labors we are reap-

ing now. They honored the Scriptures, but were not wholly free from the private interpretation which virtually subjected them to the standards of human thought. They honored the Scriptures, but it was not so clear that a departure from their plain meaning on the part of others demanded rebuke and, if persisted in, necessitated separation. It has become clearer in these fifty years, that the Lord, who rules alone in Zion, rules exclusively by His Word, and that when His Word has spoken the matter is absolutely and forever decided to those who hear and heed,—is none the less decided though many refuse to accept the decision and claim tolerance for their human opinion. That all thought and feeling of man must be brought into subjection to the Divine Word, and this alone reign supreme, whether men will hear or forbear, whether we are honored or persecuted for our faith—in a full realization of this, God's grace has given us growth in these fifty years.

2. I am aware that prevalent public opinion can see signs of progress in a theological school only where account is made of the general advance in science and philosophy. Our age has made giant strides especially in exploring and explaining the world of matter. Has our Seminary grown in this regard? My answer is not such as many even of God's people would like to hear. Strike, but hear me first. Our Seminary has grown into a fuller realization of the supremacy of God's Word. It is a theological Seminary. It teaches Christian truth unto salvation. Those who have the calling to investigate the laws of mind and matter are engaged in a noble work. So far as their labors result in science, physical or metaphysical, we are glad to utilize them in our academic department. We honor solid learning and love truth of every sort and in every form. But

we have this to say. First, the physical speculations which, even though deriving a hint from nature, draw elements essential to the system from imagination, are not science, and metaphysical speculations which derive their inspiration from despair of ever learning the truth—denying the existence of matter, denying the existence of mind, denying the knowableness of God and the universe—are not philosophy. Secondly, that which is true science and true philosophy, and which we should give all diligence to learn and apply in its proper place, is not able to save a soul from death and is not competent to speak in matters that pertain to saving souls from death. The truth unto salvation is contained in the Scriptures alone, and the mind of the Spirit is to be learned from the Spirit alone as He speaks by the Scriptures. The Bible is its own interpreter. From no source else can any article of faith be derived, and from no source else can truth be learned that could in any way be permitted to modify the faith which in the Scriptures is delivered to the saints. We have grown, I think, in the realization of this exclusive authority of the Bible, and in unwavering adherence to it as the only source whence saving knowledge can be derived. That which some would urge against us as a reproach I do not hesitate to set forth as one of our crowning glories. If men tell us that we are thus behind the age, while other seminaries or other denominations, more mindful of the progress which the world has made, have kept abreast with the times in their onward march, we hear their words, but are not abashed. We have gained in the assurance of faith and have lost nothing in the realm of science. We have only kept asunder what God has separated as widely as the heaven from the earth. Man's wisest and most beautiful words never can become divine;

they never can reach the power of God; they never can deliver the soul from sin and from the wrath that is to come. God's Word—the power of God unto salvation—alone can do this. May our Seminary ever grow in the realization of the golden truth!

II. Our Seminary has grown in a deeper appreciation of our inheritance as Evangelical Lutherans. Those who conducted its affairs 50 years ago were children of the great reformation. They honored the Church which has the true confession as they honored the Word to whose glorious doctrine that confession bears testimony. But God has been with His people since, and has led them graciously. Some true things have become clearer, some clear things have become dearer.

1. It may sound strange to some ears, but it is nevertheless true, that much of our progress in this regard is owing to what seems a retrograde movement. We have been going back from the so-called enlightened 19th century to the teachers of earlier times. But we have had reason for this. They know less of the science and philosophy which are glorified now, although if some modern scientists and philosophers would deign to study their works they would be astonished to find how much they knew in these departments and how accurate was their knowledge; but they studied the Word of God reverently, prayerfully, thoroughly; and for fullness of knowledge and precision of statement they are not only not surpassed but not approached in these days of universal learning and particular ignorance. They were patient toilers in the mines of revealed truth, and they brought out masses of gold that make the heart leap with joy. Their wealth is our inheritance. That precious truth which they witnessed in the confessions

of our church they developed and defended with an extent of learning and an acuteness of thought in the presence of which modern erudition and logic seem puerile and puny. God has so led His people as to bring these old giants of theology into notice again, and we have profited by the results of their labors. They have enlarged the sphere of our vision while they have rendered us certain, by their fullness and clearness and accuracy of biblical proof, that the doctrines of our confession are the very truth of God which must be held fast that no man take our crown.

2. We have grown moreover—and we need not be ashamed to say that it was partly as a result of this return to the older theologians—in a proper estimate of the distinctive doctrines of the Lutheran Church. There are, in the main, two modes of considering the differences between the various denominations. One is that by which they are regarded as unavoidable and therefore ultimately harmless differences of opinion. Men's minds are not constituted alike, it is said, and therefore the results of their thinking will naturally vary. These variations need not stand in the way of their fraternal recognition and cooperation. They are still agreed as Christians, notwithstanding their differences as men. This is the theory generally in vogue among Protestant denominations who will not accept the Lutheran faith. The other way is that which the Bible teaches and the Lutheran Church practices. It heeds the word of the Lord, "Let there be no divisions among you." It does not think of denying that many men will have many minds, and that opinions will necessarily differ. It does not dream of pronouncing these differences in themselves barriers in the way of Christian fellowship. Men have equal rights, and one has the same privilege to hold his

opinion as another. But this we deny—and we must confess our inability to comprehend how any man can know and believe the Scriptures and still dissent from our denial—that any man has a right to obtrude his opinions upon others as articles of faith. You can have your opinion, I can have mine; but neither you or I can have a right to make such opinion a test of church fellowship, because God's Word alone has supremacy in the church. If that which constitutes the distinctive feature of your denomination is a mere human opinion, you have no right to teach it as if it were the Word of the Lord, and can have no right to make its acceptance a condition of membership in Christ's Church. Such a course would be conclusive evidence that you have made a church of your own, with other tests of membership than those which Christ has made. The Lutheran Church has never for a moment consented to any such apostasy. She recognizes the right of human opinion in matters subject to human decision; but she cannot admit that where the Lord has spoken any human judgment or decision has any legitimate place. When the King speaks, the loyal subject submits. The doctrines which are distinctive of the Lutheran Church are teachings of her Lord, not opinions of her members, and she insists on them as teachings of her Lord, from the reception of which she can dispense no one. They are truths which Christ requires all His disciples to receive, and which His disciples who know and believe them cannot place on a level with human opinions because some would be His disciples without receiving them. In the appreciation of these distinctive doctrines, and of the glory of the Lutheran Church that has maintained them and suffered for them, our Seminary has made some progress in these fifty years.

3. Coincident with this has been the growth of its influence in regard to the practice required by this doctrinal position. That practice has been declared exclusive, and according to the representations of some our growth has been in exclusiveness. The term is approbrious. But let us not take fright at words to which some attach reproachful ideas. We have become more exclusive. Our very growth in the recognition of God's Word as supreme authority in matters of religion, and of the Lutheran Church as the chosen witness of His truth, has necessitated this. Our Seminary has taught its pupils to exclude from their body of doctrine every thought of man that would supplant the thoughts of God and thus detract from His glory and put souls in jeopardy; to exclude from their fellowship every man that would dishonor our Lord by denying the authority or sufficiency of His Word, or endanger the souls whom Jesus purchased by His own blood by degrading His truth which is mighty to save to the level of opinions that have no power and bring no peace. The conviction has grown deeper as years rolled by and eternity approached nearer, that the Lutheran Church has the pure gospel to bear to perishing men, and that on the preservation of this purity depends the success of her holy mission. So far as other denominations have the gospel and by its promulgation win souls to Christ, we have rejoiced in their work and do rejoice. But there is danger in proportion as there is error in the doctrine taught, and we have besought our pupils and beseech them to continue steadfastly in the apostles' doctrine and fellowship, to bring the pure bread of heaven to famishing souls without any admixtures of poisons, and to avoid, for the sake of Christ and the dear souls which He has purchased, to avoid the doctrines and the men that lead to darkness

and to death. It was not to produce needless contention that the Holy Ghost commands us to "contend earnestly for the faith once delivered to the saints," but to secure to troubled hearts the peace of God which passeth understanding. The truth, not error, shall make you free. In the earnest practice which grows out of a hearty appreciation of that truth our Seminary has made some progress during the 50 years of its existence.

4. Has the ministerial work with its mighty motive assumed a greater magnitude in our eyes and appeared more glorious as our Seminary advanced in years? I would fain believe it, though I speak with some hesitancy here. The men of 50, of 40, of 30 years ago had less opportunity for accumulating stores of theological learning than our ministers have now. They had wide fields of labor with narrow facilities for travel. But they practiced a self-denial and endured a hardness as good soldiers of Christ that puts to shame many in our own day who love ease too much and souls too little. And yet it does not follow that no progress has been made in a respect so important. Our Seminary has magnified the office which preaches reconciliation. It has impressed upon those under its tuition the greatness of the work committed to the stewards of God's mysteries, the responsibility of the office in which they are to labor, the necessity, for the sake of the poor souls that are perishing by millions in the world, of devoting their whole time and strength to the noble calling with which God honors them. Nor has the teaching been in vain. With all the imperfections of the ministry educated here, their life and labors are a testimony of which our Seminary has no need to be ashamed. The condition of our congregations and the work of our Synod as compared with earlier years declare

that even in regard to the proper appreciation of the ministerial office and ministerial work our Seminary has grown in the 50 years through which God has graciously led it, and we harbor the hope that future years will increase the evidence of such growth.

To your hearts I commend this beloved Seminary, which has been instrumental in accomplishing so much for our dear Lutheran Church in this and other States. The most of our congregations have shared the blessings which it has brought. Let the gratitude of all be manifest in the fostering care which they bestow upon it and the loving support which they accord it. Thank God for what has been done, and furnish the means that it may do more to bring souls to Jesus and make His praise glorious throughout the land. And do Thou, Lord, prosper the work of our hands!

THE PARABLE OF THE LOST SON.

(By J. Laidlaw, D. D. in "*The Expositor.*" London.)

Exegesis is not much in request here. There is perhaps no page in the Bible which comes home so perfectly to the understanding of every human being. Tell the story to a group of the most savage of our sunken classes, without a word of explanation, it will draw tears from the eyes unused to weeping and find its way to hearts long seared to human sympathy. They will urge its repetition. And when the visit is renewed "untired they will ask it again." It is so human. There is so much in it that touches the very nerve of man's misery. No need to explain Eastern or ancient manners here. The story never grows old, alas! nor unintelligible.

The sad fact in human households on which it is based is only too familiar. Have we not seen such a youth, set out from home in the full tide of health and happiness, hastening to the great city or the foreign shore? Then, from time to time, rumors would find their way to his native place that all was not right, that his habits were being rapidly corrupted;—until at length there has come a sudden report of a miserable end, or the pallid and shattered invalid,—a moral wreck,—has returned to bring down the parents grey hairs with quicker sorrow to the grave. But human as the story is, the parable it truly Divine. A shepherd will go after his lost sheep, though it be but one in a hundred. A woman will make diligent search for her one piece of silver out of ten. But their feelings are as nothing to those of the fond father who yearns for his erring son. Let us view the love of God through the glass of human affection at its brightest and best. Never is man so likely to forgive, as when the wandered child comes home. Take man—a father—in the hour when his heart is readiest to melt and to pardon—at that ecstatic moment when the long-lost one weary and wretched, falls on the bosom repenting. Believe that there you have a likeness of our Father in heaven, rich in mercy, ready to forgive; only that his boundless patience and his fathomless love for us sinners are as far above even this likeness as the heavens are above the earth. So we get at the meaning of this Crown and Pearl of our Lord's parables—this Gospel within Gospel—an unfailing text from which to declare mercy for the chief of sinners, a door of hope and a place for repentance to the uttermost and to the last. There are three distinct pictures, or compartments rather, in the one composition: the Prodigal's Progress; the

Penitent's return, and the Elder Brother; in which last the Master's design is fully revealed

I.

THE PRODIGAL'S PROGRESS.

"*A certain man had two sons.*" It is of the younger who is usually called "the prodigal"—"the sinner," that we are now to speak. That there is much of sinful human nature to be found in the portraiture of the elder brother we shall see. For though we take the prodigal as the portrait of every sinner in his departure from God, no doubt it is the "publican" type of sinner—the man whose "sins are open before hand, going to judgment," that is immediately in view. We are all familiar with the two classes of men depicted in these two brothers. The elder brother is "an austere man." He passes for a character irreproachable in the common acceptation. The people who see most of him like him least. He has a proud and sullen temper and a firm grasp of the world. But no one can lay much to his charge. He keeps his character for piety. He stands high in the estimation of the religious public. But we pass him at present. His sins are of another order; "they follow after." The younger brother is a universal favorite. He is so gay, so frank, so merry. He has a fine generous temper; a bold, free carriage; an openness of hand and heart that win him ready favor and applause. "To be sure," they say, "he is a free liver as well, and far from prudent, yet he has a kind heart." Would they look a little, they would find a character not so noble, nor generous. Instead of finding in this reckless youth one who was "nobody's enemy but his own" we find one who weakly and meanly sacrifices every interest to the selfish gratifications of his own appetites and passions,

and returns ill for good to those who have heaped treasures of affection on his ungrateful head.

Ver. 12. "And the younger of them said, . . . And he divided unto them his living."* "Give me the portion of goods!" Is that a noble and generous temper? Mark the petulant demand, the cold-blooded legal technicality, as if it were a matter of right, the grasping selfishness, the want of natural affection that he could insult his father to his face with an open expression of his desire to be rid of him. A *post-obit* will not serve this youth. He must carry off his father's possessions in his lifetime. He has such a dislike of the restraints of his father's presence and care, that nothing will satisfy him but to be loosened at once and remove where he may indulge himself without a check and see his father no more. "Shame upon him," we say, "for an unnatural and selfish creature, not worthy to be called a child!" But does not conscience say to each of us "Thou art the man"? This is our own portrait drawn by the hand of God's one, true eternal Son. So he tells how we have cast off our sonship and denied the Father-hood of God. This is sin's beginning and bitter work—REBELLION.

It is the false self-sufficiency of man. The insane desire to set up for life and happiness apart from God, upon "the portion of goods that falleth to him" from God; a folly bound up in the sinful heart of every child of Adam. The

**Δός μοι τὸ ἐπιβάλλον.* Notice the Hebrew law of patrimony (Deut. 21. 17). The elder son gets a double share, the younger a single. How this bears upon the elder we shall see. Meanwhile, the younger asks the father to hand over at once to his free disposal what would fall to him in due time by the law of inheritance. The father fully complies with the request, for he divides to both sons (*τὸν βίον*) his substance, paying over to the younger his share, while appointing the bulk of his property to the elder, who abides with him in the house as chief heir. See Goebel.

primeval lie on which all sin-palaces of the soul are built is, that my chief end is the doing of my own will and the gratification of my own nature. When once I have believed that lie, and am given over to that delusion, comes the death of all filial love to God—the insatiable thirst for pleasure that will be gratified even over the barriers of law, human and Divine. Thus begins the prodigal's course with the words, "Give me the portion of goods that falleth to me." "Give us this day our daily bread" is another language altogether. It is the children's prayer. It is the voice of those who are returned unto their Father, who even in this life are by faith at home with Him, feed daily at His table, and in the grace of faith ask no more than their daily bread. The sinful heart wants to be self-sufficient, to have its dowry at its own disposal—its fortune and happiness in its own hands. It will have all now, and nothing in reversion. And as that father in the story, so the Supreme Father seems to act. God gives such a man over to his folly. The Divine Spirit ceases to strive against the waywardness of the spoiled heart, hands him over to another of His ministers, His providential justice; yet leaves Himself a door by which to revisit the soul when its sins shall have found it out.

Ver. 13. "*And many days after . . . a far country.*" This is the second step of the prodigal's career. That first movement of inward rebellion against dependence and restraint is soon followed by open departure from the father's house. The one soon follows the other. The aversion of the heart precedes, but not long, the apostasy of life. "He gathered all together," turned everything into money, that he might carry it off and have it in hand, "and took his journey," proving that license and unworthy liberty was his aim. The estrangement of heart from his father showed itself by

putting speedily as great a distance as possible between himself and his father's house. Here again we have the likeness of our sin, its APOSTASY or departure from God, as before we had of its revolt against God. Man collects all his energies and powers, to carry them far off from God and spend them on himself. He takes his journey into a world of his own, walking where God is not,—“not in all his thoughts.” For his “far country” is his forgetting of God, not God's absence from him (Aug.). It is man that is by sin “without God in the world,” though “He is not far from every one of us.” Men “worship and serve the creature rather than the Creator,” who all the while has “left not Himself without witness.” “*And there wasted his substance with riotous living.*”*

The young man is now fairly his own master, he has got his patrimony into his own hand, he has got rid of the restraints of his father's house and presence, has arrived at his self-chosen land of promise, and now that he is “lord of himself” will find it soon enough to be—

“ . . . that heritage of woe,
That fearful empire which the human breast
But holds to rob the heart within of rest.”

At first, indeed, it promises well. There is nothing to restrain, no father's eye to check him, no pure and gentle mother to save him. He has burst all bonds. And, in his own sense, it is well with him. It is the height and summit of his joy. It is the sparkling wine-cup of his mirth, that tickles the palate and maddens the brain and leads him to

* ξῶν ἀσώτως, “with prodigal living” has been suggested; for this phrase has given title to the parable. *Ὁ υἱὸς ἀσώτους* is *filius perditus* or *prodigus*—the prodigal son.

quaff another and another draught. Yet, already it begins to bite, almost before it has begun to please, for he soon discovers that his happiness is transitory—the means of it are melting away. He there “scattered” (διασχορπισεν) “his substance.” The word is used in a sharp, ironical contrast to his former “gathering” (συναγωγών) “all together.” This selfish, grasping youth turns out a spendthrift. He has lighted the candle at both ends, and already darkness and dismay are approaching with rapid strides. Thus our Lord paints the climax of sin—its PROFLIGACY. The sinner may flatter himself, for a time, that he is doing well at a distance from God, that he is sufficient unto himself; yet all the while, by indulging, he is exhausting himself and hastening with rapid strides from the height of his folly to the depth of misery. “Every man at the beginning doth set forth good wine, and when men have well drunk then that which is worse.” Most true of the cup which Satan puts into the sinner’s hand. It has a sparkle on the surface, a paltry flicker of joy at the beginning, but afterwards comes “that which is worse.” So it was with the prodigal. First it looked like good wine,—freedom, plenty, liberal spending, brave enjoying,—the after-cup is of a very different flavor. For now we come to his *misery*.

Ver. 14. “*And when he had spent all . . . he began to be in want.*” The first step of the penalty which sin pays is put very significantly in the case of this youth. There is in it that “irony of providence” which startles us so often in the experience of real life. Would it not have been enough to say that he soon spent his all and was allowed to find the bottom of his purse and his appetite? The land and people around him might still have had plenty, and perhaps have helped him. But, no! just at that juncture “there arose a mighty famine in that

land." It is always so. The famine comes on the sinner's chosen country, just when he wants it to be a land of plenty. In other words, his extremity is the world's opportunity to desert him. "Thy calf, O Samaria, hath cast thee off." "It shall be broken in pieces." A golden calf the worshiper made it. Much he has spent on it and offered to it. But in the day of his calamity he finds it a dumb and mocking idol, or, in just retribution, pounded into bitter dust which mingles with the draught of his misery. The thing on which he spent himself and in which he trusted turns round upon him and becomes his punishment.

Ver. 15. "*And he went and joined himself . . . to feed swine.*" The second step in sin's punishment is when it brings forth more sin. Wrong doing has brought suffering in the first instance; and now suffering, instead of leading at once to repentance, often plunges the man deeper into his folly. The youth is down, but his heart is unbroken, his pride unhumbled. Beggared though he be, he will not yet brook to go back a suppliant to his father's door. He has chosen for himself. He will stick to his choice. He tries hard to make the "far country"—famine-stricken though he finds it—"his home." He went and "*pinned* himself to a citizen of that country." "The word (*ἐκωλλήθη*) intimates that he would fain have repelled him, and was induced to take him into service only by urgent entreaty." (Goebel). He has been vile, he will yet be more vile. But he can hardly have been prepared for the utter degradation which his self-chosen master imposed upon him—degradation, to the Jewish mind, the most extreme that could be conceived, that he, the son of a Hebrew family, should be a swine-herd. Our Lord has depicted the misery of sin and its servitude in these successive steps:—the reluctance to confess our wrong and to

return, even when punishment has begun; the proud refusal of the heart to go back to the offended Father; the mad resolve to go on sinning, to wring the wine of pleasure out of the bitter dregs of iniquity; the recourse to the world itself to drown the misery and feed the famishing soul! What sad and humbling truth, too, there is here, as to the altered relation of the sinner to his sin! He came into that land a lord, and used its joys to minister to his pleasure. He remains in it a slave and a drudge of his own evil. He began a rioter at the devil's table. He ends a thrall in the devil's service. How unsuspectingly he is ensnared! How unconsciously slid from depth to deeper depth, to a fall within a fall, till at last he reaches the lowest to which sin and misery combined can bring him in this world!

Ver. 16. "*And he would fain . . . and no man gave unto him.*" No picture of destitution could be more complete. The son of a Jew and a man of position reduced to the rank of a feeder of swine, is almost as far as language could go; when, with unimitable art, is added this particular. So abject was the poverty of this poor wretch at last, that he was fain to stave off absolute starvation by partly feeding with his charge. No man cared for him so as to give him aught better. To such a pass has our fair youth come, who set out, a short while since, so bravely from his father's house: first, to want begun, then to slavery and degradation; last of all, to utter destitution and hunger unsated, for the food of beasts could not appease the man's craving. Translated into the moral region, the description is supremely graphic, as to sin bringing its own punishment. Do we need to be reminded that it is literally applicable to some kinds of sin? In the nervous language of Coleridge, the downward course of the victim of appetite "has not even the gleam of an expected

pleasure before to tempt it forward, but only the spur of an inexorable craving from behind, that urges it as with the good of destiny." But take the picture in its whole breadth. The degradation of this gentleman's son is a description of the misery of man's fallen nature—a fall so deep because of the greatness of the original and because of the height for which it was fitted. According to this parable, our state of sin is Rebellion against God's fatherhood, Removal from our Father's house, and Wasting of our Father's goods. Our consequent Misery is Poverty, Slavery and Starvation. We are spiritually lost, dead, and beside ourselves. Is the picture overdrawn? Surely He who drew it knew what was in man at his best and at his worst; knew also what was in God. Therefore He spared no darkest line, that this might be a parable for all sorts of sinners; to show that no departure from God makes return impossible, to witness that "He is able to save to the uttermost all that come unto God through Him."

II.

THE PENITENT'S RETURN AND RECEPTION.

We find the account of the recovery, like that of the fall, of the prodigal marked by clear and striking gradation. The steps are these: first, *Reflection*, "when he came to himself, he said;" then *Resolution*, "I will arise;" then *Return*, "He arose and came;" afterward follows the father's *Reception* of him—the son's *Confession*; to crown all, his *Restoration* and the *Rejoicing*.

1. REFLECTION. "And he came to himself." For plainly, he had been beside himself, not only as an exile from home and alien from his father, but madly doing violence to his own nature. So is our state of sin, madness and folly; not

such as to unfit us for the common business of life, not such as to free us from responsibility, yet such that we are out of our true and proper mind as to our highest and truest interest. The first step toward salvation is when we come to ourselves, and Reflection is the first mark of this return.* The prodigal's reflection ran thus, "*How many hired . . . hunger,*" as much as to say, "to be connected in any way with my father, even in the most menial capacity, is better than to be as I am." This proved returning sanity. Once he had thought, in his madness, that anything was better than to be connected with his father; and he had given himself no rest until he had got as far from him as possible. How differently he sees it now! Such is the beginning of a sound mind in religion; when the thought possesses us, "It were better for me to be near God, to know God on any terms, than to be as I am." It is a new day to a man's soul, when after immersion in the world, long forgetfulness of God, or wilful injury to conscience, and attempts to blind himself to Divine light, he begins to say within himself, "Peace with God, hired service for God, even stripes and chastening which I could see came from God's hand, would be better for me than to live thus in a far country where he is not." The source of this reflection is not high. Not at any earlier stage is it recorded of the prodigal that he came to himself; but now when he had arrived at the bottom of his misery, and no man gave unto him, his heart broke. He sat down on the cold ground—that throne of the desolate—and cried, "How many hired servants of my father's," etc. "Lo! all

* Trench notes that *Resipiscencia* or "becoming wise again," is one of the names of Christian repentance. It may be worth recalling that Lactantius among the Fathers, and Beza among the Reformers, sought in vain to get this term into current use, as an equivalent for *μετάνοια*, instead of the misleading *Pœnitentia*.

these worketh God often-times with man, to bring back his soul from the pit, to be enlightened with the light of the living." Job 33, 29. 30. He lets him go down stage after stage in his misery, that what the foolish heart will not admit when corn and wine abound, what the proud spirit will not confess at the first stroke of punishment, it may learn after many stripes,—that it were better to return to God on any terms, than thus to perish with hunger. Thus is learned that secret of the restored and pardoned ones, so dark to others, the blessedness of those things which seem the bane of life—pain, poverty, sorrow, disappointment. How wonderful the alchemy by which God's grace brings man's best out of life's worst. Troubles that are the just consequence of sin, He turns into occasions of repentance and means of recovery. "I will hedge up thy way with thorns, and make a wall that she shall not find her path, . . . then shall she say, I will go and return to my first husband, for then was it better with me than now." Hos. 2, 6, 7.

2. RESOLUTION. The course of thought in the mind of the youth is very natural and evident. Hunger made him think of the plenty at home, even in the servants' hall; that suggested his father's heart, the love for him there still, the good case of servants even in that house, much more of sons. So his fancy travels back from present wretchedness to past happy days. With that remembrance comes hope, and with hope, resolve: "I will arise and go to my father." Such is the dawn of repentance in the human soul. Misery makes us think of help—help in God, when man fails us. The character of God apprehended creates hope of pardon and desire to ask it. These together stir resolution to turn to Him. Mere misery, mere natural broken-heartedness by reason of affliction works no penitence. The sorrow of the

world worketh death. But the remembrance that God is love, the belief that with Him there is mercy, this added to the sense and misery of conviction of the sin which has deserved it, breaks the heart with genuine contrition, stirs the soul with filial desire, animates the man with the resolve of repentance. "*I will arise and go to my father and will say unto him.*" It is resolution, prompt and pointed. It is no vague, shiftless, hesitating, blind longing. All the steps are before his mind, he sees his way home, he has prepared the very words (comp. Hosea 14, 2). "*Father!*" He feels that the relationship is not broken. Obedience did not constitute it. Disobedience, even apostasy does not dissolve it. In spite of all provocations inflicted, that father remains, in the lost son's apprehension, a father still to be so addressed and trusted. Now this is a foremost element in true penitence ("Return, O Israel, unto the Lord, thy God," "I will go to my father"); to believe that however shamefully we have treated God, He abideth faithful; that though we have broken with our side of the relationship, and renounced our covenant place, He remains in His, unchanged and unchangable.

"*I have sinned against heaven and before thee.*" There is a delicate rhetorical propriety in the words put into the mouth of the youth, so as not to mix up the figure and the fact. It is sinning "against God" that is figured, so that phrase is not used in the parable. Yet the *μετάνοια* of the prodigal is shown to be pure by his express reference to his offence against a higher than his earthly parent. He discerns sin in its root and essence of the transgressions of the Divine will, (so Olshausen *in loc*). Thus is brought out the very heart of true confession. The mere words "I have sinned," may be uttered in many characters. Hard-hearted Pharaoh said "I have sinned," when the judgment of God was upon him, but the moment it was removed, hardened his heart again.

Double-minded Balaam said it, yet with the word in his mouth still desired to go after the wages of unrighteousness. Fickle Saul said it when the prophet reproved him, but it made no change in his life. Convicted Achan said it when there was no door of hope left for him, in that valley of Achor where they stoned him. Despairing Judas said it, and went and hanged himself. But to say it thus to God in heaven, with a sense that against Him, Him only have we sinned, with trust in His mercy, and confidence in His pardon, this is genuine confession from a truly contrite heart.

"And am no more worthy . . . hired servants." This in the mouth of the resolving penitent is true humility. What else could the youth resolve to say if he felt as he ought. He remembered the place he had once. He sees how justly he has forfeited that place. He tells himself how thankful he ought to feel now for the humblest place in his father's house, if only he may be received into it at all. So he resolves in his mind such words as these. The like feeling in us when we first truly repent is surely what our Lord meant to picture, the humility of the broken heart, not the lingering pride of the self-righteous spirit. "My inmost desire is that God would take me back anyhow. If he would but let me creep inside the door of his house, let me have the crumbs from his table, let me be the humblest menial in his service, let me only be near Him, and His on any terms." Such language expresses the true homesickness of the penitent heart, the exact converse of that evil heart of unbelief whose choice was to depart into any country that was far enough from God. Now it is, "let me in any wise be at home with Thee."

3. RETURN AND RECEPTION of the Penitent. The actual return of this prodigal is the happiest example of "said

and done." He waits not, wavers not, does not procrastinate. He does not, like so many, turn the thing over in the mind and think only of the difficulties—"resolve and re-resolve and die the same." "He arose and came to his father." "To whom shall we go but unto Thee?" When we find out that we are "strangers in the world," let us straightway become pilgrims unto God. But our attention here is called to the other side of the picture—the Penitent's Reception.

"When he was yet a great way off . . . and kissed him." Mark this as the central scene of the drama. Think of the youth as he trudges on mile after mile over that dreary land. So easy as it had been to traverse on his light-hearted going away; so hard and sad now when he is retracing his steps. Think of the contending emotions within his breast; now desire and now shrinking, now hope and now fear. When he has surmounted the last hill-top, and yonder away in the distance stands the home of his birth, think how his heart would beat and his eyes grow dim with tears. As he begins to move from that spot towards the now visible end of his hopes, his fears suddenly revive; he feels it impossible he should be taken back into favor; he must have been mad, he thinks, to dream of it, when, lo! yon advancing figure! What! it is his father himself, and in a few moments more he is locked in arms of paternal love. Here we reach the very gist of the story. The heart of God overflows in these sayings of Jesus. Every word vibrates with emotion at once the tenderest and the holiest. God desires the return of us sinners and wretched, far more than even we desire in our most earnest moments to return to Him. God discerns the faintest sigh after good which breaks forth in a wanderer's heart, and from the moment this heart takes a step towards Him, He takes ten to meet it. Nay, He draws sinners ere ever

they run as penitents towards Him. What this father was to his prodigal son, says Jesus, that and infinitely more is thy God, O penitent, to thee. When he was yet "a great way off" his father saw him. When you were still in darkness as to the way of life, when you had but slight views of sin and imperfect views of Divine grace, when you had many doubts as to your reception, when, left to yourself, you would have faltered and failed and never got to your Father's house, His eye of grace and compassion was upon you. When you were advancing slowly and uncertainly as one burdened without and within, He ran to meet you. When you held back in mingled shame and fear, He fell on your neck and kissed you. In the words of our favorite household commentator, "Here were eyes of mercy, and these quick-sighted to see a great way off. Here were bowels of mercy, yearning at the sight of his son. Here were feet of mercy, and those quick-paced to run. Here were arms of mercy stretched out to embrace him, undeserving and filthy though he was. Here were lips of mercy dropping as an honeycomb." Kisses of mercy, words of mercy, deeds of mercy, wonders of mercy—all mercy. What a God of mercy and grace He is!

4. The Penitent's CONFESSIO*N*. *And the son said unto him, Father, I have sinned . . . no more worthy to be called thy son.*

In the words of M. Henry again, "As it commends the good father's kindness that he showed it before the prodigal expressed his regret and repentance, so it commends the penitent's confession that he expressed it after his father had showed him so much kindness." The reception was all that he could desire, and much more than he had dared to hope for. It was a royal forgiveness. The pardon was

bestowed ere he got time to ask it. His sin was never mentioned to him. But this did not abate his real grief for having so mistrusted his father. It rather opened heart and lips in a readier and deeper confession. And this which is so true to nature, has its counterpart in grace. God forgives His returning child with a royal Divine forgiveness. "I, even I, am He that blotteth out thy transgressions for My own sake, and will not remember thy sins." Isa. 48, 25. Yet such exceeding grace it is which breaks the heart into the truest contrition and confession. "Then shall ye remember your own evil ways and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." Ezek. 36, 31. The deepest penitence is that which follows, not that which precedes the sense of being forgiven. The kiss of reconciliation unseals the lips of the penitent soul. The sight of the cross opens the fountain of its tears. The taste of God's love in pardoning awakens the most genuine grief at our own sin which so long insulted such love. The strongest assurance of God's favor is meant to call out the sincerest self-blame. "I will establish My covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all thou hast done, saith the Lord God." Ezek. 16, 62. 63. It is one of the subtle strokes of our Lord's Divine genius, that in telling the story he makes the prodigal son omit the last part of his pre-arranged petition, "make me as one of thy hired servants." There is not a word of that now. Was it that the father's prompt and repeated kisses stopped his mouth and cut off the unhappy ending? Or, was it rather, that the reception he met with

had purified his heart of the one troubled element, of doubt as to how the father would receive him, made him feel that to express it now would be an insult to that father's love, and taught him that the true humility was not to ask a servant's place, but at the hand of such a father to accept the place of a forgiven child? This last illustrates best the evangelical lesson. When the heavenly Father's kiss fills the heart of the repentant sinner with a sweet assurance of forgiveness, it resolves all doubt, melts down all pride, dispels all misgiving and misconception, and makes him ready to accept the place and honor of that sonship which he was utterly unworthy to receive, but which it is so like the Father to bestow. To know something of the unsearchable riches of his grace, enforces the true humility, which is to go up higher when the Lord bids us. Far more humble than to say "make me as one of thy hired servants," is it to take silently the place of a forgiven child.*

5. The RESTORATION. The scene at this point changes. From the place where the father met the prodigal, we are now transferred to the house. "I am no more worthy," was the word with which the penitent son wound up his confession. That word is now taken up by the father. He said to his servants, "*Bring forth,*" etc. So far as the son is concerned the father will answer him by deeds. He will show

*Godet makes a "wide difference" between the words of ver. 19 and those of ver. 21. This is now the cry of repentant love, that was the cry of despair. The "terms are the same, *I have sinned*, but how different the accent! Luther felt it profoundly; the discovery of the difference between the repentance of fear and that of love was the true principle of the Reformation." Though in itself a vigorous remark, this can hardly be built upon the omission of the clause. A growth in evangelical repentance may be meant, but not the contrast with an unevangelical fear.

by more than words that as a son he is received. So far as the household is concerned words shall not be wanting, nor signs either, to proclaim the sonship of this restored child. "*Bring forth the best robe and put it on him.*" This "change of raiment" (comp. Zech. 3, 4) is called *στολήν τὴν πρώτην*, either as "the former robe" such as he had worn before he went astray, or as "the foremost robe," the best robe (as A. V. has it) that well-known garb of honor in which it is fitting such a guest should be arrayed. "*And put a ring on his hand.*" Let him not want the signs of dignity and honor; (comp. Gen. 41). "*And shoes on his feet.*" Ragged and barefoot had he come, but not as such must he enter the house and sit down at the table. Shoes, too, were the sign of a free man. Slaves were barefoot, but the son must be shod. Indeed the idea—full of evidence of citizenship and sonship—is the real force of all these particulars. In carrying out the interpretation it has been usual to make the robe, ring, and shoes signify respectively the three chief "benefits of redemption." The justifying righteousness, the sealing spirit of adoption, and the new walk of sanctification. Wittily and temptingly complete as is this interpretation, it cannot be exegetically sustained. For in the parable all the three particulars refer to the declaration of the restored prodigal's position. He is to be neither a slave nor a hired servant, but an honored son. We should beware, therefore, not to bury under such evangelical details our Lord's exact purpose here, which, as the whole story and its setting witness, is to show that God seeks sinners as His own; that when He finds them, He takes care to let all know that these restored sinners are as much His children as the highest angel; that the worst prodigal among them is as truly a son as the most honored of His saints; that the dis-

tinctions and decrees which men would introduce into His kingdom are blotted out in the freeness of His forgiving grace; that whereas men when they forgive are apt not to forget, the mercy of God as far exceeds man's as the heavens are above the earth.

“Man's forgiveness may be true and sweet,
And yet he stoops to give it; more complete
Is love which lays forgiveness at thy feet,
And pleads with thee to raise it. Only heaven
Means crowned, not vanquished, when it says ‘forgiven.’”

6. The REJOICING. “Bring hither the fatted calf . . . was lost and is found.” The return of the prodigal was a great event in that house, greatest to the heart of the father. He saw farthest its meaning. He knew that he had received in his son another man altogether from him that went away and tarried in the far land. His is the deep joy of receiving a son indeed, once dead, now alive; once lost to him and to heaven; now found alike by both. Such joy in a human heart must run over. It must impart itself. So he summons all his house to rejoice with him, and that no one may be unable to enter into the gladness, he makes provision for its being a great feast day for them all. Here again the details take care of themselves. And so also does the interpretation. “The fatted calf.” Jesus knows country customs. On every farm homestead there is always “the calf” which is fattening for feast days. What does it represent spiritually? “All that is most excellent and sweet in the communications of Divine grace.”* It means the rich pro-

* Godet *in loc.* If it were needful to set aside with reasons the patristic conceit which made the fatted calf mean Atoning Sacrifice, this commentator's answer would be sufficient. “The absence of every feature fitted to represent the sacrifice of Christ is at once explained, when we remember that we have here to do with a parable, and that expiation has no place in the relations between man and man.”

vision of joy and peace in believing which God provides for the returning sinner; and also, that added joy to those who heartily sympathize with the awakening and conversion of sinners. Note how this brings us to the point and application of the story as a parable of the kingdom. Our Lord plainly means by this crowning parable of the three in this chapter, to clinch the lesson which runs through them all. Man's redemption is a momentous event in the annals of God. He alone perfectly understands it and most of all rejoices over it, for to Him our nature belongs and He knows what it is worth. Other beings however, including men themselves, are called to rejoice along with God in this. The mark of their nearness to God in spirit will be the degree in which they are taken up about human salvation, are concerned for it, and delight in its accomplishment. For what is it, when, say, a single human being repents and is forgiven? What does it mean to the Highest of all Beings? It means the recovery not only of something dead and out of use like a missing coin, of something lost like a wandered sheep, but restoration, says the Divine Father, of my child, made after mine own image. "This my son was dead and is alive again, he was lost and is found."

MISSIONARY DEPARTMENT.

IN CHARGE OF REV. E. PFEIFFER, OF DELAWARE, O.

INTRODUCTION.

It will hardly be disputed by any that the great cause of Missions may, with propriety, claim a place in our THEOLOGICAL MAGAZINE. Though its primary design is to devote itself to theological discussion in a strict sense, "theology in

all its departments is embraced within its scope." From these departments the consideration of Missions cannot be excluded. Both from a theoretical and practical point of view the history and prosecution of Missions must be regarded as a branch of theological science. Church history necessarily includes a survey of the activity of the Church on missionary lines. And there is not a more important branch of practical theology than that which concerns itself about the extension of the Redeemer's kingdom through the preaching of the Gospel of the cross to those within and without the Church, at home and abroad, to all nations and unto the ends of the earth.

To become acquainted with missionary history and activity and to engage in missionary work, is equally important to pastors and people. We are in danger of becoming narrow, onesided and unfaithful, both in theory and practice, when we ignore the missionary work which has been and is being performed on a grand scale and with commendable zeal outside the narrow confines of our own congregations and Synod. We lose a most powerful incentive to faithful and tireless labor in the vineyard of the Lord, when we fail to make use of the vast amount of missionary intelligence afforded by the Christian presses of Europe and America. How can we expect our people to take a lively interest in the evangelization of the world and to put forth thought and prayer and energy in endeavoring to fulfil the Savior's missionary charge, if we leave them in practical ignorance of the world's spiritual destitution and fail to bring home to them, by example and copious illustration no less than by precept, their relation to those in darkness together with their corresponding duties and responsibilities?

We are persuaded that the missionary cause in general

is not emphasized and developed among us to the extent in which this should and might be done. That the last few years, however, have witnessed a marked forward movement in this direction is evident to all. The subject is being more extensively agitated in our periodicals and more enthusiastically discussed at our synodical conventions, and in general the work is assuming more definite shape and more systematic development. This is cause for fervent thanks to God who is so richly blessing us, a gratifying and promising indication with respect to the future, and an incentive to renewed and increased exertions.

Among the significant indications of our progress in missionary intelligence and interest, one phase or feature deserves our special attention. Our pastors are largely recognizing the inadequacy of the annual missionary festival to supply our congregations with the needed missionary information and stimulation, and to realize the measure of our Christian obligations toward the heathen world. In addition to the annual festival more stress is laid upon the advantages resulting from regular and frequent missionary services. And so far has this idea already penetrated and imbued our synodical heart that, at the convention of Joint Synod in September last, with a view to arousing the proper spirit, it was suggested and urged "*that in addition to the regular monthly missionary services our congregations observe Children's Missionary Day in June, and a mission festival late in the fall.*"

The holding of regular and, whenever practicable, monthly missionary services has been agitated in some of our Districts for several years. Three years ago the Eastern District discussed an excellent essay on this subject, prepared by Rev. J. G. Butz. The President of that District, Rev. A.

W. Werder, has been taking a leading part in urging its importance and pushing to the front what he justly terms "a living issue" (*eine Lebensfrage*), "What shall we do to discharge the obligation devolving upon us to carry on the work of Missions?" In his presidential address of 1887 he joins the regular missionary services with the annual festival in the following manner: "The annual missionary festivals doubtless create an interest in Missions, but the interest thus awakened should be fostered and maintained through missionary services. Since we have by God's help succeeded in nearly all our congregations to endear the missionary festivals to the people, we may hope to be successful by God's grace in permanently establishing missionary services and holding them, wherever it is possible, every month." Prof. E. Schmid, President of the Western District, in his last year's report, declares that "fewer joint missionary festivals were held this year than in previous years. If, in place of such festivals, the individual congregations engaged in a larger number of missionary services, which we regard as of particular importance, it was, in our opinion, a decided step in the right direction." The custom of holding regular missionary services is gaining ground and winning friends in all our Districts. The intention is not to supplant, but to supplement the annual missionary festival, to make it the crowning point and fruit of missionary zeal and activity developed and fostered under the faithful and fervent preaching of the Gospel and the application and illustration of its principles in the history and work of Missions throughout the year.

It is hardly possible for a pastor to be an efficient advocate of Missions, unless he applies himself to an extended survey and study of the world's mission fields and, by dili-

gent and continued reading, endeavors to keep abreast of the rapid progress and growth of this great cause in this missionary age. And surely no field of thought or enterprise offers greater inducements by way of fascination and thrilling interest or larger rewards by way of inflaming our zeal and arousing our energies to promote the glory and extend the kingdom of our Lord Jesus Christ. The more attention and personal study we devote to the cause of Missions, the more ready and eager will we be to embrace every opportunity and make use of every help within our reach, in order to enlist the hearts of our people in the cause, and arouse and foster among them a real missionary zeal and interest, and move them to prayer and sacrifice in behalf of the work of salvation and evangelization throughout the earth. We will not omit this grand cause from our thoughts and preparation, as we expound to our people the Word of life from one Lord's day to another. Our eyes and minds will be on the alert to discover and apply the missionary hints and thoughts and precepts and examples with which our churchly pericopes abound. And we will soon find ourselves impressed by the desirability and advantage of entering more extendedly into the history and work of Missions and holding, for this purpose, special missionary services.

But this undertaking requires some skill and considerable study for its successful execution. Doubtless, if our purpose is sincere, and our diligence decided, and our dependence on God humble and hearty, the success of our endeavors will grow with our growth and strengthen with our strength. Personally we are fully aware of our own lack and incompetence in this regard. And we will not presume, therefore, to obtrude our contracted experience upon the attention of older and more experienced pastors. It behooves

these to give younger brethren the benefit of their experience and study, to advise us with regard to the most fruitful course and methods of study and preparation, to assist us in arranging our discourses and the details of the missionary services to the best advantage, etc. Our ambition will be satisfied, if we shall succeed in culling from the missionary literature at our command suggestive thoughts and available material that may prove stimulating to pastors in their private study and helpful to them in holding missionary services, whether monthly, bi-monthly or quarterly, as their own time and the character of their parishes may permit. We do not set out with the intention or expectation of furnishing in any single issue sufficient material for a complete discourse; much less will we aim at arranging the material we may glean. If our labor of love in gathering, selecting, translating and preparing matter for the beginning of a missionary department of the THEOLOGICAL MAGAZINE shall be in any wise a help and stimulus to some brethren to press forward more earnestly into the vast field of Missions, both on their own account and for the sake of their people, for the edification of the Church, the extension of Christ's kingdom and the glory of His name, we shall feel abundantly rewarded.

MISSION THOUGHTS AND APPEALS.

[*Selections from Editorials by Rev. A. T. Pierson, D. D., in The Missionary Review of the World.*]

“The evangelization of the world is a problem so grave and so great that it demands men in a peculiar, if not an exclusive sense, devoted to it. The Church needs to be aroused, quickened, stimulated to new endeavor, prayer, consecration, giving, if we are to overtake the present generation with the

Gospel. To do this work of arousing the Church, information must be gathered, facts collated and marshaled in effective array, and then presented with readiness of memory and of utterance, with the unique power and force that come from a mind and heart on fire with intelligent zeal and holy enthusiasm. For this work who are naturally fitted as are the devoted pastors of the churches? They are the leaders of church life and church work; their contact with the people is constant, and their touch is sympathetic; they are in the very position to take up such work with every advantage and hope of success."

"Brethren of the ministry, much as we need missionaries on the foreign field, we need, even more, missionary pastors on the home field. We need men who shall make it a business to keep themselves thoroughly informed as to the progress of the Lord's work and the great missionary campaign. Such men inspire a whole church, lift it to a higher level, quicken intelligence and arouse zeal. They are the true and powerful pleaders for missions. Give us more such men—men who can make a monthly concert (service) an inspiring occasion, men who not only take an annual missionary collection or preach an annual missionary sermon, but whose every prayer and discourse and pastoral visit is fragrant with the spirit of missions. Then we shall have a true missionary revival, and the pulse of a sluggish church shall beat with new life, and a new missionary era shall dawn."

* * * *

"To proclaim the Gospel in all the world and to every creature is, in the most emphatic sense, the one divine vocation of disciples. It is the King's business; not only as committed to us by the King Himself, and bearing the signature and seal of royal authority, but as the business which

the King, first of all, Himself undertook. In all missions, the pioneer and exemplar, the inspiring leader and peerless worker, was and is our imperial divine Captain. He compressed into one sentence His whole subjective biography: 'The Son of man is come to seek and to save that which is lost.' St. Luke likewise compressed into one sentence His whole objective history: 'He went about doing good.' All intelligent zeal in missions kindles its enthusiasm from the live coal brought from that celestial altar whereon the Lamb of God was offered in self-consuming devotion. The highest heroism is but a borrowed beauty; it only reflects luster from that face that shone with the supreme supernal glory of perfect unselfishness. The vindication and the inspiration of all missionary work are alike found in this, that He, the King of kings, divested Himself of His divine glory and consented to the limitations of a human nature and an earthly life, that He might take the form of a servant and become obedient to death, even the death of the cross."

"This, then, is the business to which the King gave Himself, even unto death, and which He has entrusted to all disciples. First of all, we are to get salvation, and then to give it; and to get it that we may give it. Every disciple is called to be a co-worker with God the Father, a co-sufferer with God the Son, a co-witness with God the Holy Ghost, in the saving of souls. Whatever other pursuit may claim our attention and endeavor, this is the one business of every disciple's life. This is his vocation; all other things are but avocations. This is the one and only legitimate calling deserving to 'occupy' us 'till He come.' Until this truth and fact be acknowledged and felt—until this obligation and privilege become real and vivid, vital and vitalizing—there can be no adequate prosecution of the work of missions.

Until then the impulse and impetus are lacking: there is no adequate motive to become a motor to our personal and congregational machinery. We are building without a base, and the whole structure is unstable.

“But, on the other hand, let this *conception* of life, duty and responsibility take tenacious hold of every believer: I am called of God to bear the cross after Christ, to follow the same business which He followed—seeking and saving the lost. Then let a holy *affection*—a passion for souls—set this conception on fire with the flame of love! And before such a *conviction*, transfigured into such overpowering enthusiasm, the work of missions would advance as forest fires move, with the strides of a giant and the speed of the whirlwind, sweeping or melting all obstacles in its path, rapid and restless as the march of God! Such will be the *energy* of our work for God, when we rightly conceive it and receive into our hearts the omnipotence of its appeal, and of its impulsive and propulsive and expulsive passion for souls.”

* * * *

“We repeat, that it is our solemn and mature conviction that before the close of this century the Gospel might be brought into contact with every living soul; for if we could so organize and utilize ten million of disciples as that every one should be the means of reaching with the good tidings one hundred other souls, during the lifetime of this generation all the present population of the globe would be evangelized; or, if the sublime purpose should inspire the whole Church to do this work before the century ends, each of this ten million believers has only to reach between eight and nine souls every year for the twelve years that remain.

“When Sir Thomas More’s ‘Utopia’ was first published, there were some who construed the fiction as fact; and they said, ‘But there is among these Utopians no mansion of Gospel truth; let us go and tell them the good news!’ Is it not high time that we realized that the destitute and desperate condition of a lost race is fact and not fiction; and that, having the Bread of Life, we carry to the starving millions of earth’s population the Gospel of salvation, with

the promptness and holy haste which are the only fit way to attend to the King's business?

"At the beginning of this new year, let us write on the very door posts of our churches and houses, and on our gates, this grand motto:

THE WHOLE WORLD TO BE EVANGELIZED IN THE PRESENT GENERATION.

'Let us go up at once and possess it; for we are well able to overcome it.' The Earl of Shaftesbury said: 'During the latter part of these centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, and having opportunity enough, to evangelize the globe *fifty times over*.' Recent testimony is given by 120 missionaries in China, representatives of 21 Protestant societies. They say: 'We want China emancipated from the thralldom of sin *in this generation*. It is possible.' Our Lord has said, 'According to your faith be it unto you.' The Church of God *can do it*, if she be only faithful to her great commission. This statement comes, from those who are intimately acquainted with the discouragements, who know the difficulties. And now 'for the sake of the Name;' that name which is above every name, the 'love of Christ constraining us,' let us go forth. Let the sublime faith and hope of such a grand result, under divine leadership, inspire our effort. Pastors, awake! Be yourselves flaming missionaries! From the lofty altitude of your own high devotion let the stream descend that shall raise every devout hearer to a higher level. Fan the slumbering embers of a smouldering missionary zeal—heap the facts like fuel on the fires. Make the coldest congregation hot with your own burning enthusiasm. Parents, bring up your children to see the dark places of the earth and the habitations of cruelty before their eyes, as Carey's rude map confronted him on that sheet of leather in his cobbler's shop! Merchants, open your treasuries and pour out your money. Never was an altar that so consecrated the gift. Meanwhile, let the voice of prayer, as with the mingling sound of multitudinous waves, surge against the throne of God!"

TEXTS, THEMES AND THOUGHTS FOR MISSIONARY SERMONS.

“The Lord is my light and my salvation; whom shall I fear.” Ps. 27, 1.

The Christian Hero and the secret Springs of his Power.—The Believer’s fearless Challenge.—Christ, the Light of the Nations,—Is. 60, 3; John 1, 9; &c, *my* Light; *my* Salvation; *my* Refuge and Defense.—The reign of terror in realms of darkness and death, contrasted with the reign of faith in realms of light and life.—When the consciousness of sin made our first parents afraid of the presence of God, the reign of terror began. Sin entered the world, and death by sin; and the necessary result of separation from God is fear and terror, abundantly exemplified in the history of mankind. The “reign of terror” in France toward the close of the last century. The human sacrifices, bloody rites and cruel self-torture among the heathen for the purpose of appeasing the wrath of the gods.—Behold the faith and fearlessness of those who can say, “The Lord is my light and my salvation.” The missionary church of the first three centuries, hunted to death by Roman emperors, driven into the tombs; the Waldenses, Albigenses, Huguenots; the Pilgrims; the martyr church of Madagascar; the early Christian converts of Japan and the Dark Continent:—these all, being tortured with scourging, bonds and imprisonment, stoned, sawn asunder and slain with the sword, wandering about in deserts and mountains, in caves and dens of the earth, destitute, afflicted, tormented,—have yet, as with one voice, chanted this old watchword of the ages: “The Lord is my light and my salvation; whom shall I fear?”—and in the confidence and strength of that faith they have waxed valiant, quenched the violence of fire, subdued kingdoms, and turned to flight the armies of the aliens.—The wonderful power of the light and salvation, coming directly from the Lord through the Word of His grace, is illustrated in the lives and life-work of many distinguished servants of God. Many have stood alone, like Noah, Elijah, Daniel, Stephen,

Paul, Luther, Egede, Judson, Allen Gardiner, in the midst of moral darkness like midnight, with the forces of hell arrayed against them, with scarcely a human friend to aid and encourage them. What was the source of their invincible strength and courage? "In God is my salvation and my glory; the rock of my strength and my refuge is in God."—This is the source of the enlightening and saving power of Christianity throughout the world and in every individual soul. The Gospel is the power of God unto salvation. Christ, the only source of light and life. Without Him, all are in darkness and in death.

— THE POPULATION of the world is estimated at 1,500,000,000, 800,000,000 of whom are in total darkness, without God and without hope in the world; 15,000,000 heathens sink into the grave every year without having once heard that Name which is above every name—the only Name "under heaven, given among men, whereby we must be saved." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccles. 9, 10.

— AN old patriarch of Brazil, when brought into contact with the Gospel, said to Mr. Chamberlain, then a young man of twenty-two, "What was your father doing that my father died, never having known that there was such a book as the Bible?" The pitiful cry of the awakened heathen ever is, "Why did you not come before?" Most of us live in daily enjoyment of the Gospel and all its benefits, entirely oblivious of the spiritual destitution, moral degradation and inevitable death of the millions of heathendom.

— REV. DR. NORTON is authority for the statement that the average yearly contribution to the cause of missions by converted heathen is \$1.50, and the average contribution of Episcopalians in the United States is $7\frac{1}{4}$ cents. Among us of the Joint Synod of Ohio the average annual contribution for foreign missions is 3 cents per communicant!

— A TEXT for parents who withhold their sons from the ministry: John 3, 16, "God so loved the world that He gave His *only begotten Son*."

— THE CRISIS OF THE HARVEST FIELD.—"The harvest truly is plenteous, but the laborers are few." Matt. 9, 37. When a harvest is ripe it must be reaped, else it will be lost. Ripeness soon sinks into rotteness. The maturing of the harvest under the providence of God is the Lord's call to the Church to put in the sickle, (Mark 4, 29.), a call for laborers to wield the sickle of God's truth.

— MISTAKEN DEVOTION.—In one of the great temples in Japan the devotion of the worshipers consists in running around the sacred building one hundred times, and dropping a piece of wood into a box at each round, when, the wearisome exertion being ended, the worshiper goes home tired and very happy at the thought of having done his God such worthy service. Are there not some Christians whose activity is very similar to this, and of about as much value? They are on the street, running to all sorts of meetings, and ever bustling from place to place. They feel and talk as if they were rendering most valuable service, and solace themselves in their weariness with the comfort that they are doing great good and will have a rich reward. Yet really they are accomplishing nothing. Their exhausting labor is really only running round and round the temple; no cause is advanced by it; God's name is not honored by it.—*Missionary Review*.

— LIVING WELLS.—The lack which is evidenced by the common complaint that nothing but the driver's stick will bring in collections, will not be supplied by always contriving new ways. It rather bids and urges us to make it more and more exclusively our aim to dig *living wells*. And these are living wells: men who have the driver *within themselves*, of whom it is true that "the love of Christ constraineth" them; men of faith, whose faith brings them to obedience.—*Allgemeine Missions-Zeitschrift*.

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THE RIGHTEOUSNESS NEEDED.

God made man righteous, and wants him to be righteous. That is the condition in which our race was created, and that is the condition in which the Creator requires us to be. Without it man misses his aim in time and eternity.

But man is not righteous, and many do not even want to be righteous. They not only refuse to hear the Word of God, which rebukes their sin and shows the way of righteousness, but they will not even listen to the voice of their own conscience. "God hath made man upright, but they have sought out many inventions." Eccl. 7, 29. The sin that has entered into the world darkens the understanding as well as corrupts and debases the sensibilities and will. Hence men "walk in the vanity of their mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. 4, 18, 19. In this materialistic age illustrations of the dreadful fact are thrust upon us everywhere.

Thus it comes to pass that instead of seeking righteousness, and happiness under God in righteousness, men seek

pleasure in the gratification of their own evil nature and in the world that lieth in wickedness, and even seek to justify this as the true theory of life. "Professing themselves to be wise they become fools." Living according to nature has a reasonable sound. How else would the purpose of our creation be attained but by living up to the laws and requirements impressed upon our being and manifesting themselves to our intelligence? But it is entirely overlooked that this nature of ours is not in its original condition, and that what are now its inclinations and impulses are not those which properly belong to it and which the Creator implanted. "That which is born of the flesh is flesh." Therefore our Lord says, "Marvel not that I say unto thee, Ye must be born again." John 3, 6, 7. This flesh is now the ruling power in our nature, and it is natural that men obey it in the lusts thereof. But it is not in accordance with the original design and the original endowment of man, and it is not wise. "For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8, 13. So it seems reasonable enough that men should make pleasure the principle of their lives, because to man in his corrupt condition it is so natural. But pleasure never could seem the chief end of life, if men were not depraved and had not become fools. It is their unrighteousness that makes men blind, so that they do not see the need of righteousness. But it is needful for all that. It is needful all the same whether men see it or do not see it. It is the great need of our race, without which all is failure and all is lost.

Man needs righteousness to fulfill his mission and quit himself like a man. We hear a great deal about the elements of manliness, and often a great ado is made about it even by

those who will not hear God's Word because they are not of God. There is no true manliness without righteousness. Without that the main thing that man needs is lacking. He had it when God made him, and he needs it to attain the end for which God made him. "God created man in His own image, in the image of God created He him." Gen. 1, 27. Wherein this consisted, and the need of its restoration when it was lost, we learn from the apostle's words: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4, 22-24. Without this man's life is a failure: he is not what he ought to be, he does not live as he ought to live, he does not do what he ought to do, and he does not reach the goal which he ought to reach. Therefore ye are admonished to seek first the kingdom of God and His righteousness. As long as that is not sought all other seeking is in vain; when that is sought as the principal thing, all other things will be added unto us. Men that despise righteousness, whatever else they may prize, are brutish.

Man needs righteousness to attain happiness. This all seek; this all fail to find in their righteousness. They aim at it and miss it. Not that we are to seek righteousness as if it had virtue only because it is indispensable to happiness. It is indispensable to happiness because it belongs to man in his completeness as God made him. Everything goes wrong without it, and man is unhappy when everything goes wrong. All is jangling within him, and all is discordant around him. His soul's powers will not work in harmony; and his life is in conflict with the designs of Provi-

dence and with the lives of others. His understanding is darkened, and fails to direct aright; his heart is corrupt, and will not heed the voice of conscience; his will is moved to action in ways that he must himself condemn. And other men, in their separation from God and righteousness, choose their own selfish path as well as he, and contentions and disappointments are inevitable. How can man be happy when God is against him, and the world refuses to fall in with his thoughts or his whims, and he is dissatisfied and often thoroughly disgusted with himself? The Lord rules in righteousness, and nothing but righteousness can secure harmony all around. Therefore "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4, 8. Whatever measure of happiness can be secured on earth is secured in paths of righteousness. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. 1, 1. We do not forget that the righteous suffer persecution in this wicked world, and that we must through much tribulation enter into the kingdom of God. But we do not forget either that the righteous are in a world of sin, and that they too are not yet perfect in righteousness whilst they sojourn in this world of sin. Their happiness shall be complete when they shall be transferred to the happy land where the wicked cease from troubling and where sin is known no more. But they rejoice in hope, whilst unrighteousness has no peace and no comfort and no hope: it brings only discord and failure and misery.

Man needs righteousness to attain blessedness in the future world. There is no salvation without it. "The wrath of God is revealed from heaven against all ungodli-

ness and unrighteousness of man." Rom. 1, 18. He rules and reigns eternally. These souls of ours shall continue to live after our lifeless bodies shall be laid away in their graves. But they shall be under the same divine government to which this world and all that is in it is subject. The righteousness that is needed here is needed there also. The same God requires the same thing forever. Therefore the unrighteous treasure up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God, "who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul that doeth evil." Rom. 2, 6-9. Unrighteousness is opposition to God, rebellion against His government, effort to dethrone the rightful King of all kings and Lord of all lords. But He has all power in His hands, and He rules the universe in righteousness, in spite of all human or satanic endeavors to deprive Him of His crown or wrest from Him His scepter. Righteousness is the law according to which He rules in time and in eternity, and those who will not be turned to righteousness must suffer the penalty of their unrighteousness forever. Therefore without righteousness there can be no salvation.

Every way righteousness is needed. It is needed for time and for eternity. It is needed above all other things here and hereafter. And conscience testifies that it is needed, so that denial is vain and inexcusable.

That men who have some regard for manliness and are not disposed rudely to use their power of choice for their own brutalization, therefore seek righteousness, is in accord

with the requirements of their own nature. Let not the Christian reader be startled at this, as though the statement were made in total forgetfulness of all that the Bible teaches and the Church confesses about natural depravity and human inability. Heathens too recognize the demands of conscience, and the nobler class among them not only distinguish between right and wrong, but acknowledge the paramount claim of righteousness. But it is in accord with their nature also that they should seek its fulfilment in their own hearts and their own lives. Our quarrel with Pelagianism is not based on any such untenable ground as that it is unnatural. It is not Christian, but it is natural enough. Men are naturally Pelagians, but naturally they are not Christians.

We must even make a further concession to Naturalism, or to Rationalism or Pelagianism, which are the same thing so far as the point under consideration is concerned. The righteousness of heart and life is that which the will of God originally required and still requires; and this personal righteousness is that which man originally possessed and in which he was happy. It was not on the ground of any foreign righteousness that the human creature was pronounced good. Man was good. He had the righteousness and true holiness to which he is to be renewed, and men do not run counter to their own nature and mission when they seek to have it again. On the contrary, if we would quit ourselves like men we must live soberly, righteously and godly in this present world.

Hence it is quite natural that man should seek to attain the needed righteousness by doing righteousness. Nature knows no other way; reason can devise no other way. And that would all be well if the way were practicable. The will

of God is that man should be righteous. That will is unchangeable. "Be ye holy, for I am holy, saith the Lord." The law is righteous and requires righteousness. It always did and always will. There could be no greater misconception of Christianity than that which assumes that it has abolished righteousness as the law of divine government. The old way of righteousness was very good and is very good still. God now as ever promises grace and every blessing to all them that obey His laws. "Do this, and thou shalt live." It is not at all a mistake to believe and teach that whoever is and does what the law requires him to do and to be is acceptable to God. He has the righteousness which he was designed to have and which pleases God. Such a person would be as God originally made man, and his Maker would again pronounce him very good. In the possession of such righteousness he would fulfil his destiny and be blest.

Where then lies the trouble in the whole matter? Why are we not in sympathy with all the various humanitarian methods and movements and organs and organizations that make for righteousness according to the original plan of Him who is righteous and made men righteous and requires them to be righteous in order to stand in His sight? Why not fall in with all the various projects to develop a noble manhood and ameliorate the condition of man by arousing the powers that are in him and thus restoring him to his pristine purity and blessedness? And why not urge him to seek the salvation of his soul by this way of personal righteousness, which accords with the original plan and purpose of God, as well as with the impulses of his own nature under the direction of conscience?

The questions are reasonable and challenge an answer.

Christians, as they love the souls of men, should have no desire to shirk them. Let us give the answer. It will not be necessary to use many words in giving it. In brief our answer is this, that this way of righteousness is utterly impracticable and only leads to misery and death. It was adapted to man as he was made; it is not at all adapted to man as he is marred. Let us explain.

Since the creation of man a catastrophe has occurred that produced a radical change in our race. Sin entered into the world, and with it death. In consequence of this man is not righteous and has no power for righteousness. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5, 12. Therefore the whole world lieth in wickedness, and unrighteousness prevails wherever men are found. "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one." Rom. 3, 9-12. All live in unrighteousness, all are dead to righteousness. The apostle describes the condition of men before the grace of God restores them when he says: "Ye were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." Eph. 2, 1-3. The darkness and depravity that has come upon man is complete, he that was spiritual

has become carnal, and no longer conforms to the law which is spiritual and demands righteousness. "For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7, 14. Therefore man does not conform to the law of righteousness in heart and life. "For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can it be. So then they that are in the flesh cannot please God." Rom. 8, 6-8. Neither can they do anything to lift themselves out of that condition of flesh and death. They may read in the law, but they do not understand its spiritual import, least of all can they derive from it the life which is necessary to obey it. There is no life in it. It only makes demands; it does not convey the power to fulfill them. "For if there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3. 21. Man has no righteousness, and has no power to attain it, and the law gives him no power to attain it. "Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." Rom. 3, 20. It shows us only our lack of righteousness, and condemns us for our unrighteousness. It declares the wrath of God against the ungodliness and unrighteousness of men. It requires righteousness, but it leaves men in their unrighteousness and pronounces righteous condemnation upon them because they are unrighteous. That is what they are by nature, and that is all they can become by nature.

Hence when in the way of nature they set about the pursuit of righteousness they are wrong and must needs go wrong. Having their understanding darkened and their hearts alienated from the life of God, they pervert the whole

matter and manner of righteousness. There is no communion with God in love, and can be no consciousness of it and no knowledge of its need for righteousness. There is selfishness and sensuality, and some knowledge of it may appear in consciousness; but to the blind and corrupt mind it does not appear in its unrighteousness and seems only an indifferent element in our nature that may lead to sin in its activity, but that is not unrighteousness so long as it has not led to action. It is not unrighteousness at all, as they view it, though it may lead to unrighteousness as its product when it has received the sanction of the will. And as sin is recognized only in the conscious and voluntary action that conflicts with the rule of right, so righteousness is regarded as consisting in the works that conform to the rule. When the spirituality of the law and the corruption of the soul are not recognized, how could any better understanding of sin and righteousness be expected? Thus outward works according to prescribed rule are the results of labored efforts to secure righteousness, and the poor benighted soul, having deceived itself with such a sham, proceeds to parade it before God as if it could pass for righteousness before Him also. So the natural man secures a righteousness that satisfies his conscience and seems to satisfy the law, but that before God is nothing but unrighteousness and that can receive only the reward of unrighteousness. "For I say unto you," our Lord warns us, "that except your righteousness exceed that of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." *Matt. 5, 20.* Doing what God has commanded, without being what the will of God requires us to be and without doing it in the spirit in which He requires it to be done, is not righteousness. God proveth the heart, and if that be unrighteous, the deeds that cheat

men into the belief that they are righteous does not make it appear to God otherwise.

Nor does it change matters that some who profess to be Christians have fallen into the same error concerning the nature of sin and righteousness. Those who are willing to examine the subject fairly will not overlook the fact that Christians are men also, and therefore like other men may falsely assume that what is natural cannot be unrighteous. They too may, and many unhappily do, fail to take properly into account the great calamity that has befallen our race and the dreadful consequences of the devil's work. There are those among Christians who cannot rise in their thoughts above the level of nature, and therefore, on the one hand, deny that original sin is truly sin and brings condemnation, notwithstanding that the apostle tells us we are "by nature the children of wrath," Eph. 2, 3, and, on the other hand, affirm that man has powers of righteousness, notwithstanding that the apostle says "it is God which worketh in you both to will and to do of His good pleasure." Phil. 2, 13. The way of righteousness by man's own exertion and work is natural and commends itself to the natural understanding; marvel not therefore if even some of those who profess to have learned of Jesus and ought to know better are found magnifying the power of nature and minifying the power of grace, exalting themselves to the disparagement of the Savior, and going about to establish their own righteousness by deeds of the law, notwithstanding the apostle's express declaration, "By the deeds of the law there shall no flesh be justified." Rom. 3, 20.

Righteousness is necessary, but the fall of man and the introduction of sin into the world has deprived man of it and rendered him powerless to restore it. Therefore the way

of finding acceptance with God and blessedness by our own righteousness is impracticable. Fulfilling the law would be working righteousness: do this, and all is well. But how can a man that is dead in trespasses and sins do it? "There is none righteous, no, not one."

But Christianity has introduced a new power. The grace of God regenerates and justifies. It renews man and thus renders possible what was not possible before. Is it not the specific nature of this new dispensation to introduce new energies, that man may be restored to his original possession of righteousness, and is not the way of righteousness under the Gospel the same as that which God appointed in the beginning and set forth in His holy law, so that it is after all his own righteousness by which man is rendered acceptable to God and received into glory? Let us look at it.

Unquestionably a new life and a new power comes to man in Christ. He is the way and the truth and the life. His grace is sufficient for us. It quickens and makes us strong in the Lord and in the power of His might. "Therefore if any man be in Christ Jesus, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5, 17. This new life moves in the line of God's will as that will is revealed in His law. It is a life of righteousness—of that righteousness in which man was created and in which he was designed to live and be happy. "God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being thus made free from sin ye became the servants of righteousness." Rom. 6, 17, 18. Where the Spirit of the Lord is there is liberty. He makes us free from the bondage in which Satan held us to unrighteousness, so that henceforth we live not unto ourselves, but unto

Him that died for us and rose again. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." Tit. 2, 11-14. Unquestionably therefore the coming of Christ introduces a new power for the restoration of the old righteousness which man had lost by the fall; and just as unquestionably those who make no account of this supernatural power of grace, but seek to restore man to righteousness by the power of nature, have overlooked the essentials of Christianity.

But that is only one side of the glorious truth in Jesus. Not even by grace can man in this world attain such holiness in heart and life that he can by such righteousness of his own stand justified before his God. In the best case this personal righteousness is very imperfect, while that which God demands is complete fulfilment of His perfect law. "If we say that we have no sin, we deceive ourselves and the truth is not in us." 1 John 1, 8. The claim of sinless perfection only betrays a lack of knowledge respecting the true condition of the soul and the true nature of sin, and is therefore a self-deception that is full of danger. Quite otherwise do the holy men of God who spake as they were moved by the Holy Ghost present the subject. They teach us to build our hopes upon the remission of our sins, not upon the vain fancy that we have none, and to contend against the sinful flesh which ever tends to unrighteousness. "For the flesh lusteth against the Spirit and the Spirit

against the flesh ; and these are contrary the one to the other, so that ye cannot do the things that ye would." Gal. 5, 17. All the righteousness that is attained on earth even when we are led by the Spirit is tainted by the sin that so easily be-sets us and therefore fails to meet God's requirement of perfect holiness ; and he who trusts in that for salvation builds on sand and has nothing but ruin in prospect. Therefore the apostle, though he earnestly strove to be found blameless "trusting the righteousness which is in the law," counted everything but loss that he might "win Christ and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3, 9. He knew that there must be a better righteousness than his own in which to trust, or he must perish in despair.

That better righteousness is perfect. Even God, who is of purer eyes than to behold evil and can not look on iniquity, can find no blemish in it. We can appeal to it with confidence on the great day of judgment, and rejoice in it all the days of our life on earth. Whatever else may be faulty, that has no fault ; whatever else may fail, that cannot fail. Its acceptance has been declared by the resurrection of Jesus Christ from the dead. God is satisfied with it, and the eternal Son who accomplished it in humiliation is highly exalted and has a name given Him that is above every name. That is the new way of righteousness which the Gospel reveals, and which it is the great glory of the Christian Church to preach and confess. The apostle describes it when he writes: "I am not ashamed of the Gospel of Christ ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed

from faith to faith; as it is written, The just shall live by faith." Rom. 1, 16. The Gospel is not a new law to tell us of more demands made upon us by a righteous Lord. The old law contained all the requirements of righteousness, and nothing more was needed as a rule of righteousness. The addition of anything more would have been useless, even if righteousness would have required anything more, because man is utterly unable to fulfill what the law given by Moses required. The old law of righteousness was all right and all sufficient; it was the fulfilment that was lacking. The Gospel tells us about a fulfilment: not by the sinner indeed, but that avails for the sinner. It is the righteousness of our Lord Jesus Christ, which is appropriated by faith. Believe in the Lord Jesus Christ and thou shalt be saved. That is the new way of righteousness revealed in the Gospel of our blessed Savior, and no one apprehends the truth in Jesus without embracing it as the great treasure of the Gospel.

This is the righteousness needed above all things, because it is the only righteousness which avails before God. It is not the righteousness which is inherent in God as His eternal attribute, nor a righteousness which is inherent in man, but the righteousness which was acquired by our blessed Savior, who was made of a woman and made under the law, to redeem them that were under the law. It is the righteousness of Christ's obedience even unto death in our stead. It is the merit of Christ which is imputed to us when we believe. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1, 15. And to save sinners something more was necessary than to tell them what they must do. This the law had been telling them through all the ages, and their damnation was that they did not do it and would

not do it. He came to do in their stead what righteousness demands, that His righteousness might be imputed to them. He performed all that the holy law required and suffered all the penalty of our failure to perform it. That is His merit, that is His righteousness which is imputed to faith. The sinner is thus justified before God by another's righteousness. He is justified freely by God's grace through the redemption which is in Christ Jesus. "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3, 28. What can a man's own righteousness, which is a failure, have to do with his justification on the ground of Christ's righteousness? Is the Savior's righteousness imperfect, so that it must be patched up and rendered presentable by the filthy rags of our own righteousness? What blasphemous nonsense some men in their blindness try to palm off for the blessed Gospel of Christ! He fulfilled all righteousness; His active and His passive obedience is perfect. All this merit, all this righteousness is imputed to the believer. What can he need more for salvation than such perfect righteousness? Blessed are they who believe and thus possess it. They have the righteousness needed to stand before God on that great day when He shall judge the world in righteousness.

And being clothed in this righteousness of His blessed Lord the believer pursues the path of righteousness according to the will of God, because grace has taught him to love it and gratitude makes it a pleasure. "For this is the will of God, even your sanctification." The grace that brings us to Christ by faith and imparts to us the righteousness of Christ for our salvation, renews us also in the image of God and enables us to show forth the praises of Him who hath called us from darkness to light. Faith works by love.

Thus man, who had lost the righteousness in which he was created and which his Maker demands, is delivered from death and restored to the favor of God by the righteousness which our Redeemer has acquired for him, and being saved by grace, without any merit or worthiness on his part, only through the merit of Christ, he lives under Christ in His kingdom in personal righteousness begun on earth and perfected in heaven in everlasting blessedness. Christ is all. Without Him man is without God and without hope in the world. His righteousness alone avails for our salvation and our restoration to man's original state of righteousness and happiness. He is our life and does sanctify us. But it is an utter perversion of the whole order of grace and a base disparagement of the mercy of God and the merits of Christ to represent the righteousness wrought in us as the ground of our acceptance into His kingdom of grace on earth and His kingdom of glory in heaven. Even the good works of the children of God are pleasing to Him only for Christ's sake. They are full of imperfection, but God accepts them and rewards them because He accepts the persons performing them; who have the righteousness of God which is by faith. And when in heaven the redeemed of the Lord wear the crown of righteousness, they give glory to the Lamb forever, through whose merits alone they find entrance to those heavenly mansions and are fitted for the inheritance of the saints in light. There at last the purpose of God in the creation and redemption of man is fully accomplished, and through the righteousness of our blessed Savior the children of God are gathered into the Father's house to live in everlasting righteousness and blessedness. L.

THE ABYSSINIANS AND THEIR CHURCH.

The stirring events on the Red Sea and the Eastern coast of Africa during the past half decade of years have brought into public prominence once again that remarkable people, the Abyssinians, the modern representatives of the Ethiopians of history. In more than one particular this nation, especially in its religious and churchly relations, has peculiar interests for the Christians of the West. Of all the remnants and remains of the once so powerful Christianity of the oriental nations, it is the only one that has been able to maintain its national and characteristic individuality. The Armenian, the Syrian, the Coptic and other oriental churches have almost been wiped out by the Moslem conquerer; and the few thousands of Armenian Christians scattered through the Turkish and Persian empires, the Copts in Egypt, the Thomas Christians in India are the mere ruins of former greatness and a sad reminder of what was lost to Christianity and civilization by the success of the Mohammedan propoganda of the sword and false doctrine. The Abyssinian has been the only one of these venerable churches that was not crushed by the oppressors heel. Against fearful odds, the mountaineers of "the Switzerland of Africa," as Ethiopia is often called, maintained a struggle for life and death with the fanatical defenders of Islam. The latter were able to crowd back the Christians of South Eastern Europe to the very gates of Vienna, and the Christians of South Western Europe to the North and East of France, yet they could not subdue the nation of Abyssinia. The latter still stands as the only non-barbarian people of the African continent that did not yield to the hordes of the false prophet of Mecca.

This singular historical prominence of the Ayssinians naturally leads to the conclusion that they must be a gifted people. And such surely they are. They belong to the Semitic family of nations, to which also the Jews belong. Indeed they are the only member of this family that as a nation adopted Christianity. It will ever remain one of the strange facts of history that Christianity sprang out of Semitic soil, but has found its greatest adherance among the Aryan peoples. The Syrians were Semitic, but Christianity was never their national religion. The history of Abyssinia is entirely a religious one. Before the advent of the Christian missionaries in the fourth Christian century, nothing was known of the land or its people. Its Christianity came from Greece. In this way the Abyssinians have had the singular fate of a Semitic people whose mental and moral development was directed almost entirely by forces Aryan in origin. Although by instinct and inclination tending toward a national and religious life closely akin to the Nomadic Arab or the more settled Hebrews and Babylonians, many leading features of the Abyssinian character were derived from Greece or rather from Greek Christendom. The making of the Abyssinian nation is the work entirely of Christianity. It was not Greek culture, or philosophy, or civilization in themselves that in the fourth century brought the Ethiopia of antiquity upon the stage of history. It was Greek Christianity that did this and which brought as its concomitants and handmaidens whatever of culture or civilization entered into the make-up of Abyssinian character and history. Although geographically nearest to Egypt, that classic country has never had any influence for good on its Southern neighbor. Of the venerable civilization of the land of Pharaohs with its pyramids, temples and cities,

there is no sign to be found in the whole country of Ethiopia. Indeed the antagonism between the Abyssinia and the Egypt of the present day is but the continuation of the feuds of tens of centuries. The subordination of the Abyssinian Church to the Coptic is owing not to the fact that the latter has its headquarters in Egypt, but simply to this fact that it represents that Monophysitic Section of the Old Greek Church. But the civilization of Ethiopia is the work of the Christianity of the fourth and fifth centuries and this fact has determined the whole history and national development of this people. Abyssinian history is really in sum and substance a chapter in Oriental church history, and a very interesting chapter at that. The religious element that began the process in the establishment of Ethiopia as a nation, has been the controlling element all along and now yet is the decisive factor in the national character. Divorced from religion Abyssinia never has known any civilization or literature. Certain national peculiarities, such as the observance of the seventh as well as the first day, the practice of circumcision as well as baptism, long seasons of fasts, adherence to the laws of meats as found in the Old Testament, as also the existence of a singular class of Black Jews in their midst, called Falashas, who by descent belong to the Ethiopian family, would point to a Jewish period before the Christian period in Abyssinians. But aside of the stout denials of the native writers, there are no positive evidences extant as to such a period. The peculiarities in question they themselves explain as being not religious but rather national characteristics, observed in common with the other Semitic peoples.

The precise period of the Christianization of Abyssinia has also exerted a decisive influence on them and their his-

tory. It was in the first century after Christianity had become the religion of the Empire, the age of controversies on theological and Christological matters. It was not yet the period when a highly developed culture and civilization went hand in hand with the new religion, when grand churches and basilicas were built, and when literatures, the sciences and the arts had adjusted themselves to the new state of affairs and had thrown off their allegiance to the Greek and Roman ideals and had become imbued with the new spirit that had gained the ascendancy over the hearts of men. Before that formative era of controversy was over, Abyssinia had already severed its connection with the Greek Church and the Greek world of thought. The Synod of Chalcedon in 451 condemned the monophysitic doctrines of the Egyptian churches, and with this act the Christian churches of that country and of Abyssinia withdrew from the church at large. About two centuries later, Mohammedanism conquered Egypt and thus separated the Abyssinian people entirely from all the other nations with whom they had been in any connection or spiritual union.

The recognition of these factors enables us to understand Abyssinian history and the Abyssinians of to-day. First the self-imposed, and later the enforced isolation of the people on account of that very thing which entered most largely into their national development, namely, their religion, naturally made them all the more zealous in preserving at least the outward forms of their historic worship and Christianity. The conservatism, naturally so deeply implanted in the Semitic peoples, proved a most effective assistant agent for this process of spiritual petrification. Accordingly we have in the Abyssinians of to-day virtually a petrified Christianity of the fourth and fifth centuries. The

outward forms, liturgies, dogmas and ceremonies have been handed down from century to century uninfluenced by the developments that were going on in the civilized world and in the Christian Church at large. The spiritual element in the religion of Abyssinia is gone; it is now a mere formalism. And this is the reason why such a strange mixture of barbarism and of loud professions to the faith can exist side by side. King Theodorus was perfectly willing to discuss by the hour the fine points in regard to the doctrine of the two natures of Christ, and on the same day to order the hands and feet of several hundreds of political opponents or suspects to be cut off. He saw no inconsistency between his professions and his practices. The most brutal of Oriental despotism, such as is characteristic of the untamed Semitic heart and as is yet seen in the treacherous Arab Bedouin, is found allied closely with a fervency in prayer, fasts and religious observances in general that would be enigmatical, were it not known that centuries and centuries of isolation and stagnation had changed into dead forms what had been originally living principles. The dark and dismal superstitions, immorality and cruelty that would naturally accompany such a natural degradation are of course not absent in the Abyssinia of to-day. In many of the ruder virtues the Abyssinian excel. But those higher qualities of mind and soul which spring from a regeneration through the Gospel and the possession and appreciation of mental and spiritual gifts are absent. Although a member of a family of nations that belong to the kings among the peoples of the earth and have been most active force in molding the history of mankind, the peculiar historical surroundings of the Abyssinians have been such as to deprive them of their inheritance in this history to which their talents and natural endowments entitled them.

But in many respects the enforced and voluntary isolation of the Abyssinians has been the source of much good to the Christian Church, even if not to the Abyssinians themselves. The people has had the honor of preserving for Christian scholarship a large amount of good old Christian literature which otherwise would have been lost to the Church. In the terrible ups and downs of wars and rumors of wars in both Western and Eastern Christian nations, many noble monuments of Christian literature was lost. Most of this has been preserved in the Abyssinian seclusion. In the flourishing period of Ethiopic history, beginning with the fourth Christian century and extending, with some slight interruptions, through more than one thousand years, the Abyssinians had displayed a remarkable activity in the literary field. It cannot be said that they evinced originality to any marked extent; for even that portion of their literature which does not consist of translations, is modled after Greek, Arabic and Coptic copies. There is no national Ethiopic literature with clearly marked individuality, such as we find in the literatures of other nations. But what they lacked in originality they make up in diligence. Quantitatively Ethiopic literature is of vast extent, and qualitatively it is important, not only because the works themselves have merit, but because the Greek originals of the majority of them have been lost. It has been the singular good fortune of Abyssinia, in its seclusion and isolation of ten and more centuries, to have preserved in good translations a number of valuable and, in their way, classical works, which in the conflict of nations in the Greek and Roman world were lost to literature. The rediscovery of one of the best translations of the Septuagint version of the Old Testament; of the Book of Enoch, the only one of that vast number of

Jewish apocalypses extant in the days before Christ which has been quoted in the New Testament; of the Book of Jubilees; of patriotic works of prime importance; and of other rare literary remains of equal value, stamps the literature of Abyssinia, as it is being opened up more and more, as one that consists not of mere curiosities, but which has substantial values for research in more than one department. It is indeed chiefly a literature of translations, but almost entirely of rare and valuable works. Within the last twenty-five years a number of these works have been edited and published by European scholars, especially by Platt in England and by Dillmann in Germany. The latter has also prepared a grammar and dictionary of the language as complete and as scientific as it is possible for comparative philosophy of modern scholarship to write. But hundreds of Ethiopic manuscripts still lie unedited in the large European libraries while thousands are yet in Abyssinia. Missionary Krapf sent his collection to the University of Tuebingen; Rueppel presented his to the library at Frankfort-on-the-Main; the d'Abbadie brothers deposited theirs in Paris; the Napier expedition of 1868 brought back several hundreds for the British Museum, and there are also quite a number in Rome, Berlin, Dresden, Oxford, Cambridge and other places. No better testimony to the flourishing condition of Abyssinia in its older and better days can be found than the existence of so great and varied a literature, which contains works in almost all the departments of thought known to the civilization of earlier centuries.

The favorable impression made by the fact that at one time in their history the Abyssinians welcomed and developed such a literature is naturally tempered by the other fact, that this noble spiritual inheritance has practically

become a dead letter for them now. They do not even understand the old sacred tongue in which these works are written, for dialects of the old Ethiopic, namely, Amharic and Tigre, are now spoken by the people. Even the priests, who in the churches read from their Ethiopic Bibles and liturgies, do not understand what they read. For nearly or fully two centuries the Ethiopic has been a dead language understood only by the Debtaras, a class of learned men, corresponding in a measure to the Scribes of the New Testament. No attempt to translate even portions of the Scriptures into the dialects of the day, much less to produce a new literature in these tongues, has ever been made. The only exception to this are certain lists of Ethiopic words with their Amharic equivalents, used by the Debtaras. Otherwise the entire Amharic literature extant is the work of the missionaries prepared for the instruction of the people and published at the expense of the London Society. This fact alone shows that, over against their ancestors, the Abyssinians of our day compare anything but favorably.

And yet as far as native talent and nobility of pedigree are concerned the Abyssinians have been well favored. They are, what Tacitus says of the old Germans, a people *sui generis*. Although the descendants of the Ethiopians of fable and history, they are not Ethiopians at all in the generally accepted sense of that word, i. e., they are neither black, nor are they of the negro race. They are Caucasian, as pure as any nation of Europe or Western Asia. Indeed, of all the nations of Africa, they are the only one, with the exception of the Egyptians, who should *not* be called Ethiopians or blacks. In the older use of the word, Ethiopia was rather a geographical than an ethnological term, referring to the inhabitants of Africa. Of these only the Egyptians, whose name was

fixed in history, and the Ethiopians, were known to early Greece; and applied to them the name had not the side meaning it has secured in modern languages, when it was found that the great majority of Africans were of the Negro race and black. In the old sense, the Abyssinians still apply the name Ethiopians to themselves, but their favorite native appellation is *Geez*, i. e. freedmen or wanderers. As a rule they reject, often with scorn, the name Abyssinians, which means a mixture of races and was given them by their neighbors the Arabs, because to some extent they have in late centuries mingled socially, politically and otherwise with the heathen and non-Caucasian tribes surrounding them.

Naturally they are not natives of Africa. Their traditions, their language, their ethnology all point to the fact, that they at one time constituted the southern portion of the Arabic family, and in a pre-historic period crossed over the Red Sea into Africa. Indeed Homer already knows of two classes of Ethiopians, one east and one west of the Red Sea. Their native name, *Geez*, points to the same truth. It signifies "wanderers" or "immigrants;" then, indicating people who can go where they wish unmolested, it means "freedmen," and this latter is now the common meaning of the term. And no one could be more surely persuaded of his noble descent than is the Abyssinian. The reliable records of the country do not antedate the introduction of Christianity in the fourth century, but the traditions of a Semitic people, naturally ultra conservative in character, are seldom without a germ of historic truth. And these traditions are so fixed and determined as to the early existence and prosperity of the Abyssinians as a kingdom and a people, that it would be folly to doubt this claim. The

decorations, however, of this undoubted historical fact we need not accept. The Abyssinians are convinced that the ruling dynasty in their country is the offspring of the house of Solomon, the son of David. In common with nearly all the Oriental peoples, they insist upon it that the Queen of Sheba, whom they claim for themselves, went to Jerusalem to visit Solomon with matrimonial intentions. At any rate, the old chronicles tell us that while there she bore Solomon a son, whom, upon her return, she left in Jerusalem to be educated by his father. While yet a youth, this son, Menelik by name, fled from Jerusalem, taking with him a number of priests and also the ark of the covenant out of the temple. This he set up in the Ethiopian houses of worship, and since that day the ark, or *tabot*, is the most sacred portion of an Abyssinian church. Indeed it is only the presence of the *tabot*, when blessed and dedicated by the bishop, that converts a building into a church. Without it the church is no place of worship; with it, any hovel becomes a sanctuary. The reigning line accordingly traces back its origin to Solomon, and in old Ethiopic manuscripts there are long lists of names and dates, giving almost without any breaks the list of pretended Solomonic rulers since the days of Menelik.

Abyssinia, so to say, has been rediscovered within the past century. The Portugese, with the assistance of the Jesuits, attempted in the sixteenth century to reduce the Abyssinian Christians to subjection to the Papal See. For a brief spell they succeeded, but they were finally driven out of the country again. When Bruce, the first modern traveler in Abyssinia, visited that country in 1769, the Empire was yet under the undisputed sway of one man, who, with some show of reason, could call himself *Negusa Negest*,

the king of Kings, as the Abyssinian rulers are denominated on seal of the Empire. At that time Abyssinia, next to the Moslem Arabs, was the leading political factor on the Red Sea. But since then anarchy has reigned supreme and the whole land has never been ruled by one Sovereign, with the exception of Emperor Theodorus II, against whom the British expedition of 1868, under Lord Napier, was sent, and the present Emperor John. Internal and internecine wars have been almost annual occurrences, and to these more than to any other cause must be ascribed the lamentable barbarism which now rules where once a promising Christian enlightenment had set up a throne. If ever these attempts to do pioneer work for civilization in Africa from the west, as this is now done from the east, are to be renewed, Abyssinia, if it could be rescued for this cause, would doubtless still be the best base of operations. But the hour has not yet come for this work. It is true that the Emperor John has succeeded to a large extent in again unifying the old historic land, but he is not favorable to western advanced ideas, as was his great predecessor, Theodorus II in his earlier and better days. John II is a typical oriental despot. He has expelled all the missionaries and other foreigners from northern and central Abyssinia, and permits two or three to remain in the southern Shoa only because King Menelik of that country is a semi-independent potentate. And yet John claims to be the greatest Christian Emperor of the East, boasting of it, that he has compelled a hundred thousand heathen Gallas, sixty thousand Mohammedans and thirty thousand heathen Cumantes to be baptized and to profess Christianity. For some time past negotiations have been pending between Russia and Abyssinia, looking to a restoration of the union that existed sixteen hundred

years ago between the Church of Abyssinia and the orthodox Greek Church. This means practically that Abyssinia at present will have nothing to do with the active and progressive ideas of Western Europe, but seeks an alliance with that branch of Christendom which represents an unchanging traditionalism and formalism, and is intensely hostile to all that is best in modern thought and progress. The expeditions of the Italians to the coast of the Red Sea and the resulting conflicts with the Abyssinians will not make the latter more favorable to the cause of western Christianity. It must be frankly stated, that the result of fifty years of work to open Abyssinia to a new life and make that new life productive of much good in the cause of civilization and Christianity on the black continent, has not been encouraging. It was such chiefly on account of the difficulties encountered in Abyssinia itself; but also, to some extent, because the methods employed were wrong. The same spirit of greed that connected with the establishment of the hopeful Congo Free State, the unlimited license to import rum, repeatedly, in the last half century of Abyssinian history, did immeasurable harm to the prospects created by men of purer motives and more unselfish work.

It must be said that there is much in the Abyssinian character that is peculiarly attractive. In many respects they seem to have been asleep for centuries and centuries. As in the Holy Land, in isolated localities, are often seen customs and manners that remind the traveler of the Biblical description given of patriarchal days; thus in Abyssinia there are traits in the whole national life that seem to be of the same antiquity. The Abyssinian peasant is the counterpart of the Jewish peasant in the days of Debora and Barak. Their relations to their rulers, the relation of district to

district, the affairs of war, and their exercises in its practice, recall the days of the Judges in Israel. Very characteristic was the manner in which Theodorus was accustomed to go to battle. As is always done in such a case in Abyssinia, he was accompanied as were the children of Israel by the religious ark, the tabot, borne by priests and deacons. He was also accompanied by all his warriors and by a great crowd of ecclesiastics. He took with him four tame lions as did in ancient times Rameses of Egypt and Sennacherib of Assyria. John, the present Emperor, who is the first prince that since the death of Theodorus in 1868 has been able to reestablish a central power recognized by the provinces, proceeds to battle surrounded by a similar paraphernalia. He has been able to reunite nearly all of Abyssinia against Egypt a few years ago and now again against the Italians in their attempt to establish a firm foothold at Massowah, the only practical sea-port for Abyssinia. He as Negus (King) is no longer the figurehead, while the Ras (leading general) is the real Lord, as has been the case for several decades. The development of affairs in Abyssinia deserves to be watched carefully. It is an historic nation and it will undoubtedly play an important part in the Christianization and civilization of the Dark Continent.

G. H. S.

VOWS.

From the earliest times to the present the vow has been an element of considerable power and influence in the lives of God's people. Thus Jacob, when sent by Isaac to Padanaram, in the morning following his strange dream at Bethel "vowed a vow, saying, If God will be with me in this way

that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me, I will surely give the tenth unto Thee." Gen. 28, 20-22. In like manner Israel "vowed a vow unto the Lord, and said, If Thou wilt indeed deliver this people into my hands, then I will utterly destroy their cities. And the Lord hearkened unto the voice of Israel, and delivered up the Canaanites." Numb. 21, 2, 3. Other Old Testament examples are those of the Nazarites, of Hannah the mother of Samuel, of Jephthah, of Absalom, David, Jonas, besides those of persons of less prominence. Whilst the New Testament makes mention expressly only of Paul and the "four men which had a vow on them"—see Acts 18, 18 and 21, 23—, it may be reasonably assumed that "the eunuchs for the kingdom of heaven's sake," to whom our Lord refers in Matt. 19, 12, and also John Baptist,—see Luke 1, 15—, had ordered their lives in consequence of some promise made to God. Then, from Acts 5, 4, some have inferred that Ananias and Sapphira had in a similar way bound themselves to give to the Lord the entire proceeds derived from the sale of their possession.

The many purposes, both good and bad, the vow has been made to serve within the Church since that time, may be learned from the history of early asceticism, of the later monasticism, and of the still later Jesuitism confined to the Church of Rome. Then, as more or less common throughout all Christendom, there are the vows connected respectively with baptism and confirmation, with marriage, with ordination, and with rites of a similar character. Super-added to the baptismal vow there are many of a more

private character, such as temperance or total abstinence pledges, and vows which are known only to God and the persons who have thereby entered into some particular covenant with Him—and of these latter there are without doubt many more than some people may be inclined to believe.

Whatever one's own opinion may be as to the merits of the vow, the notion that there must be some special virtue in it has evidently had, as it continues to have, a strong hold on the minds of men; and for this reason alone, if there should be no other, the subject merits attention. The Confessions of our Church, as is well known, have a great deal to say about the matter, and recur to it quite often; and if we account for this largely on the ground of the abuses to which the vow was subjected three and more centuries ago, let us not forget that within the Church of Rome not one of these abuses has been done away with up to this day, and besides, that the people of our own Church are by no means proof against all the errors that are wont to insinuate themselves in the vowing of vows. That there are vows which are acceptable to holy God, is put beyond question by the following considerations. In the first place, by His granting of the boon solicited and accepting the pledge offered, the Lord has at divers times entered into covenant with men who have in the form of the vow sought His favor. Secondly, in the "Law of the Nazarites"—Numb. 6, 1-20—there are given to the people of that order statutes of God's own appointment for the express purpose of regulating and enforcing the performance of vows. A third, and the most conclusive proof is found in such words of inspiration as exhort in quite a general way that the vow be performed unto the Lord. E. g. Ps. 50, 14; 65, 1; 66, 13;

and Nahum 1, 15. The question of its propriety disposed of, it remains for us to inquire more particularly what constitutes a vow acceptable to the Lord, and what moral worth it may have. But while, in answer to this double inquiry, I endeavor to define the former and to determine the latter, I shall make it a special point to call attention to such fallacies of the mind and to such impurities of the heart as are apt to corrupt the vow, be it in its making or in its keeping.

Although God is a party to it, this particular form of covenanting invariably originates with man; the vow itself is man's own act, and presumably the act of a heart in the state of grace, since the natural man has no dealings with God. Then, inasmuch as God Himself is confessed, His good will appealed to and His power to bless relied on in the making of vows, the entire proceeding is manifestly an act of worship. Hence we find that, in full accord with this view, to "pay thy vows unto the Most High" is by Scripture put side by side with, "Offer unto God thanksgiving." Ps. 50, 14. Looking at it more closely, it will be found that the vow is itself a special form of prayer; a form of prayer that we employ more often than we may be aware of, and by using which we may be said to make vows when we do not think them to be such. For an example among many take Ps. 35, 25-28, where verses 25-27 constitute the petition and verse 28 the promise or the pledge of the vow.

Being an act of worship, the vow is found to enter quite naturally and appropriately into both the private and public devotions of Christians, and it therefore constitutes a conspicuous element in the cultus of the Church; however, it is only when the pledge is an unusual one that the vow is recognized by people generally. In its complete form it is a

solemn promise to God in which the person making it, in view of some favor received or asked for, declares his readiness to make his acknowledgment of the Divine goodness either by a fuller surrender of self to God's will or by some special act or gift in honor of God's name. It thus appears that a believing recognition of the Deity, humble petition, hopeful waiting on the Lord, a sense of gratitude, thanksgiving, praise, sacrifice of self and of one's powers and substance, may all enter as so many parts into the make-up of the vow. The three cardinal graces, faith and hope and love, have each a place in it and contribute to make the act a service which God in His grace will not despise.

Nevertheless, precious as the vow may appear to us when viewed in its separate parts, on the whole and as a rule it can not be called the highest form of worship. To be that, the pledge given in it is, on the part of the covenanter, too plainly conditioned by some special benefaction at the hands of God, the covenantee. But too often there is in it a something that reminds one of the voice of a bargainer, and that rasps the ear of a more thoroughly sanctified heart all the more unpleasantly for the reason that it is the High and Holy One who is addressed. As an example, take the vow of Jacob quoted at the beginning of this Article. If God will be to me and do for me so and so, "then shall the Lord be my God." On hearing such words, one is involuntarily led to ask: But what if God should not grant the desire? Let us hope that the heart intended better things than the mouth gave expression to: that Jacob would not have lost faith in God and served Him any the less, even had the Lord pleased to deal with him otherwise than He was desired. Still, purer than Jacob's by far was the prayer of David, the son of his loins, when he prayed: "All the

day long have I been plagued, and chastened every morning *Nevertheless*, I am continually with Thee . . . My flesh and my heart faileth : but God is the strength of my heart, and my portion forever!" Ps. 73, 14. 23. 26.

There can be no objection to promises of special thanksgiving for special favors a Christian may ask for ; indeed, it were unnatural did not every new token of love awaken a new heart-beat of praise, even in the anticipation of getting one's desire ; but for the soul to fix her allegiance and to measure out her devotion to God on the condition, say, of having some doubt removed or some desire gratified in ways and with things of her own devising—that is something entirely different from, and foreign to, a truly believing and a purely grateful heart. And the extent to which such a spirit pervades the vow, to that extent is the vow vitiated, no matter how good the thing asked for and how good the thing promised. The mere fact that God at times deigns to have respect also to such a vow, is no conclusive proof that such a way of approaching Him is pleasing in His sight. In the work of winning souls the great God shows Himself to be a wonderfully wise and gracious Master. He knows the failings and weaknesses of men ; long suffering in His mercy, He bears with them a long time, condescends to overlook for a while the smaller in order to remove the greater of such things as do not please Him ; and hence, to make men wise He at times leads them according to their own whims. Only observe in this connection that when God thus descends to the level of men in order to lift them upward and nearer to His own, this is always done without connivance on His part at the sins of men, and by preserving inviolate His own holy sovereignty. Accordingly, it is not in praise of the Israelites under Moses but to their re-

proach when the Holy Ghost says to the Jews: your fathers "proved me, and saw my works forty years." Heb. 3, 9; and it may be set down as a rule that the Lord is not pleased with such as ask Him for a sign to confirm His word. And yet, in order to dispel doubt and to overcome waywardness, God has at times even invited and challenged such as were of a distrustful and reluctant heart to prove Him in some way. See Isa. 7, 10 11, and Mal. 3, 10. Then, how God, notwithstanding the indignity done Him by those who actually venture on proving Him, yet does as He is desired, of that we have notable examples in Gideon—Judges 6, 36-40—in Zacharias—Luke 1, 18-20—and in Thomas—John 20, 24-29. These all got their desire: the first with dread of God's wrath, the second in that he became speechless, and the third with a reproof which no doubt was felt all the more for the tenderness with which it was administered. Now as God hearkens unto the prayers of those who, in order to prove Him, ask for signs, for the same reason and to the same end may He be said to hearken at times unto the prayers of those also who endeavor to secure some favor at His hand with promises in requital for it of some gift in their own hands. All such prayers are a strange admixture of faith and doubt, of submission and self-will, of petition and barter, of homage and self-seeking; and whilst God may look with pleasure upon the good there is in them and; to further this, grant the request, we may be sure that He looks with displeasure upon the bad that is mixed up with it. In the case of vows in particular, the more "self" with its "ifs" is made to give way to an unreserved trust and love to God, the more acceptable will be the vow performed. It is this recession, not to say suppression, of all conditions on man's side of the covenant which makes the baptismal

vow so unexceptionally pure, at least in form. The devil and all his works and ways are renounced, and the promise is made to believe in God and to serve Him, whilst not a word is said about anything God is expected to do in return; albeit, there is not a vow which can look forward to such abounding good as divine grace holds in store for this.

A second error that corrupts the vow, and which is the most common of all, pertains to the obligations involved in it. I here refer to the notion that man can really create and assume obligations with reference to God. When the Romish people entertain such thoughts, they are at least consistent, since they believe in such inventions as the *consilia evangelica*, *adiaphoræ* in the concrete, the meritoriousness of good works, works of supererogation, and the delegation to man of divine authority; but when Protestants give room to such fallacious ideas, they act contrary to their own faith no less than to Scripture. And yet the error is a common one, even outside of Rome. There are many people who hold themselves indebted to God only in so far as they have, of their own accord, made promises to Him and thus—as they think—bound themselves; and there are not a few Christians who, whilst they reject this opinion as a blasphemous presumption,—which it certainly is,—yet think that there is some truth in it. What they have in view is, that, since there are things that are neither bidden nor forbidden of God, they may within this sphere freely engage to do or not to do in order to do God service, and thus assume what become obligations by virtue of their assumption. In this way do people, inadvertently it may be but not less surely, fall back into Romanism. The real truth in the case is this: things not covered by some express command of God *pro* or *con*—*adiaphoræ*, as they have been called—are

not such things as men may do or not do just as they please, but they are things the doing or not doing of which is submitted to the judgment of men subject to the Word of God in general, and with special regard to the surrounding circumstances. In the abstract there are many *adiaphoræ*, but in the concrete there are none,—difficult though it may be at times to determine just where “indifference” ceases and obligation sets in.

There can be nothing more certain and, if people would only look at it aright,—nothing more clear than this, that man can in no way create obligations toward God. The presumption that such a thing is possible is in direct conflict with the absolute sovereignty of God, lays the foundation for will-worship and inevitably leads to the vain conceit of works of supererogation. Such a pernicious view utterly ignores the fact, that the will of God and the objective good are entirely independent of everything human; besides, that the obligation to do good is binding on all men so that every one, knowing or not knowing and willing or not willing it, is bound to do good always. What is contingent on man’s knowledge and will is not the will of God, not the good, not the obligation, but man’s doing of that will and good, and his discharge of that obligation. “To him therefore that knoweth to do good, and doeth it not, to him it is sin.” But how could it be sin to him if he were at liberty to do or not to do—if his own will had the mastery over the obligation? Another consideration enters here: all the actions of men, especially those toward God, are moral actions; now as there is and cannot be anything ethically neutral, such actions must either be good or bad; if good, they carry with themselves the obligation to be done, and if bad they are of course forbidden—but in either case it is the supreme will of God

that decides what is good and what is bad, and which imposes the duty to love the one and hate the other.

If now we apply the principles set forth to such promises as man may give to God, and do so with special reference to the promise of the vow, it must be seen at once that, whatever signification such a declaration may have, it can not mean the creation of moral and religious responsibilities. All such responsibilities, strictly speaking, come to man from without and do not proceed from himself as something of his own making. He can by no promise of his own incur a debt to his God—the debt of sin excepted. Man's whole self, all his powers and his entire substance belong to God; and that this is so, has its ground solely in God and in God's creation and redemption of him. In no way has the latter anything to do with the objective realization of this fact; if he had, then were there no reasonable escape from the doctrine of personal merit which the Scriptures condemn everywhere. The commandment given to men of all times says to every one: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and, "Thou shalt love thy neighbor as thyself." In the face of this commandment what good can there be that man is not of God bound to do, and what evil which he is not in like manner to forbear the doing of? If there is none, and I am certain that not one can be named, then can no man by any promise or vow bind himself where he is not bound already.

But I go one step farther: before a man can religiously and acceptably before God resolve and declare to do or to forbear and to give or withhold in any matter, he must recognize the thing he purposes to do to be good in itself and as something which as done by himself is surely in accord-

ance with the divine will. This being the case, it is manifest also from the logical order in which the vow is properly made,—to wit: first the incumbent good, secondly its recognition, thirdly the promise to perform it—, that the obligation, as existing antecedent to the vow must exist independently of it. There may seem to be some defect in this conclusion, but there is not. One might think that if he were to say to God: “Do unto me so and so, and I will devote so and so much of my earthly substance to churchly and charitable objects,” that thereby he engages to do something which but for the promise and for the hearing of his prayer he were not bound to do. Such reasoning however is all false. Promises or no promises, prayers heard or not heard, everybody is to give as the Lord prospers him; and as to the exact amount the will of the Lord must be ascertained as best it can be, and this without reference to one’s own will and word of promise. This same sovereignty of the divine will extends also to the selection of the particular object or objects of one’s benefactions. It may be very hard in some cases to make out to which one of several worthy causes a benefice should go; nevertheless, whoever intends to do God a service by helping on a good cause, must not act arbitrarily in the choice of the latter. Consulting his own will and following his own pleasure instead of or aside from God’s, he does homage to nobody but himself.

I have thus far endeavored to show what the vow, more particularly its promise, is by some people supposed to do but does not do; and it may be asked, If by the vow no obligations are created and incurred, what, if anything, does its promise signify? It signifies a great deal; and in order to show what this is as briefly as possible it will be necessary to call attention to some distinctions to be made between things that belong here.

Whatever may be the act or the gift held forth to God in the promise, the ethical substance of it is love to God — that is of course in vows acceptable to the Lord. Now since love is, as we have seen, the sum total of the Law, we may call the burden of every promise that is made to God and that He can look on with favor, a debt of love. We have seen farthermore that it is God who has put man in debt to Himself, or who, by His boundless goodness and grace to man, has placed on the latter a boundless debt—the eternal debt of love. So far then, man's part is a wholly passive one; and it is not until we come to the payment of the debt that he becomes active. Now if we distinguish between the debt and its imposition by God on the one hand and the acknowledgment and payment of the debt by man on the other, it becomes an easy matter to point out on which side the vow comes in and what is the real import of its promise. It is an act of the debtor—that act by which he solemnly declares to his Divine Creditor his willingness and resolution to discharge—it may be in a stated yet agreeable manner—what he recognizes to be a sacred duty and a blessed privilege as well.

It thus appears that the promise is substantially a love and thankoffering, both as such and on account of what it proposes to do in honor of God—an offering, therefore, partly become real and partly prospective. This view of it enables us to discern its religious worth also. In nothing on man's part does the Lord have greater pleasure than in a trustful, prayerful and thankful heart, whence the vow, when pure, is an outflow. Of these three Christian graces—and they are all the work and gift of the Divine Spirit—the last, thankfulness of heart or grateful love, constitutes the *vis viva* and the chief virtue of the promise made. Hence, the

certain knowledge that we deserve no good thing at the hands of God and that all His gifts and benefactions are manifestations of free grace; and thence a deep sense of obligation and the desire and resolve to discharge it as best we can: such is the true godly inwardness and the true inward godliness of the promise that is acceptable to God. All self-sufficiency, self-righteousness, personal merit, presumptuousness, attempts at bargaining with God and other abominations of a like sort are excluded; divine grace is all in all. Grace is the source of all good to man; grace puts him under obligation to itself; grace moves him to gratitude; and to glorify grace his thankoffering is made. If such be the "mind" of him that "voweth a vow," then is his "solemn promise," in purpose at least, a "reasonable service."

I say, "in purpose at least;" for the service so intended may be an unreasonable one on other grounds. When the thankoffering, for example, consists in something that properly belongs to the sphere of Christian liberty,—and this is most always the case in vows which seem to commend themselves to special favor with people—, there is, beside those already mentioned, still another error that needs to be guarded against. Not only is the liberty a Christian enjoys a precious gift and a blessed privilege which he is to preserve inviolate for its own sake, but it is at the same time a trust that carries with itself the responsibility of its full and right use. The good Lord certainly knows what is for the best of His people; and binding them or setting them free, whatever He does is for their good; whoever therefore binds himself in any matter wherein he has been set free, must exercise the greatest care lest he sin against the gracious will of God toward himself. Under no circumstances should a Christian abridge his own liberty unless he

have first made sure of the Lord's approval. It was this principle which Luther urged with such great force against the monastic vows in vogue among the papists; and by so doing he has at the same time drawn into question the lawfulness of many vows that are looked upon with favor among evangelical Christians. From a series of tentative theses prepared by Luther on the question whether a person might bind himself irrevocably in things external, I here reproduce such as seem to me the most pertinent ones.

"1. Evangelical liberty is by divine right, and a gift of God. 2. It implies that no one bind himself as of necessity to any work, place, cause and person. 3. But that the use of all such things remain free just as they present themselves to us. 4. It"—i. e. liberty—"cannot subject itself to one thing in order to rid itself of another. 5. But it must preserve intact its neutrality with reference to all things without show of favor to anyone. 8. It is an inalienable liberty. 9. And it is not within the power of any one to change it or to make it other than it is. . . . 13. From this it follows that vows must be so constituted as not to come in conflict with liberty. 14. Vows are not so constituted unless they are free, that is, such as can be observed or abrogated (at any time as one may think best.) 27. Besides, in our baptism, which is the vow above all vows, we have become subject to this liberty. 28. And this—our baptismal vow—we dare not set aside by another in any way. 29. If so, then would vow be made to stand against vow, and the foundation would be forced to give place to the building. . . . 41. The vows of the saints were made in weakness, which was about the same thing as vowing no vow at all. 47. Except that on occasions they were, in view of their vows, aroused to exert their spiritual

selves. 48) God the Lord suffered and overlooked this folly of His saints, as He did many other things. . . . 58) Vows or no vows, before God and in view of your baptism, your liberty remains intact. 59) The Lord God is not changeable like men, that He should take back again the liberty He has given. 60) Not even by any vow on your part can you prevail on Him to take again the liberty with which He has set you free. . . . 141) In short: vows may be vowed, and in themselves they are not objectionable; however, in the keeping of them there must be perfect liberty throughout." *Walch*. XIX. p. 2042.

These propositions of Luther, of which there are 141 in all, are profoundly suggestive; and the point he aims to make is, that there must be no real surrender of the liberty wherewith Christ has made us free with reference to the things of this world. Applied to the subject before us, this means that the Christian must not pledge himself for example to forego the use of a thing otherwise free, unless God wants him to do so—in other words, that for some reason or other he is *not free* to use that thing, and that therefore the right use of his liberty consists in forbearance.

C. H. L. S.

(TO BE CONCLUDED.)

MISSIONARY DEPARTMENT.

IN CHARGE OF REV. E. PFEIFFER, OF DELAWARE, O.

An Attempt at a General Survey.

We would like to ascend a mountain peak of missionary intelligence, as it were, and take a bird's-eye view of the Mission field of the world. But feeling alike our incompetence

and the difficulty of the task of furnishing a general survey that shall be in any wise complete and satisfactory we guardedly designate our effort as a mere attempt, fragmentary and incipient in character. Moreover, considering the limited space in which our Department must be confined, our aim will constantly be not so much to supply a fund of detailed information as to present especially such matter, thoughts and facts as are calculated to be suggestive and stimulating, providing a basis and motive for further development in the pastor's private study and research. In our own experience, the more searchingly we pursue the fascinating and inspiring study of Missions, the more the boundlessness of the field overwhelms us. We cheerfully relinquish the idea of becoming master of the situation—*Fachmann*, as the Germans say—for many years to come, if indeed we shall ever, by the Lord's grace, be privileged to bear a title half so comprehensive. And yet, as, according to Carlyle, it is one of the comforts in studying the lives of great men that, taken up in any way, they are profitable company, so it is with the study of Missions. Every hour spent in its pursuit is profitable, laden with incentives to self-denial and devotion in the Master's work. The field is endless in extent, varied and variegated with new delights, fresh examples of heroism, thrilling facts and startling achievements. And every part and parcel of it will richly repay careful perusal.

1. Probably the first thing that impresses us in attempting a general survey of the great Mission field of the world is *the vastness of the area* to be covered. Have we ever endeavored to form an accurate conception of the vast expanse and the almost countless population of the continents whose inhabitants *en masse* are groping in the shadow of death?

Taking Connecticut, with an area of 4,700 square miles, as the unit of measurement, we find that it is contained in Dakota 47 times. And *Japan* is about as large as Dakota. According to the official returns of 1885, it has a population of 37,868,900, or about two-thirds of the population of our United States. But Japan, large and populous as it is, is very small in comparison with some other heathen lands. Japan could be contained 10 times in *India*, with a population of about 257,000,000. And even India could be contained nearly three times in *China*, with an estimated population of 404,180,000. And *Africa*, with more than 200,000,000 benighted souls, has an area as large as China and two Indias besides.

2. The next thing that impresses the observer is the vastness of the *vacancies*—the dark places of the earth and the habitations of cruelty—where as yet the light of the Gospel has not shone. The present population of the globe is estimated at about 1,500,000,000. Of these, heathens, Mohammedans and Jews constitute 1,040,000,000, and the rest are nominally Christian—Papal, Greek and Protestant. If the presence and sway of the Gospel are an indication of spiritual light, many Papal districts are morally and spiritually as dark as the blackest realms of heathendom. Whilst the number of nominal Protestants is usually put down as over 100,000,000, the most careful statistics seem to show that there are only from 30 to 35 million communicant members of the Protestant Church. At the Centenary Conference of the world's Missions, held in London last June, Dr. A. T. Pierson pointed out the fact that in that round number are included, as Protestants, all who do not belong to any other category. "Robert G. Ingersoll belongs to the hundred million Protestants; the atheists, agnostics

and infidels all come into the reckoning of the Christian element, because they do not belong elsewhere by any scientific classification."

Whilst the world has been fully explored, some countries, like Thibet, have so far been practically untouched by the influence of the Gospel. Immense tracts, embracing a thousand miles square and millions of people, have in some cases not a single missionary station. Such tracts may be found in Asia, Africa and South America. This state of affairs seems to be due to two potent causes. The *first* and great cause, apparent to all, is the totally insufficient number of laborers who have gone out from Christendom into the regions beyond. The entire Protestant missionary force in the foreign field is between 36 and 37 thousand, of which number Protestant Christendom sends out about 6000 messengers of the cross, men and women, and the rest, over 30,000, are converts from heathenism. But what are these among so many?—A handful of men to bring the Gospel to millions of people. Some single missionaries are standing alone, endeavoring to preach the unsearchable riches of Christ among a hundred thousand heathen year after year. Even in favored India, where not less than 3,700 foreign and native missionaries are laboring at the present time, if an additional force of 4,000 missionaries were sent out, each missionary would have to instruct from 25 to 50 thousand heathen. *Secondly*, it is an unquestionable fact that the small missionary force which is engaged in extending the kingdom of Christ into the dark places of the earth is far from being evenly and wisely distributed, so as to reach with the Gospel the greatest number and do the most efficient work. In too many cases representatives of different missionary societies are laboring in

the same limited district, more or less in opposition to each other. In the Foreign, no less than in the Home Mission field, St. Paul's missionary principle is too often disregarded, according to which he strove to preach the Gospel, not where Christ was named, lest he should build upon another man's foundation. Rom. 15, 20. There is not enough of the spirit manifested by William A. B. Johnson, whom the Church Missionary Society sent out to Sierra Leone in 1819, "who was warned of the darkness of that colony to which he was going, of the population of which it was composed—the refuse from slave ships, of twenty-seven different tribes, speaking as many different dialects, and having no means of communication but a little broken English, living in promiscuous concubinage, warring with each other, fighting and devouring one another," but who, in the face of all these fearful odds declared, "Send me, for I am willing to go where nobody else is willing to go."

There are no less than 34 missionary societies at work in Africa, 38 in China, more than 50 in India. But if we examine a missionary map we will find that their stations are not, as a rule, scattered over the length and breadth of these lands, but rather gathered in groups, covering virtually the same territory, avoiding, with more or less scrupulousness and success, infringement of each other's rights, and giving rise to not a little evangelistic piracy and sectarian spoliation. "Missionary Comity" was one of the subjects discussed at some length by the great Missionary Conference at London (held in Exeter Hall, June 9.—19., 1888); pertinent facts were presented without fear or favor and, it is to be hoped, with telling effect upon the leaders and agents of missionary enterprise.

3. Next we will endeavor to give a summary of the

foreign missionary operations of Protestant Christendom. We make no pretense of furnishing exact figures on a theme, in elucidation of which no complete and authoritative statistics have as yet been compiled. The best that can be done, at present, is to exhibit, approximately, the evangelistic work that is being done in the world by American, British and Continental Missionary Societies. Only after entering upon the special study and search required for the preparation of a general survey of Missions did we realize the extent of the difficult task before us. Not only can the statistics of Home Missions not be tabulated satisfactorily, but even those of Foreign Missions cannot be given accurately without entering into such details on the work of individual societies as are out of question in the space accorded our Department in the Magazine. A valuable book was published last year by The Religious Tract Society of London, entitled: *A Handbook of Foreign Missions*, containing an account of the principal Protestant missionary societies in Great Britain and Ireland (27 and 9 Women's Societies), with notices of those on the Continent (19, of which 8 are German) and America (17), also 3 Medical Missions, 4 missionary societies to the Jews, 9 Publication Societies, and an appendix on Roman Catholic Missions. This book is full of important and most reliable information on the subjects treated, and we would urge our brethren in the ministry to purchase and study it. But it does not pretend to give a complete exposition of the missionary operations of Christendom. Many societies are not even mentioned. In his introduction the author says: "An attempt is made, in the following pages, to lay before the Christian churches of our time a compendious view of their labors for the evangelization of the heathen. . . . What these large and various

efforts have up to this time, by God's blessing, effected for the world we shall partly discern in the course of our survey. Their results upon the churches themselves during the past hundred years it would be still more difficult to estimate. Many great lessons have been learned which, if rightly understood, must deepen the faith, the hope, and the love of Christians. We have learned that *the Gospel is world-wide*, in its intention, its adaptation and its power. More than this; the churches have learned that *their own life largely depends on their activity in the work of Christ*. A professed Christian, whose main endeavor is to live for himself and for his own spiritual interests, is perilously near to death. So with a church. If concerned mainly for its own happiness and edification, it loses both, in languor and decline. Missionary zeal is at once a sign and a quickener of health." So much in order to give the reader some idea of the aim and spirit of the book. The author concludes by saying,—and this is the point we wanted to make—"No attempt has been made to combine the summaries into one, as the different methods of calculation adopted must render any such combination unsatisfactory."

But whilst such a general summary might be unsatisfactory in the view of scientific accuracy, it may still be helpful in affording even an approximate conception of the Foreign Mission field of Protestant Christendom. Accordingly we shall give an outline of such summaries as we have been able to glean and compute.

It is estimated that the total number of Protestant *missionary societies* in the world at present is between 150 and 170. In Great Britain there are 30 or more; in the United States from 40 to 50; on the Continent of Europe as many more; whilst in Africa, Australia, India, Japan, Syria, and

scattered through other heathen and Mohammedan lands, including the Islands of the Sea, there are not a few independent societies. For want of space we shall give the specified tables of but a single society—that one, namely, which we, as a Synod, have agreed to aid with our contributions for Foreign Missions,—

THE HERMANNSBURG MISSION

founded by Pastor Ludwig Harms in 1849. The following brief sketch and table are taken from the above mentioned Handbook, for which they were prepared by the Secretary, Egmont Harms.

“The first twelve missionaries were, after four years’ preparation, sent out with eight colonists in their own mission ship, *Candace*, to the GALLAS. Repulsed there, they began their mission work in ZULULAND. From there the Mission extended itself among the BASUTO people, so that now the field of labor in South Africa is divided into two districts—ZULU district and BASUTO district, both under one superintendent. In the Zulu war of 1879, the Mission lost in South Africa 13 stations, but these will now again be occupied by missionaries. In the year 1866, TELUGULAND was also taken in charge by Superintendent Melius, who, until his departure at the beginning of this year (1888), has superintended the mission there with great faithfulness. In the same year, 1866, a station was also established in South Australia, but it had after some time to be given up. Not until 1875 could the work in CENTRAL AUSTRALIA, in New Hermannsburg, on the left bank of the Finke bed, be resumed. There the first heathen have been baptized this year. In NEW ZEALAND, which has been worked by three missionaries since 1876, the results are still less visible.

“EGMONT HARMS *Secretary.*”

SUMMARY — INCOME, 1886, \$64,630.

Fields of Labor.	Entered A. D.	No. of Stations.	Foreign Workers. Ordained.	Native Workers. Lay.	Adherents.	Communicants.	Schools.	Scholars.
Zululand	1854	23	25	3	1,527	992	21	553
Basutoland	1858	23	29	.....	10,273	6,590	22	1,678
India	1886	10	11	27	917	600	9	180
Australia	1866	1	3	.....	.....	.....	1	.....
New Zealand	1876	3	3	.....	.....	.....	.....	.....
Totals.....	.....	60	71	30	12,717	8,182	53	2,411

The total amount contributed annually by the Protestant churches of the world for Foreign Mission work comes, as yet, a little short of \$11,250,000. The British contributions for 1887 were \$6,091,695; 30 societies of the United States reported an income in 1887-88 of \$3,906,967; Dr. R. Grundemann reports an expenditure in 1887 by 16 German societies of \$700,114. In the United States the total average yearly receipts for Foreign Missions in 1850 were \$675,000; in 1860, \$1,075,000; in 1870, \$1,753,000; in 1880, \$2,600,000; in 1886, \$3,000,000; making an actual increase from 1850 to 1860 of \$400,070; from 1860 to 1870, \$678,636; from 1870 to 1880, \$846,294. The increase of offerings in 30 years was about four-fold. Still, with a membership in 1886 of 12,132,000, the Protestant churches of the United States average per member for Home and Foreign Missions combined only about 57 cents. The inference must be that multitudes of members have given nothing, or only a few cents, and these spasmodically.

And what about the results of this comparatively small outlay of men and money for the evangelization of earth's

millions? "The number of converts to Christianity" (usually termed in the statistical tables "adherents") in all our missionary fields put together is a little under three millions, of whom about three-quarters of a million are communicants. In India alone, the number of adherents may be set down at half a million, and of communicants at about 140,000. But this is only a very small part of the case. The power of Missions is seen in many indirect ways—in the growth of new conceptions, modes of thought, in silent influences that mould the life of nations. The heathenism of the Roman Empire was never apparently so strong as in the days of Diocletian, when Christianity—every where proscribed and persecuted—seemed on the verge of extinction. Five and twenty years later, the whole fabric came down as with a mighty crash, and although the Empire was by no means converted to the faith, the tremendous subversion prepared the way for modern Christendom. We do not venture to forecast a similar crisis. But all over the heathen world there seems in the air the sense of some impending change. The spread of scepticism among the educated youth of India is at least a sign that the ground is being cleared, as we confidently believe, for a new faith and hope."—*Rev. James Johnston, F. S. S.*

Statistics cannot fully represent the results of Foreign Missions, and therefore these cannot be satisfactorily depicted on a page or two. But it may be safely asserted, and the history of Missions will fully and triumphantly vindicate the assertion, that, for the amount of time and men and money expended on the Foreign Mission field, results so stupendous have never been accomplished in any other sphere of human enterprise. In an address before the London Conference Dr. A. T. Pierson told "of a single mission-

ary station in the East, near the Bosphorus, which in about fourteen years established a central nucleus, with twelve stations round about it, and seven of them containing self-supporting Christian churches. All that work of fourteen years was accomplished with less money than built the church in the city of Detroit in which I preached for thirteen years of my ministry." Results, fully as surprising and encouraging, might be multiplied. But even where, under extraordinary difficulties and hindrances, the numerical growth is much slower, the achievements of Christian Missions are marvelous and unparalleled in the world's history, affording clear and convincing evidence that the power of the Gospel is of God and not of man.

It may help to give us some idea of the progress of Foreign Missions during the present century, and particularly during the last fifty years, if we contemplate the statistics of only three of the great Mission fields of the world—China, India and Japan.

We have before us statistics of Protestant Missions in *China*, December, 1887. The oldest Mission is that of the London Missionary Society, established in 1807. Then follow the American Board, 1830, the American Baptist, 1834, etc. There are in all 38 societies, British, Continental and American. These report in December, 1887, a total of 1,030 foreign missionaries, male and female, (an increase over 1886 of 121); native ministers, ordained, 175, unordained helpers, 1,316, (increase in both classes over 1886 of 55); communicants 32,260, (increase in one year of 4,260); pupils in schools, 13,777, (increase over 1886 of 198); contributions by *native churches*, \$38,236.70, (increase over 1886, \$19,862.)

Of *India* we have only general statistics for 1886, as

follows: Stations, 590; foreign missionaries, 620; native ordained ministers, 490; evangelists and catechists, 2,600; congregations, 3,860; native Christians, 487,000; communicants, 125,325.

We have full statistics of Missions in *Japan* for the year 1887. Twenty-five societies—British, American, Swiss and Native—are given. Those that entered Japan earliest, in 1859, are the American Presbyterian, the American Reformed, and the American Protestant Episcopal Church. Of the 41 congregations connected with the American Board of Commissioners for Foreign Missions, 33 are wholly and the remaining 8 are partially self-supporting. The 25 societies report a total in 1887 of 253 foreign missionaries, men and women (wives not included), an increase over 1886 of 38; native ministers and helpers, 293, (increase over 1886 of 38); stations, 69; out-stations, 316; churches, 221, (increase in one year 28); baptized adult converts, 5,020, (increase 1,380); members (adherents?) 19,829, (increase 5,014); theological schools, 14; theological students, 216, (increase in one year of 47); contributions of native Christians, \$31,180, (increase over 1886, \$11,020).

A few words, in conclusion, with reference to *Missions* to the *Jews*. These are being pushed forward with considerable interest and energy, and with not a little success. It is estimated that the professed converts from Israel number from 1,000 to 1,500 each year, most of them from the educated class. Joseph Rabinowitch in Bessarabia and Rabbi Lichtenstein near Buda-Pesth are leaders of an interesting modern movement for the evangelization of their countrymen. There are probably to-day more Protestant missionaries laboring among the Jews in proportion to the whole number of Jews in the world than there are among the

heathen. According to Dr. Dalmann, of Leipzig, there are at the present time 47 Protestant missionary societies devoted to work among the Jews, supporting 377 laborers at an annual expense of \$432,000. Eight societies in England sustain 216 missionaries; societies in Scotland sustain 71 missionaries; in Germany, 13; Scandinavia, 6; seven societies in America, 34 missionaries. The oldest of all the societies is the Edzard Endowment, established in Hamburg in 1667. Next comes the London Society, organized in 1808. In London there are laboring 58 missionaries, in Buda-Pesth 14, in Constantinople 33, in Damascus 31, in Jerusalem 28. The total number of Jews in the world is put down at about 6,400,000. It is estimated that, including those who have been won for the Roman Catholic and Greek Churches, 100,000 Jews have been converted since the beginning of the present century.

OUTLINE OF A MISSIONARY SERMON.

Ps. 40, 8: "I delight to do Thy will, O my God."

The fortieth Psalm—a Messianic Psalm—is prophetic of the Messiah. David is raised by the Spirit into the sphere of prophecy and speaks for One far greater than himself. The words of the apostle, in Heb. 10, 5-7, show conclusively that the real speaker here is Christ, who, by the will of God, was made an offering for sin.

First of all, then, it is Christ who says, "I delight" etc. And this truth is full of comfort and instruction and joy for the followers of the Lamb.

We know what that will of God is which Christ delighted to do. "This is the will of Him that sent me, that

every one which seeth the Son and believeth on Him may have everlasting life." John 6, 40. In the counsels of eternity this will of God was known. He determined to give men a Redeemer—and that Redeemer God's only begotten Son. In Eden already this divine will was declared.—The promise repeated.—The voice of prophecy hushed 400 years.—Darkness before the dawn.—The time fulfilled—the Daystar risen. Lo! the will of God—the Word made flesh—the incarnate Son.—That every one which believeth on Him, etc.—And to do this, His Father's will, was Jesus' delight.—His delight to leave His glorious throne, come into the flesh, renounce His glory for a time, suffer contempt and torture, die, etc.—His joy, His meat and drink, to do His Father's will, and do it perfectly—even until "it is finished." And all that we might live, etc.

Here, before this glorious view of my Savior, let me stop and reflect. Did He find pleasure in abasement and torment for my sake, in suffering and dying for me, and can I find little or no pleasure in praising Him, in praying to Him, in learning of Him, in following Him, in confessing Him before men, &c.? Did He come so cheerfully to die for me, and have I no offering for Him, can I withhold from Him what He has given me, can I refuse to sacrifice property and life in His glorious service? Was it His pleasure to shed His innocent blood for me, and shall it not be mine thankfully to apply it, or suffer it to be applied by the Holy Spirit to my soul for its cleansing and salvation? Oh! may this ecstatic view of the Savior banish the coldness from our hearts and warm them and make them glow with His fervent, undying love! May it make us patient, unselfish, persevering, courageous and hopeful in our dealings with our fellow-men.

There is another view of this golden text. Christ made it possible for His redeemed people, for you and me to say, and say not as a vain imagination, a flitting fancy, but as a blessed and abiding reality, "I delight to do Thy will, O my God!" And that is the supreme comfort and brightest joy of the child of God.

But how did Christ make that possible for us? By giving us that excellent pattern, that noble example of His? By walking before and saying, "I delight" &c., and expecting us to say it after Him? Not so. True, the example was excellent and noble, but of what avail to those who had not strength to follow it? And such needful strength we never could have had, if Jesus had only been a pattern unto us. Those do Him dishonor and themselves eternal injury who would make Him merely a pattern of holiness and virtue for those who by their morality and good works expect to inherit the kingdom of heaven. Christ made it possible for us to say, "I delight" &c., by Himself delighting to do God's will, by working out for us an eternal redemption. By His active and passive obedience, &c., reconciled us to God, brought us into harmony with Him, made it possible for us to serve Him cheerfully—sent the Holy Ghost to regenerate our souls, &c. And the Spirit of God has not gained the mastery within us, unless this is a true expression of our hearts, "I delight to do," &c. For Christ's redeemed people are not unwilling slaves to God, who must be driven to their tasks, who obey from fear of punishment, but children of God, with childlike fear and filial love, fearing to grieve, delighting to obey.

We cannot say as perfectly and fully as did Christ, "I delight," &c. This is always our delight according to the inner man. But the flesh, &c. The conflict not doubtful

and uncertain in its issue, if we are equipped with the whole armor of God. The victory is ours through our Lord Jesus Christ.

“ In nothing is there a more striking contrast between the false religions of the earth and the only true religion of Christ than in the spirit of their adherents. The devotees of heathen systems are, broadly speaking, always and in everything supremely selfish. The very origin of these systems is a selfish fear of some personal disaster impending, from which a way of escape is sought. The mass of heathen peoples are abject and reluctant slaves to the inexorable demands of their religion; their priests are either cruel and hypocritical extortioners or wild fanatics; their deities are the ideal representatives of everything tyrannical, impure and greedy. Their religious service is either a ruinous succession of votive offerings, or fiendish self-torture, or debasing sensuality. There is in the whole sweep of false religions not a vestige of real joy or peace of conscience. To do the bidding of the gods is anything but a delight. What a contrast to this is the reasonable service of Jehovah! Its demands upon man are a thousand times more comprehensive and all-embracing; not only a share of the earthly possessions, but the *whole*, as rightfully belonging to God; the whole time and strength; the very *self* as His creature; and as the least possible demand, the utmost fervor of love for Him who thus claims all as His right. There are no inducements offered to greed, idleness, lust, tyranny or pride, as in false religions. The demand is clean hands and a pure heart, putting off the old man with all his deeds, and forsaking all that one hath—nay, the very abandonment of purposes and desires that are not merged in the will of the supreme God. But with all this sinking of self, there is

nothing of the despair of heathenism. Away back in these days of the poet king, before the brighter dawn of redemption, we find a whole people going up from all parts of Judea to their temple, answering each other in ascriptions of praise and thanksgiving, exhausting all the resources of instruments and voices to make known their rejoicing in the service of God.* And when that angelic "Glory to God in the highest, and on earth peace, good will toward men" rang through the heavens and floated over the earth, such an era of delight was ushered in as the world had never seen. The psalmist but voices the feelings of the people of God in every age when he says, "I *delight* to do Thy will, O my God!"

There is another text which I would put beside this one and call them *two* GOLDEN TEXTS: "Lord, what wilt Thou have me to do?" "I delight to do Thy will, O my God!" On the one hand, desirous of knowing God's will; on the other, delighting to do it. I would put them in frames of gold, on a background of silver, in letters of crimson. The gold and silver, representative of all earthly possessions, as belonging and being consecrated to God. The crimson telling us that the blood of Jesus Christ, God's Son, cleanseth us from all sin and makes these precious words realities in our hearts and lives. I would place these mottoes on the walls of every house and hut and temple, wherever the name of Christ is named and people depart from iniquity. They should be the last thing seen on lying down at night; the first, on rising in the morning. They should be our constant attendants wherever we might be. My brethren, is it a dream? O may it become a blessed reality in us. May those words be inscribed on our inmost hearts—

* *Gospel in all Lands*, vol. X., p. 108.

where they will do far more good than they could, hanging on walls of stone—whence their heavenly light may shine upon our pathway of life, to lead us aright, to help us unto every good work, and to bring us at last unto the eternal kingdom of glory, through Jesus Christ our Lord. Amen.

SUGGESTIVE PARAGRAPHS.

—MISS TUCKER (A. L. O. E.) went to India as a missionary, leaving the field of authorship for the comparatively obscure field of mission work. Judge Tucker, of Futtepoor, was her brother. He served long in India, giving to Missions \$200 per month. To those who remonstrated as to his liberality, he replied: "Here are 86,000,000 adult population; 5,000 die daily; every day's delay means 5,000 souls!" After the duties of his office were fulfilled, he preached Jesus. "If every hair were a life," said he, "I would give them all to Him." He fell, in 1857, at the hands of the mutineers. On his sitting-room walls were inscribed: "Fear God," "Love your enemies," "Prepare for death."

—JOHN WESLEY loved to scatter every penny above his scanty necessary outlay. In 1782 his income was about \$1,820; of this he spent for clothing some \$30, and gave away the entire remainder with his own hands. His book-steward the same year, by his directions, gave away \$1,185 more. At the end of his days Wesley wrote: "For upwards of 86 years I have kept my accounts exactly. I will not attempt it any longer, being satisfied with the continual conviction that I save all I can and give all I can—that is, all I have. I never put sixpence out at interest since I was

born; nor had I ever a hundred pounds together, my own, since I came into this world." He regarded riches as a "necessary evil," a "serious danger."

—FOR JESUS' SAKE.—Mary Peabody, an orphan girl in Ceylon, a converted native, gave a valuable piece of ground—here entire possession—to the Mission as a building site for the church. For a number of years Louise Osborne, a poor, colored servant girl in America, had saved from her small earnings and sent to the Mission each year \$20. to have this orphan girl instructed in the Mission school. When asked, why they thus denied themselves and gave away all that they possessed, each replied in her own language: "For Jesus' sake; because He first loved me." They were willing to be poor for the sake of Him who loved them and gave Himself for them. There is about the *giving of the widow's mite* an element of heroism that challenges our admiration and may well incite us to emulation.

MISSIONARY CONFERENCE.

Rev. A. W. Werder, one of our leaders in missionary thought and progress, is raising the question in private circles, whether it would not be advantageous and conducive to deeper interest and greater activity in the cause of Missions among us, to call into existence a special Missionary Conference. Many brethren, we think, would hail such a movement with delight, and many more might be won and inflamed, who are now—for want of contact and stimulation—comparatively cold and indifferent. For our part, we hope to see the project assume material form in the

near future, possibly this fall. We append the testimony of Dr. G. Warneck in regard to the progress and utility of such conferences in Germany.

“The Provincial Missionary Conferences have been making encouraging progress among us. The first and largest of these, that of Saxony, which was established at Halle 10 years ago, has been succeeded by 8 others, 6 of which are manifesting healthy growth and development. Without a doubt, these Conferences have contributed materially toward reviving an interest in Missions, toward removing many popular prejudices against Missions, and toward a comprehension and appreciation of the cause. These Conferences are certainly a timely means of bringing the Mission cause to the attention of the people, and their gradual expansion all over Germany is, therefore, desirable.”
—*Allgemeine Missions-Zeitschrift*. 1888.

NOTE.—The plan here suggested is, in our opinion, a doubtful expedient for several reasons; and we regret to say that we cannot share the hope of brother P. “to see the project assume material form.” Mission work is the work of the Church, and the Church’s agency to plan, direct and supervise its general work is the Synod. Establish another agency, and you only deepen the baneful impression so common among our people, to wit: that missions are not an integral part of the Church’s work—that they are something *extra*, secondary, superadded etc. Besides, such a conference, we are sure, would be attended only by a very small number of our ministers for want of time, money, etc. We suggest that the friends of Missions demand that at least one day be devoted to the subject in question by the Joint Synod and by the District Synods at their regular conventions.

ED.

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THE PROTESTANT CHURCH OF GERMANY.

When the Reformation of the sixteenth century had attained its greatest ascendancy in Germany, fully nine-tenths of the whole nation were Evangelical Christians. Through the reaction, generally called the Counter reformation or the Dereformation, large territories were lost to the Protestant cause, particularly in South Germany. The close of the thirty years' war found about two-thirds of the Germans Protestants and about one-third Roman Catholic. This has been the relative proportion ever since. A slight increase in favor of the Evangelical Church has taken place in the last ten or twenty years. In 1871 the Protestants numbered in all 25,581,685, and in 1885 the figures were 29,569,847. In 1871 the Roman Catholics were 14,869,292; in 1882 they had increased to 16,785,734. It is noteworthy that the Protestant Church is enjoying the most rapid increase in the predominantly Roman Catholic districts. There they seem to appreciate their faith better than elsewhere and are correspondingly zealous in its defense and propagation.

Neither outwardly nor inwardly are the German Protestants one body. Although State and Church are united

in every one of the 26 states composing the German Empire, yet there is no such an institution as the National Protestant Church of Germany, as there is an Established Church (the Episcopal) in England, or in Norway, Sweden, and Denmark (all three Lutheran). There are no less than 46 so-called State churches in Protestant Germany. This excess of churches above and beyond the number of states is owing to the fact that within recent years a consolidation of states has taken place in which cases a consolidation of the State churches were not effected at the same time. We accordingly find that in a number of states there are several distinct territorial churches.

In Prussia, for instance, the provinces acquired in 1866 still retain their Lutheran State churches which they had when they were independent political powers. The United Church exists not in the whole of Prussia, but only in the nine old and original provinces of the kingdom. Then in a number of cases where Protestants of a particular class are found only in a small number in the midst of other Christians, they have been permitted to organize a territorial church of their own.

This is true particularly of the Reformed Church, which as a distinctive element in the church life of Germany has almost disappeared. Formerly the Universities of Marburg and Heidelberg were entirely Reformed in their theology, and at Erlangen and one or two other universities, the statutes demanded that at least one of the theological professors should be an adherent of this faith. Yet now the two first mentioned universities, the first more than the second, are in the hands of the rationalists, and elsewhere the Reformed type of theology is only nominally represented. The most pronounced German speaking Reformed theologian is not

in Germany at all, but in Austria. It is Dr. E. Bohl, of Vienna, a professor in the Protestant faculty at that place. Various attempts have of late been made to revive the Reformed churches as a distinct branch of the Protestantism of Germany, but as yet with poor success. And yet there are no less than ten distinct Reformed territorial churches. The most of these, however, consist of only one or a few congregations, scattered throughout the Protestant districts and cities. Indeed the tendency, naturally inherent in the Reformed conception of Biblical truth, of developing a more or less pronounced species of rationalism, has made sad havoc of the Reformed Church as such in Germany. Of the members of the radical Protestant Association (*Protestanten Verein*), both pastors and congregations, the majority were evidently of Reformed antecedents. No prominent man of Lutheran pedigree, with the sole exception of Dr. M. Baumgarten, of Rostock, has found his way into this rationalistic association, and he took this step on rather peculiar personal grounds. The most rampant of rationalistic preachers in all Germany, Dr. Schwalb, of Bremen, is the pastor of a church nominally Reformed.

Of churches officially Lutheran in character there are 24 in all, embracing probably one-third of all the Protestants in the land. The leading ones are the churches of Saxony, the two Mecklenburgs, Oldenburg, Hanover, Schleswig-Holstein, and Wuerttemberg. In these the Lutheranism is by no means of an equally pronounced and distinct type. Probably the church of Mecklenburg is the most consistent in this regard, followed by that of Hanover, Saxony and Bavaria. The status of affairs in this regard and the degree of adherence and fidelity to the historic symbols of the church is not conditioned entirely by the good or ill will of

the church and the members of a district or land. Unfortunately State and Church are still united in Germany and the State is only too much inclined to tyrannize over the Church. An independence and liberty of action does not exist even in name. The public voice of a state church is only too often determined, not by the sentiment of the churches themselves, but by those in political authority. It is certain, for instance, that the Lutheranism of Hanover and of Saxony is better than its reputation. For years the Lutherans of Hanover have been protesting against the teachings of the late Dr. Ritschl at the University of Goettingen, who is the founder of a new rationalistic school of theology. Their protests and pleadings were in vain, for the political authorities, who have the sole control in the management of the theological faculty, sustained the false prophet and he continued to his death in his mischievous work of undermining the Biblical and Confessional truth which he had taken an oath to sustain.

The positions taken by the theological faculties of the various Universities are not a fair index of the doctrinal standing of the churches of these provinces. In nearly all or actually in all cases the mass of Christians both pastors and laymen in this or that province or State is more conservative and more confessional than the theological faculty of this province or State. The popular idea that religion in its Biblical character has lost its hold on Germany is a totally false one. The marrow and sinew of German Protestantism is on the whole healthy and sound. The speculations of the theologians, the churchless hordes in the larger cities, the animus and spirit of this or that ecclesiastical board may seem to point in the opposite direction, yet the German heart and mind, naturally deeply religious and

conservative, have at worst been only slightly tinged by these evils. The bulk of German Protestantism is Evangelical and imbued with simple piety, although it must frankly be acknowledged that their consciousness and appreciation of the distinctive doctrines of confessional Lutheranism has been dimmed and marred to a greater or less extent, even in State Churches professedly Lutheran.

Of course this is even more the case in the so-called United Churches, of which there are seven, but these seven include almost one-half of the Protestants of Germany. The leading churches of this type are those of Prussia, Baden, the Palatinate and Anhalt. In these the distinctive features of the Lutheran and the Reformed Churches have been wiped out and the two united into one church, generally called the Evangelical. This church was first organized by the king of Prussia in 1817 on the third Centennial of the Reformation. The great aim was and is to maintain the general principles of Protestantism underlying the two Churches and seemingly characteristic of both, but ignoring the differences and distinctions that have separated the two for three centuries. Naturally the new church was entirely the result of a number of compromises, in which both lost, but especially the Lutheran. The Union both as a fact and as to its right of existence has been strongly opposed by the Lutherans of Germany from the beginning. A reaction against it set in, but with the exception of the Breslau Synod no outward opposition Lutheran organization was effected. In the Union Church of Prussia there is a strong element, usually called the Positive Right, which holds that notwithstanding the union of the two, the individuality and confessional standing of local Lutheran Churches can be maintained as it was before the year 1817. These men

aim to be Lutherans *in* the United Church. The faculty at Greifswald is on the whole the best representatives of this class.

There are finally also four so-called "Confederated" churches, consisting of congregations of various confessions and professions, but all under the control of one ecclesiastical government or consistory. The largest of these four is that of Hessen. Practically there seems little or no difference between these and the United Church.

The outward division however is only an outward indication of an inner division of German Protestantism of still more importance. This subject has a present interest particularly through the death recently of Professor Ritschl, of Goettingen. Over against the Anti-Christian forces of unbelief, Romanism and others, German Protestantism does not present an undivided front. In regard to doctrine and belief it is a house sadly and badly divided against itself. To make matters still worse the differences between the different sections of the church are on the very fundamentals of Christian truth and confession. In America we have the advantage in the dealings of one denomination with the other, at least in the case of the so-called Evangelical denominations, that they at least agree in the formal acceptance of the Scripture as the revealed Word of God and hence stand in this regard on one and the same official platform. The discussions between the American churches are then as a rule on the different interpretations of the teachings of this Scripture. Theoretically at least the possibility of an agreement between them is not at all excluded. In Germany a deeper and wide spread interest in such controversies as the Predestination doctrine that agitated the minds of the Lutherans in America for nearly ten years, or in the Andover wrangle over a probation

after death, can in the nature of the case not be expected as the conditions for such an argument are wanting. There the great problems of the theological world are such as the possibility and reality of a supernatural revelation, the possibility and degree of certainty of religious knowledge, the philosophical and metaphysical ideas underlying theological ideas and conceptions, etc. etc. Thus the apple of discord between the new school of Ritschl and the older conservative school was on character and kind of religious knowledge. By a false plea of modest agnosticism Ritschl claimed that it was impossible to have exact knowledge of the real facts beyond the range of sense and reason, of supernatural truths we know only what experience showed them to be for us (*Werturtheile*, not *Seinsurtheile*). In this way he virtually excluded all transcendental facts revealed in Scripture from the sphere of religious knowledge and theology, and made religion practically merely a matter of experience, a system of morality, after the manner of Kantian philosophy. In this way the very fundamental doctrines of Scripture were either ignored or banished or deprived of their real substance and contents. With reason and right the leaders of conservative and confessional Protestants saw in the school of Ritschl a revival in a changed form of the rationalism of former generations. The contest is all the more important because the new creed has won many adherents among the younger generation of scholars. At nearly every University in Germany there is at least one chair occupied by a pupil of Ritschl. Marburg and Giessen are almost entirely in the hands of these men.

Yet, strange to say, this new school is antagonized by an older school equally as rationalistic as itself. This is the remnant and remainder of the old Baur school of destructive theologians headed by the faculty at Jena. It is a singular

fatality that Jena, which was established as a stronghold of Lutheranism after the real or imaginary defection of the Wittenberg faculty, is now the chief citadel of most outspoken rationalism, just as is also Heidelberg once the oracle and shrine of ultra Reformed theological thought.

The difference between these two rationalistic schools is not because one is more Biblical or positive than the other, but because they follow different philosophical schemes as the basis of their theology. They agree in this that the Scriptures and the Revealed Word are not the source and fountain head of theological inspiration and thought, but certain data and speculations of philosophical thought. The Jena men combat the Ritschl school because these follow Kant, while they adhere to the tenets of Hegel's visionary hypotheses concerning the mind, concerning knowledge, and the like. The debate between them is thus not theological or Biblical, but merely philosophical.

A somewhat peculiar product of German Protestantism is the "Mediating Theology." It is practically half-way measurism. It seeks to combine the Scriptural methods and thought of the older generation with the rationalistic tendencies of modern philosophical systems. Naturally it is then the product of compromises with rather flexible limits and demarkation lines. Probably no two adherents of this school agree except in the general outlines of their theological schemes, for the simple reason that no two go exactly the same lengths in making their compromises. To this school have belonged not a few men of real piety and earnest Christianity. We need recall only the name of Tholuck, of Halle, whose labors for the revival of positive faith in Germany after the reign of rationalism in the early decades of this century, were deserving of high praise. On

the other hand there are men in this school the difference between whose position and that of an outspoken rationalist could scarcely be detected with a microscope. The stronghold of this theology are the Prussian Universities as it is the natural expression of the Unionistic ideas that have for more than half a century controlled the development of church affairs in that country.

Nor is the Lutheran theology of Germany as true to the historic scriptural position of our church as it ought to be to prove the true Biblical ferment so much needed to leaven the lump of German Christianity. In this respect too there is yet much room for improvement. G. H. S.

THE SACRAMENT OF BAPTISM.

TRANSLATED FROM HOLLAZ.

Question 1. How many Sacraments are there in the New Testament?

The Sacraments of the New Testament are two; Baptism and the Lord's Supper, or the Eucharist.

This is proved, (1.) From the requisites of the Sacraments of the New Testament. As many as are the sacred and solemn acts instituted by Christ, peculiar to the New Testament, consisting of an external visible element defined by Christ Himself, and dispensing with the same a heavenly thing, in like manner determined by Christ in the words of institution, for the conferring and sealing of the grace comprehended in the word of promise,—so many are the Sacraments of the New Testament. But there are only two such sacred and solemn acts, namely, Baptism and the Eucharist. Therefore there are two such Sacraments.

(2.) If, besides the Spirit as a witness of our salvation, there are only two earthly witnesses in the New Testament concerning divine grace and our salvation, namely, the water and the blood, no more Sacraments of the New Testament are to be granted than two. But the former is true according to 1 John 5, 6. Therefore the latter is also true.

(3.) The primitive Church had only two Sacraments, concerning which Paul speaks, 1 Cor. 12, 13, "By one Spirit are we all baptized into one body, . . . and have been made to drink into one Spirit."

(4.) The Sacraments of the New Testament are those only whose material flowed from the side of Christ as He hung upon the cross. But such is the case with the material of Baptism and the Eucharist. Hence they are the New Testament Sacraments. The major premise is evident from a collation of the passage in 1 John 5, 6, and from the ordinary explanation which approves of the opinion of Augustine: "As Eve was made from the side of Adam while he was asleep, so the side of Christ was pierced with a spear, while He was dead, in order that the Sacraments might flow forth, by means of which the Church is formed." The minor premise is clear from John 19, 34.

(5.) As in the Old Testament there were only two, not more, Sacraments properly so called, namely, Circumcision and the Passover; so in the New Testament, properly and strictly speaking, there are none but those two which have been put in the place of the former, namely, Baptism, which hence is also called the "circumcision made without hands," and the holy Eucharist, which therefore, after the eating of the paschal lamb in the very night in which Christ was betrayed, was instituted at the same table. Matt. 26, 18.

(6.) Because these two Sacraments are sufficient unto

spiritual life. There are four things which men need for the constitution and preservation of life: birth, clothing, food and medicine. Birth and clothing man receives in Baptism; food and medicine in the holy Supper. What more can be desired?

(7.) The remaining sacraments, which are invented by our adversaries, are not, properly speaking, Sacraments of the New Testament. For matrimony is not peculiar to the New Testament, because it had been instituted already in Paradise. Penitence flourished as well in the time of the Old Testament as in that of the New; neither has it a visible element defined by Christ Himself. Extreme unction was not instituted by Christ, but according to Lombard it owes its existence to St. James; neither did it always obtain in the New Testament. The order of the ministry has indeed the promise of efficacy, but it is not connected with an external visible element. Confirmation was not instituted by Christ, either as to its matter or its form.

The opposite doctrine comes from the papists, in whose opinion there are seven Sacraments: Baptism, the Lord's Supper, Confirmation, Penitence, Extreme Unction, the Order of the Ministry, and Matrimony. Since their arguments are not sound, we shall notice a few of them. 1. There are as many Sacraments as there are necessary supports of spiritual life. But there are seven necessary supports of spiritual life; therefore there are seven Sacraments. The major premise is plain, because the Sacraments were divinely instituted to confer, strengthen, increase and preserve from diseases our spiritual life. The minor is proved by the fact that through Baptism spiritual generation takes place; through confirmation, an augmentation; through the Eucharist, nutrition; through penitence, a remedy against

sin; through extreme unction, a remedy against the remnants of sin; through matrimony men are propagated to be devoted to the worship of God; through holy orders they are ruled and ordered. Answer: *a.* If it is allowable to argue thus, there will be more than seven Sacraments, namely the blood of Christ, the preaching of the Divine Word, and daily prayer, which confer much of importance unto spiritual life. *b.* Neither extreme unction nor marriage begets spiritual life or preserves it when begotten.

2. Marriage is called a great Sacrament, Eph. 5, 32, and is an efficacious means of divine grace; seeing that the woman is saved through the bearing of children, if she remains in the faith. 1 Tim. 2, 15. Answer: *a.* In the original text the word is *μυστήριον* (mystery), which has a wider meaning than *Sacrament*. *b.* The spiritual marriage of Christ and the Church, as imperfectly represented by the marriage of husband and wife, is called *μυστήριον*. *c.* Child-bearing is neither a cause of salvation nor a hindrance to it.

3. Extreme unction is a Sacrament; for it has the word of command and promise and a visible element. James 5, 14. Answer: There is a difference between bodily and spiritual unction. The passage cited treats of a bodily and that a miraculous anointing, which was in use in the primitive Church. But Sacraments strictly so called confer and seal the Gospel grace touching the forgiveness of sin and the spiritual benefits therewith connected.

4. Penitence is a Sacrament properly so called so far as it is joined with absolution; for it has the divine command together with the promise of grace, John 20, 23, and the external sign, namely the laying on of hands. This has also been observed in the Apology of the Augsburg Confession, p. 200: "The Sacraments are Baptism, the

Lord's Supper and Absolution, which is the Sacrament of penitence. For these rites have the command of God and the promise of that grace which is peculiar to the New Testament." Answer: Penitence combined with absolution approaches very nearly the nature of Sacraments properly so called; for through it the benefits of Christ are dispensed to the penitent according to the command of God, the promises of the Gospel are especially applied, and the gracious forgiveness of sins is announced; but it has not an external and visible element expressly determined in the word of institution, concerning which Augustine speaks in his 80th Tractate on John: The word comes to the element, which thus becomes a Sacrament. The laying on of hands is not expressly defined in the words of institution, which according to the mind of the papists is contained in John 20; neither is it essential to penitence and absolution. Add to this that penitence existed also in the Old Testament. Therefore it is not, strictly speaking, a Sacrament of the New Testament.

Question 2. What is Baptism? Baptism is a holy and solemn act, divinely instituted, by which man as a sinner, living and born into the world, without distinction of sex or age, is washed with water in the name of the Father, Son and Holy Ghost, in order that by this washing of water the divine grace promised in the word of the Gospel may be applied to him and conferred and sealed.

Obs. I. Baptism is derived from the word βαπτίζειν, which, properly speaking, means to wash by immersing or sprinkling. It more frequently indeed means immersion, more rarely, however, sprinkling. It means sprinkling in Mark 7, 34. where the Jews are said not to eat unless they are baptized, that is, unless they wash their hands with water, and Luke 11, 38, the Pharisees are said to have wondered

that Christ sat at meet unbaptized, i. e., with unwashed hands.

Obs. II. The word Baptism is used either figuratively or properly.

Figuratively it denotes (a) the Baptism of blood, i. e., the cross, calamity, a bloody and bitter death. In this sense the Savior says, Luke 12, 50, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Compare Matt. 20, 22. Thus it came that in the primitive Church martyrdom was called a baptism of blood, when the catechumens were snatched away by a bloody death before they had the baptismal water applied to them. To this kind of baptism the Romanists erroneously attribute the forgiveness of sins, since Christ has secured it by His blood, and confers and applies it to believers through the Sacraments. (b) the Baptism of Spirit or of fire. This is the miraculous outpouring of the gifts of the Holy Spirit concerning which John says, Matt. 3, 12, "I baptize you with water, but Christ shall baptize you with the Holy Ghost and with fire," by which words are pointed out the gift of tongues miraculously conferred upon the apostles and represented by fiery tongues. Act. 2, 3. (c) The Baptism of the journey through the Red Sea and the cloud, 1 Cor. 10, 2. Our fathers were all baptized unto Moses in the cloud and in the sea, i. e., the Israelites crossed the Red Sea, led by Moses and a bright cloud. For as the Israelites through this crossing of the sea were liberated from Egyptian servitude, so by means of Baptism we are carried away from the servitude of the Pharaoh of hell; and as Pharaoh with all his army was swallowed up by the waves of the Red Sea, so the old Adam, surrounded by an army of vices, is drowned in Baptism.

Properly Baptism denotes, (a) in general, every washing

or ablution of uncleanness. (b) In special, the legal and Levitical washings of Israel contained in the law of Moses, which are called, Hebrews 9, 10, divers washings—*διάφοροι βαπτισμοί*. (c) In the most special sense it designates Evangelical Baptism, which is peculiar to the New Testament, and is commonly called *Baptismus fluminis*—Baptism of water.

Obs. III. Some add the Baptism of light, i. e. doctrine. But the passages which are cited, Matth. 21, 25; Acts 18, 25; Acts 19, 3, must be understood as referring to the Baptism of water.

Question 3. Who instituted Baptism? The Sacrament of Baptism was instituted by the Triune God. (a) Christ, the God-Man, restored from the dead, repeated the command to baptize, and extended it to all nations. (b) He, however, baptized no one with His own hands.

Proof. (a). God sent John to baptize with water, John 1, 33. This command he very promptly obeyed. For the Word of God came to John, and he came preaching the baptism of repentance in obedience to the divine command. Luke 3, 2-3.

Proof. (b). Christ after His resurrection did not institute the Sacrament of Baptism, but repeated the institution, extended the command to baptize to all nations and men, and gave to the apostles and their successors a universal and perpetual rule for the administration of Baptism, saying: "All power is given unto me in heaven and on earth." From this it follows that Christ has the authority to institute Baptism, even according to His human nature, according to which all power in heaven and on earth is given unto Him. Matt. 28, 18.

Proof. (c). John 4, 2, Jesus Himself did not baptize,

but His disciples. But when, John 3, 22 and 26, Christ is said to have baptized, it must be understood with reference to the ministry of the apostles, through whom Christ baptized; as king Solomon is said to have built the temple, Acts 7, 21, not immediately, but by means of architects. We do not clearly know the reason why Christ did not baptize with His own hands, because the Scriptures have not revealed it. The ancients, however, adduce the following reasons: 1) That Christ might remove the false persuasion of those yet to be baptized, lest those who had been baptized immediately by Christ should seem to have received a greater benefit than those who had been baptized by the disciples. 2) That Christ might show the difference between Himself and His ministers, since His ministers baptized with water only, but He Himself baptized with the Spirit. 3) That He might indicate that Baptism is not to be estimated according to the dignity of the minister.

Question 4. Who ordinarily administers Baptism?

Ordinarily Baptism is administered by the legitimately called and ordained ministers of the Church, (a), who are orthodox and of a blameless life. (b). But extraordinarily and in case of necessity any Christian, either male or female, who is pious and acquainted with sacred rites, can administer Baptism.

Proof. (a). Only the ministers of the Church are the ordinary stewards of the mysteries of God, 1 Cor. 4, 1. They are the ambassadors of God, sent to attend the ministry of reconciliation, 2 Cor. 5, 18, 20, which consists in the preaching of the Word and the administration of the Sacraments.

Proof. (b). From 2. Tim. 2, 15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Where not

that piety of life, for the sake of decorum, is required of the minister of the Church, but the efficacy of Baptism does not depend upon his probity, inasmuch as it (Baptism) emanates from God as its author. Hence there ought to be no doubting whatever about the validity of Baptism as dispensed by an impure minister.

Proof. (c). 1. Laymen can in case of necessity preach the Word of God, as is plain from the example of Aquila and Priscilla, Acts 18, 26; Rom. 16, 3. But he who can preach can also baptize. 2. Every Christian is a spiritual priest before God, Rev. 1, 6. Therefore he can baptize by virtue of his spiritual priesthood, if he is acquainted with sacred rites. 3. Laymen administered circumcision, to which Baptism has succeeded. Zipporah circumcised her son, Ex. 4, 24. 25; Maccabean women did the same thing in case of necessity, 1 Maccab. 1, 36. Book II. chap. VI., 10. Such circumcision God Himself approved.

• You say I.: Whoever is not permitted to teach in the Church is also not permitted to baptize; for the gift of teaching and of baptizing is of equal rank. But a woman is not permitted to teach in the Church, 1 Tim. 2, 12; therefore she is not permitted to baptize. Answer: As it does not become women to teach regularly and publicly, so it does not become them to baptize regularly and publicly. But as by urgent necessity they can teach privately, so also they can baptize.

You say II.: Women are not called to teach and baptize. Answer: They are not called by a special and regular call, nevertheless they are called by the general vocation to the spiritual priesthood, and by the vocation to exercise charity in case of necessity.

You say III.: Whoever is not permitted to administer the Lord's Supper, is also not permitted to administer Baptism. But women are not permitted to administer the Lord's Supper. Therefore they are not permitted to baptize. The major premise is plain, because the utility and necessity of Baptism and the Lord's Supper are the same. Answer: We deny the major premise, and say, by way of proof, that the necessity of Baptism is greater than that of the Lord's Supper. For of Baptism the Savior says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3, 5. But He does not say the same of the Lord's Supper. Confirmation of faith is obtained from the holy Supper, but not from it alone, but also from a pious remembrance of Baptism, from the announcement of absolution, and from the Gospel promises, it can be obtained and kept.

Question 5. Was the Baptism of John and that of Christ as administered by the apostles one and the same?

The Baptism was one and the same by reason of its origin (*a*) and efficacy (*b*), although there was a difference by way of accident (*c*).

Proof (*a*). Because the Baptism of John, as well as that of the apostles, was instituted by God. John 1, 33; Luke 3, 2.

Proof (*b*). 1. Because John baptized with the Baptism of repentance and of faith in Christ. This Paul also taught the disciples at Ephesus, Acts 19, 4: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus." 2. John baptized unto the remission of sins, but that is not obtained, except through faith in the name of Jesus Christ, Acts 10, 43.

Proof (c). 1. John baptized into Christ *ερχόμενον*, who was to come, i. e. into Him who was born indeed, but had not yet suffered and died, nor been glorified and announced to the whole world. Matt. 3, 11; Acts 19, 4; John 1, 29. But although the apostles in the beginning did baptize into Christ, before He had suffered and died, they nevertheless afterwards baptized into Christ, as Him who had suffered, died, been glorified and made known to the whole world. Acts 2, 36; Rom. 6, 3.

2. Through the Baptism of John the visible gifts of the Holy Spirit were not conferred upon any man. For John did no sign. John 10, 41. But the apostles after the ascension of Christ, not always indeed, but very often, conferred through Baptism the visible gifts of the Holy Spirit, as we read in Acts 19, 2. 3.

There is opposition to this on the part of the Papists and Socinians, who deny the identity of the Baptism of John and that of the apostles. In opposition to us they say: I. John himself distinguished his Baptism from the Baptism of Christ when he says that he baptizes with water, but that Christ will baptize with the Spirit and with fire. Matt. 3, 11. Answer: The Baptism of Christ is taken in a two-fold sense; (a) as the sacrament of initiation, which otherwise is called water-baptism; (b) as the visible outpouring of the Holy Spirit, which is called Baptism of the Spirit. When it is asked whether the Baptism of John was of the same efficacy as that of Christ, it is understood in the former manner, so far as it is the sacrament of initiation. This was also the case with the Baptism of John, inasmuch as by it also an initiation into Christianity was effected. II. Certain disciples who had been baptized by John were baptized again by St. Paul, namely, with the Baptism of Christ. Acts 19,

3 seqq. Answer: Those disciples were not baptized twice, but only once by John the Baptist, v. 3. But when it is said, v. 5, "When they heard this, they were baptized in the name of the Lord Jesus," the words are not those of Luke, the historian, who wrote the Acts of the Apostles, but those of Paul, the teacher, while he was yet speaking and explaining the Baptism of John. Doubtless when the disciples, v. 3, had said that they had been baptized unto the Baptism of John, St. Paul began to explain how and in what order John baptized, and showed that the Baptism of John was the Baptism of repentance, and that John spoke of Christ as the one about to come, in whom they should believe. The apostle goes on by teaching, v. 5, "When they heard this, they were baptized (namely by John, not by Paul) in the name of the Lord Jesus." The reason is evident, because it is a continuation of the discourse of Paul, and in the Greek text (*ακούσαντες δὲ*) the particle *δὲ* answers to the preceding particle *μὲν* (*Ἰωάννης μὲν*). From the order of the text it is plain that Paul did not rebaptize those disciples, but only laid his hands upon them, so that they might receive the gifts of the Holy Spirit in a visible form, of which they had not heard before. For by the Holy Spirit is understood the wonder-working Spirit, or the miraculous outpouring of the gifts of the Holy Spirit.

III. Whoever is not said to have baptized in the name of Christ, did not baptize with the same Baptism as that of the apostles; because the apostles are said to have baptized in the name of Christ. Acts 2, 38. John is not said to have baptized in the name of Christ; therefore his Baptism was not that of the apostles. Answer: We deny the minor premise; for according to Paul, Acts 19, 4, John baptized with the baptism of repentance, and said to the people that

they should believe in Him who should come, namely, in Jesus Christ.

IV. John is not said to have baptized in the name of the Most Holy Trinity. Answer: Although it is not said in so many words that John baptized in the name of the Most Holy Trinity, yet because John was sent by God to baptize, John 1, 33, it is validly inferred that he baptized in that name, inasmuch as such a formula of baptism is given by Christ, Matt. 28, 19. For it is not probable that God instituted Baptism now in this form and now in that. And how could he, to whom while he was baptizing, the Most Holy Trinity appeared under visible signs, have failed to baptize in the name of God the Father, Son and Holy Ghost?

V. The Baptism of John pertained to the Jews alone; for we do not read that John baptized other nations than the Jews. The Baptism of Christ did not pertain to the Jews alone. Therefore the Baptism of John is not the same as that of Christ. Answer: (a) John did not baptize Jews only; because all Judea and all the region round about the Jordan, Matt. 3, 5, were baptized by John—a tract in which there were many gentiles. Comp. Matt. 4. 15. (b) John preached the baptism of repentance. Acts. 19, 4. Therefore whoever was in need of repentance, to him the Baptism of John pertained. Not only the Jews, however, but also the gentiles are in need of repentance.

VI. The Baptism of him who by baptizing prepared the way for Christ, does not agree with the Baptism of Christ. But John prepared the way for Christ by baptizing. Luke 1, 76; John 1, 23. Therefore John's Baptism does not agree with that of Christ. Answer: That preparation did not diminish the efficacy of John's ministry; but as his teaching and preaching were efficacious to the converting of men,

Luke 1, 16, and to the giving of the knowledge of salvation, which is in the remission of sins, Luke 1, 77, so his Baptism also is not without a virtue and efficacy of its own.

VII. The Baptism of Christ is the Baptism of regeneration, Titus 3, 6. But the Baptism of John was not the Baptism of regeneration. Therefore it does not agree with the Baptism of Christ. The minor premise is proved by the fact that the Baptism of John is called the Baptism of repentance only; Matt. 3, 11. Answer: For the very reason that the Baptism of John is the Baptism of repentance, it is the Baptism of regeneration. For regeneration formally consists in the giving of faith, which a salutary repentance embraces in itself as a chief part.

Objection. But for the very reason that it is called the Baptism of John it differs from the Baptism of Christ. Answer: It is called the Baptism of John as of a minister whose Author and Master is God. John baptized after the manner of a servant, the sovereignty belongs to Christ.

Question 6. Is Baptism efficacious and valid when administered by a heretic?

If Baptism is administered by a heretic who retains its substantial parts, there ought to be no doubt about its efficacy. (a) But if it is to be administered in a flourishing church, where an orthodox minister can be had, it cannot without great sin be sought from a heretic. (b) But in a church that is oppressed, in a case of urgent necessity, it may be sought and obtained, without committing a fault, from a heretic who observes the accustomed formula of Baptism; provided that the protest is handed in that the infant by this Baptism is not bound to receive the false doctrine.

Proof. (a). Because the efficacy of Baptism rightly performed does not depend upon the ministerial, but upon the principal cause. 1 Cor. 3, 7.

Proof. (b). Because we are forbidden to be yoked together with unbelievers. 2 Cor. 6, 14. On the contrary we are commanded to go out from a church of wicked men, lest we become partakers of the plagues of the wicked crowd. Rev. 18, 4.

Proof. (c). Because Christ commanded the people to hear the Pharisees sitting in Moses' seat, so far as they set forth the doctrine of Moses; for the vocal, not the local, seat of Moses is understood, seeing that Moses never crossed the Jordan and never lived at Jerusalem. Matt. 23, 2. If therefore the circumcision of the heterodox Pharisees was not held to be invalid, certainly the Baptism of heretics is not inefficacious.

Question 7. What is the material of Baptism?

The material of Baptism is two-fold, namely an earthly and a heavenly. The earthly material is natural water, pure, as found everywhere, put to its legitimate use.

Observation a). Through *natural* water artificial, distilled, medicated etc., through *pure* water mixed, dirty and filthy water, such as lye, both mixed with particles of bread and meat, false water, and the like, is excluded. But the purity is not understood absolutely and in every respect,—water to which no foreign element adheres,—but common or natural purity is meant. Hence with as great diligence baptismal water is to be freed from impurities as men are accustomed to observe in shunning impure water for washing or drinking purposes. By water as *everywhere found* common water is meant, of whatever kind it may be. "It makes no difference," says Tertullian, *Locus de Baptismo*, chapter 7,

“whether any one is washed in the sea, in a pool, in a stream, at a fountain, in a lake, or in a bath-tub.” Neither is there any difference between those whom John baptized in the Jordan and those whom Peter baptized in the Tiber.

Observation *b*). The immediate material of Baptism is water put to its legitimate use, so that it touches the body of the person to be baptized. If some drops of water in baptizing flow past the infant to be baptized, they are not the immediate material of Baptism.

Observation *c*). The reason why God has appointed water for the sacrament of Baptism, is not revealed in the written Word of God. It is, however, certain (1) That water is a medium found among all nations. Anywhere in the world enough water is found to suffice for Baptism. (2) That there is not a more evident symbol of the Holy Spirit and of the efficacy of Baptism, than water. God the Father is the fountain, the mouth of the fountain is the Son of God, the crystal stream flowing from both is the Holy Spirit. Water cleanses the body; Baptism, the vehicle of the Holy Spirit, cleanses the soul. Water swallowed up Pharaoh; Baptism submerges the old Adam. Water refreshes him that is thirsty, vivifies the drooping plants, and makes fruitful the trees; Baptism on being remembered assuages the thirst of the soul, vivifies it when sad, and brings forth the fruits of repentance. Water cools; Baptism serves to cool the ardor of concupiscence.

Our assertion is proved by the fact (1) That Christ was baptized with water and gave the command to baptize with water. Matt. 3, 11 and 28, 19.

(2) That Baptism is called the washing of water by the Word. Eph. 5, 26.

(3) That we are born again by water and the Spirit. John 3, 5.

(4) That the apostles baptized with water. Acts. 8, 36 and 10, 47.

Our doctrine is opposed by the Romanists and Socinians who claim that some other liquid than water can be used for baptizing. They offer as an objection (a) That the necessity may be so great that, in the absence of water some other liquid must necessarily be used for baptizing; but necessity knows no law. Answer: There must not be so great a necessity feigned, that the substance of Baptism is thereby changed. (b) That Lutherans do not reject the Baptism of the Romanists who add to the Baptism of water some of the chrism of the priests and of the oil of the catechumens. Why then cannot lye, rose water, or some other liquid be used? Answer. We certainly charge this mixture upon the Romanists as a fault; nevertheless since water preponderates in the act of Baptism as performed by the Romanists, or grant that an infant baptized by them is not on account of such mixture deprived of the salutary effect of Baptism.

Question 7. What is the heavenly material of Baptism?

The heavenly material of Baptism is analogically, called the entire Holy Trinity (a); in a peculiar and definitive manner, the Holy Spirit. (b)

Observation. The expression *heavenly material* in this place we do not use with the exactness of philosophers, but with a certain latitude, for *something heavenly*. Strictly speaking, neither the Holy Trinity is or can be called a material cause. By material therefore we mean a thing (rem).

We prove (a). (1) From the divine institution Matt.

28, 19. Whatever by virtue of the divine institution by being most intimately united with the baptismal water, is conferred upon the infant to be baptized, is also the material or heavenly thing of Baptism. But this is the case with the name of God the Father, the Son, and the Holy Spirit. Therefore the conclusion follows as above. Note here that, according to Gerhard, by the name of God the Father, the Son, and the Holy Spirit, are meant the infinite majesty, the ineffable sanctity, the unutterable goodness, the wonderful power and grace of the entire Holy Trinity, which is present with all its power and benefits and operates efficaciously through the water connected with the word and sanctified by it.

(2) From Galatians 3, 27. He whom we put on in Baptism is the heavenly material united with the earthly. But Christ is He whom we put on in Baptism; hence the conclusion.

Proof of (b). (1) Whatever is poured out upon us in Baptism is also the material of Baptism. But water and the Holy Spirit are poured out upon us, hence they are the material of Baptism; the former the earthly, the latter the heavenly. The major premise is plain, because Baptism is a spiritual washing whose material is that which is poured out upon the person to be washed.

(2) That with which we are washed in the sacrament of Baptism is also its material. But we are washed with the Holy Spirit in the sacrament of Baptism, 1 Cor. 6, 11. Therefore the Holy Spirit is the material of Baptism.

(3) That of which we are born again is the material of Baptism. We are born again of water and of the Holy Spirit. John 3, 5. Here note that as the particle *of* joined with the word water denotes the earthly material or thing;

just so the same particle of joined with the word Spirit denotes the heavenly material or thing in Baptism. Neither can any suitable reason be urged to the contrary, why, namely, to be born of water should indeed signify the visible thing in Baptism, but to be born of the Spirit, in the same phrase, the same passage and the same part of the sentence, should not denote the invisible thing in Baptism.

You say: The passage cited cannot be understood of the material cause; because although water is the material cause of Baptism, it is nevertheless not the material cause of regeneration, but the instrumental cause; for regeneration is not some thing consisting of water and of the Spirit, as of a material, but a spiritual action and changing of man, depending efficiently upon the Holy Spirit and the water; on the Spirit indeed as the efficient principal, but on the water as the instrumental cause. Answer: (1) By regeneration in this passage Baptism is meant, which is an efficacious means of regeneration. (2) Since Baptism is a divine action just as well as regeneration, it has no material property so called of which it consists, but its material is said to be that about which it is concerned and from which its efficacy flows.

(4) To water alone as an earthly material spiritual and truly divine effects, such as regeneration, justification, renovation, and salvation, cannot be attributed without idolatry, as also they cannot be attributed to the mere sound of the Word heard, unless with the same is united the Holy Spirit, who causes the Word, whether heard or seen, to be spirit and life.

Our doctrine is opposed (1) by the Socinians who deny the heavenly thing in Baptism. (2) By certain of our own men who indeed do not deny that the Holy Spirit or the

Holy Trinity is present with the baptismal water, but doubt whether it can therefore be called the material of Baptism. Their arguments are the following: I. The purest spirit cannot be called a material. The Holy Spirit is the purest Spirit; therefore, &c. Answer: That the purest spirit cannot in one sense (irrevocably) be called a material, I concede. But it is called so analogically; and by the heavenly material is understood that supernatural thing which, together with the water, is conferred upon the person to be baptized and which imparts efficacy to the Baptism.

II. The efficient cause of Baptism cannot well be regarded as a material. But the Triune God is the efficient cause of Baptism; hence the conclusion. Answer: The Triune God is the efficient cause of Baptism by reason of the institution, nevertheless He is the material of Baptism by reason of the sacramental union and communication by means of which the Triune God most intimately unites Himself with the water of Baptism, and by this means communicates Himself to us as our most present good, together with all spiritual benefits.

III. Nothing certain ought to be asserted of a doctrine which is explained in various ways by evangelical teachers. The doctrine concerning the heavenly material in Baptism has been so explained. Therefore nothing certain ought to be asserted concerning it. The minor premise is proved by the fact that Dr. Luther teaches that the heavenly thing is God's Word; and he is followed by Dr. Balduin. Dr. Hutter thinks that the heavenly thing in Baptism is the blood of Christ; Dr. Dannhauer, the Holy Spirit; Dr. Affelmann, the entire Holy Trinity. Answer: This diverse manner of teaching is without difficulty explained by Dr. Calovius, who clearly teaches, Tom. IX. System, p. 166, that the heavenly

material of Baptism, if it is to be fully defined, is the Holy Trinity, God the Father, the Son of God, Christ the God-Man, to whose entirety not only the divine, but also the human nature belongs; as to this certainly also pertains the blood of which for our sake He has been made partaker, and also the Holy Spirit. This heavenly thing is called irrevocably the word and name of God, that is the Triune God Himself, Father, Son and Holy Spirit.

I. Objection. The word of institution is not God Himself. Answer: When the word of institution is called the heavenly thing in Baptism it must not be understood absolutely, without qualification, and in its nude sense, as is the case with a mere external word, but as something combined with a name, that is with the thing itself expressed by the Holy Spirit, or in union and in conjunction with something else; because as a mere word without the Holy Spirit is not the power of God, so the Word of God always has the Holy Spirit and the whole Trinity united with itself. John 6, 63. 68. Whence its efficacy, which it also exerts in Baptism (which is the washing by the word) unto our regeneration and salvation. Eph. 5, 26.

II. Objection. The blood of Christ is the meritorious cause of Baptism; therefore it is not the material cause. Answer: The blood of Christ is present in the sacrament of Baptism (1) by way of merit, because the fruit of Baptism has been produced by the blood of Christ shed upon the altar of the cross for our sins, Heb. 9, 28. (2) By way of substance, because the Son of God has assumed flesh and blood into the unity of His person, and now, since the unity has been made, performs all the works of a mediator in, with and through the human nature; therefore the whole Christ, the God-Man, is present in the sacrament. (3) By way of

efficacy, because in Baptism through the blood of Christ we are cleansed from our sins, 1 John 1, 7, and St. Peter, 1 Pet. 1, 2. teaches that we are sprinkled not less with the blood of Christ than with the water, when he mentions the "sprinkling of the blood of Jesus Christ." Therefore we think that Christ is in Baptism, not without blood, with His substantial presence and efficacy, and communicates, by means of the washing of water, to the person to be baptized the efficacy secured by His blood. For this reason the blood is called the heavenly material of Baptism. Moreover, when some of our teachers deny that the blood of Christ is the heavenly material of Baptism they understand the word as distinct and specifically different from the body and divinity of Christ, as is the case in the Eucharist; they concede, however, that the blood of Christ is the heavenly element, if it is understood conjunctively, since the blood is an internal part of the body of Christ.

III. Objection. But why is the Holy Spirit in a special way said to be the heavenly element of Baptism, since the baptismal act is an external work and therefore a work common to all three persons of the Deity? Answer: Although the external works of the Trinity are indivisible, yet the order and difference of persons must be observed. The Scriptures themselves in a peculiar manner attribute to the Holy Spirit the effects of Baptism, namely, regeneration and renovation, Tit. 3, 6. And therefore the Holy Spirit is with peculiar fitness called the heavenly element of Baptism, because the Holy Spirit is present in Baptism when administered according to the institution of Christ, (1) by way of essence, as also the remaining persons of the Trinity are present; (2) by way of offering and confirming the grace of the Gospel; (3) by way of sealing the covenant entered in-

to between God and the person baptized, at whatever time ratified.

VOWS.

(CONCLUDED.)

It is usually some relative good of God to men that calls forth the vow; and this, in return, as often consists in the offer by men of some relative good to God. Special favors seem to require special thanksgivings; and the special feature of the latter appears to be placed more often in the form of grateful expression than in an increased intensity of gratitude itself. Superficial and misleading as it generally is, yet there are many who cling to the notion that the more extraordinary and singular the way is in which a person manifests his sense of gratitude, the more grateful that person must be at heart also; and this no doubt largely accounts for the fact that in most cases the vow to be performed pertains to such things as seem to be beyond the sphere of the divine Law—to things uncommon, devised by men, and that have a show of much godliness. To this class of vows in particular Luther's theses have reference; and his endeavor is to show that in the nature of things such vows cannot be indissoluble by any virtue of their own; and that, upon the whole, such vows are evidences of spiritual weakness rather than of strength, and should be estimated accordingly.

The argument of the theses, touching especially the first point, may be reduced to the following syllogism:—In both his use and non-use of externals the Christian is bound to preserve inviolate his liberty; binding himself by

vow for all time and under all circumstances be it to use or not to use a certain external, is an infringement of his liberty; therefore all vows to that effect are before God null and void, and the person making a vow as described is in reality not bound as much as he may think himself to be. The argument is a sound one; but it may need some elucidation to bring out the principles involved in it and the strength as well as the importance of its points.

To marry or not to marry, to partake of or to abstain from certain meats and drinks, to observe days of fasting or days of feasting, to mingle with the people of the world or to withdraw from them, to hold or not to hold possessions, in short, with reference to "every creature of God" the Christian is free—free either to have and use or not to have and use; but which, to have and use or not to have and use, depends for him entirely upon the providence of God over his own life. Men are of God not placed alike nor led in the same way, and this way is in itself and in the life of the same individual subject to constant changes. From the way one is led providentially every person must discern, as best he can, how he is to use his liberty from day to day as touching the things of earth, that is, whether he *should* partake or whether he *should* abstain; all along not following his own but God's will in every matter. But now the will of God so revealed is by no means easily interpreted; and as to the future, especially, it cannot be read with any degree of certainty. Substantially always for our own good, the ways of God are to us inscrutable to a great extent so that it is impossible for us to forecast their course and to know beforehand what they will bring and what they will require. Given the same conditions in the subject of the person and in his surroundings, the will of God to that per-

son is the same; but with a change of conditions there is a change of requirements, so that at times and in places God wants a man to do one thing whilst at other times and in other places He wants him to do the very opposite. In this respect then the will of God is to us an ever-varying and uncertain quantity, and we must not build on it as on something that is unalterably fixed, nor interpret it irrespective of time and place. This being the case, it is wrong for us, in view of present circumstances and guided by them, to bind ourselves unconditionally to certain modes of action for the future. Inasmuch as we do not know whether we shall always be placed as we are to-day, we cannot know how the future of our lives should be ordered that it may conform to the divine will over us.

The point involved here is an important one, and to make it clear, let us suppose a case:—A man knows himself called of God to do missionary work, and the field of his labor is such that marriage would prove a great hindrance if not an insurmountable obstacle to the work before him; it is plain that under these circumstances he is not free to encumber himself with a wife; which recognizing, he solemnly resolves to deny himself and to forego what is ordinarily his privilege; and he seals his resolution by a vow, looking unto God to grant him strength to keep it. Now whilst a vow in this case is wholly unobjectionable and the person making it is to be commended for the purity of his motive and purpose, we could not so judge of him and his action if, under the circumstances as given, he were to take upon himself the vow of perpetual celibacy. Not to say that he would thus make himself guilty of a positive wrong, a vow so far reaching is wholly uncalled for; and if it be made nevertheless, the action is an ill-considered one, and it may prove itself a

grievous mistake in many ways. It is plain that the time may come when what was a hindrance would prove a help to the man in the work to which he has been appointed; or it may transpire that the Lord shall want him in a field of labor entirely different from the first and one which does not demand the self-denial to which he has committed himself. If so, in either case he learns that, by solemnly ordering the whole of his life in view of the demands made at one time of it and for that time only, he has really acted in the face of Providence.

And if he have done so, what then, is he bound by his rash action to abide by its terms, or may he regard himself free again, his vow to the contrary notwithstanding? What answer Luther would give to this question, it is not difficult to make out. When he contends that the Christian's liberty is an inalienable right,—thesis 8—and that before God and by virtue of baptism this liberty remains intact despite anything man may do,—thesis 58—and when in conformity with this fact he insists that vows must be so constituted as not to conflict in any way with this liberty and that the observance of them must be a free act throughout,—theses 13 and 14—it is plain that Luther accords to the vow made by men no real binding power as coming from men, but that all such power, if any there be, is derived solely from the will of God concerning the burden imposed. In other words: As the Christian must not vow to do anything which God would not have him do, so must he not consider himself bound to do anything he has vowed to perform when God wants him to do so no longer. Thus we arrive at the principle: *the vow ends with the circumstances that have necessitated or occasioned it.* The principle is a sound one, as must be admitted by all who do not ascribe

to man the power of arbitrary action. And why should a person observe to do or to forbear in any matter when there is no reason for such observance? That he has promised—and if it was by oath—to do what was or has become an unreasonable and vain thing, can certainly not justify his doing of it; for no man has the authority to thus commit himself. From a moral point of view, actions that are wholly groundless and useless are sinful, and must not be done; and whether one has promised to do them or not, does not alter the case. And if this is true of the useless, how much more of heartfelt actions? The conclusion then at which we arrive on the question we started out with is, the vow of celibacy becomes null and void when there is no longer any reason for its observance; and moreover, that a life of celibacy should be abandoned when it becomes manifest that the will and work of the Lord are hindered by it.

The line of argument followed thus far becomes all the stronger when we look at it from another point of view. It was shown in the beginning of this Article that the vow is an act of worship. But in worship the will of man must subordinate itself entirely to the will of God, and never act independently of the latter. Self-will leads to will-worship; and by this the name of God is dishonored. Just as those worship in vain who teach for doctrines the commandments of men, so do they who perform vows of their own devising; and to this class belong all vows that have no other foundation than the arbitrary will of the persons making them. God is only then honored when His will is done, and when what men would do to honor Him is a requirement of His will. Moreover, what the Lord so requires is never a hindrance to man's mission and its fulfilment but always a help; if so, how can we by any act of our own put obstacles in the

way of our calling and its execution and think that by so doing we are honoring God?

In Articles XXIII and XXVII of the Augsburg Confession our Church has recorded its solemn protest against the abuses of vows; and, what is more, it justifies the breaking of all such vows as conflict with the letter and spirit of the Gospel. A careful reading will show that the Confession declares unlawful and invalid all vows made before the years of mental maturity have been reached, and hence also all such as were assumed in ignorance of what is required and of what the persons themselves are able to perform. It moreover rejects the validity of vows into which people have been coerced by undue persuasion and other unworthy means. Strongest of all is its denouncement of vows made and kept in order to merit the grace of God, or to acquire a supererogatory degree of holiness. In opposition especially to this latter heresy, it discountenances all those vows by which divine orders are set aside and made to give place to the ordinances of men, such as the celibacy of the priesthood, of monks and nuns; life-long poverty; seclusion from the world; blind obedience to man; etc. A strong plea is also entered against the observance of any vow lacking willing obedience on the part of the subject burdened with it, and therefore oppressing the conscience.

Gospel truth and Gospel life are thus made the norm by which the subject of the vow is judged throughout; and the sound old canon on oaths in general

JUDICIUM IN VOVENTE,
 VERITAS IN MENTE,
 JUSTICIA IN OBJECTO

is, in substance, everywhere applied in the discussion. The baptismal vow and

its correlates excepted, the Confession has little to say in favor of the whole matter. Although it does not express itself to that effect, the impression made is that it coincides with Luther when he says that "the vows of the saints were made in weakness"—thesis 41—and that "the Lord suffered and overlooked this folly of His saints, as He did many other things."—Thesis 48. The language may be somewhat too strong; but when we trace the history of the vow throughout the Bible, we find that the New Testament, whilst it incidently makes mention of the subject, has nothing to say of it by way of precept and commendation; so that it would seem that the more the full light and life of the Gospel took possession of the hearts of men the less need they felt to have recourse to the vow.

Nevertheless, even Luther did not wholly reject the vow. "Vows may be vowed, and in themselves they are not objectionable; however, throughout their keeping there must be perfect liberty."—Thesis 141. Before God the vow is broken just as soon as the free will to keep it is lacking; for "God is a Spirit: and they that worship Him, must worship Him in spirit and in truth." John 4, 24. But with the breaking of it the vow is not itself made void; if it was at all made in obedience to the will of God, the vow can be annulled only by release of the divine will. But what of the vow that can not be said to have been taken with divine approbation, is it valid or not? If there is to it a Godward side only, no doubt it might be repented of and then disregarded; but not so always if it has a manward side. Insisting, as we do, that no person can bind himself with reference to God, it must be admitted that with reference to his fellowmen he can assume obligations, and obligations which, when once assumed, God Himself

may then require him to discharge also. Promises to men, unless they are contrary to the moral Law, must be kept even when they were made without due consideration and in doubt of the will of God. The fulfilment, as required of God, is then to be looked upon however as the penalty of the folly committed, and not as an act of worship such as is the keeping of vows made with divine approval. Concerning promises that are at all legitimate it may be said that the power of release from them lies in the hands of the promisee—in as much as they are made to men, it rests with men to enforce their execution, and in as far as they are made to God, He alone can relieve the promiser of the burden he has taken on himself. That the vow, whereby others are directly effected and therefore shape their lives, should be kept is required by all the interests of that “good faith” on which the dealings of man with man are based. The foundation of this rule lies in the second table of the Law; and the unity of this with the first shows in what way and how far the observance of the rule is at the same time an act of obedience toward God.

Roman Catholics, the great advocates of the vow, have a great deal to say of its alleged “virtuousness.” Thus *Hirscher* says: “A person who is to any extent aware of his own weakness must be in constant fear lest he look back and divide his heart again”—i. e. between God and the world.” In order therefore to put an end to all indecision and incompleteness—*Halbheit*—, and to plant themselves firmly on the ideal way, and thus in the outset cast off forever all wavering and worldly regrets—*Umschauen*—thousands of people have in moments of their best reflection and self-assertion had recourse to an excellent means and one approved by the church—of Rome—namely, the vow.”

(Quoted from Harless' Ethik.) Papists therefore see in the vow a strong moral force of which they expect the best results. And this is nothing to be wondered at when we remember how incompetent they are to distinguish between grace and nature, and how indifferent they have ever shown themselves to be on the question of motives to action. Evangelical Christians, on the other hand, cannot approve of actions that are done simply because they are promised, and thus have for their sole foundation the word of man. It is only in the hope that such actions may lead to something more pure and that God can accept of, that they may be allowed to pass as of some little value. Hence Luther says that the vows made by the saints in their weakness were of little value to them "Except that on occasions the saints were, in view of their vows, aroused to exert their spiritual selves."—Thesis 47. What is here referred to is the so-called pedagogic use of the vow, and wherein man's will-power, veracity, sense of honor and self-respect are made more or less the source of strength for doing what is held to be expedient and right.

From a merely civil point of view it cannot be denied that some "good" may result from promises made or pledges taken, be it to abstain from some vice or to practice some virtue. Other things being equal, a temperate man is a "better" citizen than is a drunkard; and this holds even when the moderation of the former rests on purely human motives. The "virtuous habits" of the natural man indeed are, at heart, always selfish and sinful; but if not less sinful they are at least less hurtful than his vices. Moreover, a person who has respect for self only and lives in the strength of it may be said to be nearer to his God by one step than is he who has regard neither for self nor God.

But whilst we admit this and other things that might be said in favor of man when he makes his "better self" the strength and guide of action, we must insist that no religious worth can be attached to anything he may do by will and strength of his own. What is done for the sake of God and by His grace—that alone is good; what I do simply because I have promised it, is sin. And hence, if our promises to serve the Lord in ways of His direction are accompanied at the same time by prayerful appeals to His aid, then and then only may we expect them to result in some real good; relying on self and making our own word of promise our strength, we shall either fail of accomplishing what we have engaged to perform, or, succeeding, serve only ourselves. We conclude: they who are strong in the Lord have no need of the vow; and vowing vows, we should do so with a deep sense of our own weakness to the end that the grace of God may abound in us.

C. H. L. S.

MISSIONARY DEPARTMENT.

IN CHARGE OF REV. E. PFEIFFER, OF DELAWARE, O.

THE MORAVIAN, THE MISSIONARY CHURCH.

In reading up the history of the Church of the United Brethren, in endeavoring to get a view of its extensive missionary operations in the five great portions of the world, in perusing the biographies of individual missionaries and accounts of the possession and occupancy of individual fields, we have been led to agree with the statement of a late writer, "that the *Unitas Fratrum* is a phenomenon among the most striking to be found in the modern religious

world." Believing that a knowledge of these modest and unassuming workers and their workings is well adapted to kindle enthusiasm and provoke to good works, we will endeavor to give a brief pen picture of their operations.

"The Unity of the Brethren," commonly called the Moravian Church, is historically and ecclesiastically distinct from the society of the "United Brethren in Christ," with whom they are often confounded. It is not within the scope of our paper to enter into the history of its origin and growth, which antedates the stormy times of John Huss. The society, under the simple name of "Brethren," was formally organized in 1457. During the sixteenth century the number of churches rose to 400, with 400,000 members, living mainly in Moravia, Bohemia and Poland. But the membership became greatly reduced and in some places almost annihilated under most relentless persecutions. After two and a half centuries of checkered existence and varying fortunes, from the midst of a feeble remnant in Moravia, a small company of two families fled from their native land by night and, May 27, 1722, reached Berthelsdorf, an estate in Saxony belonging to Count Zinzendorf, who had offered them a refuge. The foundations of Herrnhut were laid, and in five years a colony of 300 fugitives was established. At the close of a decade the number had grown to only 600. Zinzendorf, great as he was good, aided by his noble spouse, became their leader, devoting himself with all the warmth of his affection and the wealth of his talents to the cause of Christ, and literally consuming his vast possessions in His service. Under his wise and able leadership new dangers were averted, order and discipline were established, and the piety of the brethren was directed into the channel, in which it has flowed ever since—that of kindly ministrations to "the

strangers scattered" abroad and the evangelization of the perishing children of men.

A few words in regard to the present constitution and mode of administration of the "Unity"—(the term commonly used in their own nomenclature)—before proceeding to a consideration of their missionary activities. The *Unitas Fratrum* now consists of three provinces, the Continental, British and American, governing themselves in all provincial matters, but confederated as one church in respect to general principles of doctrine and practice and the prosecution of the Foreign Mission work. Each province has a provincial synod, whose executive is an elective board of bishops and elders, styled the "Provincial Elders' Conference," to which the entire management of the church in provincial things, including the appointment of pastors, is intrusted in the interval between two synods. For the general government of the three provinces and the Foreign Missions there is a General Synod, which meets every 10 or 12 years, and to which each province sends the same number of delegates. The executive board of the General Synod is called "Unity's Elders' Conference," and is the highest judicatory for the whole *Unitas Fratrum*, when that Synod is not in session. The exclusive local settlements of former times have entirely passed away in the American province and are likewise receding in the British and Continental provinces. Herrnhut, the original seat of the Renewed Church, remains the center from which radiate the noble missionary enterprises of the Unity. In the stone building at Berthelsdorf the Unity's Elders' Conference meets three times a week, examines the correspondence of the body, and talks over and prays over all the affairs of the *Unitas Fratrum*.

As regards the doctrinal position of the Unity, it is a matter of joy and significance that it lays particular emphasis upon the person and atonement of Jesus Christ. Whatever errors may inhere in its detailed confession and practice, its evangelical character, in the fundamental doctrine of justification by faith alone without the works of the law, is clearly established. In confirmation of one statement we will cite a section of its "Leading Doctrines," as amended by the General Synod of the Moravian Church, which met at Herrnhut May 28, 1879:

"We hold that every truth revealed to us by the Word of God is a priceless treasure, and heartily believe that the gain or loss of everything, even of life itself, can be brought into no comparison with a denial of any one of these truths. And we here especially refer to that truth which the Renewed Church of the Brethren has ever regarded as its most important doctrine, and to which, by God's grace, it has hitherto steadfastly adhered, regarding it as a precious jewel: that Jesus Christ is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

"With this our leading doctrine, the following facts and truths, clearly attested by Holy Scripture, are linked in essential connection, and therefore constitute, with this leading doctrine, the main features in our view and proclamation of the way of salvation:

"a) The doctrine of the total depravity of human nature; that there is no health in man, and that, since the fall, he has no strength left to help himself;

"b) The doctrine of the love of God the Father, etc.;

"c) The doctrine of the real Godhead and the real Humanity of Jesus Christ, etc.;

"d) The doctrine of our reconciliation with God and our justification before Him through the sacrifice of Jesus Christ, etc."

From the most complete statistics at hand we glean the following in regard to the numerical strength of the home church: In 1875 there were in the American province 75 churches, 8,315 communicants, and 14,737 souls; in the Continental, 28 churches, 5,872 communicants, and 7,345 souls; in the British, 40 churches, 3,249 communicants, and 5,548 souls; thus making the whole number of communicants in the three provinces 17,436, and of souls 27,630. In 1884 the number of communicants reported in the American province was 10,032, and of souls 16,822. In some parts there has been a decrease rather than an increase in numbers. The numerical growth in the home churches is at best very slow. The membership at present is estimated, approximately, at 20,000 communicants, and 30,000 souls.

It is truly marvelous to contemplate the extensive enterprises carried on by so small a company of disciples. There are, in the first place, their educational institutions. In the American province they have 5 church boarding schools, with more than 600 pupils; in the British 15, educating about 400 pupils every year; in the Continental 25, with about 1,000 pupils. Nearly all the scholars are said to come from beyond the pale of the church. At Bethlehem, Pa., there is a college and a seminary. Similar institutions belong to the Continental province. The next enterprise is that of Home Missions. In the United States these were commenced only of late years among the German immigrants. On the continent of Europe the enterprise is extensive and of a peculiar character. It is called the work of the *Diaspora*, and has for its object the evangelization of the state churches, without proselyting their members. It extends over Saxony, Prussia, Switzerland, parts of France, Denmark, Norway, Sweden, and the Russian empire.

But the great work which has chiefly engaged the energies of the Brethren and which constitutes the peculiar glory of this band of devoted disciples is that of Foreign Missions. It was commenced in 1732, when Herrnhut was the only Moravian church, numbering about 600 souls. Zinzendorf had been brought into contact with a negro from the West Indies who told of the lamentable condition of the slaves in those islands, and had learned from two converted Esquimaux of the forlorn estate of their countrymen. He reported the facts to the church at Herrnhut, and in a short time two brethren, Leonhard Dober and David Nitschmann, were on their way to St. Thomas, making the first 600 miles on foot. They went, expecting to be sold into slavery, as the only possible means of reaching the poor creatures, unto whom they were to minister. They were soon followed by others who, in the same self-denying and indefatigable spirit, midst all manner of hardships and perils from tornadoes, earthquakes, pestilences and—more dreadful and trying than all these dangers—hatred and persecution by European settlers and traders, took possession for Christ of one island after another of that group. And at the present time, on 7 of the islands, 54 Moravian missionaries are laboring in 48 stations, having under their pastoral care and instruction no less than 38,000 souls. Moreover, these churches are steadily endeavoring to attain to complete self-support, as a fourth province of the Unity of the Brethren, independent of its missionary administration. The last General Synod (1879) adopted decisive resolutions in this direction. .

In less than six months after the setting out for the West Indies three others, Christian David and Matthew and Christian Stach, started for the Arctic regions to found a Mission among the Esquimaux of Greenland. "In spite of

obstacles most appalling, and though waiting long years for the first signs of good, they fainted not, but toiled and prayed until the barriers to those obdurate hearts were fairly forced." In this field of patient labor there are now 17 Moravian missionaries, with congregations aggregating 1,597 souls.

Instead of resting upon these sacrifices and heroic labors, the disciples of Herrnhut are found taking earnest counsel to carry the Gospel to the ends of the earth. Five Foreign Missions were started in as many years, and 18 during the first quarter of a century. Among them were included those in Surinam, or Dutch Guiana, to the Arowote Indians, to the slaves and bush negroes, an abandoned and desperate class of human beings living in the lowest deeps of bestialism and degradation. Even here, on this most forbidding soil, we find to-day 71 Moravian missionaries, ministering to the temporal happiness and spiritual wants of over 26,000 souls.

In 1736 missionaries were sent to the American Indians, at first to Georgia, Pennsylvania and New York, and later to the Delawares in Ohio and further West. Among the pioneers to the oppressed and scattered tribes, along with the name of John Eliot, must be mentioned the no less heroic and eminent Moravian missionaries, Zeisberger, who toiled through 63 years of active service, and Heckewelder, whose toils and achievements for 40 years were almost as great. And even now, among this dying race, 9 missionaries are giving their lives for the sake of the 225 souls, whom they are endeavoring to lead in the way of salvation.

The same year a Mission was opened in South Africa among the barberous and depraved Hottentots, under the leadership of George Schmidt, who had just escaped from

the horrors of a six years' imprisonment for conscience' sake. This was eighty years before Moffat's day. After six years of toil and suffering and patient endurance, the first encouraging sign appeared and converts began to multiply; but through the opposition of the avaricious Dutch Boers who had possession of the land the Christian missionary was compelled to take his departure. In 1792 the Mission was renewed, and another was established among the Kaffirs, including the care of an extensive Government hospital for lepers. Another institution of mercy similar to this is the Leper House at Jerusalem, founded by a Christian Baroness. From its commencement (1867) the missionaries for the hospital have been supplied by the Moravian Church, and in 1880 the institution passed into the hands of its directing board.

Labrador, consecrated as a Mission field in 1752 by the blood of martyrdom on the part of John Christian Erhardt and several companions, was successfully taken possession of and held for Christ by Jens Haven and others, who were fired by the tidings of Erhardt's death to begin a Mission on that coast. One of the the most remarkable features of the Mission is the preservation of the ships successfully employed in its special service. For 118 years the annual voyage, upon which so much depends for the missionaries on those dreary Northern shores, has been safely accomplished by the goodness of the Lord. And to-day no less than 40 missionaries are breaking the bread of life to 1,250 souls.

A Mission has been maintained since 1848, with large expenditure of men and means, among Indians and Creoles in the Mosquito Indian Territory, Central America. There are no roads in this Territory. The open sea, the lagoons and the rivers are almost the only means of communication

between the scattered stations where the missionaries live. At present about 20 are ministering to the wants of over 3,000 adherents, gathered together in 12 stations.

In 1850 the evangelization of the aborigines of Australia was undertaken, soil perhaps as barren and fruitless as any to be found upon the face of the earth. This is the scene of some of the most courageous and discouraging labors of the Hermannsburg Society since 1866. The field was abandoned in despair by the Moravian missionaries in 1856. But anything that savors of cowardice finds no sympathy in Herrnhut. Such lack of faith and devotion was promptly discountenanced at home, and others were soon sent to lead the forlorn hope. Two promising stations have been established, manned by 6 missionaries, whose persevering labors have been blessed with the gathering of 31 communicants and 112 souls.

The latest Missions undertaken by the Moravians are those of Central Asia (Thibet), commenced in 1853, and Alaska, commenced in 1885 among the Esquimaux of the Northwest. And even in these fields there are encouraging signs of progress. The same self-sacrificing and determined spirit that has achieved the victories which we have briefly pointed out is manifested in connection with several unsuccessful attempts to gain a foothold for the Gospel, for in no less than ten cases the barriers have been so insurmountable that even Moravian courage and patience failed to scale them.

To sum up, we find that this Missionary Church, which, with a total membership of 30,000 has during the last century and a half sent out no less than 2,500 workmen to regions beyond, is at present represented in the foreign field by about 300 missionaries who, assisted by about 1,650 native helpers, have 84,200 souls under their pastoral care. In other

words, we have before us the unparalleled spectacle of a church whose adherents in pagan lands outnumber the membership at home nearly *three to one*. The entire annual cost of their Missions is about \$250,000, of which \$100,000 are raised from home sources. One out of every 68 adult communicants of the home churches is a foreign missionary; and they actually raise an average of \$5.00 per communicant for Foreign Missions alone.

It should be noted as one of the distinguishing features of the missionary enterprises of the Moravians that they deliberately chose the most debased and degraded tribes as the object of their love, because such seemed to need the Gospel most. They inquired not about the cost, but lavishly expended their gifts and talents in the rescue of such perishing souls as their sacrifices of men and means enabled them to reach. With what exalted spirit their representatives have gone forth into the remotest and darkest places of the earth may be perceived from one or two examples, which are by no means uncommon. "When two were called for to lead the way to work among the Mongols in Central Asia, thirty offered themselves. Once news came to Bethlehem, Pa., (the Herrnhut of America), that in a few weeks five of the brethren had died in St. Thomas, and in a single day eight were ready to go in their stead. Once distress and peril were so extreme that it was resolved to appoint none who were not ready to lay down their lives, and yet there was no lack of volunteers." The fact is that the Moravian Church is worthy to be entitled *the Missionary Church par excellence*, because within it zeal for the spread of Christ's Kingdom and the world's evangelization belongs *not to the few, but to the many*. Missionary work is regarded, as a mat-

ter of course, the business of all, that for which they live and labor.

We can think of no more fitting conclusion to this paper than, in further characterization of the spirit of these disciples, to cite a brief extract from the annual report for 1888 of the Unity's Elders' Conference of Herrnhut. After narrating the condition of things in the West Himalaya Mission, the report continues in the following strain: "It is to the Lord's overruling providence that we must keep looking, if our courage and confidence are not to fail; for especially in this Himalaya Mission the things of the Kingdom of God seem often to work by a different and much slower process than we had hoped and believed. The brethren who were first sent out have grown old and gray in their work, and in part are fallen asleep, leaving hardly any visible fruit of their labors. But did they spend their strength for naught? And have we hoped and prayed and given money and sent out laborers in vain? When brother Arthur Smith returned last year from his journeyings into the bush country of South Africa, he said to himself, 'I reap where I have not sown? Even so others of our brethren in the service of the Lord may likewise sow and leave the harvest for those who shall succeed them. The final result will show that the Lord hath done well. *May this be our only mission policy: to trust Him, the all-wise Master; to follow Him, the mighty Leader!*'"

OUR STUDENTS AND THE CAUSE OF MISSIONS.

It is a fact generally conceded and obvious, that we pastors are not, as a rule, sufficiently wide-awake and active in the great and grand cause of Missions. There is much

room for improvement among us in this regard. Until we ourselves, by extensive reading and study and work, become thoroughly aroused on the all-important mission of evangelizing the heathen at home and abroad, it is not at all likely that we will be the means of infusing much missionary spirit and zeal into our congregations. And has not this fact a very important bearing upon the training of our students in our college and seminaries? Their ranks are to supply the future ministers of our congregations and Mission fields. It goes without saying that the heart of every candidate and pastor ought to be on fire with the Spirit of Christ, and this is the very essence of the missionary spirit in its highest and purest sense. Now we have no confidence in fitful enthusiasm and sudden ebullitions of zeal that partake of the nature of wild-fire. The missionary spirit is a growth. It is the mature fruit of the tree of faith, planted by the river of life, growing in the soil of the divine Word, watered by showers of grace in answer to believing prayer, animated and made fruitful by the life-giving power of the Spirit of God. This spirit of Missions which grows in the heart of every believer may be quenched and die from neglect, or it may be fostered and live and flourish under judicious and persistent cultivation. It is capable of expansion and development, and it is our business, as disciples and ministers of Christ, to supply it, so far as we are able, with every needful condition of growth. One of these conditions is the bountiful supply of facts that may be gathered in endless profusion from the Mission fields of the world. These facts are the fuel that feed the fire enkindled by the Holy Ghost.

We venture modestly to raise the question, whether our students are adequately supplied with the conditions that are

calculated to foster and feed the missionary spirit which we have a right to presuppose in them, if they be true disciples of Christ. It seems to us that we are far from exhausting our opportunities in this particular. In the first place, our students ought to have access to a large and varied library of fresh and stimulating missionary literature. Missionary histories, biographies and magazines should be at their disposal, whenever they have time and inclination for mental and spiritual recreation. The reading of such literature would break the monotony of routine work and relieve the pressure of text-book study and, at the same time, afford a vigorous impulse to press on in their studies with increased ardor and devotion. It would expand their view and render the true aim of their life-work clearer and brighter. We regard it as a matter of course that every student should be a regular reader of our own church papers, including the theological magazines. A single copy in the reading room is not sufficient to supply the wants of a whole school. Every student should have a copy of his own, and if any are not able to pay the subscription price, we would deem it a wise expenditure of funds to furnish them our papers gratis.

Furthermore, it seems to us that there ought to be room in our college and seminary curricula for the systematic prosecution of special missionary study and work. Missionary societies in colleges and universities have been known to accomplish excellent work, distilling blessings upon the school and bearing rich fruit in the Church at large. A notable example is the wonderful awakening and development of the missionary spirit among the students of Andover University during the first quarter of the present century. In June, 1810, four students, Adoniram Judson, Samuel Nott, Samuel J. Mills, and Samuel Newell, addressed a

humble, but glowing petition to the General Association of Congregational Ministers of Massachusetts, assembled at Bradford. They modestly declared their convictions with respect to the importance of the work of Missions, gave expression to their voluntary "consecration for life" to the great cause, and earnestly prayed for direction and assistance in carrying their purposes into effect. The petition was not sent in vain. It contained, among others, the inquiry, whether the petitioners could hope for the protection, direction and aid of a missionary society in this country, or whether they should be compelled to offer their services to a European society. The members of the Conference were deeply moved and thoroughly aroused. They could hardly suppress a feeling of shame that they, old and venerable servants of the Church, should be surpassed in this sacred work of their eternal King by these youthful heroes of the faith. The result was that, before the close of the year, the "American Board of Commissioners for Foreign Missions" was established at Boston, which is at the present time one of the largest, most prosperous and influential of the missionary societies of the world, having, up to Oct. 1, 1887, sent out 1,945 missionaries and assistant missionaries to heathen lands, and expended, in the work, the sum of \$22,450,000. Judson went, as missionary, to Burmah, Nott and Newell to India, Mills to West Africa. This was the beginning of the "Society of Inquiry on the Subject of Missions," formally organized by eight students of Andover Jan. 8, 1811. We cannot now enter into the details of the manner and fruits of its work, but will merely add that its first efforts were directed, and that successfully, toward the gathering of a missionary library, which furnished the members not only with abundant and suitable material for essays and

addresses at their meetings, but with ever fresh incitement and encouragement to persevere in the race which they had so nobly begun.

The influence of this student society, which grew in numbers and interest and telling effect, was not limited to Andover. The spirit was contagious, and soon a similar society came into being in Williams College. The fire of devotion leaped across the boundary lines of Massachusetts and kindled the hearts of students in other states. Thus Middlebury, Princeton, Dartmouth, Amherst, Brown, and other universities and colleges were aroused, becoming radiating centers of missionary intelligence and consecration and sending forth many a devoted missionary to foreign and many a missionary pastor to home fields. As a practical result of this movement let the fact be noted that, during 21 years after the founding of the first society at Andover, no less than 54 students of the several institutions affected by it entered the foreign field as missionaries of the Lord. And in answer to the question, whether the home churches were not impoverished by the departure of these young men, let us consider what Rev. Ide, one of the Andover students, who, though a member of the society, did not become a foreign missionary, says about the influence which this missionary movement exerted upon the entire Church at home: "Those also who believed themselves called to remain in their native land and become pastors at home were in a high degree refreshed, spiritually animated and strengthened for their pastoral duties through the influence that went out from this society. Not only were they impelled to do all in their power within the spheres of their labor for the advancement of the cause of Missions, but they learned to realize more fully *how essential to their own holy*

calling in the home field is the spirit of self-denial and devotion, in short, the true missionary spirit."

Now, in our opinion, a missionary society among our students, rightly conducted and encouraged, would be a valuable adjunct in their preparation both for the Mission fields to which they may be sent and for their future work in settled pastorates, or even in other callings and pursuits. We desire at this time merely to suggest the subject, hoping that it will receive the earnest consideration, if not the approval, of the readers of the MAGAZINE.

Another interesting and significant movement to which we would call attention in this connection is "The Student Volunteer Movement for Foreign Missions." We do not wish to be understood as speaking in approbation of every feature of the enterprise. For, as we might expect, it is unionistic in its inception and most of its methods and, on this ground, objectionable from our position of decided antagonism to every form of unionism and syncretism. But the warm and active missionary spirit and zeal displayed are admirable and worthy of consideration still, and they may well put us to the blush on account of our manifest lack and poverty in this regard.

During the last two years the remarkable awakening of the missionary spirit among the students of the colleges and seminaries of our land has been growing in interest, extent and practical results. With an imperfect system and organization the total number of volunteers in the United States and Canada for the foreign field, reported on December 13 last, was 3,100. The list of volunteers represents about 240 colleges, or hardly one-half the number of our American colleges. Some who are inclined to disparage every enter-

prise that rises above the low degree of their own spiritual temperature have characterized the movement as merely "a splendid burst of enthusiasm," and an "excellent harvest of promises;" but the fact that, according to the reports of the Canadian and American Foreign Mission Boards, 103 have already gone to foreign fields, and 17 more were under appointment, is evidence of the earnest and substantial character of the enthusiasm awakened. Much of the delay on the part of volunteers in entering the Mission field is due to unfinished courses of preparation. A large amount of funds has been raised among the students for the support of their own representatives. The entire Senior class—fourteen in number—in the United Presbyterian Theological Seminary at Allegheny, Pa., have reported to their Board of Foreign Missions their willingness to engage in the foreign work. Churches and an individual have engaged to provide for the support of six, who will probably soon be sent.

Whether we enter the home or foreign field as ambassadors for Christ, we stand in equal need of His Spirit to impart the motive and the aim, as well as the strength to execute the holy commission which He has given us. Christ calls for volunteers who are actuated by the one engrossing desire to glorify His name in the salvation of souls and the extension of His kingdom. The manner in which some of our students and young ministers treat the "calls" that come to them ostensibly and professedly in the name of God seems to reveal a mind very remote from the spirit required by the Lord—that of self-denial and sacrifice. It seems to us that one of our imperative needs is more prayer and more earnest prayer for the outpouring of the Spirit of God upon the students of our colleges and seminaries.

"THE CRISIS OF MISSIONS."

We would cordially recommend to every brother in the ministry the purchase and perusal of a little book that appeared three years ago under the above title. It covers 376 pages and may be secured through our Book Concern, paper covers, for 35 cents. The writer, realizing the importance of disseminating good missionary literature, lately purchased 100 copies and is endeavoring to distribute them among pastors and students.

Dr. A. T. Pierson of Philadelphia, the author of the book, is known to be a warm advocate and a hearty supporter of the work of Missions. And though his boundless enthusiasm sometimes carries him beyond the limits of strict and sober truth and occasionally leads him to make exaggerated statements of fact—and the book we recommend is not entirely free from this fault —, yet he is a clear thinker and a fearless writer, and all his writings are freighted with the impetus and impulses and convictions of an earnest, truth loving soul. The perusal of this little book is in a high degree refreshing, quickening and stimulating. For this reason we labor for its dissemination. We are deeply convinced that one of our imperative needs, as pastors, is more extensive reading and, in part, the reading of just this kind of literature. A brief extract from the introductory chapter may afford some idea of the spirit and aim of the book.

"The argument and the appeal in behalf of the Missions are unsurpassed for variety and cogency. First of all, there is the imperative voice of *duty*. The very watchword of the Christian life is obedience, and our great Captain has left us His marching orders: 'Go ye into all the world, and

preach the Gospel to every creature.' Such a plain command makes all other motives comparatively unnecessary. 'Whatsoever He saith unto you, do it.' Where there has been given a clear, divine word of authority, immediate, implicit, submission and compliance will be yielded by every loyal, loving disciple. Even to hesitate for the sake of asking a reason, savors of the essence of rebellion.

"When our great Commander left us this last precept, however, He annexed to it a most inspiring promise: 'Lo, I am with you always, even unto the end of the world.' That promise has been conspicuously and marvelously fulfilled in connection with Missions; for Christ has been with us, both by His providence and by His grace. The argument and appeal, found in this providential and gracious presence, have not been properly considered and appreciated; and we purpose to make them more emphatic by a rapid glance at the more important facts of modern missionary history.

"We shall aim to show, for example, that the providence of God is especially apparent in Missions, in the opening of doors, great and effectual; in the removal or subsidence of barriers; in the preparation of the field and the workmen; in the provision and protection of the laborers; and in the revealing and unfolding to the Church of His set times, seasons and measures for securing new advance and success. Such divine providence becomes to God's people a glorious and inspiring signal both that He is always with them, and that His pleasure shall prosper in their hands.

"The grace of God appears in Missions, especially in working mighty results and effects, such as are plainly attributable only to the divine Spirit. These results are wrought not only in individuals, but sometimes in whole

communities; there are some transformations that deserve to be called transfigurations. In the workmen, also, whose consecration to such heroic labors develops in them an exalted type of piety, and even in those who earnestly pray and liberally give for the support of the work, similar unmistakable fruits of His grace appear and abound. — To these somewhat neglected arguments in favor of the work of Missions it is well to turn our attention." . . .

— THE London Missionary Society Mission on Lake Ngami, in South Africa, reports an interesting case of a self-taught preacher, Bokaba, who had learned the truth from portions of Scriptural translations made by Dr. Moffat and Rev. Wm. Ashton in 1857. He had found the 53d chapter of Isaiah, and had been led to behold there "the Lamb of God that taketh away the sins of the world." Very humble in spirit, he has nevertheless proclaimed the truth to all about him. "It is all babblement," he says. "We are like infants; but the mother understands her infant, and God understands His children better still."

— THE New York Times says: "Every ship that takes missionaries to Africa carries enough poisonous rum and gin to offset in evil the good effects of a thousand missionaries. Since the opening of the Congo region enormous quantities of the stuff—so vile that there is no market for it in any civilized country—has been shipped to the savages. Missionaries in all parts of the Dark Continent are now pleading with European governments for the restriction or abolition of the traffic."

— NEWS reached Zanzibar January 17. of an attack by Arabs upon the German station at Tugu, and of the mas-

sacre of three missionaries. The Arabs, incensed at the danger to their infamous slave trade, are on the war path, and threaten all Missions.

— *Japan.*—According to a Japanese editor the Protestant churches have, in the last three years, grown from 38 to 151, and the members from 3,700 to 11,600.—The Empress has established a college for women, to be superintended by a committee of foreign ladies. Two are Americans, two English, one German and one French.

— *College Students.*—The large and wealthy colleges of our land never had so large a proportion of professing church-members in them as at present. Yale in 1795 had but four or five students who were church-members; to-day nearly one-half hold such membership. Princeton in 1813 had but two or three openly professing the Christian faith; to-day about one-half, and among them the best scholars. In Williams college 147 out of 248, and in Amhurst 233 out of 352 are members of churches. Out of a total of 2,493 students, in 24 colleges there are 1,782 church-members; 2,009 engaged in systematic Bible study; and 377 intending to enter the ministry.

— SAID a heathen to a missionary: "There must be something in your religion which makes you come all the way out here to tell us of it. I am sure I would not go so far to tell you of mine." This is true philosophy and correct logic. It is implied and involved in every act and work undertaken and carried out in the name and Spirit of Christ. And those people of the world who think, cannot fail to be impressed by the logical inference of a strictly Christian life.

THOUGHTS ON MATTHEW 23, 37.

Bound up with the Messianic promises of God made to Abraham there were given to him promises also of great earthly distinction and prosperity. "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22, 16-18. In gracious consideration of the faith and obedience of the patriarch were these promises made to him and not to another stock and lineage of that early day; and the assumption is that as the promises were made in view of the faith so their realization would depend on the faithfulness of the promisee and his seed. That this assumption is correct, is put beyond all doubt in Leviticus 24, where the promises of earthly good and greatness are repeated at great length, on the plain condition however that "If ye walk in my statutes and keep my commandments, and do them, then" etc. The bestowal, therefore, of earthly blessings upon Israel was made contingent to a large extent on their faithful reception and employment of the spiritual blessings promised them in connection with the earthly.

Numerous as the stars of heaven and the sand upon the seashore were the children of Abraham to become; more than that, they were to be constituted a great and independent nation among the kingdoms and dominions of the earth; for "thy seed shall possess the gate of his enemies." The faithlessness of the people of the covenant is known, as

are also the Lord's visitations that followed it — their repeated subjection, captivity and dispersion. As their faithlessness was periodic, so were their calamities for many centuries; but when once they began to persist in their rejection of the highest terms of the covenant, then were they rejected also of the Lord, and the enemies possessed themselves of the gates of Judah. The Lord foresaw the final secession and the national humiliation and disaster it would entail upon His faithful people; and hence the Messianic promise as repeated Gen. 49, 10. The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come: and unto Him shall the gathering of the people be." Accordingly, when in the fulness of time the Messiah came, the government of His people according to the flesh was in the hands of strangers.

And yet, had Israel which was in the times of Christ the tributary of Cesar Augustus, even at this late day sought first the kingdom of God and His righteousness, who knows but what then the kingdom they did seek might have been added unto them. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Because they will not have Christ and His kingdom, they shall not have the kingdom they covet, and the little they have of it shall be brought to desolation.

All things, those of earth and those of heaven, are God's; and to men the assurance is given that "godliness is profitable unto all things, having promise of the life which now is, and of that which is to come." 1 Tim. 4, 8. But

the Jews, notwithstanding all that God did to teach them this truth, remained persistently indifferent to the spiritual; but all the more did they desire the earthly. So blinded were they by the dominant passion that, to pander to it, the choicest substance held out to them in the covenant of grace was despised and esteemed a hindrance to a true earthly wellbeing and greatness. They had the promise of the kingdom, of the kingdom of heaven, and with it the promise of every good and great thing even of this life; but they would have it that the kingdom promised must be a kingdom of this world and of this world's glory. They were willing in a manner to be God's people—God's people in so far as it might serve them to be a great people with a sovereignty all their own, but no farther. Accordingly they dreamed their days away in the proud but vain expectation of future national independence and greatness; and thus it came to pass that when the fulness of time was come and the Messianic promises given to Abraham were made full, all the Messianic hopes of Abraham's children were left empty. What a terrible judgment—how slow in its coming, and yet how sure!

This too is written for our learning: and one of its lessons is—and it is by no means the least—that our earthly no less than our heavenly weal or woe, whether as individuals or as a people, depends upon our attitude to the Seed of Abraham in whom all the nations of the earth shall be blest. The safety and prosperity of the person, of the family, of the community, of the state, of the world, are inseparably linked with the safety and prosperity of the Church of Christ.

C. H. L. S.

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THE DESIRE OF POWER.

Address before the Literary Societies of Cap. University, by Rev.
L. H. Schuh.

Friends and Brethren and especially Fellow Students:—

Among the original principles of our nature is the desire of power. We speak of it as an original element, because it was in the composition of man prior to the fall and before sin rendered it liable to abuse. We are not responsible for its presence among our gifts, since we are not the work of our own hands, but we are responsible for its correct use. The Creator in His infinite wisdom has seen fit to bestow upon us some gifts, the correct use of which will make us but little lower than the angels; but the abuse of which will make us tyrants, imitators of Satan and rebels against heaven. We have been made in the image of God. Undoubtedly this desire is simply the reflection in our souls of our prototype. As God desires power and satisfies this desire by exercising His omnipotence, there must, therefore, be a legitimate gratification of it on our part.

It is natural for mankind to desire power. Look at those who unhindered float along with the current of nature, our children. They do not reason upon the ad-

vantages of superiority, and yet they contend for it; and having obtained it they are in a glee with the gratification afforded. Look at all their childish sports and see how they vie with each other, and how crest-fallen they are when suffering defeat. The boy will strain every muscle to the utmost tension to win in the race, or to down his antagonist in the wrestle, or to outleap his fellows. If he wins and his playmates applaud, he is as proud of it as Alexander was over the conquest of the world. If he fails he cannot convince himself that one effort is a fair test, he is keen to make another. Boys do not contend for stakes, but for the mastery. It is the inborn desire of power which prompts to such games.

Men are only grown up boys in this respect. There is the same contention among them and success is followed by the same intense gratification. Among them physical power is sought and admired. Men are pleased when they have subdued an animal. What a feeling of superiority is expressed upon the face of a horseman. The young animal champs the bit, in vain it tries to free itself from its bondage. It prances, but it has been conquered, and it obeys the slightest command of its trainer. How we stand terror-stricken when we see the keeper beard the lion in his den. The roar of the forest king makes us tremble like a leaf, but we cannot fail to behold with astonishment him who subdues so fierce an animal. Men are gratified when they have gained power over the elements. They seek to control wind, water, fire, and all the hidden resources of the earth. From the beginning men have been essaying to control them, and each new achievement brings laurels and satisfaction to the victor. The amusements of mankind are with few exceptions invented as a test of superior power

and skill. From the bloody, gladiatorial massacre of Rome and the bull fight of Spain, to the horse racing, professional base-ball, and even croquet and lawn tennis, chess and checker of our own day, there is but one principle at the bottom, and that is mastery. The battle fields of the world are a standing proof that men's hearts cry out for power. From Thermopylae and Cannoe to Waterloo and Gettysburg, from Alexander's conquest of the world, from Hannibal's transit of the Alps, from Napoleon's march to Moscow—from all this unfathomable sea of human blood there ascends the cry of men's hearts for power.

In mental matters the same law is traceable. It begins in the schoolroom with the effort to gain head-marks in the spelling class. Later on it crops out in the discussions of the literary society, each debator measuring the length of his sword with his opponent. At maturity we find it again in the set-to of business. The politician is prompted by this desire to harangue the crowd by the hour, and his natural depravity prompts him to institute arguments shameful enough to split the ears of the groundlings. The candidate for office is willing to run the gauntlet of party abuse, and to employ measures the detection of which will land him behind bolts and bars. The medical fraternity will look wise at the patient of a fellow practitioner and shrug the shoulder in derision of his treatment, all to prejudice men in his favor and to win them to the belief of his own excellence in his profession. The student strives for mental acumen that men may appeal to him in the dissection of knotty questions, and if his word is any authority, he is a power among his fellows.

In unity there is strength, and as it is power, irresistible power which men crave, this principle is the basis of all

unions. Unions are not in themselves objectionable; it is the abuse which they are made to subserve which makes them censurable. Political rings, labor unions, monied monopolies, and the like, are simply a united effort to gain power. Look where you will, the child and the man, the pauper and the nabob, the servant and the master, in short, mankind are all giving evidence of an innate desire for power.

We have said that men are not responsible for the presence of this desire in the soul, but that the Creator has so constituted them. He cannot have laid the principle into our souls without some wise purpose. What is it? Undoubtedly this, to lead men on to do the utmost with the ability entrusted to them. Without impelling causes many faculties of the human mind would lie dormant. However perfect our mental mechanism it must have some mainspring, hidden far back in the mysteries of our nature, to drive it. The desires are the chief impelling cause for mental action. It is the wish to have something that influences the will to set the hands in motion to reach it. Without that wish, I may see before me ambrosia and nectar, but if the will issues no command they cannot become mine, and, like Tantalus, I perish in the midst of plenty. It is the wish to do something, to exercise power, that goads on my mental faculties to do their utmost to secure for me the coveted prize. Here now is a wheel which is self-moving. Its cogs reach into the intellect on the one side and into the will on the other, and in proportion to the strength of our desires, the whole machinery of mind is moved rapidly, powerfully, perpetually, every faculty strained to its utmost, and thus the possibilities of the human mind are reached. All the grand achievements of the mind would be wanting

without the desires as a mainspring of human action. They are fuel which intensify the fire. They are steam which drive the engine. Among the desires that of power holds no mean place, and in the providence of the Creator it is intended to subserve the very wise purpose of developing every faculty of the mind that none may be left to rust or decay.

We may have moral motives urging us to put out at usury the entrusted pound. But only a Christian has such so strong as to wish to love God with his whole heart and therefore make a proper effort to serve Him with every in-born talent. But to keep the natural man from sinking into mental decay the Creator has placed in him natural motives, which will keep him in constant activity, so that laying hold of all within and without he may bring to perfection the hidden powers of his being.

See how this desire moves men to action. It is auxiliary to the desire of knowledge. Man has within him a natural desire for knowledge. The moment a strange object is presented to a child it says: "What is it? Who made it? Where does it grow? Let me touch it, or taste, or smell it." In short, the child simply says: "Let me learn something about it." The desire of knowledge is stimulated by that of power. We learn from experience that knowledge gives power. The man who is informed is the one, all things being equal, who can accomplish most among his fellow-men. Goldsmith has said:—

"It is a truth that holds in every soil,
That those who think must govern those who toil."

We desire to govern and when we understand that the ability to think is an indispensable condition to this we set

about disciplining the mind. Knowledge is valuable for its own sake, but who would burn the midnight oil to acquire that of which he had no hopes of returns? It is the prospect of indefinitely increasing the sphere of action which leads men to become "book worms." What boy while he has waded through dry text books and compelled himself to master abstract formulas, has not dreamed of that time when he would be repaid for all this work by being a man of influence? You have seen this fairy beckoning to you and often it has been a spur to your jaded ambition.

In the next place the desire of power is auxiliary to the love of liberty. We love to be free; to do as we choose. Whatever trenches upon our liberty, deprives us of our power. This is especially true when evil habits have gained the dominion over us and we are no longer the master of self. There is something painfully humiliating in the thought that lust has deprived us of the power of self; that we are, in fact, slaves whose shackles are all the more galling because we have known what freedom is. There is such a thing as the pleasure of virtue and its kernel is this, that we have the mastery over self. Upon this principle Solomon says, that he who conquers himself is mightier than he who takes a city. The desire of power assists the natural man in holding in check his appetites and passions and in thus reaching a higher moral plane.

A modification of this desire is the desire of possession. Men see that wealth gives power and they labor to possess it. The natural man would have other motives for work such as the desire to eke out an existence, but the absolute necessities of life having been obtained he would stop. The result would be apparent. No great enterprises would be undertaken, no ships of commerce would plough the sea,

the bowels of the earth would not be searched for gold. Inventions would be rare. Great undertakings are usually started from a desire of possession, but men wish to possess because wealth gives influence. If you are wealthy you are lionized, you may dictate. In short, you may gratify your innate desire of power.

In all natural reforms there is a mixture of this element. The godly always triumph at having overcome wickedness. While moral reforms are undertaken in the name of the God of battles, nevertheless when victory crowns the heroes they are glad that Satan has been defeated, that he is so much more under their might. Who can read the battle hymn of Martin Luther, "A tower of strength our God is still," and not notice the exultation of a pious heart when conscious of certain victory! And is the church not to-day contending with the same "old bitter foe," and when he is conquered and his plans are thwarted, do the saints of God not send prayers of thanksgiving to His throne, while a thrill of joy possesses all Christendom?

The purpose of the desire of power is not reached in all men. While they are not responsible for its presence in their mental constitution they are responsible for its abuse. When under the influence of selfishness vast opportunities are abused for the inordinate gratification of this desire grown morbid, its purpose is not reached. The tendency among all men is toward abuse. Sin has made us selfish, supremely selfish, and we are apt to crave power and exercise it regardless of the rights and privileges of others. Men permit their vaunting ambition to so master them that they apparently forget that there are others in the world who are human, who are their equals, and whose rights are to be respected. Every power of mind is then prostituted to glut

this desire and every human right is trampled under foot. Men will gain power by means fit only to be employed by devils; men will wade to power through a sea of human blood; men will seek influence even if it takes a sacrifice no less than the prosperity of a nation; men will so far forget themselves that home and country, and whatever is near and dear to our hearts, even heaven itself, are all thrown overboard to give free reign to a passion run mad.

Will one of you, my young friends, so give self the rule? Have you sought an education that you may the better become tyrants over men? Do you gloat on the thought that the day will come, when, by your superior education, you may grind men under your heel, when like some of the world's great you may toy with human life and property? If so, it were better for you that you had been strangled in your birth, or that you were idiots. All the noble faculties bestowed upon you will be in vain, and all the efforts of parents and teachers will simply be the nursing and development of a pup into a tiger. If you are bent upon being an abuser of the power which your education will certainly assure you, you had better been left in ignorance; for this would prevent you from being so dangerous a man to the public welfare. Your being will be like the stream that runs out into the desert and looses itself in the sand. You will water nothing, you will make nothing revive, but your presence will be like a withering simoon that parches every form of vegetable life. The world may applaud, but angels will lament that so bright a star should have so soon gone out.

We need men of power everywhere, but only such as will consecrate it to the glory of God and the public good. I do not ask you to desist from making the field of your

usefulness as large as you can; the world must have leaders; but I ask you, in the name of Heaven, to put down self, and to permit your lives to be ruled by that almighty hand which governs heaven and earth. Let me hope that, as you ascend in life and merit the applause of men, you will never subdue the voice of conscience, or outrage human right, or sacrifice human happiness to gain your ends; but that while you exercise power you will do it mindful of that account which you are finally to make before the assembled world and in the hearing of angels to a just Judge whose eyes are flames of living fire and pierce into the bosom's core. So that when the archangel's trump shall sound, and the heavens shall pass away with a great noise, you may not in advance testify to your own guilt by crying in the despair of your soul: Mountains fall upon us and hills cover us; but that like the sun, the king of the visible heaven, you may have ruled by bringing light and life and happiness whithersoever your influence has reached.

No doubt, you will have dreamed of greatness. Fancy will have pictured you to yourself in high places. If you have dreamed of statesmanship I would that from your soul you could say as said Henry Clay before the United States Senate: "I'wauld rather be right, than be President." If you dream of authorship, I would that like John Milton your Pegasus would soar heavenward, or that like John Bunyan you would lead weary pilgrims toward the new Jerusalem away from the city of Destruction. If you dream of soldiery I would that like Gustavus Adolphus you could lead your braves out to battle and die on the side of right, or that like Arnold Winkelried you could offer your breast as a target for the enemies' lances, that you might sweep them within your grasp and die like a hero for home and

country. If you dream of moral greatness, I would that like Martin Luther you could say: "Here I stand, I cannot do otherwise. God help me." In whatever walk of life you are, whatever power you may exercise, I would that you would consecrate it all to Him who said: "Unto me is given all power in heaven and on earth," unto your Savior and King! Such men of power the world needs, and for such there is much room!

PRODIGALITY.

Address to the Alumni of Capital University, by Rev. D. E. Snapp.

The bar, the press and the pulpit have each contributed their full share in extolling the glories of the present age. Scarcely an advance has been made but has received its due amount of praise from these representatives of public sentiment. No improvement has been presented that has not been fully utilized and appreciated by the present generation. And who can think of the hitherto unequalled advantages, social, political and religious, we are enjoying, without a feeling of admiration of the age in which we live? Looking at the condition of humanity as a grand unit, I am not inclined to be a pessimist.

So much, however, has been said and written in praise of the nineteenth century, and especially of this our favored country, that the more considerate, those of wider views, who look with an unprejudiced eye at the dark as well as at the light, at the moral as well as the temporal side of things, are becoming rather alarmed. The tendency of public sentiment has not been to underrate the advancements of the age. We are living in an advanced age, and

this generation well knows it. The public mind is not suffering from any want of enlightenment upon this familiar subject. But the tendency of the people generally is to exaggerate the advancements of the age in rendering it their homage of praise, while they are shamefully blind to the many existing vices that endanger the future welfare of the people. While our age has brought forth many improvements that are conducive to our true elevation and happiness, it has also produced and nurtured many evils, the tendency of which is to corrupt, degrade and destroy. As we enjoy and praise the former, our future safety, both temporal and spiritual, demands that we watch the latter.

As each season, however favorable for the growth of the desired fruit, brings with it a plague of some sort, so every age produces its peculiar evils. As there is no garden, however thrifty the plants in it may be, but will also afford nourishment for the weeds to grow among them; so also there is no generation, however elevated socially, politically, or religiously, but is addicted to certain peculiar vices.

Principal of the evils attending our age and threatening to corrupt and degrade our generation, is that of prodigality. I can speak of this growing vice and of its evil fruits among us without being associated with that dismal school of social ethics which thinks that the world is all the while getting worse. For the evil of extravagance, though having grown rank in this our favored land, is not peculiar to this generation, but is deep-rooted down through all past ages.

Recall the generation of Solomon, Israel's wisest, richest king. Added to his unusual natural gifts were a divinely given wisdom, unprecedented wealth, pleasures untold and length of days. No young man ever began his career with such flattering prospects. But noble ancestry, genius, wis-

dom, lofty station, wealth, all combined, did not enable him to cope with the seductive power of great worldly prosperity. Solomon fell, and ever since that day his woe-fue example has stood to warn the sons of men. But the influence of that example, combined with all the experience, advancements and elevation of our age, has not been able to preserve us from that ancient folly. Every child will put his hand into the fire to see if it will burn. Every man will try for himself to see if from the gratification of the carnal desires there will not come joy to his soul. All modern energies seem to be concentrated on this one mad folly,—to get, to have and to enjoy. No desire is to be left unsatisfied. The luxuries of a past age are regarded as necessities in this. What was an occasional luxury for our fathers has become our daily need. And all classes of society are pervaded with this false conception of life. There is such a wanton expenditure of time, money and energy, and such reckless extravagance by poor and rich alike in the mad pursuit of the world's honor and pleasure that no thoughtful person can fail to see the baneful influence of

PRODIGALITY AS A SOCIAL EVIL.

If this particular extravagance were confined to those who are able to bear it, the evil would not be so great; and in extenuation of it it might be said that the substance spent by them with a lavish hand in some way serves to lighten many a burden and to cheer many a heart; nevertheless the actual influence it has on the less wealthy but equally ambitious, is indeed a pernicious one. Both classes of society are pervaded by a false conception of the aim and end of life. All are wasting God's treasures by vain display. And there is on every hand such a haste to be rich,

or such folly to appear rich and such extravagance in attempting to get the pleasures and honors of this world, that I am alarmed for the general safety of society.

The poor, however, must necessarily suffer the greatest injury. From the poorest working girl, ashamed to carry a lunch basket, through all grades and walks of society there is a desire to appear what one is not. At the loss of honesty, the cost of self-respect and the risk of souls, men attempt to appear what the world regards respectable.

Science and invention have made many additions to the homes of the poor, but have not increased their purses in proportion to their desires. While the poor everywhere have enlarged ideas of comfort, they are not provided with opportunities sufficient to gain that comfort. All can brush against silk on the streets, but not all can afford to wear it. All can view with open-eyed wonder the jewels and laces in shop windows, but not all can possess them. Though not all are rich, yet all attempt to appear rich, so that the hard earned money of the poor goes for the fabric that imitates and for the paste that glitters. If our well-to-do neighbor owns a master-piece by Raphael, we must have one by Dore'. If he has velvet we must have brussels. If he sleeps on down, we want feathers. Every one is willing to strain himself to be as much like the rich as his pocket or credit will allow.

The legitimate fruits of this strife occasioned by this mad extravagance, are a personal dissatisfaction with one's humble position, discontented homes and a general spirit of unrest. And finally, patient toil and honest accumulation failing to supply the poor with means to attain to their high ideal of respectability, they, rather than submit to their humble fate, yield to the temptations of dishonesty and fraud.

And these dire fruits are found especially among the masses of the poor in that spirit of anarchy, the ultimate object of which is to obliterate by a stroke of violence all differences that exist between the poor and rich so that the former may have the satisfaction of being on an equality with the latter. This vile spirit vents itself in riots, strikes, bloodshed and in the destruction of the order of things generally. That such is the impure condition of the feelings and sentiments of many of the poor is fully confirmed by the late experience of our country. Those disgraceful upheavals that have of late years disturbed the peace of so many of our large cities are but the out-breaking of oppressed humanity in our country, oppressed not so much by the cruel hand of monopoly, as many claim, as by the cruel and extravagant demands of high life in this age. This latter evil, more than any other, is the cause of the general dissatisfaction in society. Our country is setting up a false standard of life for the rising generation. The poor are straining themselves to reach it, and the effects of the foolish struggle are plainly seen. Go and examine the records of our jails, work-houses and prisons, and you will find that the class forming the large majority of those confined there is composed chiefly of young men, whose fate is due principally to the false conception of life they have imbibed from the extravagant spirit of the age.

Ask that young man hurrying along the streets, or toiling in shop or factory, what is the goal of his ambition, and the answer will probably be that the highest attainable object of life is to have pleasure. Many fancy that they were placed into this world for no other purpose than to "get fun" and have a "good time." And they set out with the determination of having pleasure at the cost of con-

science, of honesty, of manhood and of their deathless souls. Toil may keep them engaged during the sunlit hours, but the shades of night call them from cheerless homes to pleasure's haunts. And it is an easy thing for a young man to spend more money in an evening than he can earn in a month. More character can be torn down in one night than can be built up in a life time.

The young man with scanty means must not appear mean among his well-to-do companions. His dress must be as fashionable, his treats as lavish and his tastes as extravagant as theirs. You can't distinguish between the poor young man and the son of the millionaire as you see them on the street. The tailor can do for the one just what he did for the other. But some body must pay for that poor young man's extravagant appearance. And it will require only a season or two for the dishonesty of appearance to blossom out in some crime of theft or forgery. The end of that man's life is ruin and disgrace. His bark is wrecked.

A vast portion of the young men and women of this generation are laboring under the impression that an extravagant appearance is the proper way to the best circles of society. And when it is too late they learn that pleasure is not always profit and that society is not always pure. In sad disappointment they awake from their wild dreams of life to find how they have grieved their parents, impoverished their homes, disgraced themselves for life and ruined their souls for eternity. Dishonesty, crime and shame are sure to be the record of the young man who does not resist the temptations of a prodigal life. And what do we hear of young women who under the temptation to appear well go down by supplementing their scanty earnings by the sale of that in the possession of which a woman is most like an angel, in but the loss of which she is most like a demon?

It is however not those only who are dependent upon their own labor that are liable to the temptations and evils of extravagance, but also the more favored sons and daughters of wealth and social refinement. Only the indulgent parents and the fashionable store-keeper know what it costs to supply the demands of an extravagant household. If we only knew the unwritten history of some of those families whose paternal heads have absconded with large trust funds, we might realize the terrible strain to which they were put to meet the demands made upon them. Finding themselves unable to furnish by honest labor the means sufficient to keep up a stylish appearance and lavish entertainments, they resort to that step which can not be retraced and then, realizing their ruin, pursue the most direct road that leads to Canada, leaving behind a blasted reputation, a ruined home and a plundered community. God only knows with what anxiety honestly inclined husbands devise ways and means to maintain their extravagant families.

In many cases, however, the parents themselves are to blame for all this extravagance; for oftentimes the training of the children is of such a nature that they could not be any thing else than the frail creatures they are. Perhaps the most favored son is sent off to some fashionable school, where he is indulged in all that his eyes desire and whatever his heart may crave. No account is kept of the amount that is freely lavished upon him.

After a few years of a touching-up process he appears as a fop on commencement day amid the applause of fashionable friends and relatives. The parents then take him home, the pride of their hearts, and all that he can show for this lavish expenditure of money is a highly cultivated aversion.

for honest labor and a little Latin diploma which he himself perhaps cannot read. The fair daughters are likewise often encouraged in prodigality. To clothe them, to house them and to entertain them for a single season, in many cases requires an outlay of money that would be sufficient to run a hospital for a whole year.

Trained in the ways and demands of fashionable society in that manner, how could they be any thing else than the beautiful spendthrifts we find them? No department of society is exempt from the evils of the extravagance of our age.

And no thoughtful person can behold this growing evil without trembling for our country's future; for it is manifestly also

A NATIONAL EVIL.

The condition of society determines the nation's safety. No nation can be better than the masses of its people. Give the people a lofty idea of purity and integrity, of thrift and economy, and the nation's life will possess the elements of stability. But on the other hand, let the people be slaves to the evils of a prodigal life, such as vanity, intemperance and immorality, and the nation must decay and fall. The downfall of ancient empires can in many cases be attributed to the excesses of the people. For an example take the overthrow of the Romans, who, though at one time a mighty empire, were an easy prey to the hardy Goths and Vandals when an unbridled appetite for carnal pleasure became the absorbing ambition of the people. In fact no nation of the past has ever been able to preserve its integrity and stability when besieged by the evils of an extravagant life on the part of the people.

From the example of past nations we may with safety judge of our country. This nation is evidently following the much worn path trodden by the many others that have worked out their own ruin by the follies of excessive indulgence. How far we have advanced on the way, each one may judge for himself by looking at the unrestrained sway with which worldliness and immorality control the lives of the people. Besides, who cannot already see how the extravagance of the masses has almost entirely expelled from the national capital all Jeffersonian simplicity and introduced in its stead that Roman vanity to which can be attributed the decline of that ancient empire? Has it not come to pass that only those who are accustomed to the luxuries of wealth are considered as eligible to sit in the nation's councils and move in the higher circles of Washington life? It is only a wealthy man that can afford to be a United States Senator in this age. The result is that our nation is burdened with a host of incompetent and dishonest public officials, and penetrated by a political putridity, the stench of which chokes the nostrils of all honest people.

A timely question is, how long can our nation subsist under the influence of this growing evil? We know not what peculiar evil the Lord may have in reserve as a needed visitation upon this people, or when He may see fit to administer it; but of all the nations that have in the past continued in the reckless path of excesses of a luxurious life none have ever been able to escape the chastisement of the Lord.

Furthermore the baneful influence of prodigality is felt not only by society and the nation, but also

BY THE CHURCH.

Christian people do not expend too much money for the salvation of souls and the extension of the kingdom of Christ, but they devote too much of their time and money, energy and ambition to purely selfish purposes, to the neglect of the Church. The extravagance of the age is robbing the Church of the support and devotion it deserves. A great portion of the wealth of this country is in the hands of professed Christians, and yet the Church must languish for the want of proper support. The trouble is not that the Lord has not blessed His followers with earthly means sufficient to carry on the work of His kingdom, but that they shamefully misapply their means by devoting them to selfish purposes. Christians generally are laboring too much under the impression that all the demands of the present extravagant age must be met first. And after they have strained themselves to keep up with others in their devotion to the mammon of unrighteousness, they have very little, and in many cases nothing at all, left for the kingdom of their Savior. While we are all too ready to respond to the unjust and cruel demands of the extravagant age, we are shamefully indifferent to the just and worthy calls of our Master for the support and extension of His kingdom. The boast is that salvation is free, and how many seem to be trying to prove it by making it cost them so very little for the privileges of the Church. This neglect of Christian duty and sinful devotion to the prodigal spirit of the age is every where manifest among the Christians of this country.

It has been estimated that the people of this land pay to the legal fraternity for the luxury of "going to law" with each other, about six times as much as they do to the min-

isters of the Gospel. And again, it has been found that the dogs of this country cost about \$60,000,000 annually, while the Gospel ministers receive about \$6,000,000;—\$6,000,000 for preachers, \$60,000,000 for dogs! These are but examples of the useless waste of money of which this generation is guilty in a thousand other ways. Christians pander too much to their own likes and tastes. They spend dollars upon themselves for needless luxuries and give pennies only to those perishing for the bread of life.

We, however, do not so much lament the loss of dollars and cents brought about by the extravagant spirit of the age, as we do the lasting injury it produces upon the souls of the rising generation. A life that keeps not from the eyes anything they long for or from the heart anything that it desires is sure to gender worldliness, dishonesty, immorality and spiritual indifference.

And who can fail to see the influence of this growing evil upon the Church in our country? It dazzles the eyes and hardens the hearts of thousands, so that they never heed the Gospel and never enter the Church, and even Christians themselves are not free from its fascinations. Thousands of young men and women who have pledged themselves to the services of the Master are annually deserting the ranks of the Christian army for no other reason than that they are drawn away by the allurements and pleasures of a prodigal life. Besides this actual loss in members, the life and energy of those who remain are weakened by the same influence. When members of the Church are inclined to worldliness, their interests in the kingdom of God will be feeble, their hands sluggish and their pockets closed. The heart being out of order, the whole man is out of order.

What is to be done to secure the purity of society, the

welfare of the nation, and the prosperity of the Church against this growing evil? Some enthusiastically propose legislation, legislation. But in vain do we wait for the government to provide a cure for the rapidly spreading disease. For if left in the hands of those who control the nation's affairs, I fear the vice will only be encouraged. Besides that, any legislation whatever would be inefficient for the want of prompt, strict and proper executive force; nor can laws in any case cure vices.

The Savior, however, alluded to the remedy when He declared unto His people; "Ye are the salt of the earth." In the hands of the Christians is placed the cure. And that is the Gospel of Jesus which they are to preach with power and enforce by a temperate and consistent example. Much depends upon the faithfulness of the Gospel ministers in the land, inasmuch as these have to deal especially with the faith, the morals and the life of the people. It rests upon them to a great extent to correct that false conception of life which people of the world have placed before the rising generation. Hence, in the name of society, in the name of our country, and in the name of our Savior's glorious kingdom, I call upon all who love the souls of men to join us in denouncing the vice of which I have spoken. It is high time for the press and the pulpit to cry out against it. Let us place the badge of honor, where it belongs,—on the breast of honest manhood and modest womanhood.

TWO PARABLES.

THE PRODIGAL SON, Luke 15, 11-32; THE LABORERS IN THE VINEYARD, Matt. 19, 27; 20, 16.

(By J. J. Murphy, in the Expositor, London.)

There is very little resemblance between the external form and imagery of these two parables, except that both are taken from the relations of men in common life; and they were spoken on different occasions. The earlier of the two, that of the Prodigal, was mainly addressed to the Pharisees, in reply to their complaint against Jesus that "this Man receiveth sinners and eateth with them"; though it was spoken to a mixed audience, consisting both of Pharisees and of those whom they denounced as sinners. The latter of the two parables, that of the Laborers in the Vineyard, was spoken to the disciples alone, in answer to Peter's question, when referring to the young ruler who had refused to give up all for Christ, he said, on behalf of the rest of the Twelve as well as himself, "Lo, we have forsaken all, and followed Thee; what shall we have therefore?" There is also this contrast, that while the parable of the Prodigal has probably impressed men more than anything else in Christ's teaching, and in its most impressive point seems, and is, perfectly clear, the parable of the Laborers has impressed mankind comparatively little, and is regarded by most readers as a perplexing parable. Nevertheless, we think it can be shown that the teaching of the two is closely similar. The lesson of both is double. In the latter there are the cases of the first hired and the last hired laborers, in the former those of the two sons; and in each parable there is equal emphasis laid on the two cases. It is indeed

perhaps to be regretted that the former is universally called the parable of the Prodigal; because the lesson which Christ means to teach through the elder brother is as important as that taught through the younger, though much less obvious. It would be better to call this the parable of the two Sons, were this title not already appropriated to another and later parable, also spoken to the Pharisees and rulers (Matt. 21, 28-32.). The three parables in Luke 15, the Lost Sheep, the Lost Piece of Money, and the Lost Son, were evidently spoken about the same time, and form a series. But the words, "and He said," at the commencement of the third, indicate a transition of some kind; and it may be that our Lord, at this point of His discourse, meant, and was understood by His audience to mean, "I have till now been addressing the Pharisees in defence of My action in receiving sinners and eating with them. I have yet more to say on the subject; and to this I ask the attention of the publicans and sinners also. I have been speaking of the action of God and His Son in seeking and saving the lost; I have now to speak, not only to those who think they are righteous, but at the same time to those who know they are lost." This lesson, that God will receive repentant sinners, and that man ought to receive them, is the most prominent lesson of the parable, and for most readers it appears to be the only one. Most readers probably think that the conversation where the Father justifies Himself to His elder son for receiving the returned prodigal with rejoicing, is only meant to heighten the effect of the whole. To which view we think it may be replied, that, on a first reading at least, it does *not* heighten the effect; and we suspect that those who think thus would, if they were to speak their real minds, like the parable better if it had ended with the reception of

the prodigal by his Father. But if we understand the elder son to be a mere Pharisee, and, as our Lord tells us the Pharisees generally were, a hypocrite, we shall lose half of the worth of the parable. Such a view of his character is refuted by the clear statements of the parable itself. He said to his Father, "Lo, these many years do I serve Thee, and I never transgressed a command of Thine"; and so far was his Father from contradicting this, or treating it as a mere pharisaic self-righteousness, that he replied, "Son, thou art ever with me, and all that is Mine is thine." Compare with this St. Paul's assertion of the blessedness of God's children: "If children, then heirs; heirs of God, and joint heirs with Christ." (Rom. 8, 17.) Whether the world, or life, or death, or things present, or things to come; all are yours." (1 Cor. 3, 22.) If Stier is right, that this reply of the Father is only ironical, God's most gracious promise may be without meaning;

"And if this fail,
The pillared firmament is rottenness."

Who then are they that are represented by the elder son? and what is the teaching of that put in the parable? We reply, that the elder son, who had served his Father all his life, is nearly identical with the laborers that had toiled in the vineyard from early morning; and the murmuring of the elder brother at seeing the prodigal received with festivity, and restored, without a word of reproach, to a son's place in the Father's house and the Father's love, is parallel to the murmuring of the laborers who had borne the burden of the day and the scorching heat, when they saw those who had worked but one hour, and that in the evening, were paid as much as themselves. And the answer to both is the same. God's service differs from man's in this, that

mere length of service does not count in the apportioning of reward. When the repentance of the returning prodigal is sincere he is restored at once to the place which his sins had forfeited; and when the service of the late engaged laborer is honest, he receives an equal reward with those who have toiled all day. "God giveth (and forgiveth) liberally, and upbraideth not" (Jas. 1, 5.)* We are accepted, not according to what we have done, but according to what we are. Though the imagery of these two parables is taken from the relations of ordinary human life, yet the lesson is drawn by representing men as acting as they do *not* act in ordinary life. It never was the custom of any country to pay a day's wages for an hour's work; nor to let a young man take his inheritance before his father's death, and then go away and waste it. And though the Father's action in welcoming the returned prodigal does not seem so strange to us who have been taught by Christ, it probably appeared strange, and almost monstrous, to the Pharisees who heard it. Among careless readers, the impression left by the parable of the laborers is, that it is possible to enter the service of God at any time of life, and at the end receive an equal reward with those who have served Him all their lives. This view however is contradicted by the parable itself. To the question, "Why stand ye here all day idle?" the answer was, "Because no man hath hired us." But if any of the laborers had, in the middle of the day, or even early in the morning, refused the offer of work in mere idleness and in reliance on the kindness of the owner of the vineyard, we can not think he would have permitted them to come in at

* The Epistle of James contains so many allusions to Christ's recorded teaching, that it is probable that this may be one of His unrecorded sayings.

the eleventh hour at all; or if he had, he would not have paid them a day's wages for an hour's work. From the language and imagery of this parable alone, it would be much more reasonable to infer that God's call to work in his vineyard, if once disregarded, will never be renewed. But no parable is meant to provide for all cases. The case of those who disregard God's call and their own privileges is not touched on in this parable, but that of the Prodigal reveals a degree of long-suffering of God with sinners which man could not have dared to hope for. And such an inference as that God's call, if disregarded once, is necessarily withdrawn forever, would also be contrary to our Lord's express teaching in the parable of the Two Sons (Matt. 21, 28.), where a son who at first refused to work in his father's vineyard afterwards changed his mind, and was permitted to go to work. The doctrine of the equality of all rewards also is doubly contradicted, both in the parable of the Laborer in the Vineyard itself, and in the conversation that led to it. In answer to Peter's question, "What shall we have therefore?" (Matt. 19, 27.) Christ replied, "Verily, I say unto you, That ye which have followed me, in the regeneration (or restoration of all things: cf. Acts 3, 21) when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." We cannot tell the exact meaning of these mysterious words, but they evidently point to some high and peculiar honor which in the future world will belong to those who in this world have been first in the service of Christ's kingdom; and if the Twelve, then also St. Paul and all others who have done the most in His service. The same truth is clearly hinted in the parable of the Pounds (Luke 19, 12-27), where one servant of a nobleman who had been

made king is rewarded with government of ten cities for the service of earning ten pounds for his master, and another servant with five cities for earning five pounds. But having promised this reward—the highest which the imagination of the Israelite could conceive—of being viceroys over Israel in the kingdom of Messiah, the Lord changes His tone, and warns His disciples that the expectation of such glory has its own temptations, and must not be too highly esteemed. In nearly the same spirit, he said on another occasion, "In this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven" (Luke 10, 20). And in a similar spirit, when speaking of the signs and wonders that were to be wrought in answer to the prayer of faith, He adds the caution, apparently without anything to suggest it, except the necessity for it, "Whosoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses." (Mark 11, 25). In the passage before us He illustrates His meaning by the parable of laborers in the Vineyard, and both introduces and sums up His parable with the warning, "Many shall be last that are first, and first that are last," (Matt 19, 30; 20, 16): showing that the highest rewards—including in the reward the Master's approval—do not necessarily belong either to the longest service or to the greatest quantity of work, or even to the most steadfast endurance of the "scorching heat" of persecution; and in the parable itself He implies that the highest place in His kingdom can only be given to those who show an unselfish, ungrudging, and unmurmuring spirit. The same words—"the last shall be first and the first last"—might have accrued at the end of the parable of the Prodigal; the elder son was first, but with his unloving, pharisaic spirit

he was in danger of becoming last. It is the same teaching as that of St. Paul, in a passage which is perhaps seldom thought of in connection with his parable: "Though I bestow all my goods to feed the poor, and though I give my body to be burned (a harder thing than to toil under the scorching noonday heat of a Syrian summer) and have not the charity which envieth not, seeketh not its own, is not easily provoked, and thinketh no evil, it profiteth me nothing" (1 Cor. 13). It is now time to consider the question, how we are meant by our Lord to understand the position of the elder brother of the Prodigal, and of the earliest hired laborers; and it is our opinion that whatever difficulties belong to these questions are produced by the attempt to read meanings into these parables which do not properly belong to our Lord's words, and are inconsistent with them. First as to the elder son. There is at first sight a real difficulty in the case. He is introduced solely for the purpose of rebuke and warning; and yet his Father's saying, "Son, thou art ever with Me, and all that is Mine is thine," briefly and simply describe a state of privilege and blessing equal to the highest which man or angel can ever hope to attain. How is this apparent inconsistency to be reconciled. Very simply as it seems to us. Our Lord was addressing the Pharisees in reply to their objection to His receiving sinners. He might have replied by denouncing their own sins; but on this occasion He preferred, for the sake of argument and illustration, to take them at their best, and to describe at their own ideal one who, like St. Paul before his conversion, was "as touching the righteousness which is in the law found blameless" (Phil 3, 6). This it is true, was not and could not be the Christian ideal, for "the law was given by Moses, but grace and truth came by Jesus Christ" (John 17); but it was the

ideal of righteousness held up before ancient Israel, and He so framed the parable as to show them the special errors and temptations of such a character: ignorance of the gracious purposes of God towards sinners, and ignorance of the root of sin contained in that desire for some degree of independence of the Father prompted the complaint, "Thou never gavest me (even) a kid that I might make merry with my friends." In modern language, we may imagine the Father answering: "You are most unreasonable. You serve Me these many years! No doubt; you are My heir, and in serving me you best serve yourself. You never transgressed a commandment of Mine! No doubt; and are my commandments grievous? I never gave you a kid wherein to feast with your friends! You have always been at liberty to invite them to my table; and if they do not like to dine with Me, they are not fit company for My son." Such a reply would have been deserved; but the Father made the gentle and gracious answer, "Son, thou art ever with Me, and all that is Mine is thine;" which, if the son had ears to hear was a keener rebuke. In his desire to feast sometimes with his own friends, apart from his Father, was contained the germ of that love of independence which, in its full development, brought his brother to riotous and wasteful living (probably, though not certainly, with harlots), and afterwards to the service of the stranger and the herding of swine. This root of sin is in us all; but in him it was not as full grown as to bring forth death (Jas. i, 15). The purpose and meaning between the Father and elder son is to show what are the special dangers and temptation of those who, like that son, live all their lives in habitual observance of the commandments of God; and, further, to show the safeguard against the dangers: namely, to appreciate as they deserve the privileges and blessings of such a

life. The Father's answer, "Son, thou art ever with Me, and all that is Mine is thine," was no new revelation; it might have been introduced with "remember": and had he rightly remembered it, he would not have wished to feast with his own friends apart from his Father, and would have loved the Prodigal for his Father's sake, if not for his own. But neither here, nor in the very similar conversation between the Owner of the vineyard and the first hired laborers, is there the slightest hint at final or eternal condemnation; except only the hint addressed to the Pharisees in the words, "And the elder son was angry, and would not go in," intimating that if they persisted in their rejection of Christ's teaching, they would be self-excluded from the marriage supper of the Lamb. I do not mean to deny that there have been, and may be still, many who regard themselves as careful observers of all Christ's commandments, and yet are the spiritual children of those who slew the prophets and crucified Christ. And it is also true, and it is the chief lesson of the parable of the Ten Virgins, spoken by our Lord not long after to the disciples alone (Matt. xv, 13. 14), that profession of Christianity before the world, symbolized by virginity, will not avail to save without the true spirit of religion in the heart;—without which that was meant to be light, not only of the Church, but of the world, may "burn dim like a lamp with oil unfed," and what was meant to be the salt of the earth may lose its savour (Matt. v. 13. 14.) But no one parable, and no one discourse, can teach all the truth; and our Lord in the two parables now before us is not speaking of such cases. The words, "many are called but few are chosen," are now admitted to be spurious, where the old text has them at the end of the parable of the Laborers; and it is not in the least like the teaching of Christ

to hold that those who habitually keep all God's commandments, like the elder son, or spend a long life in the honest and unbroken service of God, like the earliest hired laborers, are in danger of losing their eternal reward for a fit of anger or sullenness, caused by misunderstanding a manifestation of Divine grace *which they had not been taught to understand*; for they had received their training under not the Gospel but the Law.* Such dissatisfaction was, no doubt, of the nature of sin even in them, and in men trained by Christ's teaching it would be decidedly sinful; but "there is a sin not unto death" (1 John v, 17). The penny—the day's wages in the latter parable—is eternal life, the reward of a lifetime spent in the service of God; and the saying of the Householder to the murmuring laborer, "Take up that which is thine, and go thy way," has nothing to do with "Depart, ye cursed,"† but only means, "Cease this useless disputing, and go home to supper with thy well earned wages." There was no harshness in bidding him go away when he would gain nothing by remaining, for the imagery of this parable does not include any invitation to dinner or supper. It is true that Judas, who, being one of the twelve, was among the first, fell away altogether; but there is no

* This we hold to be a mistake. The Jews were of God placed under both, the Law and the Gospel. If the Gospel was not learned and salvation was sought by the works of the Law, it was as vain and fruitless before God then as it is now. We are convinced that Christ nowhere considers any one to be a son in His Father's kingdom except by way of the Gospel; and since He presents to us the elder son of the parable as a son of the house, i. e. of the kingdom of God, we may be sure that he entered it by grace and not by works; and moreover, that by his work-righteous spirit he is in danger of forfeiting his sonship.—Ed.

† The saying which Stier quotes with approval from Luther, "They take their penny and are damned," seems to us perversely wrong.

allusion in this parable to such a case. The crime by which Judas fell was not a deficiency in the charity taught by Christ, but a treason which would have been judged worthy of death by a merely human and worldly tribunal. In giving the warning, "Many that are first shall be last and the last first," Christ had not in His thought anything like, "Have not I chosen you Twelve, and one of you is a devil?" (John vi, 70.) He rather meant the same as when, on an earlier occasion, the disciples, in the same spirit as Peter when he inquired, "What shall we have therefore?" asked who—meaning which of the Twelve—was to be greatest in the kingdom of heaven; and He replied, "Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven" (Matt. xviii, 1. 4). And when the sons of Zebedee asked for the chief place in the kingdom of Christ, He told the disciples, "Whosoever would be first among you shall be (that is to say, *let him be*) your servant" (Matt. xx, 20. 28).

To sum up our conclusions. In each of the two parables before us there are two distinct lessons: one of them primary, simple, and obvious; the other secondary, and more recondite and hidden. In the parable of the Prodigal, the primary lesson is that God is willing to welcome repentant prodigals, and that men ought to welcome them;—that God forgives freely and without upbraiding, so that when repentance is sincere restoration is complete. In that of the Laborers, the primary lesson is the kindred one, that those who enter the service of God late in life shall notwithstanding, if their service is sincere, be placed on equality, in the final distribution of rewards, with those who have served God all their lives;—that mere length of service does not count at all in the apportioning of heavenly rewards.

The secondary lesson of the parable of the Prodigal is a warning against the special dangers of life spent, from its beginning, in the habitual service of God;—the danger of trusting in one's own righteousness rather than in the grace of God, and of permitting the beginning of an alienation of the heart from God to go on, unchecked because unnoticed. And the secondary lesson of the parable of the Laborers is the kindred one, that those who have served God all their lives, or in any eminent way, are in danger of trusting in their own services rather than in the grace of God, and regarding with jealousy those who are placed on equality with them after a shorter period of service, or after services which from a human point of view appear but small. These two errors are the same in kind, and the proper counteraction of both is the same; namely, a truer appreciation of the privileges and blessings which are theirs as God's children, by His grace:—not on condition of works, but of faith. The elder son is told by his Father, "Thou art ever with Me, and all that is Mine is thine;" the first hired laborers go home to their eternal rest with the well earned wages of a life time of toil and endurance in the Master's service. No further blessing is needed, or possible, except a right appreciation of that which they already enjoy, and more love and confidence towards their heavenly Father and Master. Although in the heavenly kingdom the principle of reward is recognized, and eminent services shall be eminently honored, yet even in the apportionment of reward there is no place for boasting: we "are not under the law, but under grace" (Rom. 6, 14); and the Lord looks chiefly, not to the service done, but to the spirit in which it is done. If they learn rightly to understand this, their trust and love towards their Master and Father will make

it impossible to have any feeling of jealousy towards those whom He has set on an equality with them. But if such feelings, natural as they are, are not overcome, those who are the first in length and amount of service may be last in their Lord's favor;—not excluded from the kingdom, but last and least in it. But are patient toil and endurance in the Master's service to have no reward of their own? are they to be, in the eternal kingdom, as though they had never been? It cannot be so. There will be no comparing and balancing of claims;—

"Heaven rejects the lore
Of nicely calculated less or more."*

but God will turn all to good in His own way, which is not ours.

In conclusion, we must consider some objections which may be made to the ideas here expressed as to the nature of the character indicated by the elder brother and the first hired laborers. Their view of things is certainly natural; so natural that, notwithstanding our Lord's teachings in these two parables, it is still a common, and perhaps we may say preponderant, view among His followers; and it will perhaps be said by some of our readers that we are arguing in its favor. We certainly do not mean to take the part of the elder brother against the prodigal, and of the first hired laborers against the last. This would be to take their part against the Teacher who spoke these parables in order to refute their errors. But we think that readers of the Gospels—perhaps some who themselves fall into the same errors when occasion arises—are generally too hard on them. It seems to us a total misunderstanding of

* Wordworth's Sonnet on Kings College Chapel, Cambridge.

Christ's words to say that the elder son and the first hired laborers are for their murmuring excluded from the kingdom, and have their portion among the unfaithful and hypocrites. This is contradicted in the case of the elder son by the words of his conversation with his father; and in the case of the first hired laborers by the fact that the parable was spoken to the twelve, immediately after the promise of the highest honor in the Messiah's kingdom which an Israelite could imagine. The purpose of these parables is not to threaten condemnation, but to warn the hearers against the errors to which those are specially liable who spend their lives in the service of God. But so far from agreeing with the notion that the elder son, who has never transgressed his father's commandments, is rather worse than prodigal; or that the laborers "take their penny and are damned" for their displeasure with an action on their Master's part which would displease any man who had never heard of the like, it is our belief that the faults of temper displayed by them, and by very many disciples of Christ since then, are not by any means faults of wickedness, but are chiefly due to deficiency of imagination. These persons are typical men of the old moral world. Christ has introduced new and higher principles of thought and action but the Gospel must be based on the Law. Such men are certainly not typical Christian, but neither are the laborers who were hired at the eleventh hour, and still less the returned prodigal;—the typical Christian is the elder brother when he is reconciled to the returned prodigal, and the laborer who, after bearing the burden of the day and the scorching heat, learns graciously to acquiesce in his Master's action in placing on an equality with him the laborer who entered at the eleventh hour.

THE SPIRIT OF THE TIMES.

Translated from the Introduction of Menzel's *Zeitbewusstsein*, by
Prof. Wm. Schmidt.

The spirit of the times is in the proud consciousness of self a kind of drunkenness in which men feel themselves free from all restraint and imagine to have started a new era with this their liberty, and to have approached the last aim of mankind here on earth, the ideal of "freedom of education and of wealth for all." They throw aside the old Christian faith, take the Gospel to be the work of deceitful men, doubt the very existence of God, find divinity only in man, reject all church authority and hold all who still believe in Christ to be either hypocrites or fools. In the same way they reject all state authority except that which proceeds from a majority vote of the representatives of the people; and even this authority, which may change at each election, must impose only a minimum of duties upon the citizens of the state.*

They lay the highest stress upon human reason, but only in so far as it has been rectified by the school and doctrine of the Progressive party and acknowledged by a majority vote of the people's representatives.†

* The readers of the *MAGAZINE* will remember that Menzel writes as a High Conservative of Germany. The translator would not subscribe to all he says; but the perusal of the above mentioned work was so interesting to him that he thought the readers of the *MAGAZINE* might also enjoy some parts of it.—Tr.

† Church and State being united in Germany, the political parties are mainly divided according to their religious convictions. The "Progressionists," which 25 years ago had a great majority in the Prussian diet, but have now dwindled down to an insignificant minority, are rank unbelievers, being outdone in their hatred against the Church only by the Socialists.—Tr.

They demand that men should occupy themselves with human affairs alone, not with thoughts about the divine, that they should study the cosmos instead of the Bible and thus learn from the book of nature as the only true Bible. For by means of the powers of nature which have already been or soon will be discovered, they hope to strengthen human power until it can really work miracles that will be of more value to mankind than all the imagined miracles of the Bible and the Church. With proud consciousness and in their own strength alone, by means of the most liberal constitution, richly endowed schools and constant new discoveries in physics, chemistry and mechanics, they mean to make of this earth a real paradise in place of the one with which the Church has only deluded the foolish people till now. The evil that still appears in the world and in the human heart they ascribe to former conditions and to the wrong education of men. Man, they say, is good by nature, the evil is instilled into him from without, or undeserved need drives him on to steal; even the evil inclinations born in him are only a disease.

This has been the platform of the Progressive Party for many years; this they call the "Zeitbewusstsein," and books, pamphlets, newspaper articles, speeches without number, proclaim the new faith. But this modern spirit had its roots already in the former centuries, especially in the times of the Renaissance, in which the Christian German spirit had to give way to the heathen Romish spirit, and in the last, the so-called philosophical century, in which reason was entirely emancipated from Christianity. During the present century a new political ferment has been added, Liberalism, by which "progress" has been powerfully aided.

Let us in the first place cast a surveying glance at the Renaissance.

Inestimable blessings of Christianity were lost to the nations by the sins of worldly and ecclesiastical rulers. In the 13th century the Church was already shaken by the struggle between pope and emperor. The popes were not satisfied with what they had; to ecclesiastical power they wished to add the temporal. To protect themselves against the emperor, they allowed themselves to be enticed to Avignon by the French kings; and there they became the tools of French diplomacy against Germany. That led to a schism. Three popes were struggling for supremacy. As at the papal court, so corruption ruled at the seats of archbishops and bishops and in the cloisters. The boundless wealth of the churches led its rulers into the most voluptuous living. On this account already the Waldenses and Albigenses had demanded a reform of the morals of the Church and the Ghibellines had poured out their mockery and derision over the ecclesiastics of the day.

Now when in 1453 Constantinople was taken by the Turks, many Greek scholars fled to the small Italian courts and brought with them many manuscripts of the ancient Greek classics, which were soon translated into the modern languages and quickly circulated by the newly invented press. The spirit and beauty of these ancient writings electrified the scholars and soon people, especially in Rome, began to study not only the writings but also the architecture and sculpture of the Ancients. A monk from the noble house of Colonna had in his youth fallen in love with a beautiful lady; he remained true to her in his cloister even long after her death, reached an age of more than ninety years and left a work which at that day gained the highest renown and exerted a powerful influence on the taste of the time. This work, which appeared in 14 French and Italian

editions, is called the Architectural Romance for the reason that a great number of ancient Roman buildings that remained at that time, are engraved in this book. But the chief thing was the glowing enthusiasm of the old monk for ancient paganism. This paganism his imagination beholds rising more and more into a world of glory; and in this resurrected world as it were he celebrates upon the island of the goddess of love, the reunion with his earthly sweetheart. This may explain why from that time on antique statues were dug up with so much zeal in Italy. Most all of the small princes of Italy favored the new craze, especially the wealthy house of Medici. The reason was, moreover, a political one. If these insignificant princes intended to break loose from the authority of the German Empire which, as yet, was the legitimate one, nothing could help them more in their plans than an artificial ascendancy of the Romanic element above the Germanic. The popes also favored this policy. When during the reign of pope Julius II. the renowned antique statue group of Laokoon was found again in Rome, the Romans under the leadership of the pope celebrated the event in such a pompous way, as though the entire classical antiquity had risen again. Pope Leo X, a Medicean, went even farther. When with the money of the Germans, who paid him royally for his indulgences, he had the great St. Peter's Church built in Rome by Michael Angelo, the artist was permitted to place a perfect imitation of the old Roman Pantheon, in which all the ancient gods were worshipped together, as a cupulo on top of the church, built after the form of a cross. The cupulo stands to-day, as a disgraceful monument to the heathen pope that built it. For it was intended to be a great symbol that should announce to the world: As in for-

mer times the idols of the heathens tumbled down before the cross, so the heathen temple has now been raised again above the cross. Right aside of Peter's dome the Vatican was built, a great structure, whose wide halls in four different stories were filled by the succeeding popes with statues of ancient Roman gods and goddesses, heroes, satyres, nymphs, etc.

Now if it suited the policy of Italian princes to resurrect the memory and the glory of the old Romans and once more to call the Germans, who had ruled through all the mediaeval centuries, barbarians, they never should have placed the heathen above the Christian element, in order to place the Romanic above the Germanic. The menagerie of heathen gods in the Vatican is a severe reproach to popery. A hundred times they have tried to excuse the thing as being but heathen trophies to victorious Christianity; but it can never escape observation that the unnumbered thousands who go to Rome every year, do not look for the grave of the Apostle but go to see the Antique. And who does not know that also Christian art has been degraded by an intentional immitation of the Antique. The ancient gods have retaken Rome since the days of Leo X. Antique motives and executions, although they stand in direct opposition to the Christian, have nevertheless found their way into Christian church painting and sculpture. The holy humility of ancient church decoration disappeared in Italy to give way to the boastfulness of athletic and theatrical poses, to enticing nudities and volumptuous coquetry. Mistresses of ecclesiastical princes were painted as Madonnas in the churches. One but needs to read the voluminous work of Vasary to be convinced that in this golden age of Italian art, the artists were bent on virtuosity, development

of the high talent, satisfaction of their vanity, imitation of the Antique, in short, on everything but religion. How they thought about their relation to Christianity, for which they seemingly painted but which at heart they despised, Spagnoletto has best revealed in his representation of the "Torture of St. Bartholomew." The upper portion of the body of the saint has been entirely skinned and presents a disgusting appearance, forming at the same time a masterpiece of anatomical studies. But at his feet lies the upset and broken statue of an Apollo with features of incomparable amiability and beauty of expression. A few centuries later Schiller, in his gods of Greece, has written the commentary to it: behold how disgusting your Christianity is, and how beautiful antique paganism has been!

The entire movement was called the Renaissance, regeneration, the resurrection of classical heathenism, of its taste, its education! It was in every respect an historical step backward, a return from Christianity to ancient heathenism. Although the Christian Church continued outwardly, it had been poisoned inwardly by heathen sentiment, by heathen ideas and forms of arts that had been carried into it.

The French court was the first to adopt the Renaissance from Italy, because it had the same political reason to vilify everything Germanic as Gothic or Frankish barbarism by extolling the ancient Roman greatness, education and art. The Renaissance served the French kings against the German emperors. Moreover, also the study of the ancient Roman laws now began to flourish; and these laws, which had originated during the most despotic times of the Roman emperors, had not had the preservation of the people's rights or the safety of public freedom for their aim, but only the good of the emperors as the absolute rulers. Now these

Roman laws were very welcome to Italian and French usurpers, because they simply needed to introduce them, in order to destroy at once the remnants of the old Germanic freedom of the people.

And this was likewise the reason why German princes began to open their courts and their universities to both these innovations, i. e., to the Renaissance and the Roman law. Political gain outweighed everything else with those rulers. Even the German emperor favored the Renaissance. This proved that he had already lost his natural position as regards the church and the German nation. Over against the popes, who treated him in a hostile manner, the emperor, following a Ghibelline policy, might perhaps have used the Roman laws; but as protector of the church he, in the name of the pious German nation, should have protested most energetically against the bold presumption of Roman nations to exalt their old heathenism above Christianity. But his mistake is explained by political reasons. Inasmuch as the greater portion of the Germanic races in Northern Germany, England, and Scandinavia, had left the old church, the Hapsburgh emperor did not feel himself bound by duty to the national interests of the Germans; he depended more on his hereditary Spanish and Italian possessions and closed his provinces in Southern Germany against all influences from the North. As is well known, the Order of the Jesuits, grown up in the Romanic South, rendered him most important service in this undertaking.

Now it might have been supposed that at least the North-Germans and the English, moved by Christian piety and national pride, would have kept aloof from the Renaissance, but they also became its prey. For however much the German reformers and a great portion of the German people

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were in earnest about keeping, purifying and strengthening the Christian faith, the princes did not share this pious zeal, or, like Henry VIII. of England, the Hessian Philipp, Morice of Saxony, the Electors of the Palatinate simply played the part of hypocrites.* Their chief aim was to cut loose from imperial and papal authority, and they wanted no unity, neither of state nor church, but every one wished to be sovereign in his own realm and therefore also have a state church. Therefore they used the Lutheran and Calvinistic zealots not only against the old church, but also for the purpose of preventing a true unity which might have put obligations upon them. But as soon as these zealots with their moral sternness became irksome to the princes, these knew no better way to silence them than by following the general fashion of the Renaissance. The so-called humanists, teachers of Latin and Greek literature in the universities, became the favorites of the princes, because they made them acquainted with everything that had pleased the senses in classical heathendom and had surrounded even the coarsest lewdness with beauty, grace and wit. These humanists that were found in every university were now used as a counter balance to the Lutheran and Calvinistic zealots.

Thus it happened that also on Protestant soil, where so much zeal had been spent in purifying and strengthening the Christian faith, antique paganism was worshiped and the new craze was followed. The intention was to clip from the classic studies the full voluptuousness of paganism, to find weapons against Christianity, against morality, against

* Menzel is no doubt too severe on the German princes named. Though they mixed politics with religion, we have abundant proof that they had the good of the Gospel at heart.—TRANSL.

old-fashioned German virtue. But this evil intention was veiled with the duty of thoroughly studying the ancient languages, in order to understand the original Hebrew and Greek of the Bible and be no longer dependent on the Latin Vulgata. Certainly but very few Christian philologists were urged on by this latter consideration; the great mass of those who followed the Renaissance most zealously, simply intended thereby to forget Christianity if not to show their contempt for it. The entire literature and art of Germany became more or less heathenish.

In the Protestant world, in which Christian saints had officially been deposed, the names, physiognomies and attributes of heathen gods and goddesses, together with their generally immoral myths, became, throughout the schools, by means of numberless pictures, court theatricals, festivals, and of Italian operas, the common possession of all educated Germany. Rulers were not ashamed to announce publicly that true education could be drawn only from classic studies, and therefore the baptized German youth had to be instructed in the common and higher schools and especially in the Greek and Roman classics. Yea, people did not feel ashamed to make the obscene metamorphoses of Ovid a subject for study in the Christian German schools. At first the enthusiastic humanists had even hoped to be able to banish everything Germanic or Christian from German soil. Hence the exclusive use of Latin; hence no one wanted to write in German, and every one translated his name into Latin or Greek.

Already in the sixteenth century there were some higher minds that comprehended the great turning point in the world's history. Herein lies the deep significance of the Faust legend which originated in southern Germany at that

time. The public, ruled by fashion, generally knows only the Faust of Goethe. But Goethe has not invented the legend. That is three hundred years old, and the only relation Goethe bears to it is this, that he took up and elaborated the material, though his conception of the same was radically false. This is evident already from the fact that, whilst in the old popular legend the devil gets Faust the great sinner, Goethe, on the other hand has him, with the greatest politeness, taken into heaven. Legends are the product of the spirit of entire nations and times, are therefore the property of the whole community, and can never become the property of one single poet. In their connection with other legends every important legend has its own characteristic impress or stamp, and this cannot be changed at will by any poet however creative and intelligent he may be.

Such a well-defined stamp belonged to the old Faust legend, it being connected with quite a number of similar legends that sprang up from the spirit of those times. At the time when the Christian legends of the middle ages became extinct, popular fables seem to have built up what may be called a great anti-legend. As soon as the old pious, childlike faith of nations vanished and doubt set in, and a defiance of former authority tried its hand, then those profound popular traditions of Faust, Fortunatus, Ahasverus, etc., sprang up. We now look at them separately as though they had come to light simply to give one or more poets of our time a chance to try their happy hand at rhyming on them; but those legends have a far higher signification, and we must look at them in their internal relation to each other as the expression of the spirit of those times. We have no right to deny to these productions of the times of the Reformation their originality and their importance for their time, and to consider them mere playthings for modern poets.

As soon as the minds of men at that time lost their trust in God they began to build their hopes upon blind fortune, upon that Fortuna which played such an important part among the soldiers of the wars of the Reformation and in fact formally replaced the Madonna in Wallenstein's camp. While formerly the legends praised asceticism, the voluntary renunciation of worldly pleasures, the abhorrence of gold and lust, the anti-legend now set up in its place poetical seduction that described and excused most charmingly the enticements of Fortuna. Tender and playful at first in the beautiful story of Fortunatus, it soon grew more bold, and gave expression to the hunger for gold and carnal pleasure in a manner that became really demoniac in those tales in which hell is called upon to grant worldly pleasures for the loss of heaven, until in "*Don Juan*" burning lust is confronted by icy death. In a different manner departure from God was poetically depicted in the significant legend of the Wandering Jew. While in those legends of the knights of fortune ancient heathenism reawakened, as it were, in the legend Ahasverus ancient Judaism struggled for life; but both are the product of the spirit of unbelief and denial.

As it was impossible to rejuvenate heathenism and Judaism, their reappearance could only leave the impression of magical delusion or of ghostly phenomona. Of the breath of pure life there is none. On this account *Don Juan* is vampire-like, *Ahasverus* ghost-like.

In the myth of the Witch's Sabbath the anti-legend advances to the point of formally creating an anti-church. Here a full cultus to the devil is made to depose divine worship in such logical development that even the sacraments have their caricature on the Blocksberg. All this is not a

mere accident. If neither the vampire-like awakening of paganism nor the ghost-like wanderings of Judaism were able to bring back the true vivacity of the pre-Christian world, if the anti-legend could bring back to us neither the Olympus with its jolly gods nor the Jewish Jehovah, it had to create a new religion of demons and oppose this church of night to the church of day.

(Concluded in next number.)

MISSIONARY DEPARTMENT.

IN CHARGE OF REV. E. PFEIFFER, OF DELAWARE, O.

THE REFLEX INFLUENCE OF MISSIONS ON THE CHURCH AT HOME.*

It was a mercenary spirit that prompted the question of Peter: "Behold, we have forsaken all and followed Thee: what shall we have therefore?" Matt. 19, 27. And in the following chapter, as a warning to His apostles, the Lord relates the significant parable of the laborers in the vineyard. And yet it is the joy of the children of God who do not inquire after the reward, that good measure, pressed down and shaken together and running over, shall be given into their bosom, when they spend their energies in the extension of Christ's kingdom. Yea, upon the question of Peter the Lord answers expressly: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an

* This paper of Dr. Kleinpaul we have translated from the "Jahr buch der Sächsischen Missionskonferenz fuer das Jahr 1889."

hundred fold, and shall inherit everlasting life." Even the cup of water, given in His name, will not remain unrewarded. In this sense we may properly speak of the reflex influence of missions on the Church at home.

Is the delineation of this phase of the subject uncalled for and unnecessary in our day? It is not needed indeed for those of us whose pleasure it is to do the Lord's holy will, who regard it as the highest honor to be co-laborers in His holy work, who know something about the distress of the perishing and whose hearts are aglow with fervent desire to requite with a small sacrifice the great love of their Savior; but it is necessary for those who look with envy upon the costly sacrifices of the Christian Church, who, in the spirit of Judas, remind us of the poor in their midst, and even venture to speak—as was done a few years ago by representatives of the Berlin district synods—of "foundlings" whom we cherish, instead of caring for the true children. Truly, it is hard to believe that our opponents are in earnest, for they are the last to concern themselves about the lost children of our own people; they are concerned about the *bag*, but not on behalf of the poor. Still, since they regard the purse so intently, we will show them the account, we will demonstrate to them how missions pay a thousandfold, how that which to their evil eye seems to be loss is really gain, and how that which they characterize only as expenditure is in reality receipt.

Is it not true that certain laws obtain also in the kingdom of God which in the sphere of the world are potent to all? By what means has England become so rich, so great? Is it not due to the fact that she has ventured to go out and plant her foot beyond the sea? A French statesman, engaged in conversation with the distinguished Mr. Fox, cov-

ered, on a map of Europe, England with his finger and asked in astonishment how it had become possible for the comparatively small British Empire to govern half the world. "England," replied Fox, "is only our lodging, but the world, the world is the real England."—And is not the same thing true of Holland, of Portugal in the time of the Reformation, and of Spain in the era of her glory?

On the other hand, our comparative lack of wealth is due in large degree to the narrowness and restraint which we have imposed upon ourselves, as Dr. Huebbe-Schleiden has conclusively shown in two books, entitled, "Ueberseeische Politik," and "Deutsche Kolonisation."—May we not find illustrations of this law also in the affairs of the kingdom of God?

But what benefit accrues to a land, when from its midst missionaries go out to the East and to the West?

If the question be put in this form, the answer must be given in its widest scope. It behooves us then to point out the scientific and economic gain; to show how philology has been expanded and materially enriched; how geographical science has been directed into entirely new channels; what services have been rendered by missions for the development of ethnology and ethnography. We direct attention, furthermore, to the highways of commerce that have been opened; to the habits of industry that have been created and fostered among the usually so indolent heathen; to the establishment of safe and peaceable civil and commercial relations. The trader or the man of science may at home defame and decry the missionary beyond measure; nevertheless, it is a well-known fact that out in the heathen world he always prefers to settle down under the shadow and protection of the stations of Christian missionaries, whom on

other grounds he hates. Yea, the very existence of a colony is often dependent upon the existence of a mission. Not very long ago an English governor in Natal declared that for the maintenance of peace among the Kaffirs a missionary rendered about as much service as a battalion of soldiers. And the cost of her prolonged neglect of missions Holland had an opportunity of estimating in connection with the war in Acheen. It cost more human lives and larger sums of money than Holland has ever spent upon all her missions combined. And are not such losses and calamities as the devastated plantations in the West Indies and Guiana, and the people butchered by the exasperated natives of the South Sea Islands, to be attributed to the neglect of missions? And was not the prime factor that caused the British East India Company to lose India, and Holland to lose Cape Colony, this that both, hostile toward missions, failed to labor for the moral and religious elevation of the natives? Christlieb was certainly in the right when he declared: "The prosecution of missions costs Christendom incomparably less than their neglect. That missions make large returns for the outlay is apparent not only in view of their moral fruits that cannot be measured by monetary standards, but also with respect to their salutary results for the outward life."

The amplification of this phase of the subject, however, is not within the scope of this paper; I wished simply to allude to it. The question before us has reference to the Church. What benefit returns upon the Church at home, when she casts her bread upon the waters?

We might treat the subject historically and speak, in the first place, of the two great missionary periods of the past. And in truth, as Warneck has well said, "the victory of the Pauline evangelism over the Jewish-Christian

legalism in the great struggle of the apostolic church, in other words, the engraftment of the wild branches into the roots of the good olive tree, or the successful inauguration of missions to the heathen, not only guarded the early Christianity against the sovereignty of a new legalism, but secured her future as the religion of the world. The Greek and Latin churches were in sore need of a new engraftment of wild branches, in order to prevent their Christianity from becoming fossilized in dead forms of doctrine and worship. In both of the missionary periods of the past, therefore, missions were instrumental in preserving Christianity."—Moreover, we could point out entire regions and communities, as, for example, Herrnhut, and the Ravensberg and Lueneburg districts, where vital Christianity and active missionary interest go hand in hand; and, again, we might tell of general sterility in ecclesiastical spheres, as it is apparent in whole periods or wide circles, in which little or no vigorous missionary spirit is manifested.

But let us pass on from this general review, to the particular examination of the question: *What advantage may the church at home expect from her faithfulness in missionary work?*

We answer: *Through the work of missions as a special manifestation of the Church's vitality, that vitality itself is augmented, and this, as we purpose to show, in three directions, according to the apostolic triad, of which we read in 1 Cor. 13. :*

1. *Faith* is strengthened, in which the life of the Church is rooted;
2. *Love* is expanded, in which the life of the Church is manifested;
3. *Hope* is increased, in which the life of the Church culminates.

I.

Our first question, then, is: What benefit for her faith may the Church of the Lord expect from her faithfulness in missions?

We desire at the outset to guard against a possible misunderstanding. We do not mean to say that the living faith of our time has been kindled through the work of missions. "The fountain of spiritual life is and will remain unto the end of time the unadulterated Gospel of Christ, wherever it is proclaimed with power and apprehended in the obedience of faith." Thus we declare in the words of Dr. Warneck, who gave an excellent elucidation of the question before us in his *Missionszeitschrift* for 1881. "So then faith cometh by hearing, and hearing by the Word of God." The tree does not bear the root; but, on the contrary, the root bears the tree. First faith, wrought through the Word of God; then the obedience of faith in the work of missions; and lastly the reflex influence of missions upon those who labor in faith: in all times and places this order is carried out. While our church slept, the fervent missionary zeal that had awakened under August Hermann Francke was quenched, and the beautiful plant in Tranquebar withered almost to the root; but as soon as men of living faith arose in our fatherland, they remembered Zion, to build it, and the call to mission work was heard. We will endeavor to set forth our first division under the following heads:

a) The knowledge of victories won in regions beyond over the mighty foe and at home over the faint heart is to us an evidence that *Jesus lives*, and our faith grows stronger;

b) Spiritual *bugle-calls* resound out of the midst of the missionating church, and faith in many hearts awakes;

c) The call to *voluntary labor* induces believers to exercise their faith ;

d) In the mirror of peoples *without* the Lord our people learn to see what they have gained *through* their Christian faith.

Look at the first of these points. Whose heart has never been thrilled with emotion in view of the heroic declaration of St. John, "This is the victory that overcometh the world, even our faith"? Now, though this remains truth in the fullest sense, even before success becomes apparent—for the victory is actually assured as soon as the *power* of victory is at hand—it is still a claim which it behooves the Church to prove from the pages of history. Has the proof been furnished? It is supplied by missions in all ages, and that in overwhelming abundance. Napoleon was so impressed by it that he said to Count Montholon at St. Helena: "Alexander, Cæsar, Charlemagne and myself have founded empires; but upon what did we rest the creations of our genius? Upon *force*. Jesus Christ alone founded His empire upon love; and at this moment millions of men would die for Him. It is neither a day, nor a battle, that gave the Christian religion the victory in the world. No, it is a war, a long war of three centuries, begun by the apostles, continued by their successors and the flood of succeeding Christian generations. In this war all the kings and powers of the earth are on one side; and upon the other I see no army, but only the mysterious power of a few people, who are scattered here and there throughout the earth, and who have no other sign of federation than a common faith in the mysteries of the cross."

What Napoleon said in regard to the first centuries is true of all centuries: the way of the Lord is a highway of

victory through the nations of the world ; the march of the cross is a triumphal march through the lands of the earth.

And though the history of missions has been written midst countless tears, still has it been a history of victories unto the present hour. Just as Sennacherib with his countless hosts rises against the church of the living God, the Word of the Lord is spoken concerning him : " The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn ; the daughter of Jerusalem hath shaken her head at thee. . . . I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." Is. 37. Again and again has the word been verified : " He that sitteth in the heavens shall laugh ; the Lord shall have them in derision." Think of the planting of our missions among the Tamils ; look at the Moravian brethren upon St. Thomas ; look at Madagascar. And whilst we do not see 185,000 men, smitten in one night by the angel of the Lord lying in camp, as in the days of Sennacherib, we behold instead thousands of *foes* converted into *friends* of the Lord through the power of the Holy Ghost. All Christian nations are witnesses to this power, and over two million heathen have been brought into the fold of Christ as the friends of evangelical missions.

And does not our faith grow stronger in view of such facts? Truly, the history of missions declares with the emphasis of fact, "The Lord has in no wise forsaken His people!" And if at times we tremble for the church at home, in regions beyond we behold fields that are white unto the harvest, waiting for the reapers that shall come ;

there we see new nations that shall enter into His gates. And again we ask: Is this not a fruitful source of strength for our faith in days of little faith and anxious cares? Do not missions therefore repay a thousandfold, in the encouragement that they give, all the labor and money spent upon them?

But we need not limit our view to the heathen world. Let us regard the faithful missionary workers in the church at home and consider how, times without number, doubts have been put to shame, anxious cares removed, and the help of the Lord experienced in marvelous ways,* and we shall confess: Such an abundance of spiritual invigoration is enjoyed through the extended study of the history of missions that whoever, from indolence or pride, despises this precious fountain, suffers the loss of a most valuable and excellent treasure.

Furthermore, *spiritual bugle-calls resound out of the midst of the missionating church, and faith in many hearts awakes.*

Let us revert for a moment to the period of lethargy and sterility in the church. Regular services were held indeed, the Bible, Hymn-book and Catechism were in the hands of the people; but nearly all the congregations were wrapped in deadly slumber. Then the breath of the Lord went through the land, after He had spoken to His people in tempest and fire, and many awoke. But, as yet, they were only small circles that knew anything about the hidden treasure; small circles that saw the glory of the Lord, though veiled in lowly form; small circles of brethren who understood each other and realized their mission. And where were they usually gathered together? At *missionary*

* Read Dr. Victor's articles, based on the history of the Northgerman Missionary Society, Warneck 1886 and 1887.

services that were held in various places on Monday evening—according to an old tradition. There they beheld the living God, who is still mighty and doeth wonders and is the strength of those who love Him; there they found a worthy aim of their labors, an object of their love that desired to make sacrifices; there they prayed from the depths of their consecrated hearts; there they sang again the precious hymns of our beloved Lutheran Church—hymns that had become obsolete and been banished from the land; there they believed in the victory of the Lord. And thus the missionary services became in reality a hearth, upon which glowed the fire of the Holy Ghost, and from which the sparks flew and kindled new life everywhere. Are we not justified in declaring that missions have rendered abundant compensation for all the labor bestowed upon them?

And when we contemplate the manifold ways in which we are at present endeavoring to instill into the hearts of our people love for this blessed work, the glorious missionary festivals, for example, that are no longer few and far between, but are celebrated in all parts of the land and attended by multitudes of the people; when we think of the missionary papers large and small, the missionary tracts, the missionary magazines: are they not so many channels, through which spiritual life is conducted back into the hearts of the people, after we have ventured to direct the stream of life out into the desert places of heathendom?

Something of this influence must be apparent to all. Were not our missionary festivals with their popular after-meetings the means of suggesting similar festivals in the sphere of home missions and other popular festivals of a general Christian character, and thus instrumental in introducing a new leaven into society? And has not the delight

in song, that in many missionary congregations created a demand for new, popular melodies and songs, given occasion to a more general cultivation of spiritual song among the people? It is a significant fact, that the most widely circulated collection of such songs has received the title "Missionsharfe," having for its author a friend and advocate of missions, (Volkening.)

One point deserves our particular attention. It is the peculiar form which the missionary activity of our day has assumed, that, namely, of *independent Association*.

This form belongs only to the third missionary period. The apostolic church was a missionary church in the strict sense of the word, in that she had no need of the special arrangements, in order to carry on her work among the surrounding heathen. Every individual Christian was a missionary. True, there were some special missions; and the congregation at Antioch was probably not the only one that sent forth heralds of the Gospel. (Acts 13.) Somewhat later Origen makes note of the fact, that city congregations chose special missionaries to preach in the villages. And yet, "so is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Mark 4, 26-28. The first period of the Christian church especially reminds us of this parable of the Lord. Every Christian a witness unto the Lord. In his "Kampf des Christentums und des Heidentums," Uhlhorn, whose line of thought we have here followed, draws interesting pen-pictures of those times. "Traveling mechanics and merchants (think for example, of Aquila and Priscilla) tell of the Messiah who has come

and carry from place to place the report of that which occurred at Jerusalem. Others relate more about those things. Small companies gather together in houses; a leader arises among them, and the little circle develops into a congregation. The Gospel is preached in the streets and market places of the cities. St. Paul's sermon at Athens is an example of it. Even more rapid perhaps was the spread of the Gospel in private. One person would tell another where he had found peace and comfort; the word would pass from laborer to laborer, from slave to slave. Each one would communicate to others what he had heard or read, perhaps a gospel or the letter of an apostle. Readiness to receive the glad tidings on the one hand, and on the other the thrilling, perhaps we may say, contagious power of Christianity, these are, aside from the labors of the apostles and apostolic men, the factors that must be regarded as most potent in the dissemination of Christianity."

The middle ages bear a different aspect. The trend of history has passed from the nations of the Mediterranean Sea to the heart of Europe. Here, namely, in the German Empire, is also the center of the missionary church, after an important beginning had been made for the empire itself by Irish-Anglo-Saxon missionaries. Two powers lead the entire movement, namely, the Christian government and the Papacy; both employ in their service the monastic orders, particularly the Benedictine. In Boniface we have a characteristic example. The practical determination, however, to pass from meditative solitude out into active life, arose since the founding of Corvey. The most distinguished representative is Ansgar, "the apostle of the North."

When, after the reorganization of the empire through the Saxon emperors, particularly under Otto I., the mission-

ary spirit awoke again, and the country between the Elbe and Oder was to be colonized, the monastic form receded, and another, the Episcopal, took its place. Otto founded bishoprics in the subjugated districts, Havelberg, Brandenburg,, Merseburg, Meiszen, Zeitz, and even Posen among the Poles; all these he put under the newly established archbishopric Magdeburg, and henceforth the archbishop is no longer a *soldier*, but the *general* of the church militant. He does not go out into the field, as did Ansgar, with the sword of the divine Word; on the contrary, from his episcopal throne he oversees and directs the whole work, endeavors to make his influence felt in the councils of the king and to secure the co-operation of princes. In short, missionary diplomacy has supplanted missionary preaching. One fact, however, must not be overlooked: the *government* of the church has in reality assumed the missionary duties and obligations.”*

The condition of things is entirely different in modern times. Vital Christianity was wanting; nor was the government of the church disposed to obey the missionary command of the Lord. Who should attend to it, seeing that some souls were aglow with the fire of love, and some hearts were imbued and moved by the Word of the Lord? It became necessary to unite in smaller circles; societies were founded, of which there are at present 17 in Germany; by these was the Word of life carried forth and proclaimed to the nations.

But has this form of association any effect upon the ecclesiastical life of our time? Most assuredly, and that in a marked degree. The idea of independent union has been

* Compare Georg Dehio, *Geschichte des Erzbistums Hamburg-Bremen bis zum Ausgang der Mission*. Berlin, W. Hertz, 1877.

instrumental in removing churchly evils and shortcomings. Its influence is apparent in many ways, especially in the sphere of home missions and in other relations. Yet, it may be asked, is this really a blessing for the church? We are not ignorant of the dangers. Still we are constrained to confess that only now is the idea of the universal priesthood practically realized; only now have countless dormant energies been aroused; now the jurist and the physician, the merchant and the scientist, the nobleman and the civilian, the woman from the ranks of the common people and the countess, stand side by side; they all apply themselves, without discrimination, to the interests of the kingdom of the living God; each has something to do, and they rejoice in the privilege of drawing at the great net that is cast out into the sea of the nations. In a word, a mere ministerium is no more. May we not expect the church of the Lord to grow in faith?

Still another benefit, it seems to me, arises for the faith of the church from the faithful prosecution of missions. *In the mirror of peoples without the Lord our people learn to see what they have gained through their Christian faith.*

The language seems harsh in which the Formula of Concord according to the Scriptures represents the depravity of the natural man, when it declares: "The Holy Scriptures compare the heart of the unregenerate man to a hard stone, which does not yield to the one who touches it, but resists, and to a rough block, and to a wild, unmanageable beast." (Mueller, p. 593.) Many deny the correctness of the description. They have a different and a better opinion of the natural man. And yet, one who speaks from personal observation, Missionary Inspector Buettner, formerly missionary in Damara, declared that the longer he labored among

the heathen the more clearly appeared to him the vast difference between the condition of a person born in Christendom and that of one born in heathendom.*

A man, one of the better representatives of the Bechnana tribe in southern Africa, whose character is depicted in such attractive colors by certain casual and careless travelers, was once asked as to what were the most beautiful sight that he could desire to behold, and he instantly replied: "A great fire-covered with full flesh-pots." Campbell says: "They regarded the sun with the eye of an ox." And Moffat declares: "What we told them about creation, the fall, the redemption of the world and the resurrection of the dead, sounded to them more insipid than their stories of lions, hyenas and jackals appear to us. Our labor among them was like the efforts of a child to grasp with its hand the surface of a mirror, or like the attempt of a farmer to plow upon a smooth granite rock."†

And how could it be otherwise? If the apostle gives us a picture even of the cultured Romans as revolting as any we can conceive of, (Rom 1.); if the Ephesians, in spite of their fine Grecian taste and their noble form, are depicted as people walking in the lusts of their flesh, the children of *wrath* by nature, yea, as *dead* in sin, (Eph. 2.); how deep must be the depravity of those nations that, every way inferior to the cultured nations of antiquity, have borne the yoke of slavery and lived in the bondage of sin nearly twenty centuries longer! What may we expect to find among the Kafirs and Hottentots! Now when we, in the history of missions, behold this true picture, and when in the Hindoo, as

* Compare Warneck, *Missions-Zeitschrift*. 1880. Buettner, *Vom Erfolg in der Mission*.

† Burkhardt-Grundemann, *Africa*.

a representative of the Indo-germanic race that is kindred to our own, we may view our own development as it would have taken place *without* the Gospel; are we not impelled to render devout praises to the Lord for His gracious deliverance from the bondage of sin and of death, and will not participation in the work of missions strengthen our own faith?

II.

Not only, however, is faith strengthened, in which our religious life is rooted, but love, by which it is manifested, is exercised and developed as a result of obedience to the Lord's missionary command. Yet here, too, we should not mistake the cause for the effect. That which *begets* love in us is not *our* work, but *God's* work. "Let us love Him, because He first loved us." This is the impelling motive in the heart of every true Christian. Looking in faith to the crucified Redeemer, to Him who laid down His life for us, is the only power that can kindle within us that love which will move us to sacrifice our own life in His service. Missionary work in the highest sense is nothing but a thank-offering to the Savior of sinners. Participation in the work of missions, however, increases and expands this love. And this precious truth will become apparent by the following considerations:

- a) New patterns of love are placed before us;
- b) A new aim is set for our love;
- c) Occasion is given for works of love.

Patterns of love! True, they may be found everywhere and at all times; still, if we would behold the noblest, the most touching and inspiring, we must betake ourselves to the spheres of missions; here we will meet with examples of disinterestedness, of self-sacrifice and devotion, such as are rarely found elsewhere.

In the front rank we find Paul, the prototype of all missionaries. In describing the work of Paul, Ranke, in his universal history, seems almost to apologize for having done it so minutely and for taking such detailed account of his extensive journeys. And, in truth, what an exalted impression he makes upon every person who studies him without prejudice! He would say of himself, "I labored more abundantly than they all." For two decades he remained at his post, "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," organizing sixteen congregations, according to the account of St. Luke;* in various countries, under manifold circumstances, in the face of most bitter and determined opposition, he planted the mustard seed of the kingdom of God. And what was it that led him to the East and to the West, "in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the wilderness, in perils in the sea, in perils among false brethren?" "The love of Christ constraineth us," he replies. Surely, we may learn of him what it means *to love*.

Again, take such a man as Boniface, who is known in history both sacred and profane, as the apostle of the Germans; a man who voluntarily spurns the brightest worldly inducements, in order the more faithfully to serve his Lord; a man, whose love in youth was the love to the lost and whose activity in manhood was labor in behalf of the reclaimed - a man who even in his old age, his heart still glowing with youthful fire, labors for the salvation of souls; a man who renounces all the honors of his episcopate, to wear instead, as a plain missionary, the crown of martyrdom.

* Compare Franz Schnedermann, *Wissenschaftliche Beilage der Leipziger Zeitung*. 1887. No. 79.

Surely such an one will not only, despite all the assaults of ill disposed persons, continue to be regarded as one of the most distinguished benefactors of our German nation, but he is at the same time a potent example unto us, that we should follow his steps in love to the brethren.

But why point out individual names in the chronicles of missions? They all with one accord declare unto us in spirit what Israel, the Moravian missionary, shipwrecked sang in view of the heaving billows near St. Thomas :

„Wo seid ihr, ihr Schüler der ewigen Gnade
 Ihr Kreuzgenossen unsers Herrn?
 Wo spüret man eure geheiligten Pfade
 Sowohl daheim als in der Fern?
 Ihr Mauerzerbrecher, wo sieht man euch?
 Die Felsen, die Löcher, die milden Sträuch',
 Die Inseln der Heiden, die tobenden Wellen
 Sind eure vor alters bestimmten Stellen.

The unassuming, lame journeyman tailor—such was Israel—is not the only illustration of the power of Christian love. It is exemplified in a certain parsonage in Wuerttemberg, when news was received of the death of the son who had gone forth as a missionary to Africa. After the first billows of grief have been allayed, the father turns toward the two remaining sons and says: “Forward, my sons, into the breach! Over the mortal remains of your brothers go forth to conquer the kingdom of Satan!” And a second son goes to Basle and begs the inspector of the mission house to send him out in the place of his brother. Another illustration is furnished by England, where 27 young men offered to take the place of the murdered Bishop Hannington. Now when such examples are brought to our attention, will they not develop the ardor of love also in *our* souls, and that, let us particularly remark, not only with reference to the heathen?

(Concluded in next number).

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THE MIRACLE IN GADARA.

MARK 1, 1-20; PARALL. MATTH. 8, AND LUKE 8.

The healing of a man with an unclean spirit which, together with the circumstances attending it, shall engage our attention in the following pages, is recorded by Matthew, Mark and Luke. Though there are some slight divergencies in the account. Matthew, for example, speaks of two men whilst Mark and Luke make mention of but one—they are rather of a textual nature, and there can be no doubt that the evangelists have in mind the same event. And if from the mere circumstance that we have not less than three accounts of it by as many writers we are led to surmise that a more than ordinary interest attaches to this miracle and its thrice-told story, we shall, upon a close perusal of it, not find ourselves mistaken. It is rich in direct information on questions of anthropology, demonology and Christology, and thus extends over a wide field of Christian inquiry.

In the main we shall follow the story as it is told by St. Mark, all things considered his being the most detailed account. Passing by all questions relating to time and place and the number of persons healed, as of secondary importance, we read

V. 2 . . . " *There met Him . . . a man with an unclean spirit,* ἐν πνεύματι ἀκαθάρτῳ . . ." Matthew has it δὲ δαίμονιζόμενοι, two in the power of or possessed with devils, demoniacs; whilst Luke says ὃς εἶχε δαιμόνια, who had demons or devils. Both the terms here employed, either directly or in derivation, to wit, *spirit* and *demon* signify personal entities. Accordingly the personality no less than the reality of wicked powers is, by these sacred writers, assumed to be a well known and a generally conceded fact. The existence of devils, of wicked personal beings, underlies as a postulate the entire narrative. This is an unpleasant truth; and do what we may, the fact it sets before us remains. The Scriptures everywhere attest it, beginning with the third chapter of Genesis and ending with the third from the last chapter of the Apocalypse. Devils, they teach us, are "angels that sinned, 2, Pet. 4, 4; "angels which kept not their first estate, but left their own habitation" and that are "reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. The chief of these beings is called the evil one, the enemy, the tempter, the accuser of our brethren, Satan or adversary, a murderer from the beginning, a liar and the father thereof, the prince and the god of this world—all terms which point out the personal character of the evil power.

The pride of reason and a false sentimentality have done their utmost to explain away the strong and unmistakable utterances of Scripture on this subject. To the full satisfaction at least of their own minds men—and among them not a few theologians and professed Christians—have long ago gotten rid of the devil. That the words of the Bible plainly affirm the existence of devils and assert their personal character, cannot be and is not denied by these people;

but then, whilst some of them boldly claim that in this as in other matters the Bible is simply mistaken, others, it may be in deference to the good old book, take refuge in the handy-dandy theory either of accommodation or of personification. "This old superstition was too deeply rooted in the popular mind to be done away with at once. Christ, of course, knew better; and so, most likely, did His apostles; even such men as Moses and the prophets may already have discovered the myth; if so, the latter as well as the former thought it wise to yield to the stress of circumstances and have accommodated their language to the popular belief. And whilst little if any harm was done, it served a purpose; but to expect people in this late day to believe in things so monstrous, is an insult to the age we live in." In short, there is no room, so to speak, for the devil and his kingdom in the creeds of modern theology. If mentioned at all, it is only by way of protest and negation. If we examine the "methods" by which such a stage of unbelief is reached and notice the utter lack of unbiased interpretation and research, is it any wonder that these same men, who find it so easy to explain away the god of this world, not unfrequently end with explaining away also the God of heaven?

The theology and the Christianity of our day needs to be frequently and forcibly reminded of the fact that men are no more able to think and talk away the existence of devils than they have been able to do away with the evil which these have wrought, and continue to work, in the world they infest. In denying the Bible doctrine on this subject more is at stake than the inspiration and infallibility of Scripture, and honest exegesis. Contingent on the doctrine concerning Satan are the all-important doctrines respectively concerning sin on the one hand and concerning the Savior on the other.

Declare the story of the serpent in the garden a fable, and you are at a loss to account for the entrance and presence of sin in a world of God's own framing. If not, and you fall back on the old Manachean dualism, then is sin pronounced eternal, and thus deified it ceases to be exceedingly sinful. The Bible doctrine, on the other hand, forces to the surface, as it were, and exposes to view the real character and the thoroughly wicked nature of sin. "Whoever is of the opinion that the Scriptures by their doctrine concerning the devil intend simply to satisfy a speculative craving of the mind or to explain the origin of evil, entirely mistakes its object, which latter is wholly a practical one; for it would serve, *first*, to bring into better view the exact nature of evil; to-wit, that moral evil has its seat not in the sensibility (*Sinnlichkeit*) but in the will, that it is a work not of nature but of liberty; that sin is not merely foolishness, want of knowledge, but deceit and meanness of spirit; something not only injurious but really contemptible; and that the difference between the good and the bad is one not of degree but of kind. *Secondly*, to warn earnestly against sin; for he who lusts after evil and furthers it, becomes the image and instrument of Satan; such an one whether he be aware of it or not at once enters into fellowship with the devil, and . . . continuing in sin, is cast together with him into everlasting damnation; and *thirdly*, to arouse us to watchfulness, humility, prayer, and to zeal in personal sanctification . . . ; above all, to incite us to gratitude toward Christ who has redeemed us from this abject servitude, and who is our only defense against the dread enemy . . ." *Buechner H. C. p. 1232.*

The relation between Satan and sin is that of cause and effect, for Satan is the father of sin; and from this it may

be seen at a glance that the doctrine of sin can not be preserved in its fulness and purity when the one concerning Satan is impaired. Not in the same substantial and positive way, it is true, but yet in a way almost as vital stands the doctrine of Christ to the doctrine concerning the devil. "For this purpose was the Son of God manifested, that He might destroy the works of the devil." 1 John 3, 8. Mark you: To destroy the works of the devil is the end of the divine incarnation, the mission in this world of the incarnate Son of God. But if there is anything in sound reason and simple logic, must we not say: if there be no devil, then are there no works of the devil; and if no such works, then is the manifestation of God's Son without purpose?! *Nullus diabolus, nullus redemptor*, (no devil then no redeemer), the teachers of the early church used to say; and the doctrine which they thus expressed with such admirable discernment and precision is most certainly true. It was not some hallucination, some phantom, an abstraction, a vague nothing or something personified, that brought to fall our first parents in Eden, that tempted our Savior in the wilderness, and against which we are called to wrestle while in the world: it was a living intelligent reality of great power and full of malice.

When the Bible tells us, as it does in the text, of men with an unclean spirit or possessed with devils, it opens up to our view an abyss of Satanic wickedness and cruelty which we mortals are unable to fathom. We can see only in part the abomination of the desolation that is taking place; and our understanding of what we do see is but a limited one at best. What does it mean to be possessed with or to be completely in the power of devils? Is this simply a despotic influence exerted on their victim from

without and mediately, or is it an actual indwelling and therefore a direct dominion from within? If the former, only potentiated to a high degree of activity, as some claim, then is it nothing specifically different from the influence brought to bear by the devil on all mankind. But the words of the text, and of the Bible generally when it speaks of such cases, is too explicit and strong to be satisfied by such an interpretation. Not only the intensely descriptive *δαιμονιζομαι* but especially the repeated and invariable use of *ἐξβάλλω*, to cast out, and of *ἐξέρχομαι*, to go or come out from, employed by Christ in exorcising unclean spirits, plainly imply the fact that the latter really inhabited the person in their power.

How this can be and what is the exact nature of such a condition, is more than we can comprehend; enough that the Scriptures declare it to be so. To use an analogy, may it not be said: as on the one hand the Spirit of Christ takes up His abode in the godly so, on the other hand, the spirit of this world has his work in the children of unbelief; and again, as there have been *inspired* servants of God, i. e. the prophets and apostles, so have there been men *possessed* with devils? And whereas *inspiration* is a miracle belonging to the kingdom of grace, may we not, as in contraposition to it, look upon the phenomenon of *possession* as a miracle belonging to the kingdom of darkness? Have we not in the man possessed a caricature by the devil of the holy man inspired of God? The parallelism is certainly worth thinking over.* But even if the relation of part and counterpart and

*To such as might doubt the propriety of the analogy employed, I would say that the Scriptures institute a similar comparison when they speak of the devil as the *god* of this world. Besides, compare the *ἐν πνεύματι* of v. 2 with the *ἐν πνεύματι* of chap. 12, 36, and observe that the same form of speech is used for possession in the one and for inspiration in the other.

of thesis and antithesis thus set up should prove correct, we must admit that, after all, but little light is thrown on the subject before us; for as the miracle of inspiration lies beyond the reach of our understanding, it cannot serve us to unravel the dark mystery of *possession*. Howbeit, our inability to penetrate into the subsistency of things is no proof that they are not, nor is it a reason why we should deny either that they are possible or real. The Word of God as plainly teaches the habitation in men of devils as it does the indwelling of the Holy Ghost, and we venture to say that he who on metaphysical grounds alone denies the possibility of the one is anything but a firm believer of the other.* But here as elsewhere it behooves us to cast down

* "Modern science has as yet by no means furnished the proof that real *possession* is, even in our own day, something unheard of and impossible. How much less is such a thing to be held inconceivable in the fulness of time when the kingdom of darkness concentrated all its forces against the kingdom of light! Then, indeed, the ontological objection is interposed that there are no such things as demons; and, this being the case, a possession of men with demons is not to be thought of. But of a modest science one would reasonably expect, that it would not be so forward in the use of the word "impossible" and in self-conceit pronounce decisions in a domain within which it can of its own self know nothing except what it may learn from the historic Revelation. The entire connection of our bodily and spiritual natures, as also the mode of operation of spirit on spirit, as yet remains to us in part a *terra incognita*." (Thus far, well; but now?) "However, this much we know: the mind operates upon the body through the nervous system, and by means of the nerves it receives its impressions from the world without. But it is no less certain that the tie existing between the nerve-life and the consciousness may be severed for a shorter or longer period of time, as witness the magnetic sleep and insanity. If then—why not, *since* then?—, as the Lord Himself declares, demons exist, why should these not be able so to work on the nervous system as to bind and render inactive the soul subjected to the foreign influence? To be sure, if an *indwelling* of demons be meant or thought of wherein two or three subjects are united in one material organism, then do we run into psychological extrava-

“imagination, and every high thing that exalteth itself against the knowledge of God,” and then humbly to accept the teaching of the Word in all its fulness and force. And since, in the matter under discussion, the imperative ἐξέλθε (v. 8. comp. also Luke 4, 35.) of our Lord clearly implies the indwelling of devils, we, as Christians, see no reason to doubt its dreadful reality, its supernatural and inexplicable character notwithstanding.

V. 3-5. “*Who had his dwelling . . . cutting himself.*” However great the mysteries that perplex us in our endeavors to see into the real nature of this form of diabolism, certain we are that it can be nothing less than a complete subjection of its unhappy subject to the unclean spirit. This much is put beyond all question by its horrible effects. From what the evangelists tell us it is clear that the demoniac is made a complete wreck of in both body and soul; yea, it would almost seem as though the wretched man were himself turned devil. The brief description that is given us of the demon’s ravages and of his victim’s mischief and ravings is in the highest degree appalling. We learn from it that the social instinct and the love of home-life and its

gances. If, on the other hand, we conceive *possession* to be a personal influence (Einwirkung) brought to bear by evil spirits on their victims, and which takes place in a psychical mode and does not banish but suppress the human spirit, then all insurmountable obstacles vanish.” *van Osterzee on Luke 4, 33 in Lange’s B’k.* 1861. This is a sample of the theology that would mediate between creeds and creeds and between reason and faith. It pretends to have renounced rationalism; commends modesty to science and exhorts it to make haste slowly; it speaks of a domain wherein we can know only what we are taught from above: but just as soon as anything is taught which reason can not master and with which the results of reasoning do not agree, it is either made “reasonable” or, when this cannot be done, rejected altogether. In no case must the Bible expect reason to follow it into what the latter judges to be metaphysical quixotisms.

amenities, generally so deeply rooted in the heart of every human being, are completely suppressed; in their stead we find misanthropy and a morbid delight in things uncanny, ghostly and repulsive to the finer sensibilities of our nature—"dwelling among tombs." Even that sense of shame by which, among other things, humanity may be said to distinguish itself from the brute creation, seems to be entirely smothered; for, as St. Luke tells us, he "*wore no clothes.*" Driven to madness by the goad of his tormentor, every restraint is defied—"no man could bind . . . could tame him." "Exceeding fierce," as Matthew says, "*so that no man might pass by that way—he is become more like a beast of prey athirst for blood than a human being.* With no regard for the life and health of others, he evinces as little for his own—"cutting himself with stones"—so that even the love of life and the impulse of self-preservation seem to have become extinct. What a picture of utter wretchedness and distress in a fellow being!

It is said of some favored children of God that a foretaste is given them of the joys that await us in heaven: to such is not the man possessed an opposite, a man who in this life is made to taste the torments of hell? When the devils cried out in protest, as it were, "*Jesus, thou Son of God, art thou come hither to torment us before the time,*" (Matt. 8, 29.), are they not at the same time doing to this poor man what they deprecate to have done to themselves?

V. 6-8. "*But when he saw Jesus afar off, he ran and worshiped Him, And cried with a loud voice, and said, What have I to do with Thee, Jesus, thou Son of the Most High God? I adjure Thee by God, that Thou torment me not. For . . . spirit.*" At this place it may be well before we proceed to call attention to a difficulty that needs to be removed in order the better

to understand our text. It will be observed that the subject introduced in v. 2, is not the unclean spirit but the man possessed; and then, that the latter continues to be the subject proper of the narrative down to v. 9, and to this, grammatically at least, inclusive; for since v. 8 is a parenthetical explanation telling us what called forth the adjuration contained in v. 7, the relative—*αὐτόν*—of v. 9 seems to us to refer back not to the unclean spirit of v. 8 but to the subject of the verses preceding this last, that is, to the man possessed with the unclean spirit. I do not say that another construction—the silent introduction, namely, of a new subject in v. 9—is inadmissible, only that it would be somewhat forced and that there is no need of it. That the question of Jesus is thus addressed to the “man” when only the “unclean spirit” is meant, is no real difficulty. The “man” and the “spirit,” whatever may be the exact nature of the bonds uniting them, are to all intents and purposes two in one; and the text, whilst it is careful to preserve the distinction, speaks of them as one, having closely coupled with the subject “man” the “unclean spirit” who has taken possession of him. See v. 2. The subject thus extended leaves it open for the writer to speak of it—i. e. the demoniac in the singular—with special reference be it to the man or to the demon. An analogy to this we have, for example, in the appellation “Christian”; for we can speak of the latter either according to the flesh or according to the Spirit, often leaving it to the hearer to infer from the predicate what is referred to, the Christian’s old nature or his new. In like manner we understand the text to speak of the demoniac.

There can be no doubt that the things told us in verses 2-5 pertain chiefly to the man possessed: how is it in this

regard from v. 5. on? There is no change grammatically, in the subject; and yet I believe that from here on the demon is brought into the foreground and gradually made the chief—and for a time the only—figure of interest. “*But when he saw Jesus afar off, he ran and worshiped Him.*” Here we can interpret: the man taught by the unclean spirit knew, and prompted by him, worshiped Jesus; or,—so prominently active does he now become that we can say,—the devil through the eyes of the man saw, and, with the prostrate body of the man, worshiped Jesus.

Exegetes who look upon “possession” as a malady due to the influence from without of some dark agency, and who whilst they speak of demoniacs seem to be entirely oblivious of the devil in command, are at a loss to account for it that this man knew Jesus. But account for it, they must in some way, and, to save their reputation for wisdom, in some plausible way. Some of them suggest that the man was a Jew and hence knew the Messianic promise; others, that the report concerning Christ had reached him somehow before; in either case, if so, the intellectual acumen of the man would explain the rest! Then there are those who hint at the kindly offices of the *genius* or good angel which is said to abide away down in the soul of every human being and to be especially active in the soul-life of the demented, of lunatics and demoniacs. Akin to these there are those who ascribe to demoniacs the power of divination in a high degree, and thus seek to explain how such unhappy people could in His day know the Christ.

To obscure conjectures and ridiculous expedients such as these are men driven when they are either not sincere in their belief of the existence of personal devils or incredulous as regards the reality and true character of possession; and

that too when there is no earthly use for such inventions. We know that when the coming of Christ was announced to man for the first time, it was in the hearing of the devil, and we may be sure that the latter never forgot the to him fatal tidings. We furthermore know that when in the fulness of time the Christ of God had come, He was by the Spirit led into the very presence of the devil to be tempted. Is it to be supposed for a moment that the things thus encountered by their chief was at any time unknown to the fellows constituting his troop? We take it that every devil in the principality of darkness has known the Gospel promise from the time it was made, and known Christ from the moment He appeared in the flesh; if not, the devils must be a different order of beings from what the Scriptures tell us it is, and much inferior to the foe of Christ and man we read of there. But no, and to say the least the devil knows the man-made Son of God at sight. Believing this, as we firmly do, why should not a demoniac, who is in point of power and capability as much a demon as he is a man, be able to know the Son of God incarnate?

“ *worshiped Him.*” Here of course to be understood as a worship not of reverence and humility but of dread and servile subjection. “ *What have I to do with Thee, Jesus, Thou Son of the Most High God?*” A pretense of surprise, dissembling, lurking deceit—all characteristic traits of the devil and his children. *I adjure Thee by God that Thou torment me not (before the time.*” *Matth.*) While yet speaking he sees and feels the uselessness of dissimulation before the Son of God; *For He said unto him, Come out of the man, thou unclean spirit;*” and hence, in one breath, as it were, he continues: “ *I adjure Thee—.*” A devil appeals to God the Father against the intents upon himself of God

the Son—this is certainly a piece of desperate shrewdness and of foolhardy audacity without compare. To be capable of such a venture; how great must be his moral abandonment, depravity, his meanness of spirit!

It is indeed the person possessed who is made to say these words; but the unclean spirit is the real speaker. The latter is now become the subject-object, though the man whom he inhabits must stand forth and bear the shame of the opprobrious predicates. About this substantial exchange in the position of the two in the one subject there cannot be the shadow of a doubt. The imperative, "Come forth thou unclean spirit out of the man!" brings about, makes manifest the change and at the same time gives formal expression to it. Upon the approach of the Son of God, and at his command to come forth, the devil becomes alarmed about his own safety and quiet; and from that moment on his own wicked self is the object direct of all his efforts at making a defense. Accordingly the dreaded "*torment*" refers not, as some would have it, to such pains and spasms of the body of the demoniac as are incident to the expulsion of his evil spirit, but it has reference to some plague inflicted on demons in hell. It is the unclean spirit, and not the man, who dreads the consequences of the casting forth. This is, moreover, plainly indicated by his own words, "before the time," and which are to be supplemented from Matthew.

V. 9. "*And he asked him, What is thy name? And he answered, saying, My name is Legion; for we are many.*" Here we do well if, in the words of *Stier*, "we modestly step aside while the Son of God engages in converse a person from hell; firmly convinced as we may be, that they quite well understand the one the other." Meanwhile, as auditors

standing aside, let us confess that we understand not what is said. "*My name is Legion!*" True, it is the utterance of a lying spirit; and yet we are not permitted to reject it as if it were some fanfaronade. For once he speaks the truth, "a hard saying" though it be in every way. The Lord Jesus Himself says nothing to render it doubtful; and His inspired writers accept it as true. Do we likewise; for with Christ's believers every word of the Word must stand. But whilst we stand before the heinous mystery—a fellow being possessed with an unclean spirit whose name is Legion—of this let us remind ourselves: the name of our foe is legion, that is, many, and these many thoroughly organized to do us harm; yea, to ruin us in body and soul to an extent more frightful by far than was that of the man in our story!

V. 10-12. "*And he besought Him . . . into them.*" Notice first, that the divine record itself distinguishes between "the unclean spirit" and "all the devils,"—the one the chief, and the others his subordinates—; then, that it tacitly admits the fact—stated by Matthew and Luke in the outset, "had devils"—that the unclean spirits were many. However, this is secondary to another observation, to wit: in the presence of the Son of God the devils are seen to become faint at heart, humble-mouthed, cringing, dastardly dispicable. Their dominion is about to be overthrown, a sudden stop is to be put to their work of desolation, and their inglorious defeat shall end in a still more inglorious confusion and flight. "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth the spoils." Luke 11, 21. 22. And the one "stronger than

he"? "They shall call His name *Emmanuel*, which is, being interpreted, *God with us!*" Having become the Captain of our salvation, and there being no one able to withstand His might, even the devil

"Can harm us none,

"For he is judged—undone;

"One little Word o'erthrows him."

Behold here an entire troop of devils, and yet how they cower and crouch before the Lord Jesus! "*And all the devils besought Him, saying, Send us—.*" They acknowledge, whether they will or not, His sovereignty, His dominion over themselves, and become supplicants at His feet. And their petition? "*Send us into the swine, that we may enter into them!*" Who but an unclean spirit would think to make request such as this—for a thing so untoward and unclean? Give the devils their choice, and, following their *taste*, they will take to filth every time. And when they *will* to come into places clean, it is from sheer hatred of things clean and of God who made them: wherever they go, they drop pollution, and polluted is whatever they touch. The filthiest of all things and anywhere, is sin; and sin is the devil's element. That the devils were loath to leave the country they had settled down in, is readily understood: their neighbors, the Gadarenes—as the sequel shows—were congenial fellows. Nor is it difficult to explain why these unclean spirits preferred—and always do prefer—as an abode the heart of a human being to the bellies of swine. Partial to the latter as they may be they nevertheless choose the former; and this no doubt because the heart of man is by far the nobler handiwork of God. Among all things made, does not God choose this rather than any other for His dwelling place and temple? If so, in what other could the

devil so vex the Most High God, as by his own preoccupation of a human heart? Alas, in this same warfare, what victories the old foe of God and man has scored!

V. 13. "*And forthwith Jesus gave them leave . . . in the sea.*" Vulgar rationalism, never nonplused and with no end of makeshifts ever on hand, interprets (?): "That's the way the disciples honestly but mistakenly looked at it; correctly viewed what really happened was, that the demoniac, so-called, was thrown into such violent contortions as to strike with terror and put to flight a herd of swine near by, so that these, rushing down the steep, perished in the sea." We, on the contrary, look at it just as did the "simple-minded" men who were present to hear and see what came to pass; and if we are thereby making fools of ourselves in the eyes of the wise, may we be credited at least with the proverbial boldness of the company we keep.

Taking the divine record exactly as it stands,* we ask, more for our information and for the profit of it than in justification of what Christ here does: what is His purpose in giving leave to the devils to enter the swine to their destruction? It is well known that His enemies have made

*The fact set forth in the words: "*And the unclean spirits went out, and entered into the swine*" we believe to have taken place just as stated, though we confess our inability to see into the dark mystery. Those, however, who desire to stand on the high plane of modern exegesis for fear that they may lose caste must comment somewhat in this wise: "*And entered into the swine.*" Of course, not the demoniacs, but the demons. (Applause.) But how did that take place? And how arose the strong excitement among the herd of swine in which these cast themselves down the steep into the sea? That animals, which live together in flocks (or in herds) sympathetically, is known. (And just here, how useful the important fact!) Not the keeper so much as their social proclivity holds them together. (The fact emphasized). If therefore fright has seized One (*sic*; the key to the riddle is produced) individual, all are seized. But now there are classes of animals that are in

use of this incident in order to convict Him of a trespass on other people's property. In defense, over-anxious friends have explained that Christ merely suffered the devils to enter the swine, and hence, being a party passive to the disaster, He can in no wise be held accountable for it. But hereat interpretation and the good cause of our Christian religion forbid us to side with this view of the matter. It ought to be seen at once that if there were any incriminating truth in the indictment, the plea of (intentional) passivity could not exonerate the accused; for if I, being free and able to do so, prevent not a damage done to my neighbor's goods, then am I a party to its destruction. Besides, if such a line of defense be really demanded in this case, what is to be said in another and similar one, when Jesus, having made a scourge of cords, deliberately drove from the temple them that bought and sold therein, and poured out the changers' money, and overthrew the tables? No, a departure from the words of Scripture, be it never so slight, is no gain, is always an injury to the cause of Christ; and so it is here. The devils besought the Lord: "Send us into the

an eminent degree susceptible to wild fright. See Scheitlin's *Ætiæ seelenfunde*, etc. (The key is brought nearer—supported by good authority). And it was probably not only its external marks, but its susceptibility to receive impure psychical impressions that rendered the hog an unclean animal in the Levitical code of discipline. (A bit of valuable information by the way). Now the entering of the demons into the swine itself remains shrouded in mysterious darkness, to be sure. (The key is applied, but will not work). The medium of their fright, however, was most probably the last ghastly paroxism to which demoniacs are subject when healed. (The key does its work after all. The fatal antics of the hogs are satisfactorily accounted for). We repeat this despite Meyers objection." *Dr. J. P. Long on Matt. 8.* Meanwhile if this stuff is to pass as interpretation, what has become of the words: "*entered into the swine?*"

swine; and the record informs us that Jesus "*gave them leave.*" This says more than: suffered it, did not object to, prevent it; it states a positive act. This is confirmed by St. Matthew; for whilst Mark and Luke simply record the fact that Jesus gave them leave, Matthew tells us in what words He did so, to wit, *Ἔναγετε*, Go! and this in answer to the entreaty: *send us away into the herd of swine.* We cannot escape the conclusion: Jesus sent them; and, fully aware of the consequences, He must have willed these likewise—nor does the fact of it alarm us.

"Also here the Lord acts as the representative of His Father on earth. Day by day the Father destroys things of a lower order in order to preserve those of a higher. At no time does He forbid the lightning to purify the atmosphere for fear that in its passage some few trees may be rent in twain. Had the herd of swine been carried into the sea by a storm, who would accuse God of the godlessness that He had trespassed upon the property rights of the legal owners? By how many a cattle-plague have more than two thousand animals been carried off!" *v. Osterzee*, on Luke 8. Quite true; the only question that may here arise in the minds of some is, whether we can thus reason over from the acts of the sovereign God to the acts of the Son of Man "*made under the Law*"? We answer that, with proper limitations, this may well be done, and in full accord with Scripture. Most all the dealings of God with men, even such as seem to us to be grievous, are so many acts of love; losses as well as gains and pains no less than pleasures, coming to us from His hands are fatherly visitations; yes, every one of them, unless we have become reprobates. Now the question: was not the Son of Man appointed to minister unto men, if need be, in like manner? Was not the Child born and the

Son given unto us already of old called "the everlasting Father"? Furthermore: if our fathers of the flesh, who are under the Law, are by the Law exhorted not to spare the rod, can it be unlawful for "the everlasting Father" to do unto us as the Lord requires? Nay, if He did otherwise, then might men have a show to make answer to His challenge: "Which of you convinceth me of sin?" and not until then. Christ is the Priest unto our race, but He is their Prophet and King as well. As Prophet and King was he never to use severity—not then even when the highest interests of such as He chastened required it? As a Priest for the sins of His people He allowed Himself to be led as a lamb to the slaughter; notwithstanding that, and in entire harmony with His subjection to men and with His humiliation down to the death of the cross, He was at the much weeping—the prophet and the executive of the dire same time—with calamities that came upon His murderers.

With this view of His office to guide us it cannot be difficult to explain and account for our Lord's dealings with the Gadarenes. Whether these people knew it and willed it or not, He was to them, as He is to all the children of men, the Christ of God to lead them for their salvation in the way of righteousness. Should some measures be necessary—and they are in the case of every man—to wean them from sin and win them for holiness and heaven, then it were un wisdom and a false charity not to have them applied. We look upon the destruction of their swine as a necessary and wholesome visitation—*Heimsuchung*—to their owners; and this wholly aside from the question whether these people were Jews or Gentiles and whether the keeping of swine in Gadara was according to law or not.

V. 14-17. "*And they that fed . . . out of their coasts.*"

The herdsmen, the people from the city and country—the owners, no doubt, included—are gathered “to see what it was that was done.” And how wonderful the things they witness! They come to Jesus; and they see him whom no fetters could hold, *no man could tame*, and who some hours ago had been a danger and terror to all in his way, now “sitting” before them, quiet, harmless, contented; “clothed, and in his right mind.” The man who was “possessed with the devil, and had the legion,” is healed; and the cure, which no human power could effect, is thorough and complete. Such are the wonderful things these people are permitted to hear and see: what do they think of Him whose hand has wrought them? That here is One who is able both to heal and hurt in a way divine, they cannot fail to see: do they bid Him welcome, and give glory to God who has given such power to man? Do they bless the day that has brought such a Man among them, and do they make haste to profit by His appearance? Or had they

“No tear to wipe, no good to crave,
No fears to quell, no soul to save”—

knew they of no halt, no lame, no blind, no leper, no deaf and dumb, among their friends and neighbors to bring hither? Alas, in that priceless hour of blissful opportunities they knew but one fear and felt but one sorrow—the fear of Jesus, “they were afraid”; the sorrow of loss—*two thousand swine choked in the sea!* “And they began to pray Him to depart out of their coast.” They have no need of Jesus. Ungrateful for the miraculous healing of a wretched man and fellow citizen, they resent the casualty that has followed it. Manifest as it is, they know not the time of their visitation; blind to everything but their own paltry

loss, they bid their Saviorⁿ go from them and out of their land, and thus they cut short their day of grace in the morning of its dawn.—Then as now and now as then, people will follow in ways after their own hearts, do what God may to prevent them.

V. 18-20. "*And when He was come . . . and all men did marvel.*" Whilst the foolish Gadarenes shut themselves up content with their lives as best they can make them and, heedless of judgment to come, go on with making provision for the flesh and the lusts thereof, to one man among them at least salvation is come from the Savior's visit in that country. Not only is the man with the unclean spirit healed in body and mind, but in soul as well. Appalling as it must be to have one's body and mind in possession of the devil to do with what he lists, more horrid by far is the malady of sin, the willing obedience of the soul to the devil's promptings and commands. Yes, we distinguish between "possession" and sin; for we are not prepared to say to what extent the unhappy victim of "possession" is responsible for the condition he is in and the things he does. At any rate, not clear on the subject we prefer to err, if err we do in our judgment, on the side of charity. The Scriptures give us no definite information on the subject; the little they do say seems to us to be rather in the line of extenuation. When, for example, St. Mark tells us that the man from whom the devils had been cast out was, in consequence of the delivery, "*in his right mind,*" does not this imply that up to this time he had not the right use of his mind, and hence was more or less an irresponsible being? Besides, the teachings of Scripture deprecate conclusions based on the evil that may befall a fellow being with reference to the degree of his guilt. There were present at one

time some who "told Him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because these things? I tell you, Nay: but, except ye repent ye shall all likewise perish." Luke 13, 1-3. Even so we would ask concerning those who were possessed with spirits in the day when the Son of God was come to destroy the devil's kingdom and establish His own: Think ye that these were sinners above their fellows?—God knows; we do not.

Nevertheless, though we are unable to penetrate into the exact ethical nature of possession and tell how much or how little, if any, intelligent conscious volition on the part of the person so afflicted has to do with it, we are sure that sin is its cause. We do not believe that our heavenly Father would at any time suffer one of His children to be made a habitation of by devils. We hold that for a dwelling place in human hearts, the devils must go among those in whom they have their work already; and that even here the good Lord sets close the bounds wherein they are allowed to move. Brought on by personal guilt or foreign, the individual subject to this horrible condition is not only a sinner from among sinners aside from it, but doubtlessly he is also in every way the worse for it. To be body and soul the habitation of unclean spirits cannot, in the very nature of things, have any other than a ruinous effect, bodily, mentally and morally. For lending itself to the tempter and being his mouth-piece, even the serpent, though not a moral agent, is "cursed above all cattle, and above every beast of the field." If so, how great must be the displeasure of holy God upon that one of His rational creatures which, once made in the image divine, is now become a temple and dwelling place of demons!

But, as we see in the text, even toward such an one—O wonder of Mercy!—God relents, and, in the fulness of His compassion reclaiming the work of His hand, He again makes it an object of His love and favor. And this is by far the greater blessing to the man healed, to-wit, that he is brought to faith in Christ, receives the forgiveness of his sins, and that prompted by gratitude he is moved to follow Jesus. *“And when he—Jesus—was come into the ship, he that had been possessed with the devil prayed Him that he might be with Him.”* Lips which but a little while before had cried in deprecation, “What have I to do with Thee, Jesus, Thou Son of the Most High God” now pray, and pray from the heart, to this same Jesus for the permission to follow Him. Jesus has won the man’s heart; and the humble offer to follow and serve his divine Benefactor in the first impulse of the new love. *“Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and (how He) hath had compassion on thee.”* Might it be that the holy Jesus was ashamed of this young follower, or that He had no need of him? Pardon us, dear Lord, that we have so much as thought the reproach. No, Jesus has need of this man; and He does not for a moment hesitate to accept him as a laborer together with Himself and with all the workmen of God. What is denied to the petitioner is the *place* of service he asks for, nothing more. The young love lacks knowledge in its zeal, and prudence; for it belongs to the Lord to assign to every man his place of labor and the work He would have done. *“Go home to thy friends, and tell them how great things the Lord hath done for thee.”*

“And he departed, and began to publish in Decapolis how great things Jesus had done for him; and all men (did) marvel.”

As becomes a good and faithful servant, he obeys his Master. He goes about in the ten cities and tells what he knows about Jesus. From his own experience he certifies to the virtues he has met in Him whom he proclaims.—To tell what the Lord has done for us, that is the Gospel; to do this as best we can and in willing accord with the Master's direction, is faithfulness; and in our own inmost soul to experience the worth and wealth of the things we tell of, that is the strength and joy of the service we Christians are employed in.

In conclusion, let us not overlook the wisdom and long-suffering which the saving love of Jesus manifests in His charge to the man He leaves behind Him. He had come among the Gadarenes on His mission of mercy. He is rejected, and told "to depart out of their coasts." Does He hopelessly abandon a people so unworthy? Does He meditate vengeance in return for His banishment? Far from it. In the person of the man redeemed with the power of His word, He appoints unto them a preacher of repentance and of righteousness. "*And all men — that heard him — did marvel.*" Let us hope that some of them at least mingled faith with admiration and found peace for their souls.

C. H. L. S.

THE SPIRIT OF THE TIMES.

Translated from Menzel's *Zeitbewusstsein* by Prof. Wm. Schmidt.

Conclusion.

But still another important subject remained for the popular legend. That man, namely, who, although turned away from God, yet was not lost in beastly sensuality like Don Juan, now remained in passive obduracy like Ahas-

verus, but busied himself with comparatively worthy objects and employed all his powers to quench his insatiable thirst for knowledge and deeds. How unworthy would the legend have conceived of the human race if, from its position of negation, it had not risen above the poetical creation of a Don Juan or an Ahasverus. In fact the legend thought more highly of man, and it created Faust. The old popular book of 1587 furnishes all that can be reasonably expected of mere human conception. Faust has thrown off faith; his courage has conquered the fear of God; an infinite desire to know everything, to see everything, urges him on to strengthen his natural gifts with those of hell and thus to attain what no man ever attained before. Aside from this he also enjoys life, he amuses himself at the expense of others; but the main thing always remains, to wit: to discover everything, to penetrate not only the present world but also the past, and for this reason he raises the ancients from their graves. Rosenkranz has already correctly beheld personified in Faust the spirit which obtained at the times of the reformation when Columbus in bold endeavor discovered America, when Copernicus pierced the starry deep, when Guttenberg gave wings to the mind by inventing the press, and when Erasmus went down into the beautiful realms of Rome and Hellas. Is it not folly, therefore, to throw overboard that man of action, that enthusiastic scholar, the Faust of the true legend, yes, even to deny his literary historical existence and his importance in the circle of all similar legends, only because it has pleased Goethe to use up his Faust as a sentimental Don Juan? The old legend will assert its place. However it must be acknowledged that the latter part of the last century could not yet become conscious of its folly,

and that it was right in one respect in misunderstanding the legend and in not thinking it worth while to find out its true meaning. If in anything, the "Aufklaerung" believed in itself and in its own good rights. As though all the dark centuries had only passed by for its amusement, it took from them whatever it liked and played with it. In its pedantic graceful self-sufficiency it painted all the old things anew and different from what they had been and then flattered itself that these newly painted things were new indeed. There were also ancient legends, in which at the beginning of the great apostacy from the church the profound mind of the people had drawn in the sharpest and most enduring outlines the insufficiency of the human struggle for emancipation; but the "enlightenment" (the rationalistic age) believed in its right to cover these deep outlines with a broad brush, and it turned the picture into its very opposite by setting forth the sufficiency of that human struggle. Thus the bold fact of the Titans in the ancient legend was changed into a glorification of lust in the modern drama.

The genial popular legend is the expression of the feeling of pious souls in Germany during the 16th century when they beheld the spirit of the new times rising above the horizon of Europe in gigantic progression. Beyond doubt it was a Catholic clergyman in the Suabian highlands or in the Black Forest who wrote down the Faust legend in the form in which the Unicum in the library at Ulm has preserved it for us. True, in doing so he had in mind the reformation, wherefore he also located his Faust at Wittenberg, the starting point of the reformation. But he did not direct his attention specially to the reformation or to theology, but to the worldly university wisdom, the

renaissance, the diving of the human mind into the magic of nature and the classical antiquity. Not the church quarrel, but the great change that came upon the minds of men by modern science and modern taste, interested him most of all. A curious agreement is this with his contemporary Shakespeare, whose Hamlet also portrays the modern spirit and taste in its opposition to the old simple, Christian Germanic manliness and honesty, by exposing its superwisdom, sophistry, coquetry with philosophical education, besides its characterless effeminacy. Hamlet also, like Faust, studies in Wittenberg, but just as little as Faust does he represent the reformatory tendency of the times, but only the radical change on the side of the world, in its way of thinking, in the worldly sciences. This conception was correct, for the reformation had been called forth by the corruption of the church and it aimed at nothing but the purification and simplification of the doctrine and the rites, — a return to ancient Christianity and nothing more. The modern spirit, on the other hand, that emanated from the renaissance and from a passionate worship of nature, was something new: it was that new spirit of the times, which pushed aside the noblest aspirations of the reformation itself and sought to impair its success.

That the renaissance, according to its principle, would throw off also the garb of Christianity as soon as ever possible, was proved by the French revolution in the 18th century. Those madmen formally abolished Christianity at that time; they forbade Christian services by pain of death and murdered Christian priests. They thus acted in full accord with the renaissance principle; and they were at least far more honest than those who wanted to remain Christians in name though not in fact. During the French revolution a wor-

ship of reason and nature was substituted for Christianity. The philosophers had already opposed reason to revelation. In reason men believed to have found the centre of gravity whence they might lift Christianity from its adamantine foundation. At any rate, reason was their highest criterion ; according to it everything was to be judged. The free-thinkers made use of this criterion to find Christian faith absolutely unreasonable, and to deride it. The rationalists tested the Christian faith before the forum of reason, retained its moralizing parts as reasonable and rejected everything else as unreasonable, thus, as they proudly claimed, to bring Christianity to its senses.

But people confounded reason and intellect. For reason is the very faculty that directly connects man with God. God created men after His image, as His children, as beings immortal like Himself and by His love intended for eternal glory if they proved worthy God endowed man with reason as with a guard, as a reminder of his heavenly Father and of the destination of man for the future world. Reason either gives to man a clear and sure judgment, whether he thinks or acts what is right or wrong, (?) whether he chooses the good or the evil, or it grants to him, in the voice of conscience, irresistible feeling of his evil or good inclinations.

Aside, however, of this reason and this conscience man possesses the intellect, which is entirely independent of reason, a mere thinking machine, indifferent to any moral claim, carrying with it the principle of absolute liberty and so constituted that it can find reasons for everything, also for the evil and prove or disapprove anything with equal readiness. (?)

Human intellect is the mental power of thinking, i. e.,

of drawing general ideas from separate conceptions, of drawing conclusions from cause and effect, of arguing from the uncertain to the certain, or, at least, gaining a probability by sharp employment of analogies and influences. In the dialectical art however the action of the intellect reaches its highest virtuosity in the upsetting of truth, justice, morality, even the natural, in the artificial proof that right is wrong and wrong is right. This so-called petifogging, which a person can notice day after day in the courts, has also played an important part in philosophy and theology. In scholasticism the intellect demonstrated all the fundamental truths of divine revelation, and demanded that henceforth truth should be received not for the reason of divine authority, but for the reason of the scholastic proof of it. As soon as this school had satisfied its pride on this point, it went further and exercised its dialectical skill in doubting truth, in attacking truth, in proving the contrary, until it arrived at a scientific negation of everything Christian in an expressly antichristian philosophy.

Reason is the inner voice of warning which opposes its veto to the extravagances of the intellect. It is present in every man, but not developed alike in all, nor are all men alike conscious of it. The voice of reason speaks instinctively even in children and in the uneducated, spontaneously opposing the enticements and unjust demands of the intellect. It often refuses to accept the most brilliant arguments of the intellect when a rotten cause is to be embellished thereby. Sound reason involuntarily feels the natural, the true, the right thing, even in cases where the weaker man is not able to offer any argument against the authority of a superior intellect. Reason also shows itself in the simple-minded and innocent by the blush of shame when they are

tempted. Reason is similar to a hidden angel that guards the soul and does not permit the holy and divine to be profaned. (?) Reason matured subjugates the intellect and employs it only in the service of truth, by cutting off from its arguments everything unhealthy, unnatural, imagined, untrue. God-created healthy reason is in perfect accord with the laws of God. Holy revelation serves to confirm it.*

Now the intellect will not stand this severe criticism of reason. Of its own accord it fights reason and unconditionally takes upon itself the part of *advocatus diaboli*, while reason, as it were, is the angel in man. The real motive of this conduct is pride, the sin against the first commandment, the raising of self above God. This pride is conditioned by the liberty which God gave to men. If man could not rebel against God, his fear and love of God would be no virtues. The sin consisted in this that our first parents, deceived by Satan, believed that they could prove their liberty only by sinning. Pride was, no doubt, the first sin in the world and the intellect acted as its sponser. But this first sin begat innumerable other sins, for it unchained the lower inclinations of the body and of the soul that were no longer ruled by reason. Fallen away from God, man sank deeper and deeper into materialism and followed its enticements. The intellect, however, was at all times ready to varnish over these sins.

Aside from the inclination to sensuality that gave the intellect the predominance over reason, the former was also aided by the ignorance into which God permitted men to fall. Their reason was principally a moral criterion, but

* Where is he among men who, since the fall, is in possession of this ideal reason? If the author wishes to say that it is still found in man, then he is sadly mistaken.—Ed.

gave them no revelation about the material world then. God wanted it so that man might have all the more liberty to make use of his intellect. It should depend upon man himself whether he would subject the intellect to his reason. Therefore the Holy Scriptures address themselves only to the moral feeling of man, not to his intellect, and they offer him strengthening of faith and virtue, but no scientific knowledge. (?) The Bible is no compendium of natural sciences. It simply wants to teach men about their heavenly Father and his holy love for his children, to explain unto them his commandments of eternal wisdom and glory and to raise them to that nobility of mind which causes them to look upon everything low and vulgar as vain and perishable, but upon everything evil as shameful and unworthy of a child of God. The Bible does not intend to open a lecture room for physics, chemistry, astronomy, geology, etc. A pious Christian may therefore be less learned in the natural sciences than a child of the world; and this very thing godless intellect employs to make the natural sciences its base of operations against Christian faith, to argue God out of nature, the Creator out of his works.

Quite naturally the intellect makes it a point to glorify matter and to assign to it not a subordinate place, as mere means to higher ends of God, but it clothes matter with the highest attributes. As Christ says: "My kingdom is not of this world" so false science, on the contrary, places the highest value on this world, places matter, as the "thing eternal" ahead of everything, deifies it, denies the spirit altogether or degrades him to a temporal and passing function of the *materia aeterna*. This is not so by chance. He who permits his soul to sink into sensuality and suppresses every moral scruple, only acts logically, when he denies out-

right the dependence of man upon an invisible God and His commandments, the responsibility of man for his actions and eternal retribution.

Turned away from God and only occupied with the study of nature, the false science has yet not comprehended nature, and never can comprehend it; for without knowledge of the Creator, man can have no true conception of his creation. Modern materialism, though it imagines to have in exclusive lease the natural sciences, has an entirely false conception of nature.

Even more destructive than the opinions of false science about nature have been the historical opinions, especially those about the destination of man and the aim of the world's history; because, in company with those opinions about nature, they have poisoned the moral sense of private and political life. The error of human pride in the field of natural sciences is not the only one. It is connected with all the other errors of the intellect in our day; Since the beginning of classical studies and modern education there has been a turning point in European history. People have gone away farther and farther from Christiauity, from the old fear of God, and have sunk into a new heathenism. Commencing to fear divine authority, to flee from it, and finally to deny it altogether, men have fallen back into the heathen foolishness, some to worship nothing but matter, the flesh and gold, others to worship themselves.

Worship of the senses and deification of self already govern the present world as in pre-Christian times. This great change in the opinions of men has also had its powerful influence upon the sciences. Everywhere men have gone from the centre to the periphery, from the kernel to the shell, and they have systematically turned the true state

of things upside down. We may follow this process through all the sciences; it is a general disease of the mind, and we can hardly blame the single thinker for an unnaturalness that has become the ruling fashion. That the only God is denied, and that the divine is acknowledged only in nature, in matter or in the ego of man, is in harmony with all the other ways of thinking in our times. In natural science the wonderful creation of the living God is changed into a dead mechanism in the change of matter. In politics they likewise put a dead mechanism of abstract ideas in place of a living nationality. Even in the science of history the tendency is apparent to let go the kernel and to hammer away at the shell; and, without in any way understanding the spirit of history, to make a big show with denials or approvals of unimportant points. They that do not know God any more, neither do they know life. Their spiritual eye is of necessity darkened; and the darker it becomes in them, the more the avenging law of nature draws them into the delusion that a brighter and constantly brighter light emanates from them. With tireless zeal and in every possible manner they strive to enrich science with ever new and foolish inventions; and they spread themselves in happiness and pride, when they have built another grain of sand or pine needle into their dark ant-hill, their chief care seeming to be that the whole hill be made fragrant with incense for their own nostrils.

This error is closely connected with the entire movement of that spirit in our time which we may term democratic. Democratic, because the movement seems to start from the premise that there is in the world neither a monarch (the old God that has been dethroned by philosophy long ago) nor an aristocracy (because everything is one and

the same matter). As it is held over against the State and the Church that man is a perfectly free being capable of self-determination and subject to no authority that he does not choose from his own free will and from motives of utility for a certain length of time,—even so the maxim is laid down in natural science that nature is entirely independent of God, without a Creator, having sprung from itself and existing according to its own internal laws. As in politics it is affirmed that no divine authority exists, that nothing flows from divine grace or an eternal law, but that the people are the only source of law which they can change at will,—even so it is claimed that no higher law exists for nature, no ruling power; matter alone is eternal and remains the same in all its changing forms, the same forever, the only thing that has a right to exist, the only thing that does really exist.

When in politics the different grades or orders are denied, and every man is declared equal to the other, also in nature the ascendancy to higher and always higher beings must fall, because a thinking man can claim no higher position than the sponge that lets out water or the cloud that rains; for according to the doctrine of modern materialism even human thinking only bears the same relation to the functions of the brain that urinating bears to the functions of the kidneys.

We can not avoid here to state briefly our own opinion in reference to nature, and to oppose it to the presuppositions of the latest science. Whilst this science begins with the exterior, we commence with the interior. Whilst it teaches: in the beginning was matter, we teach: in the beginning was the Spirit. As it divides matter into primitive elements and by and by permits organic formations to

come forth, the animal from the plant, and finally man from the ape, we first have man created by God; and only for man's sake, only as means for an end, we teach that the local, temporal, inorganic and organic surroundings that were necessary for his development preceded him. As that science presupposes an empty space that had to be filled at any cost, we only presuppose a divine power that frames the innermost germs of things, creates into the nothingness the matter necessary for the existence of things; the necessary space, the necessary time, only on account of these things, only as a relative, not an absolute matter, as a relative, not an absolute space; for there is only so much of space and time as is necessary for those beings created of God. This we intend to develop further in the following first book.* About the destination of man in this temporal life, and about the end of the world's history we intend to speak in a second and third book, to give honor to the old "*ratio Christiana*" that has been only too much forgotten by our present generation,—the inseparable union of reason and Christianity.

CHURCH AND STATE.

"The Answer of Christ." Matt. 22, 18-21.†

It has already been pointed out, that the purpose of the Pharisees, in sending their disciples with the Herodians to Jesus, was, to betray him into one of two alternative dan-

* Of which the Article here translated constitutes the introduction.

† Extract from the II. Bohlen Lecture by the late Bishop Harris, and taken from his work on the subject "*The Relation of Christianity to Civil Society.*"

gers in defining his attitude to the Roman civil authority. The craftiness with which their question was put was worthy of the deep-laid plan out of which it proceeded. The inquirers came to Jesus as to a Master in Israel, one who taught the way of God in truth, as though they would refer to him the settlement of a pending dispute. There was a subtle attempt at flattery, moreover, in their allusion to his conspicuous and manly independence,— his freedom from all kinds of social and political obsequiousness,— “Thou regardest not the person of men.” They appealed to him, therefore, for an authoritative and out-spoken declaration, either for or against the lawfulness of a certain tribute, or tax, levied by Caesar; believing that his answer, whether affirmative or negative, would serve their purpose of hostility to him. A brief consideration of the political and religious antagonisms of the time will show that their expectation was well founded. To the orthodox and patriotic Jews, the levying of this capitation-tax was doubly odious, not only as a burdensome ex-action, but also as the badge of the subjection of the chosen people of God to a detested and despotic Gentile power. The religious and patriotic zeal of all the more respectable and devout was aroused into fierce opposition to this sacrilegious spoliation of the heritage of Jehovah. The coarse and brutal Roman procurator, whose office had special regard to the supervision of the revenue, had made this tax still more hateful by his contemptuous disdain of the scruples of the Jews. Of all the Jews, the Galileans were conspicuous for their patriotic opposition to the despotism under which the nation groaned; and it was not forgotten that Jesus belonged to Galilee. In the sacred precincts of the temple itself, within whose courts they were then standing, the Roman governors had not

scrupled to slay Galilean worshippers, even at the foot of the altar, and to mingle their blood with the daily sacrifice. If, then, Jesus should answer affirmatively that it was lawful and right to pay this hated tribute, and so range Himself on the side of the bloody tyrant, there would be an end of all His influence with His country-men. Such an answer would, in their estimation, effectually dispose of all His pretensions to the Messiahship of the Jews. But if, on the other hand, He should declare, as a public and influential teacher, that it was not lawful and right to pay the tax, there were the Herodians ready to take the news of His treasonable utterance to the truculent Roman governor, who would surely make short work with any popular leader of whom they could say, "We have found him perverting the nation, and forbidding to give tribute to Cæsar." St. Luke 23, 2. The exact position of the Herodians in regard to this and kindred subjects is involved in much obscurity. In attempting to ascertain their political opinions, we have little more than their name to guide us. This would seem to indicate, that as the partisans of Herod, who as an Idumæan in race, a Jew by conversion and a satrap of the Roman emperor by appointment, they were the native upholders of the imperial authority, as represented by the petty prince from whom their name was derived. At all events, it is perfectly certain that they were ready to report any treasonable utterance of the Galilean Prophet to the Roman authorities. To such men it was sure to be both a congenial and gainful vocation, to spy out treason, and hunt down the disaffected; and it was in order to this that they were now joined in ill-omened alliance with the Pharisees. The Herodians, then, are to be considered, whatever their own religious and political opinions, as the representatives

on this occasion of that imperial policy to which it was supposed that the utterances of Jesus were obnoxious, and to the resentment of which it was their purpose to betray Him. Pontius Pilate, the vicegerent of such imperialism, was quartered at that moment in his official departments in the palace of Herod. Within a few feet of where they stood were the stairs which connected the cloisters of the temple with the Tower of Antonia, from which the Roman guards overlooked the sacred enclosure. Jesus and His questioners were standing, then, within the very shadow, so to speak, of that overbearing and remorseless imperialism, which demanded, not only tribute, but homage, and even worship. For it must not be forgotten that the Roman theory of government was not less theocratic and exacting in its way than was the theory of the Jews.

Though Rome, as a matter of wise policy, did not ordinarily interfere with the religions of conquered peoples, yet she always assumed the right to regulate them; and even in enrolling them as *religiones licetæ*, she assumed and exercised what we would call a spiritual jurisdiction over the religions of the world. Nor was this all. The authority of the Roman State had always been supposed to rest on no popular right, but on a right assumed to be divine. With Julius and Augustus Cæsar this theory was embodied in the cultus of the *imperium divum*. The poet Virgil taught the Roman world to salute the young Augustus as the divine boy who descended from the skies to institute on earth the reign of Jove. From that time the person of the Cæsar was sacred. To him or to his Genius temples were erected and divine honors paid, even while he was alive. It soon came to be proclaimed, wherever the Roman eagles were displayed, that Cæsar was a god. In that weary and despairing age,

amid the multitude of subjugated deities, the idea was not slow of acceptance, that there was one god, at least, whose power was no delusion, who could punish and reward, who could build up and destroy,—and that god was Cæsar. To acknowledge his divineness came to be the characteristic religion of the empire, and the worship of him was soon identified with loyalty. Victorious generals and imperial deputies, like the younger Pliny in a later age, made the yielding of divine honors to the emperor, the doing sacrifice to the statue of the Cæsar, a test, both of loyalty and of fitness to live. (*Virgil: Georgics* I, 24; iv, 560). There is strong ground for believing that Pilate himself was prepared to impose this cult upon the subject-people over whom he was placed. When he removed his headquarters from Cæsarea to Jerusalem, he introduced the imperial standards bearing the image of the Cæsar into the Holy City; though he was compelled to do so by night, and in contemptuous defiance of the repeated and impassioned entreaties of the Jews. On another occasion he persisted in a similar policy in spite of tumult and insurrection, till an order from the emperor himself restrained the zeal of this too religious governor. (*Philo Judæus: Ad Caium.* 30, etc).

Upon the theory of Pilate, therefore, and of the Herodians, who on this occasion, at least, were the representatives of his opinions, the paying of tribute was due to Caesar as an act of loyalty and homage, and as the acknowledgment of his divine authority. Because the Caesar was divine, he was entitled to the allegiance and the tribute of all the peoples of the earth; and loyalty to Roman power meant the acknowledgment, not merely of the wisdom of Roman laws and the might of Roman arms, but the divineness of the imperial god. (*Bryce: Hol. Rom. Emp.* pp. 5, 6.)

With ready insight Jesus perceived the craftiness of His questioners, and the danger into which they would betray Him. But, from His standpoint the answer was obvious which would astonish and confound them. He called for the Roman coin in which the imperial tax was required to be paid. "Show me the tribute money." They placed a Roman denarius in his hands. From coins of the same mintage still extant, we are able to understand the exact force of what He said. "On one side were stamped the haughty, beautiful features of the Emperor Tiberius, with all the wicked scorn upon the lips; on the obverse his title of Pontifex Maximus." To the Pharisee, as I have said, the payment of this tribute was altogether odious, as the evidence of a political servitude which his soul abhorred; and the coin itself was to him an abominable thing, with an idolatrous image thereon, that suggested the pontifical supremacy of a Gentile despot, instead of the sole headship of Jehovah. To the Pharisee, therefore, this tribute was sacrilege. To the Roman, on the other hand, it was simple loyalty to one whose power was irresistible because his authority was divine. The answer of Jesus, to the utter amazement of his questioners, took sides with neither of these alternative theories. He occupied a standpoint altogether different from theirs,—a standpoint not before occupied by any teacher. His answer, therefore, perplexed and confounded them; so that "they marvelled and left Him, and went their way." To Him the paying of this tribute was not at all what it seemed to either party of His questioners to be. In His estimation the denarius was simply the current coin of the realm, the symbol, both of commercial value, and of an acknowledged political and commercial obligation to contribute to the maintenance of the existing

civil society, — nothing more. The fact that the coin was current, and had been struck at Caesar's mint, was conclusive evidence that the imperial government was the acknowledged civil power. Give back, then, to Caesar, He said, the tribute which the very currency of this coin provides that you have acknowledged yourselves bound to give, but, render to God the things that are God's. And, saying this, He said implicitly to both Pharisee and Herodian, The payment of this tribute has not the significance that you attach to it, nor is civil society what you suppose it to be. Civil government is not theocratic in either the Jewish or the Roman sense, and the payment of a tax to it does not ascribe to it such a character. Religious scruples, then, and religious partisanship, have nothing to do with this matter. The payment of tribute to Caesar is simply a political obligation, acknowledged to be binding by the very currency of this coin which you have received from his mint; but it is in no sense an act of religious homage. To give tribute to Caesar is a duty, yes; but it is a political duty. Man's religious duty, the homage of his soul, is due only to his God.

It is evident, then, that Jesus occupied a new standpoint in politics, and defined a new relation between religious and civil society. It is important, therefore, that we should attentively consider what his point of view was, and by what steps he reached it,—all the more important, because, for reasons which are hereafter to be given, the position which he assumed was abandoned by his Church, and has yet to be regained in by far the greater part of Christendom. It must be obvious that nothing more than a mere outline sketch can be here attempted of what has been termed the "plan" of Jesus; yet his plan is distinguished

by such simplicity and consistency, and is so easily discernable in the authentic records of his earthly life and teaching that a mere outline will suffice to define it. His plan, then, was to set up the kingdom of God in the world, of which kingdom he, as God, was to be the head and king; to establish the true theocracy, of which the elder theocracy of the Jews was but the type and preparation. He designed moreover that such theocracy should be wholly distinct from the kingdoms of this world. In a word, he decreed the total separation of Church and State; designing, that neither in alliance nor in antagonism, but through the conscience and the moral nature of the individual man, there should be established the only relation between Christianity and civil society.

Nothing is more certain than that Jesus assumed to be the Messiah of the Jews, the Prince of the house of David, whose mission was, to build up the long-expected kingdom of God. The prophetic announcement which proclaimed his coming was repeated in the first utterance of his own ministry. "The kingdom of God is at hand." To the Jews this announcement seemed to have a definite meaning. It seemed to them to proclaim the immediate restoration of the old theocracy, the re-assertion of the autonomy of the chosen people, the throwing-off the yoke of a foreign oppressor, the restoration of royalty to the house of David. But Jesus intended, both less and more; he intended, indeed, to set up the kingdom of God, and to assume, in virtue of his own divine royalty, the headship thereof; he intended to establish the true theocracy, which prophets had foretold; but in order to this, he intended to separate his kingdom from everything that was local, partial, preparatory; he intended to make it a universal and everlasting kingdom, be-

longing to both worlds, the seen and the unseen, to time and eternity; and therefore he intended to dissociate it from the kingdom of this world.

It is not difficult to see in what respects the ideal of Jesus surpassed the elder theocracy even in its best days. In accordance with the divine method, as revealed to us in all history, the elder dispensation was limited by the conditions of development and progress to which it was adjusted. The time had not come when the tribal instinct could be set aside. The most that could be done was, to expand it into the larger instinct of national life. Nor had the time yet come when the civil as distinguished from the ecclesiastical instinct could be altogether trusted to organize the people. Therefore the religious and ecclesiastical organization of Israel was made to take the place of civil society. With all its changes and modifications, however, it is evident that the elder dispensation was typical, partly special and partly preparatory, and that it was not intended to be perpetuated in all its details in the new dispensation, which was to fulfill it. With divine insight, therefore, Jesus resolved to revive the theocracy in its ideal, that is to say, in its permanent and universal form; and this involved the disconnecting of it, both in idea and form, from what was local, temporal, transitory.

The purpose, then, of Jesus, to establish a universal and everlasting kingdom, of which He Himself, in virtue of His divine royalty, should be King, involved on His part the utter renunciation of all temporal and civil authority. It was not merely because He determined to found His kingdom on the law of self-sacrifice, and not on force, —to make love, and not coercion, the principle of cohesion, —that He renounced the temporal sovereignty of the king-

doms of this world; but it was also because the two kinds of sovereignty, the temporal and the spiritual, were incompatible, and could not be united without injury to both. The issue was distinctly presented to Him in the temptation, and was then (?) definitely settled. From the great decision which He then (?) made, He never wavered. He saw, that for Him, with His divine ideals and everlasting purpose, to undertake the headship of this world's kingdoms would be to renounce His divine mission. From the first, therefore, He never dallied with the thought of earthly sovereignty. Once, when called upon to exercise the judicial function, which the Jews naturally expected of Him, both as Messiah and Prophet, to undertake, He distinctly declined such a function, saying, "Man, who made me a judge or divider over you?" So, on more than one occasion, He refused to exercise any of the official functions of civic life quite as persistently as He refused to appeal to force, or to lean on the sword of the military power. So also, and notably in our text, He referred the determination of the civic duty of His questioners to the terms of the social compact under which they lived, pointing to the mintage of the coin which they themselves had already accepted as current, to indicate the obligation of their political citizenship, and confining His own dogmatic utterance of what their duty was to the obligation they owed, not to Caesar but to God. So, finally, when arraigned before Pilate on the charge of claiming to be a king, He solemnly reiterated the claim, but denied the accusation of His accusers by declaring that His "kingdom is not of this world." To the Roman such a claim was unintelligible. To His Jewish accusers, while it denied the charge which they formally made, it confessed the real grievance which they had against

Him. It was not that He claimed to be a king; it was not even that He claimed to be a king by divine right, and as the Son of God, that constituted the real fault which they found in Him,—but it was because, while He claimed to be a king, He refused to exercise a temporal sovereignty. It was precisely because His kingdom was not of this world, and because He would not summon His servants to fight, and so to smite their heathen oppressors hip and thigh, that the Jews rejected His Messiahship, and delivered Him to die.

Reflection upon the nature of the kingdom which Jesus did set up, and upon the philosophical basis of civil society, confirms the view here taken of the essential incompatibility of ecclesiastical and civil power. From the point of view which we have already reached, it seems too evident to require further argument, that the Founder of Christianity designed that His Church should be forever separate from the civil State. The Church was instituted as a universal and enduring theocracy, of which Jesus Himself was the Head and King. Membership in His Church, He decreed, should depend on faith and grace,—faith in the recipient, and grace from Himself, the Giver,—and should consist in personal loyalty to Himself as a living King, which loyalty was to be sustained, not only in the obedience of discipleship, but in personal communion with Him in sacrament and prayer. This kingdom was to be fixed, unvarying, universal; having an “order” (?) that could not be altered, and a faith that could not be changed: because such order was instituted by the Lawgiver Himself, who also delivered “the faith once for all” to His disciples. Civil society, on the other hand, was not instituted by the supreme Lawgiver, (?) nor was any institute of civil polity.

enacted by Him. It is not pretended by any that the Founder of Christianity undertook in any sense to constitute a State, though undoubtedly He did constitute a Church. While, therefore, the basis of Christianity is altogether theocratic, the only philosophical of civil society is found, in the absence of any enactment and institution thereof, to be a social compact between individual men, acting in accordance with the moral and social impulses of their nature.* The very fact, then, that Jesus did constitute His Church, making it theocratic, but did not constitute the State, leaving it to be organized or elaborated by the impulses towards society, which already existed in human nature, is in itself conclusive proof, that, in His design, the Church was to be distinct and separate from the civil power.

But the argument can be pushed a step farther. It is to be observed, that, while Jesus designed that His kingdom should not interfere with the function of civil society, He not only refrained from recognizing the State as a corresponding theocracy, but He designed that the old claim of divine right or theocratic authority on the part of the State should be eventually overthrown,† and that civil society should rest on a secular (only?) and social compact between men as men. It is not more certain that He intended that the Church should be a theocracy than that He intended that the State should rest its claim (immediately, we would say) to authority simply on the consent of the

*This is true, not of the "powers that be," for these are "ordained of God," but of the *form* in which they shape themselves.—ED.

† But observe: Governing by the *call* of God is accompanied with divine authority, and in this sense there shall always be rulers by "divine right".—ED.

governed: but, in the case of the Church, He enacted His purpose in the very constitution; while, in the case of the State, He simply set a principle in operation that would eventually work out its design. (From this we would infer that the State is something more spontaneous than is the Church, which is a mistake.—ED.)

While Jesus, in establishing His kingdom in virtue of His own divine royalty, demanded the allegiance and loyalty of His disciples, yet, in the very act of doing this of divine right, He inaugurated a principle that would eventually make a similar claim on the part of any earthly kingdom impossible. For in making personal repentance, personal faith, and the gift of personal grace, the condition of membership in His kingdom, He emancipated the individual man, and declared the individual, and not the tribe, the nation, or the race, to be the ethical subject. Before that time, at least among the Gentile nations, the individual man had been as nothing. Under the old theory of government, he had simply been an individual and undivided and unconsidered part of the State. His dignity, if any he had, was measured by the accident of birth, or of wealth, or of achievement. All except the few so distinguished were the "*pro fanum vulgus*," without individuality, and without rights. Nothing in all history is so pathetic as the unlegendary insignificance of the masses of mankind at the beginning of the Christian era. When to the burden of external oppression we add the consideration of the dumb, hopeless misery which belonged to the complete obliteration of all individuality, the utter extermination of all personal dignity and self-respect wrought by the civil and military tyrannies of that time, we gain an idea, not otherwise attainable, of the utter wretchedness of that ancient world. In such a state

of things, the acceptance of Christianity was a wakening from the dead,—a personal emancipation. By it, for the first time in long, dreary ages, the masses of mankind were individualized. The first startling note of the Gospel, in convicting the hearer of sin, awakened in him, for the first time perhaps, the sense of individual responsibility, and with the sense of pardon came the sublime sense of sonship to quicken and crown the wondering soul; for it was the distinguishing peculiarity of Christianity that it dealt, not with men in the mass, but with individuals. It taught the great truth that the individual alone is the ethical subject. It denounced its penalties and promised its gracious rewards to the individual soul; and, in thus resolving humanity into individuals, it set in motion a principle which was eventually to work man's political emancipation. It is impossible to exaggerate—it is often difficult for us to understand—the elevating force of the Gospel when it was first preached in the Roman empire. The poor, the outcast, the oppressed, became conscious of a dignity and a self-determining power that made their life, even in this world, altogether different from what it before had been. He who had won citizenship in the kingdom of God could not be in real subjection to any man. Constantly, therefore, and silently, the Gospel in the apostolic age was working emancipation, and was undermining the old basis of authority on which the despotism of the Roman government rested. And herein arose a danger to Christianity itself, that the apostles were not slow to discover, and to warn the faithful against. The emancipation of the Christian was not intended to be a violent one. In no case was it intended to work or encourage social or political insubordination. It was not designed to discredit government or social order. Nay, it was not designed to deny,

but rather to insist upon, the divine sanction of all such government as should be actually established until better should be compassed in the natural and regular way. Even heathen governments were of divine sanction, not in the sense of having been instituted of God, but in the sense of resting for their true authority upon a compact or consent which was the outcome of social impulses implanted by God in human nature, and of serving purposes approved by God; and the apostolic injunction was, therefore, both timely and right, that "every soul should be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God." Rom. 13, 1. "Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake." *ib.* v. 5. The emancipation offered by the Gospel, then, was perfectly compatible with obedience to constituted authority. It was far more complete and profound than any that mere insubordination or revolution could effect. It completely changed the recognized basis of authority in civil society. It revealed to man, that civil government rested on no higher authority than the individual consent and the individual conscience (and not on the divine "sanction" ?—*Ed.*), and that these were a sufficient basis for it to rest on; and that, in being subject for conscience' sake, man could still be free under any civil government, aye, even in bonds, if, as a matter of conscience and his own free will, he should consent to be in subjection.

Here, then, was the relation established by Christ between Christianity and civil society. The Church was a pure theocracy, with a fixed faith and order, and ruled over by a living king. Under this theocracy, men were emancipated into the freedom, the dignity, the responsibility of individuality. From this new standpoint, civil society

was seen to be wholly distinct from the Church, and to have no other (?) basis than the consent of the people. Nevertheless, to yield that consent was an obligation of conscience, since civil society is in accordance with man's nature and God's will; and therefore "the powers that be are ordained of God." Under the relation so established the Church was left free, notwithstanding her fixed order, to adjust her organization, so to speak, to external conditions. So could she enter into such relations with any State as would range her on the side of peace and well-being of society. The very distinction so plainly worked out in Church history between the Church's fixed order and variable organization clearly indicates, that, while the one was divinely appointed, the other was of human origin and authority; and the actual attitude assumed and maintained by the Church in the apostolic and subapostolic age is perfectly consistent therewith. For more than two centuries the Church undertook to exercise no temporal authority, and sought no recognition from, or alliance with, the civil power. And this was not at all because the State was heathen; for the apostolic teaching was, that even a heathen government had the divine sanction, as we have seen: but it was because the attitude and relation instituted by Christ were not forgotten or departed from in the Church's early and most triumphant days. Nevertheless, the time did come when this relation and this attitude were abandoned. In an evil hour the Church yielded to the patronage of an unbaptized emperor,—it is noteworthy that Constantine was not baptized till just before his death,—and submitted to an alliance with the powers of this world. Then it was that the Church of Christ consented to become, in some respects at least, a department of the civil power. From that

moment her true glory began to be obscured, her triumphs to be limited, and the unnumbered evils of Byzantinism and the Papacy, and of the contest between them, to afflict the Christian world, and to retard the civilization of the human race.

In order to understand the full import of this disastrous alliance, which an eminent Christian historian has fitly termed "one of the greatest *tours d'adresse* that Satan ever played,"* it will be necessary to consider for a moment what authority Constantine claimed as emperor, how far his pretensions were renounced or modified in nominally embracing Christianity, and to what extent he imposed his pretensions on the Church. Let it be remembered, then, that, as emperor, Constantine, and all his imperial predecessors, had based their authority on a divine right to rule. From the time of Augustus Caesar the emperors were acknowledged as the vicegerents of God. "Their persons were hallowed by the office of *Pontifex Maximus* and the tribunitian power." (*Bryce: Hol. Rom. Empire*, p. 23.) Poets, as has been already pointed out, had sung the advent of the young Augustus as the descent of a divine boy from the skies, who should deliver and bless mankind. "The effigy of the emperors was sacred, even on a coin." "In the confused multiplicity of mythologies, the worship of the emperor was the only worship common to the whole Roman world." (*Bryce*.) Now, when Constantine accepted Christianity, some of these pretensions were modified certainly; but none of them were wholly renounced. "Under the new religion the form of adoration vanished; the sentiment of reverence remained." (*Bryce*.) The title and office of

*Arnold: *Miscel. Works*, p. 436.

Pontifex Maximus were retained, and adapted to the new condition of affairs. The right to control the Church as well as the State was promptly asserted, and was formally admitted at Nicaea and elsewhere by a too subservient hierarchy. (*Robertson: Hist. of C. Church, I. p. 419.*) Eusebius speaks of Constantine as a kind of a general bishop, and relates, that, on one occasion, the emperor told some episcopal guests, that, as they were bishops within the Church, so God had made him bishop without it. (*Robertson, p. 421.*) And in numberless ways he proceeded to lord it over Christ's heritage, placing himself at the head of the Church, and subordinating the spiritual to the civil power.

Apart from the secularization of the Church and the depravation of Christianity which resulted from this unholy alliance, important consequences of another kind, and equally disastrous, began to flow from it. The clergy, leaning on the secular arm, and defending the emperor's assumptions of power, soon began to formulate the idea of a universal or world-church, to correspond exactly with the empire or world-state. As the empire, ordained of God, was one; so should the Church's unity be a like imperial unity. *St. Augustine*, in his great work, "*The City of God*," worked out a portion of this ideal relation. The further thought soon followed of a world-bishop or pope, to correspond with the world-king, or emperor. (*Bryce.*) Circumstances favored the complete development of the idea. The removal of the seat of empire from old Rome to "New Rome," or Constantinople, universalized the civil idea, but correspondingly weakened it. The irruption of the barbarians, who found nothing to respect, and spared nothing, in the West but the power of the Roman see; the division of the empire, and the growing influence of the bishops of Rome in that time of tumult,—

continued to exalt the ecclesiastical power of the popes, till at length, in the pretensions of Hadrian I, the spiritual supremacy of the successor of Peter was proclaimed, (Abbe Guettee: *The Papacy*, p. 258): and when Leo III. placed the iron crown on the brow of Charlemagne, the temporal supremacy of the papal see seemed also to be acknowledged, at least in the West. The time speedily came when the papal pretensions became quite unendurable by the emperor. It is still a question as to how far Charlemagne intended, by receiving his crown at the pope's hands, to acknowledge the pope's superior authority. Certain it is, that the story, so long believed, that Constantine had, by special grant, invested Pope Sylvester with imperial authority in the West, and that it was on that account that Charlemagne knelt to receive the iron crown, is false. But at all events, from that time on, in spite of occasional conflicts, the two-fold idea of a world-monarchy and a world-church yielded support to both papal and imperial despotism, till the subjugation of Christendom seemed to be complete. Nor did philosophy fail to lend its aid to this disastrous alliance. The influence of realism in establishing a philosophical basis for absolutism, both in Church and State, has already been pointed out. (*Lecture I.*) Under the influence of that philosophy, the individual was once more obliterated in religion and society. The despotic idea of State was re-established, and at the same time the true idea of the Church as a divine theocracy was overthrown. By a perfectly logical retribution, the Church, in grasping at temporal authority, lost its true spiritual power, and, in seizing the kingdom of this world, placed itself in a position to be eventually enslaved by it. Meanwhile the history of mediæval European civilization was the record of much good commingled with no little evil; and of the evil it is not too much to say, that most of it is directly attributable to the alliance of Church and State.

MISSIONARY DEPARTMENT.

IN CHARGE OF REV. E. PFEIFFER, OF DELAWARE, O.

THE REFLEX INFLUENCE OF MISSIONS ON THE CHURCH AT HOME.

[CONCLUDED.]

We affirm, furthermore, that missions direct the love and energy of the church to *a new object and aim*, namely, man in his misery, the natural man in his forlorn and degraded condition.

What might we expect to find according to the representation of certain philanthropists in former times? Happy children of nature, whose happiness we should not presume to disturb. And what have we found? Not merely uncivilized and degraded people, but people submerged in horrible sins and vices, people held in constant terror of evil spirits, at the mercy of sorcerers, enslaved in the fear of death, people who had sunk to the depths of cannibalism. To show this by individual examples would be to repeat the history of missions. A single illustration from the race of Bataks in Sumatra may suffice.

Besides rendering homage to evil spirits they worship a class of tutelary genii. But how do these come into existence? They themselves create them. Hear what Dr. Grunemann relates about this art in "Geschichten und Bilder aus der Mission, No. 6." "A child of some other race is kidnapped and tenderly cared for at first, until it has become entirely unsuspecting. Then it is led around through the

village, and every person expresses a wish, to which the child, as it has been instructed to do, innocently replies, 'That I will do.' Hereupon it is taken to a place outside of the town. A fire has been kindled near a clump of high trees. The child is laid in a trench, and melted lead is poured down its throat, so that it dies midst excruciating agonies. Its soul is believed to become a tutelary god who is able to fulfill all the wishes that were expressed to the child."

Are we not horrified at the scene? And will not the desire awake in us to help them? Surely, in view of the galling wretchedness of the heathen, sympathizing love will be kindled in our hearts, as the Samaritan was moved with compassion when he beheld the man who had fallen among thieves lying in his blood and wounds. A new aim is set for our love, and it yearns to assert its power.

The reflex influence upon the church at home consists in this: beholding the distress in regions beyond, our eye is exercised to discover the wants in our own midst; being impressed with the truth that sin is the source of all misery, we get a deeper insight into the misery of our own people; realizing that the fundamental evil is the absence of the Gospel of Christ, we are directed to the only fountain, from which help can come to our own nation. Thus missions shed a salutary influence upon the church at home. By the study of others we learn to understand ourselves. The aim and object of our love becomes apparent, namely, sinful man in his bondage.

But the love of the heart, aroused by the sufferings of the brethren, will flow out in works of love. And truly, not only are our gifts sent over the broad ocean; in our own

land too may we, once moved to active love, behold similar manifestations of love.

Missions are like the spring that originates the brook. It rises among our own mountains; the rill expands into a stream, and the stream flows into the boundless sea; and from the sea arise the beneficent clouds that fertilize our own meadows and fields.

We refer particularly to the relation between foreign and home missions. The latter have been called the daughter of the former.* We have no desire to claim more in this regard than is justified by the facts in the case. We are well aware that the fountain of all works of love at home is *faith*, wrought through the Word of the Lord; and we know that Wichern, the pioneer of home missions, was aroused by the alarm-bells, whose sound fell upon his ears in 1848. But this we may confidently affirm: the *first great* work of love, foreign missions, has been an example and pattern for all other works of love on the part of the Christian church, and in this sense it has given rise to all other works of mercy.

Moreover, we may add that the growing interest in foreign missions—the annual offering of evangelical Christendom for this work has grown to more than 7½ million dollars—has not lessened, but rather increased the devotion of Christians to other works of love. In Saxony the annual contribution for missions is about \$17,500, whilst the voluntary offerings for all other church purposes reach the sum of \$75,000. And whilst, in all the states of Germany, about \$750,000 are at present annually contributed for missions, three to four million dollars were, according to the estimate which Dr. Warneck made in 1881, contributed for all

* Herdieckerhoff, *Aeuszere und Innere Mission*, etc. p. 49.

other benevolent work. Indeed, as he declares, "foreign missions have been instrumental in drawing out a large part of the contributions that are at present raised for the various branches of benevolent and charitable work at home. Nothing has waged such a successful campaign against *covetousness*, that enemy of love, with its stony heart and brazen brow, as have *foreign missions*."

Do you desire to hear other testimonies? Zeller has stated repeatedly that he was moved to found his Beuggen institutions by conversations which he had with missionary inspectors Blumhardt and Spittler. He says, "We considered that the performance of our Christian duty toward the *heathen* exhorts us to the performance of the same duty with reference to the wayward at home." And W. Hoffmann, missionary inspector of Basle in his "Missionsfragen" of 1847, writes: "Foreign missions are the *absolute* missions, which have given rise to home missions, or, as we may call them, *relative* or Christian missions. From the former we learned the power of association; from them we learned to know the blessed fruits of united faith, united prayer and united labor. The misery of the heathen became a mirror that reflected the misery of Christians; labor in behalf of the former taught us how to labor in behalf of the latter; success in the one sphere led us to hope for success in the other; the means expended in the former showed what treasures of energy and life lay idle in the spiritual store-houses of the church that needed only to be opened and used in order to silence many a cry of distress within her borders." Hedge in the lake with its pure and healthful waters, close up its outlet, and you will have a sluggish marsh, a brood of miasms; let the water flow, and the lake becomes a mirror of the azure skies.

III.

The life of the church culminates in the hope that stimulates the hearts of believers, and in this regard, too, the reflex influence of missions is apparent. We direct attention to three considerations. Our hope may be thus expressed

- a) "The fulness of the Gentiles";
- b) "The Lord cometh";
- c) "The glory of the Lord shall be revealed."

What blessings do missions bestow upon the church in the first regard? We reply: inasmuch as missions are ever bringing us nearer to this great end, our hope is confirmed and reassured that we will finally reach it; wings grow by using them.

It was a sublime command which the Lord on the day of His ascension delivered, as a word of His last will and testament, to the assembled apostles: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth." And in the course of the centuries His church has been carrying it out. Step by step has she proceeded from the centre of the Old Testament theocracy unto the ends of the earth. "From Jerusalem to Rome," this was the theme of the Acts of the Apostles, the great missionary history of the apostolic church. From Rome, the centre of the ancient world, the light of the Gospel radiated and was disseminated to the borders of the Roman empire, to the ends of the Mediterranean Sea. This was the limit of the first missionary period.

The second begins in the heart of Europe. The Germano-slavonic world is its territory, the whole of Europe its exalted aim, until, after a pause of centuries, in which the Church was renewed and purified through the Spirit of

the living God, the cry is heard across the sea, and the standard of the ship whose mast is the cross bears the inscription: "To all nations."

This was the beginning of the third missionary period. That inscription reflects its character unto the present day. Once more indeed the fire upon the hearth of the Church seemed in danger of being extinguished. The gates of India were opened, but she was left to take care of herself. Then the Lord Himself kindled the fire with the breath of His Spirit; in all places, in churches and clans, fervent zeal began to glow; the Lord Himself *showed* us the way through the *discoveries* of strange lands; he *paved* the way by means of the *inventions* of the present century; He *removed* formidable *barriers*, so that the whole world is become, as it were, a single great city with numerous streets. To what end? In order that the Gospel of Jesus Christ may be carried to the ends of the earth, and the testimony concerning Him may be heard among all the nations of the world.

We ourselves are living in the midst of this great movement. We have, indeed, accomplished little in comparison with the great task before us. And yet the missionary church of the present reminds us of the old fable about Thor. He went to Giantville, where a drinking-horn was handed to him with the request that he drain it. The people laughed him to scorn when they observed how little he had drank, notwithstanding the fact that he had greatly exerted himself. And yet—the giants quaked inwardly, for the drinking-horn was the ocean, of which Thor had nevertheless drank a considerable quantity.

But when we are privileged to witness anything approaching the fulness of the Gentiles, are we not strengthened in spirit and encouraged, even though we have abun-

dant cause to complain of lamentable retrogression in our own land, of unhappy contentions and divisions among brethren?

Our hope, however, embraces more. "The Son of man shall come in His glory, and all the holy angels with Him,"—this is the prophecy uttered by the true Witness. And the Lord has declared the order of completing His kingdom in the words: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then* shall the end come." Now when, in the chronicle of missions, the Church is apprised of the great task still to be performed; when the cry, "1000 million!" resounds again and again, and she is earnestly entreated and exhorted to press on in the great conquest: then are those false hopes dispersed that are entertained by fanatical spirits who interpret the signs of the times in an arbitrary manner and instill fanciful hopes into the hearts of men by affirming that the second advent of Christ is at hand, or by presuming even to determine the time and the hour. We know, indeed, "Thou canst lead through death's portals while we sleep, and in a moment make us free." This truth applies also to the life of nations; the Lord is able to shatter those portals, too, within which whole nations are wrapped in the fatal sleep of sin. Yet for the Church of Jesus Christ we hold fast the truth; the fulness of the Gentiles first, afterward all Israel, then the end. In so far missions serve to correct and purge away all the fanatical hopes of Christians.

Finally, however, the glory of God will be revealed: this is our ultimate hope. And inasmuch as missions open our eyes to behold it, they exhort and stimulate the Church to more fervent and persevering prayer.

Observe how Isaiah's heart expands in view of the *redeemed* church which is to be exalted and *glorified*. Zion lies prostrate, smitten by the judgment of God, humiliated, in part wrapped in the sleep of security. But the cry is heard: "Arise!" "Shine!" Two trumpet-blasts to wake the church from slumber! The Sun of suns is already rising. But see! It is not *Zion alone* that is illuminated by the rays and irradiated by the glory of God: no, the shadows of night that have rested upon the *nations of the earth* recede, the lowering clouds are dispersed, and the whole world is affected by the glorious light that beams upon Zion. Hail, glorious day! Jesus, the Sun of Righteousness, sends His light and truth, peace and blessedness far and wide through all the earth. This is the triumph of the Christian Church in this vale of tears. This is the glorious prospect that appeases sorrow and strengthens hope here below. But if it be asked who in particular is engaged in keeping this blessed consummation before the attention of men, we reply: The missionary church with the divine Word; for she it is that is leading the nations of the earth toward this glorious end.

However, what is man with all his striving and desiring, with all that he is able to do, in comparison with the potent revelation of the glory of Jesus Christ? In the light of this truth it behooves us humbly to fold our hands and fervently to pray, "Even so, come Lord Jesus!" It is the *praying* church, indeed, that holds the scepter of the world. When the lever of prayer is applied to the heart of God, the earth is moved. Through prayer the apostles were delivered out of chains and bonds and performed wonderful works; without Luther's prayers the work of the Reformation would have come to naught; and the progress of missions is to be attributed not so much to the sums of money as to the pray-

ers that have been offered in their behalf. Is this not equally true with regard to the highest aim of the missionary church? And if, under the influence of missions, the Church is stimulated to more fervent and persevering prayer, do they not render her the highest and most blessed service?

“Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.” Unto the glory of God! Unto the salvation of the nations! Unto your own present and eternal good! “And now abideth faith, hope, charity, these three; but the greatest of these is charity.”

THE MINISTRY OF MONEY.

In the September number of *The Missionary Review of the World* one of the editors, Dr. A. T. Pierson, begins a series of articles on the above subject that promise to be as radical as they are timely. In regard to the paper before us we would say: Brave words, bravely spoken. The author lays the foundation deep in God's Word and thrusts the two-edged sword, without fear or favor, through the ribs and into the very vitals of the modern methods of raising church moneys and catering to worldly patronage. In the first paper he argues on the basis of Mal. 3, 10; Lev. 2, 13; and Ps. 50. From it we extract the following concluding paragraphs:

“We utterly mistake the plain ethical sentiment and spiritual lesson of this psalm, if it be not a solemn setting forth of the fact that the primary condition of acceptable offering is that the offerer be in covenant relation with God. God is not a beggar or a beneficiary in any sense whatever. He is not dependent upon the help of any man for carrying

on His work. He simply admits us to a double privilege: first, of giving expression and expansion to our best impulses; and secondly, of taking part with Him in a holy ministry of benevolence and beneficence. Hence, we repeat, the first condition of acceptable offering is that the salt of the covenant with God be present to savor and season the sacrifice.

“Hence it logically follows: *First*, that *no unconverted man can offer an acceptable gift to the Lord*. While he hates instruction and casts His words behind him, the conditions are essentially lacking which make a gift acceptable. Instead of being salted, it is leavened; the corruption of unforgiven sin and an unreconciled heart spreads itself through the offering and challenges God not only to reject the gift but to destroy the donor!

“*Secondly*, it irresistibly follows that for believers *to depend upon unconsecrated money* for carrying on the benevolent work of the church is diametrically contrary to the expressed will of God. We have long felt that appeals to unconverted men for pecuniary aid in mission work are both inconsistent and harmful. We remember an instance. A very rich but godless man was approached with a request that he would give \$500 to relieve a pressure of debt in a Foreign Missionary Board. His answer was: ‘You ministers say from the pulpit that we unconverted rich men are idolaters; but you come to us idolaters for our money to carry on what you call the Lord’s work!’ That was a deserved rebuke to which the Church of God has often laid herself open by her indiscriminate appeals for money.

“We believe that the Church ought to be bold enough and spiritual enough to take high ground, and appeal *only to disciples* for money for mission work. Great as is the need

of money, it is not so great as to justify an unscriptural plan for raising it. God calls us to take the plane of faith, to remember that He owns all; that the hearts of men are in His hand; that He can unlock the treasuries of the rich and make the abundance of poverty to abound unto the riches of liberality. All these frantic appeals for miscellaneous collections; all this eagerness to get large gifts without regard to the character of the donors; all this representation of the pressing needs of God's dearest cause as though God were a pauper; all this flattery of godless givers which leads them to think they have put God under some sort of obligation by their gifts, while living in rebellion; all this slavish dependence upon those who are not disciples to furnish funds for the work that only disciples can either conduct or appreciate; all this is, we believe, in violation of Bible principles and is a permanent cause of the blessing being withheld from our financial methods!

"We write these things sadly, but with the intensity of deep conviction. We have watched for many years the unsound and rotten basis of our missionary finances. We have seen Herculean efforts to raise funds, with a trumpet flourish over success, to be followed by a re-action, a proportionate decline in giving, depletion of treasuries, and a minor strain of complaint and despondency. Surely this is not God's way of carrying on missions. We are not raising money according to a Bible fashion; we are walking by sight, not by faith. We are using pressure of appeal more than the prayer that prevails; we are depending on our importunity with man more than our importunity with God. We forget who it is that opens human hearts and sends forth laborers into His harvest and bestows the spirit of liberality. We look to human patronage in a work that by its nature disdains any patron but the Lord Himself."

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DOCTRINAL PREACHING.

The preaching that is most profitable is not always the preaching that is most popular. It would be unsafe to assume that what the people best like to hear is what their souls most need. Even in the things of this world they do not always make the best selection, and in the things which belong to our eternal peace there is in the sinfulness of our nature a special disqualification for wise choice. The preaching of Christ is to the Jews a stumbling-block and to the Greeks foolishness. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2, 14. It is true, when we speak of preaching in the churches we have Christians in view, and these are people who are no longer in their natural condition, but have learned to know Christ and to appreciate the truth unto salvation. Of such it would be reasonable to expect that their spiritual wants would find expression in the demand for a proper supply. But that would furnish no just ground for setting it up as a canon, that the thing which is liked is the thing which is needed. The evil that still remains in converted men leads to manifold errors in taste

and judgment respecting preaching as well as in every other activity of the soul. Not all Christians enjoy good spiritual health, and the power of false training and injudicious customs is but too frequently exerted to corrupt the spiritual taste in Christian communities. When to this is added the fact that among those who hear preaching there is always a large proportion of such as have no spiritual life, it cannot seem strange that the very kind of preaching that is needed most is often that which meets with least favor.

That there is a widespread dislike of doctrinal preaching can therefore not fairly be adduced as an argument against its claims. Perhaps the preachers have more to do with originating and fostering that dislike than the hearers. They themselves but too often have no taste for it, and allow themselves to speak of it in a disparaging tone that is calculated to render it distasteful to others. Unhappily some denominations of Christians have accepted it as a principle that an educated ministry is needless, if not pernicious, and acting upon this principle they have supplied their pulpits largely with men who, whatever may be their character for piety and zeal, are ill qualified for the clear and thorough exposition of sound doctrine. Men who have not themselves learned the truth are not the persons who would take delight in teaching it. Doctrinal preaching is exceedingly difficult work for those who have received no doctrinal training and who, if their piety is not as defective as their knowledge, must feel at every step, when they undertake to unfold and explain the doctrine of Holy Scripture, that they are not qualified to make a success of it. It would require more grace than these men usually possess to restrain them, under such circumstances, from speaking contemptuously of the careful teaching of doctrine, and from sneering at the results

as mere "head religion" in contradistinction to the "heart religion" of which they imagine their method to be productive. The temptation is very great to take such a course in mere self-defence, even if the motive to do it in self-laudation were resisted. And in those churches which realize the importance of ministerial education there are usually some admitted to the office who are not "apt to teach," and who will therefore prefer not to engage in doctrinal preaching. These too are more likely to disparage than to extol it. Besides there are unfortunately among the preachers as well as among other Christians not a few lazy men, who will do their work in the way that is least laborious. That these as a rule will shun doctrinal preaching goes without saying. It is much easier to devote a sermon to narrating stories or rebuking sin or exhorting to good works, and the easiest way will readily impress itself upon the indolent mind as the best. The unpopularity of doctrinal preaching is therefore probably due more to the pastors who do not like to teach than to the people who do not like to learn.

But we would err if we supposed that the aversion manifested to doctrinal preaching is due wholly to the preachers, much as we believe them to blame for the perverted appetite of the people. The natural disinclination to devote time and attention to spiritual things will always remain an element of which account must be taken even among Christians. They will not subject themselves to any mental strain if they think they can get along without it. Nothing is therefore easier than to convince them that it is needless to practice the self-denial necessary to learn and understand the doctrines of Holy Scripture. They are ready for such views and for the practice which results from such theories, because these accord with their natural proclivities

and predilections. When men are left to their natural bent they will uniformly give Romanism with its appeal to the senses or Methodism with its appeal to the feelings the preference over Lutheranism with its appeal to the understanding. The way that requires no effort is always chosen rather than the way that demands exertion. Therefore doctrinal preaching will be liked only when people have been brought to see its importance. Those who do not see that it brings a blessing which is obtainable in no other way will never give it the preference.

No doubt there are some well-meaning men who think that there are valid reasons for pushing doctrinal preaching in the background, if not for utterly discarding it. They argue that didactic sermons, while they enlighten the understanding, leave the heart unmoved and fail to produce that internal and external activity which are so necessary in the Christian life. Such sermons are therefore pronounced dry and uninteresting and declared to be barren of results. What is the use of preaching, it is asked, which, if it receives any attention at all, is heard with a calm and cold exercise of judgment, as if it were a matter of pure science, without emotion and without arousing to action? Give the hearers something, it is said, that will compel attention and take hold of the active powers of the soul and there will be interested and working churches instead of intellectually sound but practically worthless societies of drones and do-nothings.

The argument seems quite reasonable, and many have been misled by its plausibility. But the theory on which it is based requires examination. Let us endeavor to see clearly in a matter of such momentous consequence for the work of the ministry.

It certainly must be admitted that all preaching must

fail of its purpose, if the attention of the hearers is not obtained. This being conceded, the argument in question would be sound, if the further concession were made that the presentation and exposition of Christian doctrine will not interest the people, and that some other matter or some other mode of preaching which does secure attention will attain the end as well. But such further concession cannot be made. To make it would be fatal to the whole work of the ministry. It is a false assumption that other subjects which may interest people more than the truth revealed in Holy Scripture will accomplish the same end; it is a mistaken notion that other methods of preaching which are better liked than that of setting forth doctrine will attain better results than doctrinal preaching, or will, without this, attain any salutary results; it is a grave error to maintain that doctrinal preaching cannot secure attention and can therefore produce no effect. Hence the whole specious reasoning against didactic sermons is as fallacious in its foundation as it is dangerous in its practical consequences.

That there are topics which will elicit a more extensive popular interest in the pulpit than that of the plain truth given by inspiration of God, is not to be doubted. Unhappily many preachers, in view of this fact, have introduced themes which, while they are shrewdly calculated to attract the multitude and while they are successful in gaining and holding the attention, accomplish nothing and in the nature of the case can accomplish nothing. Political harangues, literary addresses, scientific discourses, narratives of travel, comments on current events, comical and tragical sketches,—such productions, especially when accompanied by illustrations in picture or action, will draw and gratify a crowd; and some, forgetting the purpose of the

pulpit, have imagined that its end was accomplished when the crowd was attracted and treated to an hour's amusement. But too many overlook the simple and obvious fact that drawing a crowd is not at all the preacher's business, and that nothing is gained for Christ and Christianity when a multitude is attracted to a church where Christ is not preached and not praised. The sensational pulpit, just so far as it is successful in its sensationalism, is a failure as to all the divine intents and purposes of the Christian pulpit. It is devoutly to be wished that multitudes would flock to our churches, but not because such flocking together is in itself a glorious consummation. All that renders it desirable to the Christian soul is the opportunity which it presents to preach Christ to dying men. When this is not done, what good has been accomplished by all the effort to entice the masses into our churches? They are gathered where the bread of heaven ought to be dispensed to them, and when they are there they are fed on ashes. That is not only a useless expenditure of time and talent, but it is worse than useless so far as the legitimate work of the pulpit is concerned. For these poor souls are cheated of the rich gift which God designed them to possess. He sends ministers to preach the everlasting Gospel of God's grace unto the salvation of lost souls, and when people come to the church where the Lord has commanded it to be preached, they receive the poor and powerless thoughts and opinions of men which cannot save from sin or deliver from death. And the majority of these people are probably such as, not knowing the truth unto salvation, are deluded into the belief that such husks, which have no power to rescue them from spiritual starvation, constitute the bread of heaven. That many, when such frauds are practiced upon

them in their ignorance, come to look with distrust and even contempt upon Christianity with its alleged provision for man's spiritual wants, is a painful fact of frequent occurrence. How much better it would be to give the bread of life to those who come, even if their number should be comparatively small! There are no doubt many things which the crowd would rather hear than the plain truth of the Gospel, but there is nothing but this to save them from death.

That there are other ways of applying the Word of God besides that of explaining doctrine, and that there are accordingly other legitimate modes of preaching beside the doctrinal, is also unquestioned. It may be admitted, moreover, that these other modes are mostly preferred by the people, even by the majority of Christian people, because they do not require such close and continuous attention in order to get the benefit of them. But it cannot be admitted that the use of these other methods will enable us to dispense with doctrinal preaching. They are subsidiary and become ineffectual when the latter is neglected.

"All Scripture," says St. Paul, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3, 16. And again he says: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15, 4. The Holy Ghost has thus Himself given us instruction as to the uses of the Word which ministers are called to preach and the application that is to be made of it in their preaching. A faithful pastor will warn his people against the various errors by which they are in

danger of being misled, and to this end will expose and refute the false doctrines that are spread in the community. He will use the Scriptures for reproof, and thus he will necessarily, as occasion requires, resort to that polemical preaching which is even less popular than the positively doctrinal, because, besides being didactic in its nature, it is an offense to the weaklings who want peace at any price. He will rebuke the sins by which God is dishonored and reproach is brought upon the Church, and by which Satan would lead Christ's people to destruction. He will use the Scriptures for correction, and thus necessarily, as circumstances demand it, adopt the admonitory method of preaching, that his people may turn from their evil ways and shun the paths of sin. He will ardently desire their growth in holiness and, knowing the weakness that besets Christians because of the flesh and the temptations to indolence and self-indulgence to which they are subject, he will urge them to abound more and more in every good work. He will use the Scriptures for instruction in righteousness, and thus never neglect that hortatory preaching which is needed even by the most earnest and faithful Christians. Mindful of the pangs and terrors which sin inflicts upon the conscience and the manifold tribulations through which God's people must pass on the way to the promised land, he will heed the command, "Comfort ye, comfort ye my people." He will use the Scriptures to bring solace to bleeding hearts, that through the comfort and patience which Scriptures set forth and convey the downcast may have hope. Therefore as he reverences his Lord and loves his people he will make full proof of his ministry also in consolatory preaching. He would not be a faithful pastor if he neglected any of these necessary uses of the heavenly truth in his pulpit ministrations.

But none of these modes, important as they are in their proper place and season, would attain the end of preaching if doctrine were neglected. The apostle gives this the first place in his enumeration of the use of the inspired Scriptures. First of all they are "profitable for doctrine," without which not only would the man of God not be perfect and not be thoroughly furnished unto all good works, but there would be no man of God. And when he speaks of the comfort derived from the Scriptures he mentions first that they "were written for our hearing." If the truth be not taught and learned, all preaching is fruitless because the faith, which comes by hearing, is wanting and the soul, which the truth alone makes free, remains in the bondage of sin. Without the teaching of doctrine polemical preaching will only result in a rude and heartless rage against the audacity of men who dare to differ from us, because the chastened zeal for the glory of God and the tender solicitude for the restoration of man which render the use of reproof so solemn and so unselfish and so considerate, are dependent upon the power which God exerts on the soul through the truth of the Gospel for our learning. Without doctrine admonitory preaching will provoke resentment and bitterness or merely produce concealment of sin instead of correction, because there is nothing to declare to the soul the heinousness of iniquity or move the will to hate it and flee from its horrors. Without inculcating the truth hortatory preaching will lead to hollow phrase-mongering and result in hypocritical pictures of piety instead of instruction in righteousness, because there is nothing that could enable the soul to see the beauty of holiness or induce it to walk in the ways of the Lord for His name's sake. Without teaching the Word of life consolatory preaching issues in vapid

sentimentalities that leave the heart uncomforted, because there is nothing presented that could enable it to realize the comfort which is found alone in the precious Gospel of God's grace in Christ. Only when there is a good foundation of doctrine can refutation and rebuke and exhortation and consolation be effectual, because only thus is introduced in the soul the heavenly truth which ministers all the power.

Nor is it at all true that doctrinal preaching fails to secure the attention and thus remains powerless. The Gospel will not attract crowds like spectacular shows. That is certain. Nor is it the favorite subject of discourse with the multitude. The deplorable fact cannot be denied, that men generally do not choose the highest and the best. Ale and cakes will draw better than art and science, and theatrical performances will please more than Gospel sermons. The natural man has no liking for that which belongs to his peace. But the Gospel is not on that account an impotent element in the world's history. It is the power of God unto salvation. If Christ crucified were preached merely in human power it would of course be vain. Not a soul would believe the tidings. But He who sends the message to man works through it. Therefore it always wins hearers. It accomplishes that whereunto God sent it. The argument that doctrinal preaching will get no hearing and therefore will accomplish nothing is a confession of unbelief in regard to its divince power and of despair in regard to its success. What is true is that other things are by a large majority of men better liked than the heavenly truth revealed for our salvation, and that larger audiences may be attracted by pulpit efforts which avoid the plain statement and clear elucidation of that truth than by simple didactic sermons; and what follows for the Christian mind is, not that we

must therefore abandon what is not acceptable to the multitude and give them what they like, but that we must be content to save them that hear, though they be but few. Those who will not be satisfied with this, but think rather that the gate must be made wide and the road broad, so that the multitude may be induced to join them, go to the crowd instead of drawing from the crowd to the Savior those who will hear His Word, and the result of course is that they save none. It is only by the teaching of the truth that souls can be saved, and if that secures no hearers then are none saved, and there is no way by which any can be saved. Faith clings to the truth which is revealed from heaven, and as long as this truth is not known faith has nothing to which to hold and on which to feed, and therefore cannot exist. And those who have known that truth and by the grace of God have believed it will give attention to doctrinal preaching, and are always glad to extend and deepen their knowledge of the precious things which God has revealed for our learning. There are many who are glad to hear sermons that make the truth plain to their minds, and those who do not like to hear them are generally those who need them most of all, and should have the opportunity to hear them that they may learn to like them.

Therefore one of the chief qualifications of the minister is aptness to teach. This is a requirement that is repeatedly mentioned in Holy Scriptures. Not only is the Word of God said to be profitable for doctrine and written for our learning, and the teaching and hearing of the truth which it contains made the foundation of all the ministerial work and the Christian activity, but the minister is expressly required to know its contents and be able to make it known to others. And this he is to do with all patience and per-

severance, even though some dislike it and some complain and some oppose. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2, 24. 25. A person who is not qualified for doctrinal preaching is not qualified for the ministry, and he who will not teach, thinking he can accomplish the end of the ministry without it, or fearing that he will have to bear the reproach of preaching dry sermons if he seeks to indoctrinate his people, is certainly not a faithful steward.

What we are contending for is not long discourses gathered from text books on Dogmatics, but live preaching that is intent upon making the people acquainted with the whole counsel of God unto their salvation. Such sermons will not be dry when they are preached by men with warm hearts as well as clear heads, who have a lively interest in the welfare of their people and an ardent desire that they may attain the end of their faith which is the saving of the soul. Nor are we pleading for the exclusion from our preaching of other applications of the Word of God besides that of rooting and grounding Christians in the truth by the clear and patient teaching of sound doctrine. On the contrary, we regard it as a great defect in preaching when reproof and admonition and exhortation are neglected. The preacher must address the whole man, not neglecting to stir up the pure minds of the believers by way of remembrance. He who overlooks the fact that men have sensibilities and wills as well as intellects will to that extent fail of success in his ministerial work. Even good men, because of the flesh that still encumbers them, need arousing and urging and com-

forting. But what is needed first of all and most of all is the clear inculcation of the truth. Let not sophistry drive doctrinal preaching from our pulpits. L.

CHRISTIAN WORK AND LUTHERAN WAYS.

Said a Methodist doctor of divinity and college president, "With your doctrine and our ways, what a mighty work could be accomplished!" Many years have come and gone since then; and the speaker, if not now in his grave, must by this time be fully ripe for it; but his remark, which struck me from the first as a somewhat novel and ingenious one, has ever and anon intruded itself on my attention and set me a-thinking, as I believe, with not a little profit to myself.

The observation, it will be noticed, aims at a comparison of systematic and practical theology in the Lutheran and in the Methodist churches respectively, with a view to the merits of the two schools as furnishing the more effective working principle for the kingdom of God. The opinion arrived at pronounces for the Lutheran doctrine but against the Lutheran polity, and for the Methodist polity but against the Methodist doctrine. I am not aware that the doctor ever followed his judgment or made any effort to join Lutheran doctrine with Methodist ways in either his own life or in his church. It would be uncharitable for me to say that he was not sincere in his admiration for our grand system of doctrine. I rather think that he knew just about enough of our faith to give him an inkling of its incompatibility with Methodist ways; and, following his heart's intuitions as usual, he concluded to content himself

with things as he found them and to run his race as it might please his church to make it out for him. But however he may have felt or thought on the subject to satisfy his own mind as to the course he pursued, from my own point of view I must say that he acted neither consistently nor conscientiously. Impressed as he was with the superior excellency of Lutheran doctrine, he should have pushed forward to a more thorough acquaintance with it; and then, if convinced of its truthfulness, adopted it as his own faith. This done, he would then have been free to adapt to it such of his favorite ways as might be made to do real service to the truth discovered.

For a sectarian of note to speak well of our theology is nothing so very unusual; and it was not this in his remark that arrested my attention. What impressed me most forcibly at the time, was the combination suggested. Persuaded as I am that such a thing can never be, and much as I would deprecate to see sectarian practice coupled with Lutheran precept, yet am I unable to rid myself of the thought that there is in it something that deserves to be looked at before the proposition is rejected in toto. Was this man of the opinion that Methodism if leavened with Lutheran doctrine would be all the better for it? then allow me, for a purpose wholly tentative, to return the compliment and say that Lutheranism might be the better off if it had brought to its support and propagation some few of the Methodist's ways. This is a bold assertion, so much so that I would not undertake to make it good if every word in it were made to say what it may mean; and therefore I ask the reader to hear me out before he condemns me for the concession I have made.

There are those among us to whom every thing that is

not apostolic, old-church, or Lutheran, in origin, is obnoxious. So far are these good people carried away by their prejudices that if some measure or method is in vogue among other churches and not in our own, the bare fact is enough to condemn it. This way of looking at things I hold to be unscriptural and ultra-Lutheran. Unscriptural, because the apostolic injunction, "Prove all things, hold fast that which is good" certainly implies that whatever presents itself to our notice is to be examined in the light of God's Word before we pass judgment on it; ultra-Lutheran, because our Confessions admit that Christ is preached and the Spirit given beyond the borders of our own Church, *Apol. Art. IV.*; and if so, is it reasonable to suppose that everything which springs up in the Church of Christ beyond our own pure branch of it is necessarily not of God? To be sure, strictly speaking whatsoever is sectarian is not Christian, and must be rejected; but that does not imply that everything produced within the sectarian churches is of necessity a product of their own false church-life; the possibility remains that one or the other phenomenon may be a fruit of the divine Spirit or a device of true wisdom; such being the case, it follows that every manifestation of church-life among them is entitled to examination before judgment is pronounced on it. In fine, whatever is of the sects, is bad and worthless; but things originating among them may be good and useful; found to be such, they are God's, and with God they are ours.

That the influences emanating from the numberless denominations about us and the example they set are largely pernicious, there is no doubt; neither can we close our eyes to the painful fact that our people here and there yield overmuch to the forces that beset them. Doctrinal indifference,

unionistic practices, doubtful working methods, distasteful features in the cultus, in architecture, etc.—evils with which we have to contend among our own church members, can all be traced back as coming, in some measure at least, from the churches around us. If so, what is to be done to ward off the evil? Build a wall, so to speak, that church and sect can in no way come in contact? Even if that could be done, I do not think that it should. After all, it is the Lord who placed us as we are—in a world of sin and among heresies in churchdom; and the one or the other, the only way to escape from it is not to run away but to stand each man in his place and fight it. It becomes us with eyes widely open and hearts well guarded to study the churches to the right and left of us, and with God's help to combat their errors, shun their follies, but at the same time learn of them such wisdom as we can. This I hold to be the purpose of the Lord in placing us as He has.

But is there anything in the way of wisdom or virtue that we can learn of them? Not only do I think that we can; I am sure that we have already profited by our position among the sects. Whilst we have much to blame them for, there are some things for which we owe them thanks, and others which we would do well to appropriate to ourselves. A few examples: frankness and freedom of converse about religion; push and pluck in extending their churches; the talent of organization and a knack at business; a sympathetic heart and a liberal hand—these are a few of the characteristic gifts, some of them charismatic, in which the "typical American" churches abound, and which the people of our church are being taught to covet. And this to our injury or for our good, what shall we say? On the whole, I am inclined to think the latter. Frank and free,

yea almost too forward as sectarians are to talk religion on any occasion and in all places, we are inclined to be too reserved, and our tongues are tied in times when we should speak out; and if this be the case, we certainly do well if to some extent we fall in with the ways of others. So too it may be said that the zeal of those about us quite often lacks knowledge, and borders on fanaticism; but if, on the other hand, our knowledge lack zeal, and who will say that is not the case with many? let us rejoice if by the activity of others we are aroused to action. We concede, moreover, that the Americans are an eminently practical people, too much so for their own and other people's good now and then; but guarding against all improprieties and excesses why not endeavor to imitate them in ordering and discharging the business affairs of the Church? And oh, if at such a cry as "a million for missions," or the like, our people were moved by the Spirit of God to open both their hearts and their hands to the support of our church's work, as they should, how we would bless the day!

Yes, we can learn from and profit by our surroundings; and this more than we actually do; however, let us not overlook the temptations to evil we are exposed to in the school we speak of. It is by no means an unmixed good that has thus far come to us from other churches. Whilst learning from and copying after them, there has not been as much forethought and discernment on our part as there might have been. The truth of this I might show from many subordinate features that have crept into our method of doing the work of the Church; but I will only call attention here to the one which affects the very organization of our working forces, and, as I think, affects it for the worse. I

admit that by their watchword, "To every man his work!," the churches around us are doing us no little service in awakening us to a fuller consciousness of this important scriptural principle; but by the way in which they apply it, when they assign to every man his work, they set us anything but a good example. For every church-case and church-cause they establish a society; the result is that their congregations and the churches at large are resolved into so many little associations that the former are almost overwhelmed by them, and, to their own sorrow, find themselves not seldom "at the mercy" of these their own creations. I am not prepared to say that the arrangement is in itself and of necessity a disorderly and inefficient one; but I do claim that it is not the best order, that it tends to confusion, and that it often leads to doing business other and more than their charter admits of or warrants them to do. Churches within churches, that is what it amounts to quite often; and the party within not seldom thinks itself the more important, authoritative and powerful of the two, de facto making good its claim to the utter discomfiture of the part without, i. e., the congregation or the Church at large.

It is to be regretted that not a few of our congregations are taken in by this circle and society craze, and many more are about to succumb to it. To my mind the thing itself implies a reproach to the congregation within which such societies* are allowed to spring up — the reproach

* I refer here and in my paper throughout only to such societies as undertake to do the church's work in the proper sense of the term. Societies for purely social ends, for literary improvement and culture, for money making, and the like, do not belong to this class; for the ends and aims of these latter belong to the province of our earthly calling. Hence, too, the church has nothing to do with these more than it has with its people's temporal avocations generally.

namely that the congregation — the divine institution to which the work to be done is committed of God — is not about its Master's business as it should be, and that therefore some extra human institution — a society within the congregation — must take the business in hand. Besides, this new and foreign measure — for such it is to the Lutheran Church — savors, as it impresses me, of not a little self-conceit on the part of those enthused by it; for why will people do as members of a society what they will not do as members of a congregation? If they will do the same good work simply as humble members of the congregation, then why have a society? but if not, then what is the charm in the latter that wins them to greater exertion? Here there is something inexplicable to me unless I be allowed to draw conclusions that would cast anything but a favorable reflection on these societies; for if the latter have at their command ways and means to push and pull its members with, other than the congregation may possess and be permitted to apply, then, I say, away with them!

I know very well that in answer to my animadversion on it something can be said also in defense of the subject. Thus it might be argued that if the organization of special societies implies a rebuke to the congregation, and a rebuke is deserved in some cases. To this I would reply that if a rebuke be never so well deserved, the one which is here proposed to be administered can do no good. Waiving the question of its propriety, what virtue can there be in a society to remedy the evil it reproves and to the existence of which it points us to justify its own formation? If a congregation has really become so derelict in the discharge of its duties as to necessitate some ulterior society to shoulder the neglected work, whence shall the material be taken

for the new body? If this is to come from the congregation —and that is the presumption on both sides of the question — how can the society amount to anything more and better than the congregation from whose do-nothing people the new body originates and recruits its membership? Could any one make me believe that a human agency is able to infuse life and procure work where a divine agency must fail, and that too when the people in both are the same? Never; and did the evidence of success in favor of the former appear much stronger than it does, not even then. All true church life, wherever it may manifest itself, is derived only from the divine Word either privately or publicly applied; everything not from this source, and if it commend itself to the estimation of men in a thousand ways, is worthless before God and to His Church. If now it could be maintained, and upon the whole I doubt whether it can, that the special activity of a church's society is the fruit of a mutual private application of the Word, even then the question comes back to us, Why an extra society within and aside from the congregation all the members of which are as such already charged of God to do this very thing, to wit, not to forsake the assembling of themselves together and to consider one another to provoke unto love and good works?

In this view of a church society, whatever be its specific object, I have reasoned concerning it in its most favorable conception, i. e., as an association of Christians having the same faith, aiming to do what is in itself real church work and using none but the proper means to effect it. Within these restrictions, and on the assumption that these organizations are authorized by the congregation of their belonging, I am nevertheless unable to give them my unqualified

approval; first, because I consider a Christian congregation an all-sufficient agency to attend to its own work, such as God has given it and appointed it and no other body to do; and secondly, because, even when a society is nothing more than a subagency to and an instrument of the congregation, such a society as distinct from the congregation has the tendency to render the latter forgetful of its own full duty, careless about its own full privileges and insensitive to its own true honor. It stands to reason that when a matter is once entrusted to and taken in hand by a certain number of people in a congregation, that the congregation as such together with the members outside of that number are apt to drop into a state of unconcern and inactivity as regards the matter so disposed of.

This is all that I can say, be it in their favor or disfavor, about church societies when those are at their best. Taking them as they usually are or turn out to be, other and more serious scruples arise in my mind. I have observed, for example, that many of them assume an attitude of independence toward the congregation from which they hold their charter, that they take undue liberties, assume an air of superior excellence, merit and the like; then, that syncretism is practiced, that little or no regard is had to motives of action, that worldly means are adapted to holy ends, and that the chief object is the ostentation of success with little nicety of conscience about the ways that lead to it. Such are the dangers imminent to all such societies; and with me the question is whether the probable good that may result from their formation is worth the risk of the evil one is liable to reap instead. It seems to me that congregations and pastors that move cautiously in this matter, and rather discountenance than encourage it, have adopted the wiser

policy. Be this as it may, moderation and forbearance should be insisted on all around by both the friends and the enemies of the "new way." The latter should bear with it when better counsel can not prevail; and the former should be more considerate than often they are in their judgment of those who are loath to take up with it. Just a moment ago I read in a "*Lutheran*" editorial: "That man's orthodoxy will be questionable who reports no missionary society, no mission contributions." Such "arrogant nonsense" a Lutheran should be ashamed of; on my part, I hope never to see the day when missionary societies shall have been set down among the marks of orthodoxy in the Lutheran Church.

Do you tell me that our people are not alive to the grand opportunities of the age, and that something must be done to awaken them and stir them up to greater activity? I acknowledge the truth of the charge, and I am heartily in favor of the proposition that something be done to remove the reproach. But before a remedy be proposed it will be well to look into the malady with an endeavor to trace its cause and discern its nature.

God knows that if His entire counsel to man's salvation is preached anywhere it is in our own beloved church. Surely, our people are fed with "the finest of wheat," and they drink in abundance of the pure waters of life; if so, if the good Lord deals with us as he has not dealt with any people, how is it that there are so many among us that show neither life nor increase in life and thus disappoint both God and men that labor to quicken them? No doubt, much of the failure can be accounted for by the natural and sometimes wilful persistence of the human heart not to receive the Word and not to obey it. But then if this is the chief ob-

stacle in the way of the Christian life, is it the only one? Certainly not all the church members who fail to live unto and to labor for the Lord as we would have them do impress us as obstinate; on the contrary, there are many of whom we must say that they want to do what is right and what is good—souls that long to serve the Lord, *and would if only they knew how!* And here is a point which, as it appears to me, deserves to be looked at more closely. If a pastor have persons in his charge that will not work, it may be by no fault on his part; but if his people are remiss in good works simply for the want of proper direction, then is he not without blame. And I believe that such blame and its shame attach in a measure greater or less to every man's ministry. When I look back upon my own I see not a few sins of omission in this particular feature of it. It is true, I taught my parishioners what the will of the Lord is and urged them to do it, but, as I now view it, in a way too general. It is said of the great London preacher and worker Spurgeon that he addresses to every applicant for membership the question, "What particular work do you propose to do?" And this reminds me of my shortcomings. I failed to study my members as thoroughly as I might have done in order to ascertain the gift they had received, each man to profit withal; and then of course, neglected to assign "to every man his work"—the work he was particularly fitted for. It is no comfort to me, it can only add to my regret, when I observe that I am not alone in this "condemnation." I fear that in our Lutheran Church this same woeful shortsightedness has been only too common. I look upon it as one source of the humdrum way so many of our people go about their Master's business.

But now, to mend our ways, must we change our

methods or exchange them for others? Before we do anything of the kind let us be sure that the new and strange is better than the old and own—the one that is native to our church or at least hallowed by its usage. To this end let us examine our Lutheran polity with special reference to its merits as an incentive and guide to lay work.

In its main outline the order, by which the Lutheran Church would lead its members from the cradle to the grave, is the following: baptism; the Christian school; confirmation; die *Christenlehre*; and active church-membership, including its privileges, its duties and its system of officers—an order which already at first sight cannot fail to impress the reader as fully adequate to incite and direct a man unto every good work; an impression which a closer inspection can only confirm.

When I reckon baptism among the features of the Lutheran polity I hope that no one will be led to think that baptism is by Lutherans held to be a matter of polity only; for that would be a great mistake. Baptism is to them a divinely appointed means of grace; and I concede that the propriety of setting it down among institutions politic, may well be questioned; but then, in the first place, I do not wish to be understood to say that I consider the above-named regulations to be co-ordinate in point of authority and importance—not at all; and, in the second place, I have an object in view when I place baptism, infant baptism on the list and at the head of it. To us Lutherans baptism is the “laver of regeneration” in the pure and full sense of the Scriptural term. By his baptism, therefore, the man of God and hence also the workman of God is born. On this account every answer to the question, What does the Lutheran Church to win and to direct its workman for

Christ? would be incomplete without a reference to holy baptism.

It is, in the order of God's gracious economy, intended to be the first spring of all Christian life; this believing, our Lutheran Church insists on infant baptism and makes it the basis and starting point of all its labors in behalf of the soul. Two things are implied in this her obedience to God's gracious will, and with special reference to the subject before us: the one is, that before she asks a man to work for God, she wants to make sure, as far as she can, that the man is alive unto God; the second, that in all her appeals to her members for work to be done by them she desires to plant them upon the fact of their adoption and birth as children and heirs of God. Need I point out what a pure and powerful incentive she therein possesses? Pure, because it precludes all thoughts of self-righteousness and merit—the poison which corrupts so much of human activity; and powerful, because if the Fatherhood of God through Christ and the free gift of heaven, both of which they possess as children and heirs, is not able to move them to be about their Father's business, nothing else can. Here stop a moment, and compare with this "way" of our own dear Church the threat and promise methods of so many others. Thousands of children run about in Christendom unbaptized; and to make them Christians and Christian workers they are told that if they will "be good and obedient and make themselves useful God will be good to them again, and bless them; and that if they will not be good, then God will—" well what? damn them? "Hardly, for that would be too terrible!"?

What now is done with the young life that springs up in baptism; or, more particularly, what does the Church do

for it? With reference to early childhood there is no formal difference between the positions occupied by the different churches;* all agree that children from their earliest youth are to be brought up in the nurture and admonition of the Lord, that this bringing up is a parental duty, and that it is the Church's duty to see to it that parents do God's will in the matter. Interesting and instructive as it might be to inquire which of the several churches is productive of the best home-life, and thus leads up especially to a pure and active church life, and though such an investigation would not be out of place here, I nevertheless must pass it by for the simple reason that the reliable data necessary are too hard to get at. Of one thing am I certain, however, and that is, that nowhere sounder and more urgent advice is received by parents on their duties to their offspring than is given in our Church. The general impression I have on this subject is that where others are more fervent and lavish of means in the treatment of their children, our people are more discriminating, thorough and judicious. Be this as it may, up to the time when they are ready for the school there is in the care for the young nothing of excellence that we may not call our own or might have to borrow from others; at least nothing that I know of.

A difference of method in the bringing up of the man and workman of God puts in its appearance with the schools that are provided for him. At this stage the Lutheran polity prescribes and advocates the parochial system; and it looks upon every substitute for it as a make-shift. In place of this—if not in opposition to it—other churches—though not all—favor the public school and supplementary to it, the Sunday-school with its classes “organized” into “bands of hope”,

* Unless we are to except the Baptists.

“busy-bees,” “little workers,” “little pilgrims;” “cross-bearers,” “the lilies,” “the daisies,” “daughters of Tabitha,” “the young corporals,” “the coming army,” “seekers after truth,” and an endless number of other bands and bouquets equally suggestive. Can there be any doubt in the minds of a sane man as to which of these methods of bringing up Christians is the best, the Old-Church way or the New? Granted, though it is by no means a fact fully established, that the public school provides the better secular education, and that this may be turned to good advantage in the service of the Church—I say, grant this much, and all is said that can be in favor of the common school from a churchman’s point of view—unless the latter be an indifferentist and unionist. On the other hand, and from this same standpoint, what are the disadvantages, nay, the positive evils? Not only are religion and religious influences proscribed, but what is taught and such influence as is exerted are in many respects inimical to a true Christian life. But does not the Sunday-school make up for all deficiencies and counteract all these evils? I shall not stop here to discuss the merits or demerits of this favorite American institution. All things being equal, that is, trained teachers here and trained teachers there,* it stands to reason that daily religious instruction must accomplish much more than can be achieved in one day out of seven—and that day an hour.

Does the church-school need anybody’s praise? does it commend itself highly enough by what it is doing? As a system it is by far the best; but who will deny that here too

* Though in reality, how many Sunday-school teachers are there that are competent? Yes, of goody-goody smatterers there are enough; and while we thank them for the little good they may do, for God’s sake and our children’s let us not look upon it as sufficient.

the reality falls short of the ideal? Aside from the fact that such schools now and then fall into incompetent and unworthy hands, they do disappoint their friends in respect to some things even when they seem to be well equipped in every way. It will offend nobody when I say that there is room for improvement—on the side of the master first, and thence over to his precious charge. If we preachers who are in the work of the Church only too often forget that the kingdom of God is like unto a vineyard in want of laborers, and not only like unto the house of a good man that made a great supper and bade many—I say, if we preachers forget this one thing in thought for the other, it is certainly not to be wondered at that the teachers of the Church's youth err in like manner. But then it is excusable neither there nor here; and this shortcoming should be got rid of all around.

When a page or two back I exposed to view the ingenious "organism" of our American Sunday-school, I did so because there is a lesson to be learned from it, and one of no little value. What is the meaning of this novel nomenclature other than this that there to the child already the principle is applied, "to every man his work!" Every child is there taught to grow up a workman, a soldier and a sufferer for Christ; and he is exercised with a view to his future church-life by giving him some work to do and showing him some sin to fight. Say that there is a great deal of extravagance and impurity mixed up with it, I say, "hold fast the good" of it and shun the evil. I think that in our congregational schools more should be done, for example, to win ministers of the gospel, Christian teachers and active church-members. The men in charge should magnify the offices named more, and more often than it would seem that they do. The Lord adding His blessing, the desire for the "good

work" may thus be awakened in many a young heart. Then, as to workers for the Church: the children should not only be taught the blessed privilege of doing something to build up the kingdom, but they should be held to do something at once. Little though this might be, God knows how to make them great; and it is only from little things that mankind is best led to greater. Query: we do hear of contributions, for example, from Sunday-schools quite often—why not from parochial schools?

The Church's day-school leads over and on to catechisation by the pastor, with a special view to confirmation. Happy the pastor whose catechumens come to him with "Bible history" and the "five (or six) chief parts" of the laity's bible in their minds and hearts! If with the material prepared by the secular and Sunday-school system the catechist can ever reach and dwell on truths beyond first principles, it is a rare exception; the rule is that he must content himself if he get his class passingly through the fundamentals, and that little time is left him to instruct and drill them with reference to the work of the congregation and of the Church in general. Once more I say, happy those pastors who need but to water the healthy, thrifty plants of their teachers' setting; and who are thus enabled to perfect and present them to the Lord and His Church ripe and ready to bring fruit, some thirty, some sixty and some an hundred-fold. To do this, to have the man of God thoroughly furnished unto all good works, is one of the grand objects contemplated in the Lutheran way of training him. Whether the pastors to whom is given every opportunity such as good material, plenty of time and the best of means can provide, all keep their eyes fixed on this golden end as they should, that is another question; suffice it to say that if

they do not, not the system but the disregard of it is answerable for the results.

By the beautiful and impressive rite of confirmation the young apprentice is passed on to what might be called the fellowship of his holy craft. Not only does he now again—and this time personally, intelligently, consciously—“renounce the devil and all his works and all his ways,” but he in like manner again promises “to believe in God, and to serve Him”—and this he vows to do in accordance with the doctrines of, and in faithfulness to, the Evangelical Lutheran Church in whom he recognizes the God-given matron of his faith and mistress of his life. Could there be any troth and plight more holy, a promise of greater good? Overwhelmed by the self-sacrificing devotion of Christ and made happy with the “joy unspeakable and full of glory” that has come to him, the young Christian would now surrender his entire self to Christ, and to Him devote his life. And the Church—whose privilege it has been to win him for Christ, his Savior and his Lord, and whose pleasure it is to serve at and witness his solemn vow—he begs to be the friendly guide and helper in the keeping of his promise, herself to share the profit and the honor of his loyalty. With a view especially to an active church-membership, how propitious the prospect; and how strong the appeal to follow it up! How is this done?

The Church is well aware of the fact that youth is not manhood and that fellowship in an art or science is not mastery;—more particularly, that in the Christian life perfection is ever to be followed after as approachable on earth yet attained only in heaven. Besides the public and private ministry of the Word, and the administration of the Sacrament of the Altar, our Church employs as a special

method to this end the Sunday *Christenlehre*; that is, instruction by the pastor in the truths of God's Word, imparted either from the Bible directly or from the Catechism. Whilst young children and the grown members of the congregation up to the oldest may attend and are welcome here, yet is this arrangement especially adapted to further and perfect the Christian life of the confirmed youth. Here they may be initiated still farther into the profound mysteries of all godliness to the increase of their faith, and for direction in life with special reference to all its legitimate spheres and avocations. Now if such be the case, tell me what other "young folks' society" could you wish or have reason to wish for. Can you conceive of a society that would in any way approximate in efficiency and usefulness such an one as this is designed to be and might be made to be? Next to preaching the Word and dispensing the holy communion, could the Church do anything better than thus to answer the prayer of its confirmed youth: "Support us in our life to the Lord, and direct us in our work for Him!"?

I have said: as this is designed and might be made to be; for I am not at all sure that the *Christenlehre* is to any considerable extent so conducted and put to use that the ideal conception underlying it and the great good whereof it is capable can be said to be realized to the reasonable satisfaction of all. My apprehension with regard to it is of the same nature as the one I gave expression to concerning our church-school: that there is a lack of direct and immediate application. The very best school to train workmen is the one where theory and practice go hand in hand. This is a fact so universally recognized in our day that it has become a common-place to make statement of it; but it seems to

me that among Christian teachers and preachers this lesson of experience is quite often forgotten. They are called to bring up believers in and workmen for Christ and His Church; and whilst they may talk about the work in a general way, but too many of them neglect to particularize the things to be done, to apportion them, and to have them actually attended to by the young hands they would teach. Thus the *Christenlehre* should not be the fleeting thing of an hour making its round once of a Sunday afternoon, but a school in operation throughout all the days of the week in so far that all its disciples are continually exercising themselves in the lessons taught. If over and beyond this, the master can meet his workmen sometime during the week for report, for consultation, for advice, for encouragement, for sanctified pleasure, and the like—all the better; nay more, then would the ideal young-folk's society be as complete as men can make it.

With his majority—fixed by some at the age of eighteen, by others at twenty-one*—the Christian workman is admitted to full membership in the congregation; and it remains for us to inquire what incentives to and opportunities for usefulness accrue to him from this his last advancement. His spiritual privileges remain the same they were before; what he gains is the right to enter the councils of the congregation, and to take part in its government and operations generally. To understand the advantages of his present position, it will be well to say a word or two about the theories that govern this phase of churchmembership.

The formal principle of Lutheran church-government is the congregational or, to borrow a political expression, the demo-

* I believe the rule most commonly observed in our churches is to give the power of vote at 18, and eligibility to office at 21.

cratic one. It is accordingly based on an equality of rights; and, all other things being equal, it imposes on all alike the same obligations and enjoins their performance in an evangelical spirit. Its working order is: to act either directly—the congregational meeting—, or indirectly, first, by a standing committee of officers—the vestry—; secondly, by special committees; and thirdly, by individual effort. The whole arrangement is obviously a very simple one, especially to the American mind. If however it be thought that the polity underlying and pervading it is an American idea, and therefore not our own, the conjecture is an erroneous one. Among the many precious doctrines again restored to Christendom by Martin Luther, is the common priesthood of all believers; of this, the congregational form of church government is a direct corollary. But what is more, Luther himself drew the conclusion; and he would no doubt have applied it had not the conditions of those times made it inexpedient to do so.

When now, on the basis of the polity just mentioned, a Lutheran congregation constitutes itself a body corporate, it does so for the express purpose of attending, in an orderly and efficient way, to all the affairs that properly belong to it. With all its affairs thus wholly and fully included in the object of its organization, and made the end of its joint action, both the necessity and legality of establishing any other society within and independent of itself and for like purposes, are precluded from the start. More than that: also individual efforts and enterprises are somewhat limited thereby; to the extent, at least, that they must in no way interfere with and cripple the work the body has marked out for itself. Thus it will be observed that Lutherans set out to do their work with the conviction that in no hands

is the business of a Christian congregation as safe and so sure to be thoroughly discharged as it is in its own hands—that is, under its own supervision and direction. And although the facts may not always bear them out in it—entire congregations will behave foolishly sometimes, and with injury to themselves neglect their business—, yet are they persuaded that there is no rule for a congregation to go by that were half as safe and sound as this one.

Returning to the main point of inquiry, to wit, whether membership, in a congregation constituted and conducted as stated, is thoroughly adapted to call forth and direct every effort a Christian is capable of to serve the Lord and build up the Church—what is the answer?

The end had in view by a Lutheran congregation when it admits its disciple to full membership, is a double one: the first, that the entire body may profit by such services as the individual is able to render it; the second, that the individual may receive the benefit of such strength as there is in the union he enters. The latter—the advantages that come to the one from casting his own with the lot of many—is the main object; but it must not be overlooked that its realization depends on the accomplishment of the former. Only on the assumption that the component units are wise and strong and active, can it be said that by union there is increase of wisdom, of virtue and of good works. On the other hand, if a foolish and faithless people combine, and be they never so many, the outcome is sure to be a woeful mass of folly and good-for-nothingness. In short as a rule every society is what its individual members make it; and this applies also to the Christian congregation when looked at as a society merely. And there is good reason for putting this common sense view of association in the strongest possible

light; to wit, that the dullest among men may see why it is that their expectations with regard to churchmembership are not always and everywhere satisfied. In nine cases out of ten it will be found that all such grievances, if at all reasonable, are chargeable more to the members themselves than to the congregation as such. True, deserving or undeserving, every body is to profit by his membership, both as a Christian and as a workman for Christ; but I must say, that he who on entering the church leaves behind him "the gift" received with his mind made up to be a drone and a parasite, has no right to complain if he finds neither his own nor the church's interests advanced.

But how are we to account for the presence among us of such people?—for we have them, I am sorry to say, and that too in not a small number. If they have had the instruction and training such as our church would have each one of its congregations give to every applicant before he is received into membership, then have such sneaks and cheats simply rejected knowledge and opposed themselves to the Spirit of God. But if a congregation has been remiss in its duty properly to prepare them before they are admitted; or and again, if it in any way connives at the sin of such people, fails to reprove and condemn it, even offers to it a congenial hiding place, and so on, then is the congregation become a partaker of its member's sins, and for the harm that must come from it all around, it has itself to blame. If Lutheran church-members, if entire congregations of our profession of faith are found slothful in the Lord's business, account for it as best you may; certain it is that when any one of our congregations in its capacity as an association of Christian workmen follows to any degree of faithfulness the line marked out for it by the educational,

disciplinary and administrative theories of our church, then will such a congregation offer to every man who enters it every such legitimate inducement to well-doing as association is capable of yielding. On this assumption—and it is the premise I reason from—we may, therefore, look forward to a life full of good works when we see a young person of Lutheran education enter his career as a church-member in in full.

His sphere of privilege and duty is now become co-extensive with that of his congregation; and this, as stated above, covers the whole field of the Christian's vocation: self-edification, home mission, foreign mission, and all the agencies and instruments auxiliary to these; the education of the young, of Christian teachers, ministers, missionaries; the building of church-edifices, of school-houses, of colleges, etc.; the publication of books, papers and periodicals to defend and propagate the faith; in fine, the whole of God's gracious work in behalf of souls: a work as boundless in extent as is the grace that has conceived it, always in progress yet never done—such is the work the church-member is asked to put his shoulder to and busy his heart and hand with. Is it not enough, and has he cause to turn elsewhere for more? What a godless presumption to think so!*

And if he have no cause to go elsewhere for more, has he reason to go outside of his congregation and into new combinations for the doing of his work? Certainly not, unless it be under an abnormal condition of things.

The whole weight of the Lord's work the individual is called to perform rests on him not in consequence of his

* Yet is this the specious plea entered by some for joining secret societies: additional opportunities for well-doing! Fudge!

membership in a congregation; for it is imposed on him of the Lord in view of his being a man and a Christian. Whether therefore he be a church-member or not, he is a called workman all the same, and as such he is held personally responsible for the faithful discharge of his duties. From this point of view, therefore, it might appear as though he were at liberty to take his own way in serving his Master; that is, go about his work when and where and how, just as he pleases—a delusion under which not a few people labor now-a-days. The fallacy at the bottom of this notion is a double one: in the first place the fact is lost sight of, that all ways are not equally good and profitable, and that some are improper and injurious; in the second place, it ignores one of the chief purposes of Christian fellowship in the congregation, to wit, orderly cooperation—an end by God's own appointment of churchly organization. See Heb. 10, 25. Not from any specific moral law, but so much the more from the plain promptings of the Spirit of Wisdom do Christians see that there is a "best way" for doing their Lord's business; that this way is the one within, with and by the congregation; and that they are in duty bound, just because it is the best way—yea, the Lord's way—to avail themselves of it wherever they can. The Lutheran applicant for membership is accordingly supposed to have recognized these truths, and to be guided by them. It is held that, among other things, he says to himself: numbered with God's children and made a citizen of His kingdom, it is my precious right and sacred duty to live under my great and good King and do Him service; to this end, and in order that I may be found faithful and fruitful, beyond a doubt my Lord would have me go hand in hand with such of His children as He employs in the same work, and as are

of the same mind with me in regard to it; therefore will I labor with them, uniting my efforts with their own. So reasoning and so purposing, he asks to be received into union with those with whom in heart he is one already; fully persuaded that such is his Master's will. Then, from the moment of his reception on, he will tell you: "My education society, my home and foreign mission society, my charitable society, my society for all the work of the Church is first and last and all the time the congregation of my connection; and if I belong to any other, it is only through this!" And who would dare to raise a doubt in his mind as to the correctness of his convictions, and pronounce them other than wise and sacred?

Church membership—with us at least—is in every way a most holy relation, and one of great good to all who enter it. If so, it follows that every action which tends to loosen its ties and to impair its usefulness is to be avoided as sinful. But this I can say of it only on the assumption that the congregation, in which such membership is held, is sensible of its members' needs and helpful to them in the performance of their duties. To bless and to assist the individual soul to the edification of the Church of Christ—that is the end of a congregation's existence. If it wantonly and persistently fails to make for this end, then may and must the individual look elsewhere, be it to satisfy his languishing soul, or to find room where he may joyfully follow his sense of duty and so prove his love to his Lord. However, before he takes this step, let him make sure of his grounds to justify it; for, by taking it, he exposes himself to the charge of separatism and the sins that produce it—self-will, vain-gloriousness, cant, fanaticism, and the like. Besides, the whole of his Christian life is not merged in, nor

confined to his membership duties; the privilege of making himself privately useful—that is, in his capacity as a Christian, and hence of and by himself aside from the congregation—is always retained. But it is clear that whatever of his energies and substance are thus applied must detract to some extent from his usefulness to the congregation; and therefore, for the reasons named above, he should also in this regard be careful and not make himself liable to any just reproach. He may find it difficult at times to draw the line where it belongs, yet the importance of the point demands of him that he grapple with its niceties also; for it stands to reason that if the members of a congregation exhaust themselves—to put it strongly—as individuals, they can accomplish nothing as a body; and that thus they frustrate the very purpose of association.

This same argument applies to extra circles and societies within and yet other than the congregation, only with greater force. Let me suppose the case that such an association for some reason or another accomplishes greater good in a certain sphere of Christian activity than “all the people of the congregation combined,”—the very plea that is made for their existence—I ask, is the fact, if fact it be, at all surprising? and is the good of it worth the cost? If the working forces are transferred from the workshop of the congregation to a workshop within it, is it a wonder that the “works” of the former come to a “dead stop,” as it were? And what is the cost? First this, that the old but good machinery of the workshop the Lord has built falls into disuse and becomes a ruin; then, that such of the old hands as look with disfavor on the new contrivance, lose heart and—with or without reason—abandon the work; and lastly that, as the renown of the new concern increases, the glory of the old

and time-honored institution decreases — and with it its control, and the integrity of its subsistence in not a few cases. Do you ask: if only the Lord's work be done, and be done the better for it, what's the harm? Your presumption is a double one; the first has been answered, and the second is false. But again and as to the former I would say, that a Christian congregation should never do her Lord's work in a way ruinous to herself; and besides that, as a divine institution, she should never allow her glory to pass from her to orders devised by men, even if these be the children of her own household. Then, as I have said, the truth of the latter supposition I deny; but to expose the delusion, we must needs bring into view the inner working method of our congregations as it is based on Lutheran polity.

The first, as already pointed out, is the congregational meeting, or the body of workmen in session. It is to be regretted that from some cause or other the incalculable importance and utility of such meetings are not recognized, and that in consequence the latter are held in low estimation and are not attended as they should be. Nevertheless, value disallowed of men and contemned is value still; and so here. A Christian congregation being to all intents and purposes an association and, in church affairs, the parental and supreme association, it follows that it must possess in preeminent degree all the powers for usefulness that any other association can lay claim to; and it follows furthermore that, within the limits named, no other society can equal it in authority, in scope, in usefulness and in efficiency of action. If so, what a world of good may come from it when such a body assembles! There is nothing within the wide domain of Christian life that could not be made business proper at such a meeting. Counsel, encouragement

and aid are there given by the one and received by the other workman of the Lord on every topic appertaining to his vocation; church work of every description is there laid out and resolved on, and for its execution plans are devised, means are provided, and everybody is invited to help it along as best he can. Do you say, that this is largely a dream? But you will acknowledge that, if a dream it be, it is a pleasant one; and just such an one as every Christian heart would desire to see realized. And if such be the case, I say: Do all in your power to make it real; and then, while you set about it, remember two things; the one, that in nine cases out of ten you will be just as sure of success with the congregation as a body as you can be with any society of your own formation; the other, and this above all, that the congregation as a whole is the divinely appointed material for it, and the place likewise. And suppose that you do find some unwilling, as no doubt you shall, is their number likely to be greater than the class of those who refuse to enter somebody's extra society? So again, every member of the congregation having admittance to its meetings, some no doubt will now and then do more to hinder than to help on the good work; but is not this evil outweighed by the consideration that they are at least subject to influences for correction and improvement?

A second feature in the working order of our congregation is the vestry, or standing executive committee of officers.* Concerning its several functions any formula of installation gives the necessary information.† For our pur-

* For the real significance of this body of officers and its relation to the Church it serves, see No. 5, Vol. VIII., of this MAGAZINE.

† Among other liturgies of the Lutheran Church, see *Agende für Ev.-Luth. Gemeinden*, published by the Joint Synod of Ohio, where the form of installation is found on page 374.

poses in this article it will suffice to state that to the elders are entrusted the watch over the doctrine taught, and the care of the spiritual interests of the members; that the deacons have in hand the subject of practical benevolence; and that to the trustees the supervision of the property is committed. Thus it will be seen that here again admirable provision is made to have all the affairs a congregation may properly be employed in, attended to in a thorough and orderly manner. And besides this, special committees are always in order if the congregation finds it necessary or expedient to appoint any such.

Now I am persuaded that any man of average intelligence and candid mind will, on examining our system, admit that it is in every way thoroughly adapted to call into action every power, and into use every substance, the good Lord may have favored His people with to build up the Church; and admit, moreover, that if any improvement of our system is necessary, it lies not in any radical change but wholly in the line of development and thorough application.

And on this latter point I would yet add a few remarks, before I close this already over-lengthy article. To begin with, it appears to me that our people, the pastors included, do not hold the congregation in its associate capacity in that high esteem which belongs to it. This shows itself in many ways. One of the first things in order with any organized or solidary body of people upon meeting is the roll-call; and by this it shows that attendance or non-attendance is anything but a matter of indifference to it; and we all know that in almost every society continued unexcused absence eventually amounts to a forfeiture of membership. Why is there nothing of this kind in the body

corporate of our churches? Is membership here such a worthless thing that a person can hold it for years without appearing a single time to make use of it? Here, I think, there is room for improvement; and I would suggest that the secretary keep a clean list of all members, call the roll, note the absentees; and then that it be made the special business of somebody to look after the delinquents. The effect, I am sure, will be a most beneficial one.

Another way in which our cheap estimate of membership manifests itself is the want of care in its bestowal. Why is it that persons of our own education are not admitted until they are of age? Is it not that, as a rule, they lack the judgment necessary to take part in the administrative affairs of the Church? Certainly; and the ground is well taken. The only trouble with us is that we depart from it only too often when people would come to us from without. Let us be as solicitous as we dare be to add people to our Church; but let us not be over-anxious to make them members in full—always remembering that maturity for the one does not imply maturity for the other. So doing, another step shall have been taken toward an efficient church-membership.

And a third and most decided step forward I consider the introduction into our congregational meetings of the elements of instruction and edification. In the first place these meetings, as a general thing, are too few, too irregular in point of time, and too much confined to business of a rather secular sort—not calculated to interest, to edify and to inspire. What opportunity for good do I see before me where a pastor would meet with his people at stated times to discuss matters doctrinal and practical—where, a brief devotional service having taken place, such subjects as the

church school, the church college, the seminary, home and foreign mission work, "our widows and orphans," "our poor," "our synod," "our publications," and the like were taken up in systematic order! If such were done, who would feel the need of "other societies"? And these meetings I would have attended by young and old, men and women—the members in full to speak, all to listen, and everybody given something to do.

Lastly, in all we do let us guard against every impropriety and be conservative—but with reason. We should never forget that we are all children, with the only difference that some are big and others little. We are all children in a way, and as children we expect things to be done as pleasantly as they can be. For this reason we should not despise the use of such small things as are calculated to draw attention to our work and to make it interesting. If I can induce a child to learn a Bible passage by assigning it in the shape of a picture card, the child shall have the card. If a bigger child would deposit his contributions in a bucket or barrel rather than in a bag or basket, by all means let him have his way. And in connection with such congregational meetings as I have made mention of—what possible objection could there be to an half-hour of social converse, always provided that the sorrow or the joy of it be "in the Lord?" I hold that it is un-Lutheran to object to such things. Did not Luther do his best to add beauty to the correctness of his Bible-translation? Do not Lutherans do their utmost to beautify their houses of worship? Have they not introduced the highest art into the forms of their cultus? Have not the Apostles and has not the Savior Himself given to us the truth of God in forms of godly grace? To me it seems to be the "irony of history" in a

small way when in our day Lutherans have turned "iconoclasts" and Calvinists the "defenders of pictures." God preserve us from the bad taste and excesses of the latter; at the same time, may He preserve to us the precious truth that whatsoever is truly serviceable in our coming to Him and in our walking before Him, we have the liberty to use.

Yes, if only you look at it aright, you will conclude with me that for doing Christian work, Lutheran ways are best.

C. H. L. S.

MISSIONARY DEPARTMENT.

IN CHARGE OF REV. E. PFEIFFER, OF DELAWARE, O.

BUDDHISM AND CHRISTIANITY.*

By Sir Monier-Williams, of the University of Oxford.

I have been specially requested to open the Conference to-day by putting before you a few of the chief contrasts between the essential doctrines of Buddhism and of Christianity.

It is one of the strange phenomena of the present day, that even educated persons are apt to fall into raptures over the doctrines of Buddhism, attracted by the bright gems which its admirers cull out of its moral code and display

* Address before the London Missionary Conference, 1888. Taken from the "*Report of the Centenary Conference on the Protestant Missions of the World, held in Exeter Hall, London, 1888.*" Two large octavo volumes, containing about 1200 pages, giving addresses by representative men on every phase of the missionary problem, discussing missionary principles, methods, agencies, fields, &c. Fleming H. Revel, 148 and 150 Madison St., Chicago. Price, both volumes, \$2.

ostentatiously, while keeping out of sight all the dark spots of that code, all its trivialities, and omitting to mention precepts which, indeed, no Christian could soil his lips by uttering. It has even been asserted that much of the teaching in the Sermon on the Mount is based on previously current moral precepts, which Buddhism was the first to introduce to the world five hundred years before Christ. But this is not all. The admirers of Buddhism maintain that the Buddha was not a mere teacher of morality, but of many other great truths. He has been justly called, say they, "the Light of Asia," though they condescendingly admit that Christianity as a later development is more adapted to become the religion of the world.

Let us, then, inquire for a moment what claim Gautama Buddha has to this title,—the "Light of Asia"? Now, in the first place, those who give him this name forget that his doctrines only spread over Eastern Asia, and that Mohammed has as much right as Buddha to be called the "Light of Asia." But was the Buddha, in any true sense, a light to any part of the world? It is certainly true that the main idea implied by Buddhism is intellectual enlightenment. Buddhism means, before all things, enlightenment of mind, resulting from intense self-concentration, from intense abstract meditation, combined with the exercise of a man's own reasoning faculties and intuitions. It was only after such a course of meditation that the so-called light of knowledge burst upon the man Gautama. It was only then that he became Buddha, the enlightened one. We read in "Lalita Vistara" that at the supreme moment of this enlightenment actual flames of light issued from the crown of the Buddha's head.

Of what nature, then, was this so-called light of knowl-

edge that radiated from the Buddha? Was it the knowledge of his own deep depravity of heart? or of the origin of sin? No, the Buddha's light was in this respect profound darkness. He confessed himself a downright Agnostic. The origin of the first evil act was to him an inexplicable mystery. Was it then a knowledge of the goodness, justice and holiness of an omnipotent Creator? Was it a knowledge of the Fatherhood of God? No, the Buddha's light was in these respects also utter darkness. In these respects, too, he acknowledged himself a thorough Agnostic. He knew nothing of the existence of any Supreme Being—of any being higher than himself. What then was the light that broke upon the Buddha? What, after all, was this enlightenment which has been so much written about and extolled? All that he claimed to have discovered was the origin of suffering and the remedy of suffering. All the light of knowledge to which he attained came to this, that suffering arises from indulging desires; that suffering is inseparable from life; that all life is suffering, and that suffering is to be got rid of by the suppression of desires, and by extinction of personal existence. You see here the first great contrast. When the Buddha said to his converts, "Come, follow me," he bade them expect to get rid of suffering; he told them to stamp out suffering by stamping out desires. When the Christ said to His disciples, "Come, follow Me," He bade them expect suffering; He told them to glory in their sufferings, to rejoice in their sufferings, nay, to expect the perfection of their characters through suffering. It is certainly noteworthy that both Christianity and Buddhism agree in asserting that all creation travaileth in pain—in bodily suffering; in tribulation. But mark the vast, the vital distinction in the teaching of each. The one taught men to

aim at the glorification of the suffering body, the other, at its utter annihilation. What says our Bible? We Christians, it says, are members of Christ's Body—of His flesh and of His bones—of that Divine Body which *was* a suffering Body—a cross-bearing Body, and is now a glorified Body—an ever-living, life-giving Body. A Buddhist, on the other hand, repudiates as a simple impossibility all idea of being a member of the Buddha's body. How could a Buddhist be a member of a body which was burnt, which was dissolved, which became extinct at the moment when the Buddha's whole personality became extinguished also.

But, say the admirers of Buddhism, at least you will admit that the Buddha told men to get rid of sin and to aim at sanctity of life. Nothing of the kind. The Buddha had no idea of sin as an offense against God; no idea of true holiness. What he said was, "Get rid of the demerit of evil actions, and store up merit by good actions." This storing up of merit, like capital at a bank, is one of those inveterate propensities of human nature which Christianity alone has delivered men from.

Only the other day I met an intelligent Sikh from the Punjab, and asked him about his religion. He replied, "I believe in one God, and I repeat my prayers, called Japji, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes." He seemed to pride himself on this rapid recitation as a work of increased merit. I said, "What else does your religion require of you?" He replied, "I have made one pilgrimage to a holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step and repeated my Japji in about ten minutes. Then I descended again to the

pool and bathed again, and ascended to the second step and repeated my Japji a second time. Then I descended a third time and bathed a third time, and ascended to the third step and repeated my Japji a third time; and so on for the whole eighty-five steps, eighty-five bathings, and eighty-five repetitions of the same prayers. It took me exactly fourteen hours, from 5 p. m. one evening to 7 a. m. next morning." I asked, "What good did you expect to get by going through this task?" He replied, "I hope I have laid up a great store of merit, which will last me for a long time." This, let me tell you, is a genuine Hindu idea. It is of the very essence of Brahmanism, of Hinduism, of Zoroastrianism. It is equally a Mohammedan idea. It is even more a Buddhist idea. Buddhism recognizes the terrible consequences of evil actions, but provides no remedy except the storing up of merit by good actions as a counterpoise. The Buddha never claimed to be a deliverer from sin. He never pretended to set any one free from the bondage of sinful acts and sinful habits. He never professed to provide any remedy for the leprosy of sin, any medicine for a dying sinner. On the contrary, by his doctrine of Karma he bound a man hand and foot to the consequences of his own acts with chains of adamant. He said in effect to every one of his disciples, "You are in slavery to a tyrant of your own setting up. Your own deeds, words and thoughts, in the present and former states of your being, are your own avengers through a countless series of existences. If you have been a murderer, a thief, a liar, impure, a drunkard, you must pay the penalty in your next birth, either in one of the hells, or as an unclean animal, or as an evil spirit, or as a demon. You cannot escape, and I am powerless to set you free." "Not in the heavens," says the Dhamma-pada, "not in the midst

of the sea; not if thou hidest thyself in the clefts of the mountains, wilt thou find a place where thou canst escape the force of thy own evil actions."

Contrast the first words of Christ: "The Spirit of the Lord is upon me, because He hath sent me to proclaim liberty to the captives, and the opening of the prison to them that are bound." Yes, in Christ alone there is deliverance from the bondage of former transgressions, from the prison-house of former sins,—a total cancelling of the past, a complete blotting out of the hand-writing that is against us; the opening of a clear course for every man to start afresh; the free gift of pardon and of life to every criminal, to every sinner, even the most heinous.

But here again I seem to hear some admirers of Buddhism say: We admit the force of these contrasts; but surely you will allow that in the law of Buddha we find precepts which tell us not to love the world, not to love money, not to show enmity towards our enemies, not to do unrighteous acts, not to commit impurities, to overcome evil by good, and to do to others as we would be done by. Yes, I admit all this; nay, I admit even more. I allow that some Buddhist precepts go beyond the corresponding Christian injunctions; for the laws of Buddha prohibit all killing, even of animals for food. They demand total abstinence from stimulating drinks, disallowing even moderation in their use. They bid all who aim at the highest perfection to abandon the world and lead a life of celibacy and monkhood. In fine, they enjoin total abstinence, because they dare not trust human beings to be temperate. How, indeed, could they trust them, when they promise no help, no Divine grace, no restraining power? The glory of Christianity is, that having freely given that power to man, it trusts him to

make use of the gift. It seems to speak to him thus: Thy Creator has endowed thee with freedom of choice, and therefore respects thy liberty of action. He imposes on thee no rule of total abstinence in regard to natural desires; He simply bids thee keep them within bounds, so that thy self-control and thy moderation may be known unto all men. He places thee in the world amid trials and temptations, and says to thee, "My grace is sufficient for thee," and by its aid thou mayst overcome them all.

And, believe me, the great contrast between the moral precepts of Buddhism and Christianity is not so much in the letter of the precepts as in the motive power brought to bear in their application. Buddhism says: Be righteous by yourselves, and through yourselves, and for the final getting rid of all suffering, of all individuality, of all life in yourselves. Christianity says: Be righteous through a power implanted in you from above, through the power of a life-giving principle, freely given to you, and always abiding in you. The Buddha said to his followers, "Take nothing from me, trust to no one but yourselves." Christ said, and says to us still, "Take all from Me, take this free gift, put on this spotless robe, eat this bread of life, drink this living water." He who receives a priceless gift is not likely to insult the giver of it. He who accepts a snow-white robe is not likely willingly to soil it by impure acts. He who tastes life-giving bread is not likely to relish husks. He who draws deep draughts at a living well is not likely to prefer the polluted water of a stagnant pool. If any one therefore insists on placing the Buddhist and Christian moral codes on the same level, let him ask himself one plain question: Who would be the more likely to lead a godly, righteous and sober life,—a life of moderation and temper-

ance, a life of holiness and happiness,—the man who has learned his morality from the extinct Buddha, or the man who draws his morality and his holiness from the living, the eternal, the life-giving Christ?

Still I seem to hear some one say: We grant all this; we admit the truth of what you have stated. Nevertheless, for all that, you must allow that Buddhism conferred a great benefit on India by setting free its teeming population before entangled in the meshes of ceremonial observances and Brahmanical priestcraft. Yes, I admit this. Nay, I admit even more than this. I admit that Buddhism conferred many other benefits on the millions inhabiting the most populous part of Asia. It promoted progress up to a certain point. It preached purity in thought, word and deed, though only for the storing up of merit. It proclaimed the brotherhood of humanity. It avowed sympathy with social liberty and freedom. It gave back much independence to women. It inculcated universal benevolence, extending even to animals; and from its declaration that a man's future depended on his present acts and conditions, it did good service for a time in preventing stagnation, promoting activity, and elevating the character of humanity. But if, after making these concessions, I am told that, on my own showing, Buddhism was a kind of introduction to Christianity, or that Christianity is a kind of development of Buddhism, I must ask you to bear with me a little longer while I point out certain other contrasts which ought to make it clear to every reasonable man, how vast, how profound, how impassable is the gulf separating the true religion from a mere system of morality founded on a form of pessimistic philosophy.

And, first of all, let us note that Christ was *God-sent*,

whereas Buddha was *self-sent*. Christ was with His Father from everlasting, and was, in the fulness of time, sent by Him into the world to be born of a pure virgin in the likeness and fashion of men. Buddha, on the contrary, by a force derived from his own acts, passed through innumerable bodies of gods, demi-gods, demons, men and animals, until he reached one out of numerous supposed heavens, and thence by his own will descended upon earth to enter the side of his mother in the form of a white elephant. Then, Christ came down from heaven to be born on earth in a poor and humble station, to be reared in a cottage, to be trained to toilsome labor as a working man. The Buddha came down to be born on earth in a rich and princely family, to be brought up amid luxurious surroundings, and finally to go forth as a mendicant, begging his own food, and doing nothing for his own support. Then again, Christ, as He grew up, showed no signs of earthly majesty in His external form; whereas the Buddha is described as marked with certain mystic symbols of universal monarchy on his feet and on his hands, and taller and more stately in frame and figure than ordinary human beings. Then, when each entered on his ministry as teacher, Christ was despised and rejected by kings and princes, and followed by poor and ignorant fishermen, by common people, publicans and sinners. The Buddha was honored by kings and princes, and followed by rich men and learned disciples. Then, Christ had all the treasures of knowledge hidden in Himself, and made known to His disciples that He was Himself the Way and the Truth, Himself their wisdom, righteousness, sanctification and redemption. The Buddha declared that all enlightenment and wisdom were to be attained by his disciples,—not through him, but through themselves and their

own intuitions,—and that, too, only after long and painful discipline in countless successive bodily existences. Then, when we come to compare the death of each, the contrast reaches its climax. For Christ was put to death violently by wicked men, and died in agony an atoning death, suffering for the sins of the world at the age of thirty-three, leaving behind in Jerusalem about one hundred and twenty disciples, after a short ministry of three years; whereas the Buddha died peacefully among his friends, suffering from an attack of indigestion, at the age of eighty, leaving behind many thousands of disciples, after forty-five years of teaching and preaching. And what happened after the death of each? Christ the Holy One saw no corruption, but rose again in His present glorified body, and is alive forevermore; nay, has life in Himself ever-flowing in life-giving streams towards His people. Buddha is dead and gone forever. His body, according to the testimony of his own disciples, was burnt more than four hundred years before the advent of Christ, and its ashes distributed everywhere as relics. Even according to the Buddha's own declaration, he now lives only in the doctrines he left behind him for the guidance of his followers. And here again, in regard to the doctrine left behind by each, a vast distinction is to be noted. For the doctrine delivered by Christ to His disciples is to spread by degrees everywhere until it prevails eternally; whereas the doctrine left by Buddha, though it advanced rapidly by leaps and bounds, is, according to his own admission, to fade away by degrees, till at the end of five thousand years it has disappeared altogether from the earth, and another Buddha must descend to restore it. Then that other Buddha must be followed by countless succeeding Buddhas in succeeding ages, whereas there is only one Christ, who can

have no successor, for He is still alive and forever present with His people. "Lo, I am with you alway, even unto the end of the world."

Then observe that, although the Buddha's doctrine was ultimately written down by his disciples in certain collections of books, in the same manner as the doctrine of Christ, yet that a gulf of difference—a fundamental difference of character—separates the sacred books of each, the Bible of the Christian and the bible of the Buddhist. The Christian's Bible claims to be a supernatural revelation, yet it attaches no mystical, talismanic virtue to the mere sound of its words. On the other hand, the characteristic of the Buddhist bible is that it utterly repudiates all claim to be a supernatural revelation; yet the very sound of its words is believed to possess a meritorious efficacy, capable of elevating anyone who hears it to heavenly abodes in future existence. In illustration, I may advert to a legend current in Ceylon, that once on a time five hundred bats lived in a cave where two monks daily recited the Buddha's law. These bats gained such merit by simply hearing the sound of the words, that when they died they were all re-born as men and ultimately as gods.

Yet again, I am sure to hear the admirers of Buddhism say: "Is it not the case that the doctrine of Buddha, like the doctrine of Christ, has *self-sacrifice* as its key-note?" Well, be it so. I admit that the Buddha taught a kind of self-sacrifice. I admit that it is recorded of the Buddha himself that in one previous existence he plucked out his own eye, and that in another he cut off his own head, and that in a third he cut his own body to pieces to redeem a dove from a hawk. But note the vast distinction between the self-sacrifice taught by the two systems. Christianity

demands the suppression of selfishness; Buddhism demands the total suppression of self, with the one object of extinguishing all consciousness of self. In the one, the true self is elevated and intensified; in the other, the true self is annihilated by the practice of a false form of non-selfishness, which has for its final object the annihilation of the Ego—the utter extinction of personal individuality.

Then note other contrasts. According to the Christian Bible, regulate and sanctify the heart's desires and affections; according to the Buddhist, suppress and destroy them utterly if you wish for true sanctification. Christianity teaches that in the highest form of life love is intensified; Buddhism teaches that in the highest state of existence all love is extinguished. According to Christianity, Go and earn your own bread; support yourself and your family. Marriage, it says, is honorable and undefiled, and married life is a field on which holiness may grow and be developed. Nay, more, Christ Himself honored a wedding with His presence, and took up little children in His arms and blessed them. Buddhism, on the other hand, says: "Avoid married life; shun it as if it were a burning pile of live coals"; or, having entered on it, abandon wife, children and home, and go about as celibate monks, engaging in nothing but in meditation and recitation of the Buddha's law—that is, if you aim at the highest degree of sanctification. And then comes the important contrast: that no Christian trusts to his own works as the meritorious cause of salvation, but is taught to say: I have no merit of my own, and when I have done all I am an unprofitable servant; whereas Buddhism teaches that every man must trust to his own works—to his own merits only. Fitly, indeed, do the rags worn by its monks symbolize the miser-

able patchwork of its own self-righteousness. Not that Christianity ignores the necessity of good works. On the contrary, no other system insists on a lofty morality so strongly; but only as a thankoffering—only as the outcome and evidence of faith; never as the meritorious instrument of salvation.

Lastly, we must advert again to the most important and essential of all the distinctions, which separate Christianity from Buddhism. Christianity regards personal life as the most precious, the most sacred of all possessions, and God Himself as the highest example of intense personality, the great I AM THAT I AM; and teaches us that we are to thirst for a continuance of personal life as a gift from Him. Nay, more, that we are to thirst for the living God Himself, and for conformity to His likeness; while Buddhism sets forth as the highest of all aims the utter extinction of personal identity—the utter annihilation of the Ego—of all existence in any form whatever, and proclaims, as the only true creed, the ultimate resolution of everything into nothing, of every entity into pure nonentity. “What shall I do to inherit eternal life?” says the Christian, “What shall I do to inherit the eternal extinction of life?” says the Buddhist.

It seems a mere absurdity to have to ask, in concluding this address: Whom shall we choose as our Guide, our Hope, our Salvation—the light of Asia, or the Light of the world; the Buddha, or the Christ? It seems a mere mockery to put this final question to rational and thoughtful men in the nineteenth century: Which book shall we clasp to our hearts in the hour of death—the book that tells us of the extinct man Buddha, or the Bible that reveals to us the living Christ, the Redeemer of the world?

LITERATURE.

Missionsstunden von Dr. G. Warneck. 1. Band: Die Mission im Lichte der Bibel. Dritte vermehrte Auflage. 323 pages 8°. 2. Band: Die Mission in Bildern aus ihrer Geschichte. Erste Abteilung: Afrika und die Suedsee. Zweite vermehrte Auflage. 331 pages 8°. Zweite Abteilung: Asien und Amerika. Von Dr. R. Grundemann. 299 pages 8°. Three volumes at \$1.75 each, may be ordered of J. L. Trauger, Columbus, O.

We believe that we cannot render our brethren better or more efficient service than by calling their attention to some of the best missionary literature that especially the present decade has produced. The growth and advancement of missions have been so great and rapid, the changes that have taken place in the mission field are so radical and enormous, that it is in no wise sufficient for an intelligent understanding of the missionary problem or a hearty appreciation of the work to possess and be acquainted with one or more old and, in part, antiquated treatises on missions. No pastor who aspires to an adequate comprehension of the present stage and progress of Christianity in heathen, papal and Mohammedan lands can afford to be without at least a few standard modern productions, whose narratives and delineations will be as new and surprising to him as refreshing and stimulating.

There are a few men in the Church of Europe and America who, as authors, stand out conspicuously above their fellows, whose writings are always read by a large class of intelligent readers, and always read with interest and profit. Their names are a sufficient recommendation of the

value and excellence of their literary productions. Among these writers of wide and well merited repute Dr. Warneck, the German pastor, scholar and missionary advocate, holds an incontestable place. Those who are able to read German will never regret the purchase of any book, paper or magazine that bears his name.

In preparing and publishing these "Missionsstunden," this author has performed a service for the Church of pre-eminent practical value. "Missionsstunden", special missionary service of regular and frequent recurrence, are unquestionably a superior means of arousing and fostering missionary life in a congregation. And the question that is perplexing the thoughts and agitating the hearts of not a few of us at the present time is, How shall we arrange and conduct these services, what plan shall we pursue in our addresses, so as to adapt them to the wants of our people and attain the desired object? Now those of experience may lay down theoretical principles, present certain rules and safeguards, make suggestions, etc. And these are valuable. We may learn much from them. But if those rules and principles are illustrated and exemplified before our ears or eyes, such instruction becomes all the more valuable. And so, after all, perhaps the best and most practical way to learn how to prepare an acceptable "missionsstunde" is to study the models, the discourses of the masters of art, and then, with such other aids and historical sources as we can command, shun neither time nor labor in preparing discourses of our own, to be delivered before our own congregations.

Warneck's "Missionsstunden" are, beyond question, models in this sense. And this was the author's purpose in publishing them. They are intended to be not ready-made supplies for the indolent—a *pons asinorum*, but sug-

gestive and instructive patterns for the industrious. They are offered as a help to the busy pastor, but the author expressly warns against the idea of reading them or memorizing and reproducing them verbatim before the congregation. They are not at all adapted to this purpose. These discourses were, in the main, not prepared for delivery, but *written* for publication. Their style is not as popular, therefore, — volkstuemlich — as Schlier's "Missionsstunden," for example. And yet we consider them *models* in the best sense, — models of elegant diction, models of clearness and cogency, models of breadth and depth of thought, and what is best of all, models of holy earnestness, fervor, piety and devotion to the cause of the Redeemer. The author believes that a speaker need not sacrifice "Volkstuemlichkeit" and simplicity, when he requires his hearers to *think* to some extent. His addresses are free from platitudes and commonplace repetitions. He offers abundant food for thought, but presents it so clearly and forcibly, that the reader is carried along and compelled to think. If the pastor wishes to glean in these volumes for *matter*, for missionary thoughts, for lucid expositions of missionary texts, for copious illustrations from the history of missions, his labor will be amply rewarded.

We would call particular attention to the comprehensive plan, upon which these "Missionsstunden" have been projected. Besides the two volumes already published, as above indicated (the second in two separate parts), the author has in contemplation another, entitled: "Die Mission im Leben ihrer Arbeiter." The titles of the different volumes indicate precisely the line of thought that is pursued. In the first the author lays the foundation of the whole missionary structure upon the Word of God, and draws from this in-

fallible source instruction and inspiration for the work. The discourses of the second volume are historical delineations of the beginning, growth and present development of missions and mission fields in all parts of the world. In the last volume the author doubtless intends to present biographical sketches of some of the most distinguished missionaries, thus bringing to view some of the brightest stars that shine in the firmament of missionary history and some of the noblest examples of Christian heroism and devotion that the world has known or will ever find.

We will not stop to make a detailed review of the second volume in its two parts. They not only furnish a fund of valuable and reliable information, but may be very helpful in acquiring an art that is by no means natural and easy to most of us—that of narrating in a lively, interesting and instructive manner. The second part was, at the author's urgent request and in view of his feeble health and manifold labors, prepared by his able co-laborer, Dr. Grundemann, and is, in literary excellence and fascinating narrative, in no wise inferior to the first part.

It may not be a superfluous task to speak a little more particularly of the first volume: "Die Mission im Lichte der Bibel." It cannot be too highly commended or too strongly urged upon the attention and perusal of our pastors. Indeed, the reading of it has afforded us such delight, such a spiritual feast and refreshment, as to move us to share the author's feelings when he says in the preface that he did not intend to write only for his brethren in the ministry, but that he would be highly gratified if his book were received and read by many of the laity also. We would like to see the volume in the hands of our people. And we believe that a good translation of it would be a most valua-

ble and timely accession to our English Lutheran literature. At any rate no pastor ought to be without it. If he cannot afford to purchase the whole series, we would advise him to *borrow the money*, if need be, in order to get possession of this first volume. After carefully passing through the same he may discover ways and means of getting the other volumes.

The Biblical exposition of missions presented in the volume under consideration is, in fact, a treatise on the dynamics of missions. Separated from this perennial fountain of life and removed from this everlasting foundation of truth, the impelling force of Christian missions would be as feeble and sickly and selfish as that of Buddhism or Mohammedanism or any other false religion. The Holy Scriptures are the only source of a motive power in any degree adequate and sufficient to execute the great commission of our Lord Jesus Christ. From Him who, uplifted on the cross, declared that He would draw all men unto Himself, must come the inspiration and the desire and the power to go out and make disciples of all nations. Most heartily, therefore, do we agree with the author when he says in the preface: "A more solid, in fact, any *other* foundation can no man lay for the wakening and cherishing of the missionary spirit than that which is already laid in the *Scriptures*, and it seems to me that Christians are very far from building diligently enough upon this foundation. In our missionary services too we must never forget that the *Word of God* has the promise of 'being quick and powerful and sharper than any two-edged sword.'" Missionary Baierlein, laying stress upon this fundamental truth, declares in his "Mission in Ostindien: "If the missionary interest were grounded more deeply and truly upon God's Word, the Christian liberality of the congregations would

become, not merely spasmodic, artificially aroused, but a strong, healthy and abiding charity." But neither of these men means to intimate that the delineation of missionary history and reports from the mission field are thereby rendered superfluous and unnecessary. On the contrary, their addresses show both how faithfully and continually they wish to build upon the foundation of Christ and His prophets and apostles, and how skilfully they are able to unfold and apply the missionary thoughts of the Bible and illustrate them by laying the whole world of missions under contribution.

The volume before us contains 19 addresses on salient texts of the New Testament, besides an appendix, embracing a list of 13 missionary texts of the Old Testament and 36 of the New, together with suggestive themes, parts and thoughts under each, and an address on Matt. 19, 27 in more popular style for delivery. The author begins with the Great Commission, on Matt. 28, 18-20, laying the foundation deep and broad and strong on the invincible and eternal power of Christ, and mightily strengthening faith on the basis of His gracious and certain promise of victory. Then follows a rich Epiphany discourse on Matt. 2, 1-12. Next the golden text of the Gospel, John 3, 16, is unfolded, and with great clearness and convincing logic the author shows that mission work is a fundamental idea of the Gospel. And thus we might go through the entire list, until we would reach the powerful discourse on Matt. 24, 14, in which the author proves ; with the overwhelming and cumulative force of evidence from Scripture and history, that 1. *Mission work is an enterprise, great and grand*; 2. *Its triumph is certain*; 3. *It is intimately connected with the end.*

Our faith in missions and love for the work have grown

stronger through the perusal of these addresses. We can understand missions in the light of the Bible and the precious Word of God as illustrated in the history of missions more clearly than ever before. And as a small thankoffering for the blessings received we feel constrained to indite this somewhat lengthy review, in hopes that, by God's grace, it may be instrumental in bringing these rich blessings to many of the brethren who, with us, are laboring in the heat and burden of the day, midst manifold trials and discouragements, in much weakness, and sometimes even midst flagging hope, for the advancement of the kingdom and glory of our Lord Jesus Christ. With keen spiritual insight Dr. Warneck seems fairly, to exhaust each text, enforcing its behests as a spur to faithful performance of duty, and with equal emphasis urging its promises as the certain ground of faith and the buoyant inspiration of Christian hope. The author manifests no timidity in approaching and weighing points of difficulty and dispute and no spirit of compromise with unbelief or littleness of faith. And, at every step, his copious illustrations from nature, from science, from general history, as well as from the chronicles of missions, bear evidence of the master-hand of ripe scholarship that, through years of faithful study and research, has become thoroughly at home in all the fields of knowledge entered upon.

For these and other excellencies the reading and re-reading of these volumes is not a tedious task, but an invigorating delight, not so much a duty that we owe to ourselves, our sacred office, our congregations and our God, as a privilege, by whose neglect we ourselves incur the greatest loss. And whilst the volumes under discussion are unquestionably of superior excellence, we hold the last remark to be applicable to a large and varied library of missionary literature, selections from which are within the reach of *all*, when once the taste, the inclination and the *will* are thoroughly aroused. Brethren, let us "give attendance to *reading*" till the Lord come.

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