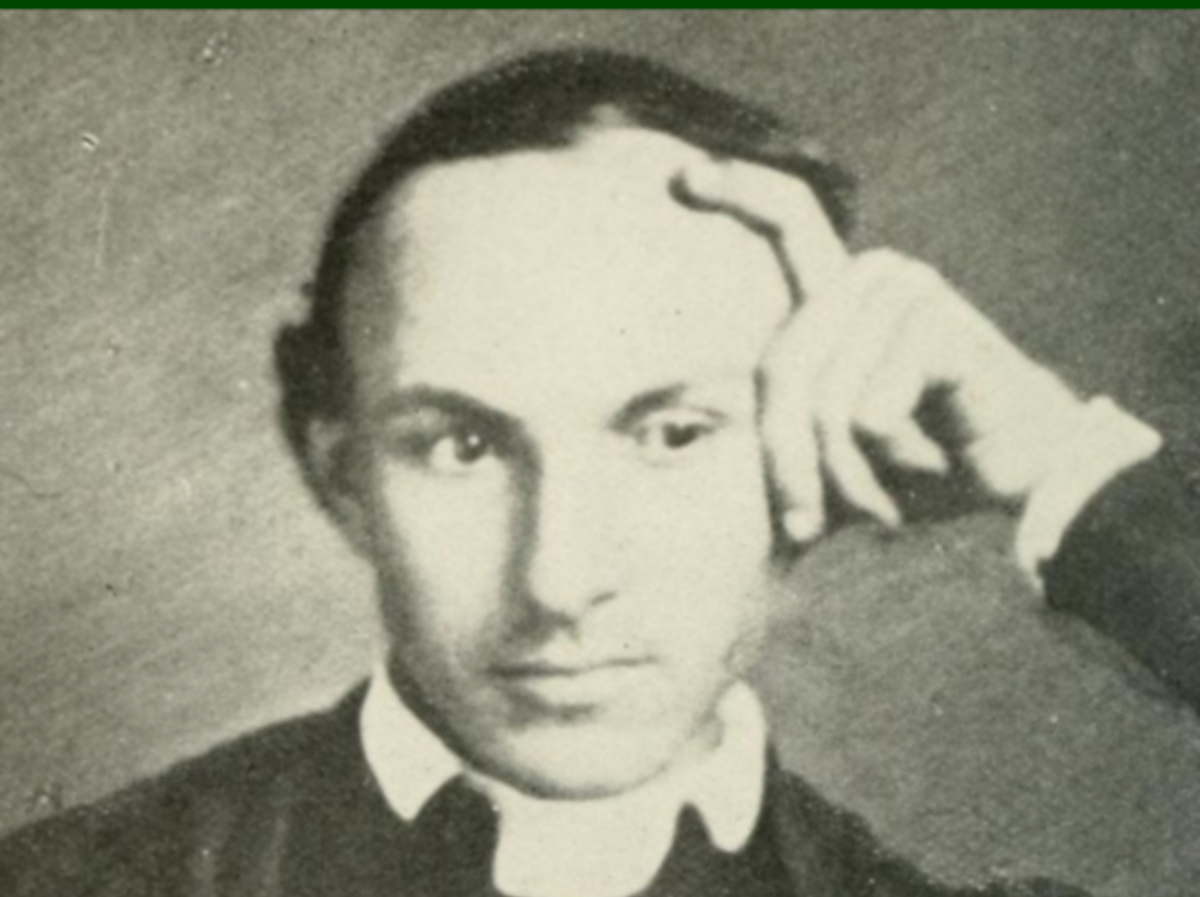


**Matthias Loy, editor**

**The Columbus Theological  
Magazine, Volume 11**



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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

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A Bi-Monthly Journal Devoted to the Interests of the  
Evangelical Lutheran Church.

EDITED BY PROF. M. LÖY, D.D.

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# COLUMBUS THEOLOGICAL MAGAZINE.

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VOL. XI.

FEBRUARY, 1891.

No. 1.

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## INTRODUCTORY.

It has been the object of this periodical from the beginning to serve Christ and the Church by inculcating fidelity to His Word as revealed in the Holy Scriptures. Because of this it is devoted to the interests of the Ev. Lutheran Church, which confesses the truth as that Word teaches it. "We believe, teach, and confess that the only rule and standard according to which at once all dogmas and teachers should be esteemed and judged are nothing else than the prophetic and apostolic Scriptures of the Old and of the New Testament, as it is written (Ps. 119, 105): 'Thy Word is a lamp unto my feet and a light unto my path.' And St. Paul (Gal. 1, 8): 'Though an angel from heaven preach any other Gospel unto you, let him be accursed.'" Therefore every attempt to mutilate these Scriptures, to undermine the faith of God's people in their plenary inspiration and their absolute authority, to supplant them by admitting appeals in spiritual things to human reason and feeling or by binding on Christian consciences the decrees and ordinances of men, and to explain away the meaning of plain words which God graciously gave us for our enlightenment and guidance, has met and shall continue to meet our determined opposition. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall

add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of the prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22, 18, 19. On the other hand it has been and shall continue to be our endeavor, according to the ability given us, to be helpful in leading men to reverence the Word of their God and to understand His Law with its righteous curse and His Gospel with its gracious blessing, that the word of Christ may dwell in us richly in all wisdom and we may know the truth with its saving power.

Our controversy with the manifold evils of our day is not based on differences of opinion in regard to policy. Thinking men generally form opinions on such subjects, and they have a right to express them. Indifference is not a virtue even in regard to things which, because they are not decided in the Word of God, are subject to human reason. Only in regard to spiritual matters are they indifferent. A dollar is preferable to a dime, though neither dollars nor dimes can give us peace with God. But because those things are indifferent in the Church, and one man has an equal right with another to hold and maintain his opinions, no one has a right to condemn the other or cause divisions rather than let the opinions of others prevail. If the subject in question be really a matter of indifference, that is, a subject upon which God has given us no revelation in His Word, the prevalence of our opinion will not save a soul, though in the light of reason it be the better, and the prevalence of another's will not destroy a soul, though in the light of reason it be the worse opinion; why then make any trouble in the Church about it? What is necessary God reveals in His Word, and what is thus written is decided by His authority. That is forever settled, whatever men may think about it: whether in their humble reliance upon divine wisdom they accept it, or whether in their

ignorance and presumption they reject it. And as to that which is not thus settled, who shall decide which opinion is really most in accord with reason? Only when men have a fond conceit of themselves and think of themselves more highly than they ought to think, can they insist upon their individual opinion as alone rational, and proceed to condemn all who will not submit to their supercilious dictation. No, our controversy is with that which God's Word condemns. Not our opinion and our authority, but the truth and the right as God declares it in Holy Scripture, do we advocate and maintain, and therefore in this domain we have nothing to do with compromises and truces and declarations of peace. It is simply a question whether God's Word shall stand, or whether through the wiles of the devil we shall suffer it to be trodden under foot.

When doctrines are taught which God's Word does not teach and laws are laid upon the consciences of Christians which God's Word does not promulgate, the practice may vary in its effects, but the principle is always fundamentally evil. "In vain they do worship me," says our Lord, "teaching for doctrines the commandments of men." *Matt. 15, 9.* The doctrine or law thus imposed upon God's people as necessary to be believed or obeyed may be of small import in itself, but the question is not of small import whether God alone shall rule and His Word alone shall have authority in the Church, or whether men shall arrogate to themselves divine power and be permitted to lord it over God's heritage. Such arrogance, as it is glaringly illustrated in the papacy, is the work of Antichrist, "who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God." *2 Thess. 2, 8.* Subjection to such usurpers, who claim the prerogatives of God to reign over His people and who make obedience to their decrees the condition of salvation, is not a matter of indifference, but sheer idolatry, in

which the honor that belongs to God is given to another. When man's word is suffered to take the place of God's Word, the way of salvation is rendered obscure and uncertain and the souls that were freed by the blood of Jesus are again reduced to slavery. St. Paul says with regard to certain "false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus that they might bring us into bondage," that submission to them would have been a rejection of the Gospel: "to whom," he says, "we gave place by subjection, no, not for an hour, that the truth of the Gospel might continue with you." Gal. 2, 4. 5. When men turn away from the law and the testimony which God has given and subject themselves to the ordinances of men, the human is substituted for the divine, the Gospel is lost, and with it, because the human substitute has no power to save, the soul is lost. The honor of God and the salvation of souls equally admonish us to adhere strictly to the Scriptures in all their integrity, that the authority of God may be maintained and not be supplanted by human usurpations. Therefore it is written: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3. And therefore it is also written: "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Rom. 16, 17. For "there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Pet. 2, 1. 2. The same appreciation of God's Word, as the sole authority in the Church and the sole power by which sinful souls can be saved, which

prompts the believing heart to confess it and publish it abroad unto the glory of God and the salvation of many prompts also to shun all false prophets and condemns and warns against all false doctrines, because, just in proportion as these deviate from the Word of God and are therefore false they dishonor God and endanger souls by endeavoring to foist in the foolishness and impotency of man as a substitute for the wisdom and power of God. "Wherefore rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables and commandments of men that turn from the faith." Tit. 1, 13. 14. He that loves the truth that saves hates the lies that destroy.

Perhaps there is nothing that more clearly manifests the flabby and fluffy character and the unevangelical and unholy tendencies of our time than the attitude assumed in regard to this matter of rebuking departures from the Word of God both as respects doctrine and life. Not only has the command of the Lord, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone" (Matt. 18, 15), and that of the apostle, "Them that sin rebuke before all, that others also may fear" (1 Tim. 5, 20), fallen into disuse and even into disfavor among the laity, but even ministers are swept along with the popular current and think themselves justified, in view of the prevailing opinions in this age of enlightenment, when they prefer not to risk giving offense by meddling with the beliefs and doings of the people. The Word of God does indeed say: "These things speak and exhort, and rebuke with all authority." Tit. 2, 15. Nay, it even gives the solemn warning: "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand. Never-

theless, if thou warn the wicked of his way to turn from it, if he do not turn from his way he shall die in his iniquity, but thou hast delivered thy soul." Ezek. 33, 7-9. These and many similar words are before us in the Scriptures and he that has eyes may read them. They are written for our learning. And Christians still profess to believe that God hath spoken them. But who hears and who cares? Even among Christian ministers the answer is practically given that these things were suited to another age, but are antiquated now, when the spread of intelligence has created other wants and the refinement of the age has produced a more profound respect for the rights of individual opinion and sentiment and a more tender treatment of differences in judgment and taste. Facts that are patent to every observer must awaken the fear in sincere and devout Christians that notwithstanding all the busy activity of our times in all manner of Christian works, including missions and the circulation of the Bible, the Word of God is losing its hold upon the conscience. The one thing needful above all the hustle and bustle of our fast age is to hold fast that which we have, that no man take our crown. What is the use of all our hurry to save souls when we have lost that by which alone souls can be saved? What will it profit if, by sentimental softness in dealing with errorists and evil-doers, we gather them into our congregations and keep them in external fellowship with God's people, while they perish in their sin and, because their blood is required at our hands, we perish with them?

Even the arguments that are adduced to defend the evil show how deep-seated it has become and how pressing is the need for a remedy. The readers of our *MAGAZINE* are not people who need to be told, that those who advocate the right of every man to think what he pleases, and to do as he pleases, notwithstanding anything in the Bible to the contrary and notwithstanding the inconsistency of his thoughts

and deeds with the thoughts and will of God, are not Christians, and cannot be recognized as such without disloyalty to the Lord. Nor need they be told that those who, while they still have some traditional respect for the Scriptures, maintain that these are not inspired, though portions of them may be regarded as God's Word and, so far as these portions can be ascertained, may so far be considered authoritative, are not men, whether they are Christians or not, with whom it is possible for those who reverence the Bible as God's Word to come to any agreement, because when the divine authority of every passage that is adduced as proof may be denied, there is no common ground upon which to stand and from which to reason. But it may be necessary to remind some of them and it certainly is necessary to teach Christians generally, that God's Word has the same supremacy in every age, and that the reason and sentiment of an enlightened period in the world's history has no more right and authority, as against God and His Word, than the reason and sentiment of an unenlightened period. That enlightenment that leads men to imagine that they are gods, and that they can subject the Almighty Maker of heaven and earth to their imaginary greatness and power, is nothing but darkness. And this it is needful to say with emphasis and to keep before the minds of believers, that conceding the insufficiency of Scripture to teach what is truth and righteousness, and admitting the necessity of some human authority to decide, or some human standard by which to decide, what is truth and righteousness; or that such a decision cannot be reached at all, and every person must be allowed to have his own opinion,—is undermining the foundation and surrendering to the enemy. That is not the way of faith and hope and charity, but the way of despair, however much a maudlin sentimentalism that is altogether of the flesh may prate about the sweet charity that would hurt no man's feeling by rebuking the false teaching and unholy living



which dishonor God and destroy souls. The Word of God shall stand when all human fabrics shall have passed away, and by that Word men shall be judged on the last day, though they may have thought it most conducive to union and harmony and comfort and general good feeling not to insist on its requirements while the day of probation lasted. And that Word is so plain that whosoever will may know the truth, and is given by God that it may in all time and under all circumstances be a sufficient guide to lead us through the gloom of earth to the glory of heaven. "Thy Word is a lamp unto my feet and a light unto my path." Ps. 119, 105. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." 2 Pet. 1, 19. Against all the doubting cries of men about the difficulty of finding the truth and the impossibility of ascertaining it when doctors disagree, we must insist on the words of our Lord: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8, 31. 32. The only sure and only safe ground is abandoned when the consent of men, Christians or others, is adopted as the test of truth, and only that is accepted which has their approval. What the Lord says is authoritative, whether there be many or few or none that sanction it, and only that is binding and salutary, though multitudes preach another Law and another Gospel. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8, 20. Blessed are they that hear the Word of God and keep it." Luke 11, 28.

The disregard of Holy Scripture as the only source and criterion of saving truth has been bearing bitter fruit in the churches. The laxity and liberalism that has been teaching and practicing union, notwithstanding pronounced differences in creed, has found no defense for its course save in

the assumption that in the nature of the human mind various men will have various opinions, and that in consequence of this the Church of Christ cannot be successful without permitting such differences within her pale. But this implies that man's opinions and God's Word have the same right in our creeds and churches; and every attempt to limit this, when the principle is once admitted, has proved a failure, and in the nature of things must prove a failure, because one man claims and has reason to claim the same right as another to determine what portion of the Scriptures shall not be enforced and what human judgments shall be admitted in their stead. The logical result is that the Word of God and the word of man are placed upon the same level, and practically the Bible is laid aside, though it be in many cases still with professions of reverence for it, and human reason with its manifold opinions rules and reigns. This accounts for the undeniable and deplorable fact, that much of the preaching in sectarian pulpits is mere opinion, and is not regarded as anything else; the hearers criticise it, and sometimes agree and sometimes disagree with it, and nobody cares. They do not dream that Christ's word, "He that heareth you, heareth me," has any application in these days of free thought, and preacher and hearer alike appeal only to human judgment. And the indifference in regard to what the Lord says in His Word is not confined to the Gospel, but extends also to the Law. Every man does what seems right in his own eyes, and no one is presumed to have any authority to molest him. Reason and feeling, not the Word, are the standard of faith and morals. Obviously when people have lost reverence for the Word in its gospel truth unto salvation they will not reverence it in its legal precepts unto holiness. All that can be expected of so-called Christianity in that form is that a certain civil righteousness, such as commends itself to the natural mind, will be maintained, and no intelligent Christian will wonder if, in such circumstances, consciences will

be bound where God does not bind them and freed where God does not free them. Human rule in things spiritual means enslavement and ultimately death.

It is a sad and seemingly pessimistic conclusion, that we must go back to first principles, if we would be helpful to Christians in these latter days that are full of unrest and evil. But we would not be faithful if we closed our eyes to the facts that stare us in the face. What is most needful now is to restore in the consciousness of Christians the fundamental truth that God reigns in His Church and rules by His Word, and to arouse their consciences to hear and to heed that Word as the divine standard by which the world shall be judged. That seems to us a necessity also for the Lutheran Church in this land. Not that in her confession she has ever for a moment faltered in her reverent acceptance of the supremacy of that Word. But in the practice of her people there is many a weakness and many a fault in this respect. The influence of the sects surrounding them has been great in various ways. Practically the Christianity of our country is largely of the purely traditional sort. Doctrines are received and duties are performed merely because this is a time-honored custom, without enquiring whether God or man has imposed them. Hence the consensus of the denominations of Christians has come to be a sort of standard of truth and duty, and what runs counter to that is therefore regarded as not essential, which usually means that it is not obligatory. Whether God's Word requires it or not, is not a question that arises or elicits attention. With all the enlightenment of the age and with all the circulation and so-called study of the Bible, there is among the people an ignorance of its contents that is astounding and, because it gives Satan the desired opportunity to lead souls away from the revealed truth which alone can save, that is alarming. The state of the Church in our land is a powerful argument in favor of the old ways

of the Lutheran Church and an earnest admonition to those who have drifted away to return to them. We want schools to teach children, first and foremost, what is the will of the Lord. We want preachers who study the Bible and plainly set forth its doctrines and its precepts with all authority as the Word of God, from which there is no appeal and against which no opinions have any rights in the Church. We want this Word of God in daily use in the homes, that the people may grow in the knowledge of the Lord's ways and have grace to walk in them. We want men of faith who dare maintain the truth of God, whether other men will hear or forbear. "Search the Scriptures:" that is what is emphatically needed in this enlightened age that so little heeds the light of life. "Thus saith the Lord, The heaven is my throne, and the earth is my foot-stool; where is the house that ye build unto me? And where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66, 1. 2.

M. Loy.

#### SOME ELEMENTS OF SYNODICAL DISINTEGRATION.

The ultimate end of Christian synods is the glory of God by the advancement of His kingdom among men to the salvation of their souls. To achieve this end, their chief concern must be to preserve and foster the unity of the Spirit from which they spring; and then, in the strength thus acquired, to co-operate in such work as they are expressly organized for. More particularly, a synod which has at all a true conception of its real business and is in earnest about it, first of all endeavors to care for the inner life of its members, that is, of the congregations constituting it, so that these may be found pure and strong in the faith; and, in the second place,

it sets about to direct this faith-life in some joint outward activity, by which activity it again aims to further, both intensively and extensively, that same Christian faith-life.

A pure and vigorous faith, as it is the immediate object, so is it the fundamental and indispensable condition of synodical organization and of co-operative success. From this it follows that

#### DOCTRINAL DEFECTION

on the part of its members, whether such defection is attributable to a difference of mind or to an indifference of heart, or to both, is always an element of weakness in a synod's composition. Of all the disorders this one is the most deeply seated and the most radical in its dire effects; for it may at any time become an element of sure destruction, if not to the body as such, then at least to its good name and real usefulness. True, there have been and there are synods of a shocking looseness as to the faith. They do not hesitate to proclaim doctrinal indifference to be a virtue; and, to their own shame, they glory in the doctrinal differences that obtain among them. They display an astounding activity, seem to accomplish great things; and as it now appears, they will most likely maintain themselves for a long time to come. Yet it requires no gift of prophecy to foresee that, unless there be a change of spirit and that change for the better, they are sure sooner or later to forfeit soon their general Christian character. A premeditated surrender of divine truths held to be of secondary importance, and the frivolity with which these "minor truths" are relegated to the domain of "personal opinion" and of "personal responsibility," are wrongs too great to escape avengement. They stultify the truth-loving spirit beyond endurance; and must either flee from or perish under the insolent treatment. Synods that suffer such violence to be done to the truths of God, bear within their own membership the germs of certain death and dissolution.

A pure and strong and full faith is the one vital requisite to a synod's integrity as a true Christian body; and on that faith more than on anything else its usefulness depends. For this reason, much more might and perhaps should be said here on the disastrous consequences to a synod of any and every defect in its doctrine and in its faith; however, attention is called to this so often and in so many ways, that I pass on to evils not so often treated.

Besides unity in the pure faith, there are other things and of a different order, without which a synod cannot expect to maintain itself and prosper. I have in view here, first of all, those conditions of corporate existence, and those elements of a healthy co-operative activity which either belong within or lie next to the province of church polity. As compared to the substance of Christian faith these are mostly small and, considered by themselves, quite indifferent things; but when brought into use they begin to play a part either for good or evil with a force they may not have been suspected of. It may be well, before considering in particular the disturbing influences coming from this direction, to point out a few general facts and principles concerning these things.

The builders of the kingdom of God are still in the flesh, and the kingdom itself is founded in the midst of this world; and whilst building itself up it employs all sorts of earthly materials, forces and forms. The Church, whilst it is charged to keep itself unspotted from this world, is at the same time necessitated to use the things of this world and to use them for its own good. Not belonging to the sphere of revealed truth and of divine substances, these earthly auxiliaries for the attainment of heavenly ends have in themselves no spiritual weight and worth. Their estimation and use being largely subject to human reason, differences of views and wishes with regard to them may not only be expected but must be allowed to be held as by right.

Now on the ground and in the measure that they are subjected, not to infallible revelation but to fallible reason, on the same ground and in the same measure are men permitted to yield their own opinion and will with regard to them to the opinion and will of others. To man is given the dominion over this earth, and with it the liberty and authority to use it as he thinks best; howbeit, in the exercise of that dominion, he ever is and remains the steward of God, and in this he finds the limitation and responsibility of his action.

In so far as man's thought and earth's substance are necessary and helpful to it, union and united efforts in the work of the Lord are not possible without an agreement on the part of the workmen with respect to the application of those auxiliary factors and materials. It is plain, then, that unity in the faith alone cannot suffice: that added to this, and partly produced by it, there must be unity of opinion concerning things human and earthly. Given a number of persons having the same faith who desire to erect a church-home for themselves: it is evident that so long as they are not agreed on the indispensable details, the church cannot be built. What divides them may indeed be a trifling matter in itself—the one party may want to build, say, on the south-east corner, the other on the north-west corner of the same cross-road; and yet this quarrel about nothing is enough to frustrate the undertaking planned—that is, prevent the building of a church, to the lasting injury of precious souls!

In the work of synods, questions of a like nature—they may not be of such little import nor so easy of adjustment, yet, I say, of a like nature—spring up all along; and along with them, differences of opinions and desires become manifest. And thus,

## OBSTINACY IN OPINION AND SELF-WILL

can readily become, as often it does, a rock on which much good work is wrecked, yea, on which a whole synod may be broken up. The thing directly in question may be the small yet necessary means to a great end; at any rate, if the end shall be accomplished, harmony is imperative. What can be done to overcome such senseless divisions and such obdurate wrangling—disgraceful as they are to brethren engaging in them, and disastrous to the Master's work—it is more easy to state than to make effective. There can be no doubt that the obstinate are, among other things, rendered more obstinate by a false dread of

## UNGENEROUS AND VAINGLORIOUS APPLAUSE

on the part of the victors—another thing that is bound to work much mischief in synods where it is allowed. Every sensible person knows that they who yield, that is, yield when the proper time has come, are the wiser party, and are worthy of praise. But praiseworthy as it is, this is a wisdom that does not shine, is seldom recognized, and of a kind men do not much care for. The party which has its way is but too apt to treat a magnanimous opponent who yields as a party conquered; and then celebrates what is in reality an inglorious victory. A feeling of discomfiture is thus made to creep over the hearts of those who, for the sake of peace and in loyalty to a good cause, have graciously submitted their own will to the will of others by giving to the latter the benefit of doubt in the differences of opinion. This grace of submission we poor mortals find hard to acquire; and it would seem that the grace of accepting such submission in the way it deserves is gotten hold of even with greater difficulty. Nevertheless, both of these graces of the Divine Spirit members of synod are called on to



exercise every time discussion is had and votes are taken on affairs wherein the majority is entitled to rule. Now whereas a majority vote seems to bring as much pleasure to some as it gives pain to others, it is well to inquire what such a vote really signifies and does not signify, and thus ascertain whether it really is such a pleasurable or painful thing as it is felt to be; for it must be obvious to everybody that if a victory by vote is not necessarily a reproach to the losers and a praise to the winners, the good feeling so indispensable to combined labor will not be disturbed by it. Now in point of fact there can be no doubt, and the sequences of experience have shown repeatedly, that the better wisdom and the greater moral strength have been very often on the side of the minority. Really, all that a vote can do, is to make manifest which of the combatants have the greater following and on that account shall have their way. As to the merits of this way, the vote proves little or nothing.

There are few things which so try and strain the very soul of good fellowship and of associated endeavor, as do an unyielding contention for one's own ways by some, and the loud crowing of others when these have carried their point. The one is just as unreasonable as the other; and both exert a most demoralizing influence on the body thus afflicted.

As to those who expose themselves to the charge of self-conceit and of a morbid desire for lordship, a word or two remain to be said. There are questions, even with reference to externals, on which no one can yield his position, when right, with a good conscience;—a downright waste, for example, of “men and means” is a sin, and one of which no person dare make himself a knowing partaker—; but cases in which a clear and positive wrong-doing is involved, seldom occur; if they do, it cannot be a difficult task for a Christian in a Christian assembly to keep his conscience clear, and to preserve his good name as well. The great mass of propositions that engage the attention of synod and

are settled by vote, appertains primarily not to matters of right and wrong or of truth and falsehood, but to those of expediency. At least, what is here under consideration, is wholly of that nature; and respecting it, it behooves every member to make sure of his cause before he arrays himself in hopeless opposition to his fellow workmen, and before he appeals to his conscience and everything sacred for taking the stand he has planted himself on.

On the other hand, vociferous and gestic demonstrations of joy—especially when this is mixed with malice—on scoring a victory, are wholly out of place in a Christian assembly; and so are the less open but none the less malicious cries of “Didn’t we do them up, though! Don’t they feel cheap?” and others of a like vulgar sort. Party politicians may be indulged in extravagances of this kind, but not the members of a Christian synod. Those who, regardless of the shame of it, offend in this particular, do worse than make fools of themselves: to the sting of defeat they add indignity; and the pain they thus wantonly give to a part is sure to do harm to the whole of the body, and moreover render fruitless that very measure on which the victory has been obtained. It is well said that people must not be over-sensitive, but be submissive and do their duties any way; but it is not well done, in view of what people ought to be and do, to disregard their weakness and to arouse and defy them with derision. A Christian synod, like every other voluntary association of men, is for its strength and successful operation largely dependent on the mutual good will and feeling of its membership; and therefore, whilst it is not in place for it to humor anybody, it must insist that no one be in any way offended.

If now we return from the synod as it meets and acts by its representatives in convention, and come again to the synod as it exists in its membership of congregations at

home, other evils that impair the health of the body meet us. The most hurtful of these, in my estimation, I shall now point out. They all have their root in what I hold to be a misplaced or misapplied congregational independence. One, and perhaps the worst, form in which this manifests itself is

PERSISTENT OPPOSITION TO SYNODICAL VISITATION.

True, a synod can and does first of all assure itself with reference to the doctrine, the life and the practice of its congregations by an examination of their constitutions, as also by a bona fide subscription to its own constitution on the part of every congregation it admits to membership. At the same time, everybody knows that constitutions can be and are violated; and that for this reason subscription to a constitution, be it that of synod or that of the congregation, is not a full and sufficient guaranty that correctness in doctrine, life and practice is adhered to. And when this is not done, when a congregation suffers false doctrines or unholy and unchurchly practices in its midst, the sin and shame and injury of its bad faith are all passively shared by the synod of which it is a member. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12, 26. From this it follows that when a body is thus wounded in one of its parts, it must have the right and duty of instituting such inquiries and applying such remedies as are necessary both to protect itself and to save the member. A Christian synod's solicitude for the welfare of each and every congregation of which it is made up, should prompt it to hold visitations; its own doctrinal and spiritual integrity as a body simply demands it to hold them.

Taking things and people as they are and at their best, I for my part cannot conceive how any synod can escape making itself the responsible partakers of its members' sins,

unless the right of visitation is accorded it; and to say that this is an infringement on the God-given rights of a congregation would, if true, in my estimation completely do away with all churchly organizations outside of congregations. To this conclusion every one must come, unless the absurd notion is held that such combinations can be effected or entered into without the assumption and exchange of any rights and responsibilities whatever. The fact is, however, that people who think that they surrender their Christian rights by submitting to synodical visitations have not learned, either what their rights are or how to exercise them with profit to themselves. For membership in synod they are unfit; if admitted nevertheless and tolerated, they may at any time cause the most serious trouble and bring grief to the body that has borne with them. Any congregation, therefore, which denies to synod the right of inquiry, and does so on principle, ought not to ask for, and should not be received to membership. And on the other hand, any synod that abandons its right to visitation, thereby opens the door to its own sad degeneration.

One reason why Christians enter into association with one another, is, that they may have the benefit of the watch and care by others over their own souls; thus each one becoming his brother's keeper in the best sense of the term. What is thus true of congregations is likewise true of synods. Intelligent congregations will therefore not only suffer but they will demand that their sister congregations in the same synod give to them the benefit of warning, of counsel, of reproof, of intercession, in short, of everything that is helpful and edifying. From this point of view, how pitifully blind to their own interests are a pastor and people when they lock and double-lock their church-doors to all such offices from without! Should however, notwithstanding the bars so put up, and perhaps in consequence of it, some fatal disease break out behind them and the stench of it begin to offend

outside, then, I think, the time has more than come when a synod must say: Dear brethren, either submit to brotherly discipline or do us the kindness to withdraw from us.

When with this false spirit of liberty and independence there is mingled the ambition in some way to push forward the Lord's work, it becomes troublesome and dangerous in another direction; for it then is apt to lead to an arbitrary

#### DIVISION AND DISORDER OF FORCES.

As a fourth "reason" for its own organization, the prolegomena to the constitution of our synod mentions, "The common extension of the kingdom of God (missions) and the establishment and maintenance of special churchly enterprises (educational institutions, the spread of the Bible and the Book of Concord, the publication of orthodox liturgies, hymn books, school books and other books, as well as periodicals," etc.)

The assumption which underlies this paragraph is, that some of the church's work is of such magnitude that individual congregations either have not the means to undertake it all, or that if they do, they will not be able to carry it out successfully; moreover, that inasmuch as the work belongs to the whole church, and every congregation is therefore under obligation to do the best it can to have the work accomplished, association and the combination of means and forces is the only conceivable method by which they can enable themselves to discharge their duties. Accordingly, one of the main objects of synodical union is to join the heads, the hearts and the hands of the many for wisdom, for strength and for wealth to do in common a common Master's work. The foolish are thus made wise, the faint at heart become strong, courage and zeal are inspired, and pennies are multiplied into pounds. The result is, that what neither one would ever have ventured to under-

take is, by the union of the many, done efficiently and with ease.

Efficiently and with ease—in theory always, not so in practice; and this discrepancy is readily accounted for. The trouble with synod—as with many other bodies—is, that the membership held in it by many congregations is more a nominal than a real and active one. Not only is the burden that should be borne by all thus loaded on the few, but these lose heart and health when time and again they feel themselves left in the lurch. To this must be added the division and disorder carried into the rank and file by those well-meaning but inconsiderate workers who, in detriment to the common enterprises already under way, exhaust themselves on some project of their own. Of this, I am happy to say, there has not been much in our own synod; and yet enough to justify a word or two of warning at this present time.

I take it that when a pastor and his people join a synod they do so, or at least ought to do so, with the distinct understanding that thereby they become the equal partners with others already belonging, in the entire work of that synod. This implies, on the one hand, that they assume what in reason and justice may be their share of the work; and on the other hand, that they will not apart from synod and without its consent engage in such enterprises as that synod has set out to prosecute as a body. To disregard this last and negative term of agreement all synodical organization and membership are based on, is a breach of contract, and works injury in two ways. In the first place it creates an opposition of interests, which is factional; and in the second place it destroys confidence, and thus prevents the undertaking of some and hinders the successful execution of much other good work. Opposition-institutions of learning, for example, rival church papers and the like, are things which no synod can tolerate that

means to live and labor to some purpose. Neither can it allow its members to divert their energies and means, such as it has a right to reckon on, and spend them on some favorite church work either of their own or of some foreign establishment. To speak plainly, yet kindly withal: for members and clans and cliques of members that prefer to labor aside from and outside of synod, the latter can have no abiding place.

By opposing interests, here, I mean more than what the term may seem to imply. When we speak of opposition churches, we generally mean churches that hamper and hinder one another on the ground of some inner differences. But suppose a certain settlement of people is barely able adequately to support one congregation, would not the establishment of a second congregation in the same locality have all the dire effects of opposition, even if both churches adhered throughout to the same faith and practice? Even so it is with certain works of synod. One school, for example, may prey on the life of another; and that too all the more, the more they are alike in character and pursue the same end. The reason of this lies on the surface, and is plain to the view of all: for their support they both depend on the same constituency; and hence, what goes to the one the other must do without. From this, of course, it does not follow that there dare be no more than one school; but what does follow is, that the multiplication and establishment of such schools is the business proper only of synod. Both, to preserve and prosper what already it may have and have in operation, and to put on a safe footing whatever may be thought desirable in the direction of extension or of increase, a synod is bound to insist on its jurisdiction in such matters and to have that jurisdiction respected. If within the sphere of work specifically belonging to the whole synod, everybody and every faction of the whole body be allowed to set up shop for themselves whenever

inclined to do so, then is the fundamental idea of synodical organization surrendered and the organization—if such it can be called—might as well disband. On the other hand, parties who in utter disregard of the principle of union and the obligation it imposes on them, who wantonly put asunder what God has joined and thus sow the seed of discord and disorder, who withdraw from and thus put in jeopardy the common enterprises of the church—all, in order to pursue some pet scheme of their own, it matters not how laudable this may be—such parties, I say it deliberately, are at heart schismatic, and, whether aware of it or not, they are and evince themselves as a most deceitful element in a synod's composition and in its reckonings as well.

Whatever work of any magnitude and of any considerable cost as to men and means a synod would engage in, it too must rely, next to God, on the forces it finds collected within its ranks. And by virtue of the terms of their enlistment it has a right to count on all its members taking a hand. But how can it do so if, by theory and by practice despite is done to the articles of agreement, and everybody can serve or not serve just as he pleases? In common equity: a hundred men unanimously resolve on doing a work requiring the combined force of the whole hundred to carry it to completion; the work once fairly under way, numbers of them begin, *mir nichts dir nichts*, that is, with a mere "why not" to drop out, say by tens and twenties even; tell me, what judgment would not a Christian but a common street Arab pronounce on persons like these? Would he not say, and say truly, "Those fellows are a fraud!"? Once more, and in the same court: given that a like number of men agree to raise, as surely they can do if all work together, the sum of ten thousand dollars; thereupon, and with entire trust in the good faith of everybody concerned, a contract is let, say for some new building; the building is put up, and the contractor wants pay; but be-



hold you, instead of ten only five or six thousand dollars have come in. And why? Some of the loud and lusty voters have "simply neglected" or "entirely forgotten" to do their duty, or they "had to (?) raise so much money for some other purpose." Is it necessary again to call in the Arab, who perhaps never was inside of a Christian school-room or church, and get him to deliver an opinion for us on this other question of "sure truth and honor"? I am well aware that there are many "ifs" and "buts" attaching to voluntary work; but they who mean to be found blameless before the Lord will make sure that such contingencies as really do interfere with their Master's work, are in no case those of their own making and seeking.

One of the stumbling blocks to the common work—and one which some of our pastors unwillingly help to set up—I find to lie in

#### THE SELFISH PRIDE OF SOME CONGREGATIONS;

and as I consider this another source from which harm may come to a synod, I will here briefly point out its wrong, and likewise its evil effects at large. To begin, let me speak in a parable; and then by another.

A certain people lived in a little world all by themselves. So rich and grateful withal were the land and the sea thereof, that no man lacked anything. To the possessions of this man and that, there seemed to be no bounds, so great were they. And of his neighbor as of his neighbor's neighbor the same could be said. And so it came to pass that at great cost to himself every man in that country had built for himself and his own a mansion, such as a king might wish to live in. And he, and all they of his household put on fine apparel; and they did eat and drink and make glad their hearts on the bounty provided, each one as seemed good for him to do. Thus did every man in the

land that was given unto him. And lo, to taste and see that the Lord God is good, as they did, was no sin unto them.

And now hear another parable, one from the great Master's lips and about a world and people that we all know of. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried. And in hell he lifted up his eyes, being in torments. . . ." Yes, dear reader, in hell and in torments! But why? Because he was rich? No! Because he enjoyed his riches? Again, no! It may have been in part, because he lived to excess, having been vainglorious, a drunkard and a glutton; but of this we are not certain. What we do know is, that he mercilessly neglected the poor man at his gate. He knew no love, except the love of self; neither cared he in any way for the God of love. And so when after death he lifted up his eyes, it was amid the flames of hell.

Far be it from me, when now I introduce a comparison between the selfish rich man on the one hand and selfish congregations on the other, to say that the latter are without grace in this world and without hope for the next, as was the former. No; but what I do wish to say is that they do make themselves guilty, in a way, of the same sin. Yes, what congregation of Christians would not be glad to honor the Lord with cathedrals in place of the humble buildings they do in most part put up with; and who would not rejoice to see their church-homes furnished with fine wood artfully carved and fitly framed, and the present brass and pewter of their sanctuaries replaced by all solid gold or silver?

Wishes of this kind are pious wishes; and if Christian people lived in the Happy-land of Plenty I have spoken of, where no man lacked anything and no poor man could be found at anybody's gate, then might all these wishes be gratified; and it might be a sin not to do so. But in the world we do live in, and wherein at every man's gate and before every church's door—so to speak—poor souls and destitute congregations are found, it behooves every man and every church to husband their strength and to manage economically their substance for purposes of help and relief.

No doubt it is an easy matter, and a tempting one besides because to Christians a pleasurable one, for a congregation so to exhaust all its resources on itself and on secondary externals, that neither time nor money are left for it to do anything for the church at large. But is that right? I say, no. I hold it to be a wrong akin to the one condemned in the parable of the rich man. And perhaps it is a greater; for by this the crumbs of the bread of life are withheld from starving souls.

By its missionary work our synod endeavors to save souls, to follow up the straying and scattered sheep of our household and to gather them into congregations, to provide them with pastors and churches in so far as they lack the means to do this of themselves. It is the Lord's work; and we all are called to take a hand in it, each one according to the grace given him. Let us think, and let our congregations think of what we owe, also in this regard, to our synod before we withhold from its treasury any money that we wish to spend on ourselves, either as individuals or as congregations. If one of the latter is about to purchase, say, a chime of bells or a new pipe-organ, or rugs and carpets and chandeliers; or if it contemplate the razing of an old and the erection of a new church-tower or of a new church even: let it consider well in what measure the things it has set out to procure or to do are really church-luxuries, and therefore

may be dispensed with. In view of the sad fact that at the present time there are thousands of the Lord's poor that lack bread, and tens of thousands more that hunger for the bread of life where there is no one to break it to them; which, think you, would be the more acceptable service, to feed God's poor or to beautify His temple? I think the former; howbeit, so richly does the Lord prosper us that we can do both if we but use the right judgment in the distribution and apportionment of our offerings; then, too, if only we were not so—penurious in giving.

The Jews gave tithes, as Moses had commanded them; but she, whom the Lord commanded, cast into His treasury two mites, that is, cast in of her penury "all the living that she had." She did, what men would call an act of the most reckless improvidence; but He whose name has been called the Everlasting Father, speaks of it approvingly. To win His commendation, let Christian congregations make full, with willing and cheerful hearts, their churches' treasuries; then, when it comes to the act of distribution, let them cast the benefit of their doubts in the direction rather of congregational improvidence than of congregational selfishness.

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In writing this article, I have held in view not what are the most important, but what seemed to me the most timely items for discussion in the Prolegomena to our Synod's Constitution. So well is it the basis on which we are joined together and do co-operate as a synod there laid down, that I think it in place to subjoin these fundamental "Reasons" in full; and I bespeak for them a prayerful consideration,

The reasons which induce Christians to organize synodical bodies are as follows:

- 1). The will of God that the "manifestation of the Spirit may be given to every man, to profit withal." 1 Cor. 12, 4-31.

2). The example of the Apostolic Church. Acts 15, 1-31.

3). The preservation and promotion of unity in the pure faith (Eph. 4, 3-6; 1 Cor. 1, 10.), and a united warfare against everything opposed to this faith. Rom. 16, 17.

4). The common extension of the kingdom of God (missions) and the establishment and maintenance of special churchly enterprises (educational institutions, the spread of the Bible and the Book of Concord, the publication of orthodox liturgies, hymn books, school books and other books, as well as periodicals, etc.

5). The protection and maintenance of the rights and duties of pastors and congregations.

6). The promotion of the greatest uniformity attainable in the government of the church.

C. H. L. SCHUETTE.

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## NEW LIGHT FROM THE EAST.

In a most surprising manner the lands of history and of ancient civilizations have in recent years been giving up their dead. Earlier generations have often lamented that of the great empires that in the early records of mankind shaped their destinies, little more than ruins and remnants were left. Yet modern investigation has in these found new sources of information for the thought and life of antiquity, particularly for the nations prominent in Old Testament records, which can, in completeness and value, compare favorably with the written literature of the pre-Christian era. Pick and spade have in our day and date become most important aids for Biblical and historical research. Throughout the valleys of the Euphrates and the Tigris and the Nile; in scores of historic sites in Asia Minor, along the routes of

Paul's missionary tours; in Rome, Italy, and Northern Africa; in Palestine, the sacred soil of the three great monotheistic religions of the world, Judaism, Mohammedanism, and Christianity, the explorer and investigator has been discovering rich treasures of new facts and data which give the history and the antiquities of the ancient world an entirely new appearance. The plains of Mesopotamia have particularly proved to be a paradise for the historian and Bible student. Less than a generation ago the literature of that historic land was practically represented by a blank. Now there has been unearthed in the ruins of Babylon, Nineveh, and other sites, engraven on bricks, prisms, cylinders, marble and alabaster slabs, on statues, obelisks, and colossal bulls, on tablets of every shape, a literature which far exceeds in compass the whole of the Old Testament, and in variety of contents and for real worth as helps in historical investigation, can even rival the classical tongues. There is scarcely a branch of literature, sacred or profane, imaginable, which is not found represented in these vast storehouses of letters. As a result we have full information even of the minutest details of the public and private life of the Babylonians and the Assyrians. The revelations from these sources within the past decade or two are simply a marvel in our eyes. From the days of Abraham and Jacob, and especially in the later period of the kings, Israel came into constant contact with the peoples of the "two rivers," with whom they were related by ties of common descent, language and customs. In Assyria and Babylonia the chosen people found their exile from which only a few thousand returned. The literature that has been unearthed in this historic land covers not only a large number of events of which we have also a record in the Old Testament, but supplies also some new data which throw a wonderful light, not only on the chronology of the Old Testament, but also supply some historical links not found in the sacred records. This same literature aids also

as nothing else to understand the Semitic type of mind and thought, of which the Jews were such representative examples, and the understanding of which helps us materially to appreciate the Old Testament manner and method of expressing the eternal truths of Revelation. For the Bible is distinctively an Oriental and Jewish book, in this sense, that the forms and shapes of thought, the way and method in which prophets and seers reproduce the thoughts given them by the Holy Spirit, are such as only a Semitic type of mind would adopt. Hence, too, the close connection between "The Land" and "The Book;" and Renan very properly calls Palestine "The Fifth Gospel." Naturally what the mythology of the Assyro-Babylonian literature furnishes in the line of psalms, hymns, accounts of creation, the deluge, and the like, can only illustrate the great chasm between revealed truth and human invention, or revealed truth as corrupted by later thoughts and ideas of men.

Egypt was a thankful field for the historian long before the claims of the Mesopotamian "Peninsula," as the Arabs call the Tigris-Euphrates country, were recognized and appreciated. And indeed, the exceedingly rich harvest in the latter had for a time crowded somewhat into the background the land of the Pharaohs, for centuries the great rival of the Assyro-Babylonian Empire for the world supremacy—the ideal of ancient statecraft. But just within recent years Egypt has become doubly prominent by new discoveries. Chiefly under the management of the Egypt Exploration Fund, founded in 1883, the progress and results of the excavations have been remarkable. The diggings have been so far almost entirely confined to the Delta. Each year has been fruitful in discoveries. Already in 1883 Pithom-Succoth, one of the "store-cities," built by the forced labor of Hebrew colonists in the time of the oppression, was discovered by M. Naville. In 1883 San, the Tanis of the Septuagint and the Greek historians, the Zoan of the Bible, was unearthed

by Mr. Petrie. One year later Naukratis was discovered by the same explorer in the Western Delta, as were also some other historic sites in what was Goshen in ancient times. In 1886 the Biblical Tahpanhes, the Daphnae of the classical writers, was excavated; and in the following year the famous city of Bubastis, where a magnificent red granite temple was found, was laid bare. The excavations of the temple are even yet not altogether completed.

Doubtless the most important finds from an historical point of view, are the thousands of correspondence tablets unearthed in Tel-el-Amarna scarcely twelve months ago. From these it appears that as early as the fourteenth pre-Christian century the Pharaohs of Egypt carried on an extensive exchange of letters and official writings with scores of cities and kingdoms in Western Asia, reaching as far east as the Euphrates valley. A most noteworthy feature of this correspondence, which generally includes both letter and reply, is that these documents are written in cuneiform character, which at that time must have constituted the official language of diplomacy, as did the French for a long time in Northern Europe. Historically the existence of these tablets are valuable in showing at what a remarkably early period letters and literature were current in Western Asia and in Egypt.

The bearing of these facts on some of the vexing and perplexing problems of Old Testament records is apparent at a glance. A good deal of the neological criticism of the day, particularly in reference to the Pentateuchal Problem, is based upon the supposition that the authorship of so large a work at so early a date is an historical impossibility. Now we have the evidence before us, in a form "more enduring than brass," to use an expression of Horace, that long before the era of Moses literature flourished throughout Egypt and the whole of Southeastern Asia; that all the nations that surrounded the Israelites of that period possessed and used



letters, and that consequently the most natural thing in the world is, not that Israel had *no* literature, but that she should have an extensive literature. The composition of the Pentateuch by Moses accordingly stands in the best possible connection with the historical background of these books.

The testimony to this effect has received a remarkable confirmation from an entirely independent source. Dr. Edward Glaser has only a few months ago found in Southern Arabia over one thousand inscriptions dating back to fifteen hundred years before Christ and earlier, which not only confirm the fact of the existence of a Sabaeen kingdom there at so early a date and make the visit of the Queen of Sheba to Solomon a most natural and possible thing in the world, but also make it certain that at that period the peoples of Western Asia were anything but uncivilized and unlettered nations.

A singular confirmation of the historical character of the story of Joseph has been discovered lately in an inscription on a stone found by an American traveller, Wilbour, at Luxor. In this mention is made of seven years of want and of the attempt of a sorcerer Chithet to banish the calamity. Broysh-Bey, who has carefully examined the matter declares that "notwithstanding the mythical character of the contents, the stone of Luxor is for all time a valuable extra-Biblical evidence of the existence of the seven years of famine in the days of Joseph."

It has been a cruelty of fate in the shape of a tyrannical Turkish government which has prevented Christian scholars from making excavations in the soil of Palestine. Although the English Palestine Exploration Fund has been able to celebrate its twenty-fifth anniversary recently, it having been founded in 1865, yet its investigations, as well as those of the German and the American Societies, have been confined to surface work, being restricted to archæology, topography, geology and physical geography, manners and

customs in Bible lands, and the like. It is true that also in these fields rich results have been attained, sufficiently so to justify the dictum of Renan that Palestine is a "fifth gospel." Only within the last months has the Sultan given a firman permitting excavations to be made in the Holy Land also. Almost with the first spade full of earth a surprising find was made. Mr. Petrie began in Southern Judah, and in a few days' work discovered the ruins of the ancient city of Lachish, which was overthrown by Joshua (Josh. 10, 32). Professor Sayce of Oxford, an authority in this department, is of the conviction, that buried in Palestine lie literary treasures that will astonish the world. In the *Sepher Kirjaim* of the Scriptures (which words signify *City of Books*) he expects to find collections of writings such as were hidden for so many centuries in Tel-el-Amarna. In Palestine explorations only a beginning has been made, but this beginning augurs well for fruitful results. In an altogether new sense the historical and classical "ex orientes lux" is proving to be correct. In reality little but a beginning has been made in the investigation of Bible and Oriental lands. Even of the material already gathered, only a portion has been carefully examined. Thus of the tens of thousands of Assyrian and Babylonian tablets and cylinders in the British Museum only about one-third have been transcribed and translated. Dozens of historic sites, especially in Palestine itself, have not been touched by the pick and spade, and not one word has yet been told of the story which they may have to tell. A great interest and enthusiasm has been aroused on the subject throughout Christendom and nearly all of the expeditions for research are made by societies aiming to advance Bible study.

It is not scholastic zeal in the abstract, but zeal for the study of the eternal Word that as a rule is the motive power in this agitation. And certainly no science, not even history in general, can gain more from further re-

searches in this department, than can and will the science of the Scriptures. What has been discovered has only whetted the appetites of Christian scholars for new finds and new discoveries. And although it cannot be expected that anything will be found that will materially add to our understanding of any cardinal doctrine of faith, yet the Scriptures are all the Word of God and the elucidation of even the minutest historical or other external detail is a genuine advance of Bible knowledge. The future is exceedingly promising in this regard. Let the good work go on.

And indeed it is going on with good results almost every day. Only within the last few weeks those who have been investigating the Tel-el-Amarna finds report that they have found in the tablets reference to Jerusalem at a period preceding the Exodus, which shows that at that time already it existed as a mighty city. Professor Sayce, who has been making a specialty of these investigations, published these new results. According to some dispatches recently deciphered it appears that at this early day such messages were sent from Jerusalem to Egypt. The Governor of Jerusalem in this century, before the Exodus, was Addidhaba, or, as it would be written in Hebrew, Hadad-tob. He was not an Egyptian official but a tributary vassal, and claims to have been made ruler of Jerusalem by a divine oracle. "Behold," he says, "as regards this territory of the city of Jerusalem, my father and my mother have not given it to me, but the oracle of the Mighty King has bestowed it on me." Another letter reads: "Behold, my father and my mother have not established me in this post, but the oracle of the Mighty King has caused me to enter the house of my fathers." This "Mighty King" is the god of Jerusalem, as is explained in another passage where the oracle of the "Mighty King" is mentioned, who says that "as long as a ship crosses the sea the conquest shall remain of Nahrma and the Kassi." These Kassi are the Babylonians, while Nahrma is the Aram-na-

haraim of the Bible. The name of the god called the "Mighty King" is found in another tablet in which Hadad-tob speaks of Jerusalem as "the city of the temple of the god Uras whose name is Marru." We learn from this passage that the god whose temple stood on the mountain of Jerusalem was called Marru and so identified with the Babylonian god Uras, the eastern sun. We find then, that long before the days when the temple of Jehovah was built by Solomon, a sanctuary stood on Mount Moriah with the famous oracle attached to it where the deity worshiped was Marru, the sun god, and that the governor of Jerusalem received his authority from the god, not from the Egyptian monarch, and was consequently a priest of the "Mighty King." His office was also not hereditary and had not descended from his father or mother. This affords, says Professor Sayce, a curious illustration of the history of Melchizedek, King of Salem and "priest of the Most High God." Hadad-tob like Melchizedek had neither "father nor mother" to inherit from. He was a priest king. It is also interesting to remember that Manetho the Egyptian historian, says, that when the Shepherd Kings were expelled from Egypt, they built Jerusalem as a protection against the Assyrians. This now seems quite probable, Manetho's "Assyrians" being the Babylonians. It is also interesting to compare what we are told in Judges that, immediately after the death of Joshua, the Israelites were oppressed for eight years by Chusan-rishathaim, King of Aram-naharaim, from whom they were delivered by Othniel. This account in Judges stood alone, but we now have the testimony of a contemporaneous document to assure us that the conquests of that country were known and dreaded at Jerusalem long before the age of Othniel.

While, of course, all these new data deal only with the externalia of Scripture, the history, chronology, antiquities, &c. &c. yet we must remember that it is here where the

most plausible attacks are made upon the Bible as the Word of revealed truth. If the Bible can be proven to be false in these outside matters, what credence does it deserve in matters over which the mind and investigations of men have no control and which affect the soul? The constant corroboration of Bible truths from altogether unexpected sources is a matter of congratulation; for it among other things also shows that the Scriptures even as literary documents can stand the test of any fair and honest criticism. The Bible need not fear the most scrutinizing examination—this, if anything, is the lesson of recent discoveries in the historic lands of the East. Now yet as always it is true: *Magna est veritas et praevalabit!*

G. H. SCHODDE.

## PARALLELS BETWEEN ST. PAUL AND LUTHER.

### II.

In a former article it was shown that many parallels or features are discernible in the characters, the lives, the actions and the labors of the great Apostle and the bold Reformer. It shall now be our purpose to exhibit the striking similarity of these two heroic spirits of the Church of Christ with respect to two fundamental principles of our holy religion, namely, the doctrine of justification by faith alone, and the doctrine of evangelical liberty.

St. Paul was in a pre-eminent degree the great teacher and defender of the *articulus stantis vel cadentis ecclesiae*—the article of the standing or falling Church, as it is justly called. That man is justified by faith alone (*sola fide justificari hominem*), is to St. Paul the very heart, soul, and life of the Christian religion, as shown especially in his epistles to the Romans and Galatians. After having described in glowing colors in the first two chapters of the former

epistle the monstrous and indescribable sins of the Gentile world, the wanton violations of the Divine Law by the Jews, the total depravity of the whole human race, the damnable-ness of sin, the just and holy wrath of God, "revealed from heaven against all ungodliness and unrighteousness of men" (chap. 1. 18), the utter impossibility of being justified in the sight of God by the deeds of the law, and the necessary coming of a Redeemer, "whom God hath set forth to be a propitiation through faith in His blood" (chap. 8, 25), thus setting aside all human merit, the Apostle comes to the inevitable conclusion: "Therefore we conclude that a man is justified by faith without the deeds of the law." (Chap. 3, 28.)

Having fully and forever renounced all his former Pharisaic self-righteousness, the Apostle counted all things but loss for the excellency of the knowledge of Christ Jesus. He no longer desired to be found in his own righteousness, which was of the law, but in the righteousness which is of God by faith. (Phil. 3, 8. 9.) He threw aside the polluted robe of his own righteousness and put on the spotless robe of Christ's righteousness, the true wedding-garment, the garment of salvation.

To the Apostle the expression, *to justify*, meant "to reckon for righteousness," "to impute" righteousness to him that believes (see Rom. 4, 21-24). The idea of imputing righteousness to the believer is clearly expressed in Gen. 15, 6: "He (Abraham) believed in the Lord: and he counted it unto him for righteousness." This is not an innate righteousness on the part of man, not inherent in him; he has no righteousness that can justify him before God. Justifying righteousness is the righteousness of One outside of man, namely, Christ; it is imputed, reckoned, ascribed unto man.

St. Paul calls this righteousness, *the righteousness of God*. (Rom. 1, 17; 3, 21. 22.) But it is not God's *essential* right-

eousness. It is an imputed righteousness (Rom. 4, 5), the righteousness of faith. It is the righteousness of Christ, by whom "the free gift came upon all men unto justification of life." (Rom. 5, 18, 19.) The Apostle was very careful not to blend or mingle justification and sanctification—a very common error in all ages. Justifying righteousness, that which avails with God, is not the righteousness of the believer's life, conduct and conversation. An imputed righteousness which God attributes or ascribes unto man cannot be the righteousness of his own life. Abraham simply believed God and it was accounted unto him for righteousness; he was declared righteous in the sight of God. He had in fact no works to boast of, no merit, and yet he was justified before God. The same truth holds good with every believer. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (See Rom. 4, 1-5.) God's righteousness is given unto man, freely bestowed upon him; it is a gift of grace. Man is declared, pronounced righteous and accounted just in God's sight for Christ's sake. The righteousness which avails before God cannot be the righteousness of the believer's life, for this pertains to his sanctification and in no sense to his justification.

This righteousness of God is *the righteousness of faith*. In the Gospel of Christ, which is "the power of God unto salvation to every one that believeth," the righteousness of God is "revealed from faith to faith," (by faith unto faith, Rev. Version); that is, the Gospel not only declares or proclaims, but actually gives or imparts to man that true righteousness which Christ acquired and which faith embraces, and this righteousness as a gift of free, unmerited grace is given only to them that believe. Thus the righteousness of God is revealed "from faith to faith," so that faith is the beginning, the middle and the end of righteousness. That this is actually so is evident from the words of the prophet

(Hab. 2, 4): "The just shall live by faith" (see Rom. 1, 17). The righteousness of Christ is given unto the believer through faith and in this faith he is continually established. He lives a life of faith and says with the Apostle: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, (I live in faith, the faith which is in the Son of God, Rev. Version), who loved me and gave Himself for me." (Gal. 3, 20).

The expressions "from faith" or "by faith" do not at all imply that faith is the meritorious *cause* of the sinner's justification. Salvation is by grace—free unmerited grace. Were faith meritorious it could not be said that we are saved *by* grace. But we are saved *by* grace *through* faith. Justification has its *ground* in God's grace or favor, but its *cause* lies in Christ and His merits. And even as righteousness was imputed to Abraham, without any merit of his, simply through his faith in God, so shall righteousness be imputed unto us, without any merit on our part, simply through our faith in Christ. (See Rom. 4, 20-25). Thus the meritorious cause of justification lies solely in Christ, whilst faith is its means or instrumentality.

Faith however is not a barren idea, a mere abstraction without actual existence, in the eyes of the Apostle, but a living principle, a reality. It is true that when he contemplates the lost and condemned sinner's acceptance with God and his justification, he very properly considers the latter as a judicial process, a forensic act, declaring that the condemned sinner stands absolved, that he is now just in the sight of God, as though he had never transgressed God's law. God is just and cannot suffer His law to be transgressed with impunity. Yet God is "the justifier of him which believeth in Jesus." (Rom. 3, 26). "It is God that justifieth." (Rom. 8, 33). The conception of sanctification cannot possibly enter here. Sanctification implies a life of holiness, con-



formity to the law, good works, and the like. But "by the deeds of the law there shall no flesh be justified in His sight." (Rom. 3, 20. Gal. 2, 16). Justification is a judicial act or process which must necessarily take place, not in man, but exterior to him. But faith which is the work, the product of God by the means of grace, lays hold of the righteousness of Christ. So far from faith being an empty, lifeless abstraction, it is a living, real principle, the essence of which is humble trust or confidence in Christ and His redemption. Neither is faith destitute of the righteousness of life, the work of sanctification, but is itself the power producing and sustaining this work. St. Paul was just as far removed from Antinomianism as from the Pharisaic self-righteousness which seeks to be justified by the works of the law.

We have attempted to give in brief the conceptions and teachings of St. Paul concerning justification by faith, but are aware of our imperfections in trying to delineate the most salient points of this doctrine, as set forth in the Epistles to the Romans and Galatians. We must now briefly mention the conflicts between the great Apostle and the perverters and corruptors of this fundamental doctrine of our holy religion. St. Paul's chief purpose in writing his Epistle to the Galatians was to defend this great central truth against the pharisaical and judaizing teachers, who crept into the churches of Galatia for the purpose of entangling the Christians from among the Gentiles into the nets and toils of a defunct Jewish ceremonialism, and keeping the Jewish Christians in bondage to the lifeless forms of the levitical law.

Over against the judaizing teachers, who sought to undermine his work and influence wherever he went, the Apostle found it necessary to vindicate his apostolic authority with much earnestness and vigor. In the opening of his epistle to the Galatians he calls himself "an apostle (not of

men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead.") In the second chapter he relates how certain "false brethren" came into Galatia, in order to bring the Christians there into subjection to the levitical law, how Barnabas and Peter themselves submitted to these judaizers, and how he resisted Peter "to the face, because he was to be blamed." In the third chapter he earnestly reproves the Galatian Christians for suffering themselves to be led into the bondage of Jewish ceremonialism and shows them that in Christ they are God's children and "heirs according to the promise." In the fourth chapter he shows how under the dispensation of the law the Israelites were held under tutelage or guardianship "until the time appointed of the Father." He deplores that the Galatians have turned again to "the weak and beggarly elements," and "observe days, and months, and times, and years," being afraid that he has bestowed "labor in vain" on them. When he shows in a similitude that believers are not under the law, but under grace, "not children of the bond-woman, but of the free." In the fifth chapter he admonishes the Galatians to "stand fast in the liberty wherewith Christ hath made us free." He shows that by returning to the bondage of the law the Galatians lose Christ. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Of the false apostles and judaizing teachers he says: "I would they were even cut off which trouble you." At the close of this chapter and through the entire sixth chapter he admonishes the Galatians to "walk in the Spirit." In the 12th and 13th verses of the sixth chapter he shows the inconsistency, inconstancy and hypocrisy of the judaizing teachers, who constrained the Galatians to be circumcised in order that they might boast of their influence and power and escape persecution from the Jews for preaching Christ, whilst at the same time these false apostles them-

selves did not keep or observe the law. And thus St. Paul was not only the wise, the able and efficient teacher of the fundamental doctrine of justification by faith, but also its brave, fearless and undaunted defender.

It shall now be shown that Luther, the true spiritual son of the great Apostle, was also able and efficient in teaching, expounding and defending the fundamental doctrine of justification by faith.

The very life of evangelical Christianity hinges upon this doctrine. It is the distinguishing principle of *true* Protestantism over against Romanism. Self-righteousness, the righteousness of works, is the corrupt leaven, the deadly error of Rome. There is no other doctrine that is as heartily hated, abhorred, detested by the Roman hierarchy as the teaching that affirms the sinner's justification in the sight of God by faith alone without the deeds of the law. And we need not wonder, since self-righteousness is the element in which Romanism lives and moves and has its being.

The corruption of the doctrine of justification began at an early age in the Church by the confounding of justification with sanctification. Even some of the better Fathers of the Church in their writings did not indicate as clearly as they should have done, the fact, that "to justify" is to *declare righteous*. Even the great Augustine himself set up a false norm respecting justification when he said, "God justifies the ungodly, not only by remitting the evil which he has done, but also by imparting love, which rejects the evil and does the good."

During the middle ages the confusion with reference to the doctrine of justification and sanctification increased among the scholastics and mystics, until the Romish system of the meritoriousness of works was fully developed. But when by the grace of God Martin Luther was called to restore purity of doctrine he made a clear and sharp distinction between the two doctrines which had been so sadly

confounded. He defined justification as a simple act of Divine grace, a forensic or judicial procedure, by which the sinner is declared righteous before God, through faith in Christ, whose righteousness is imputed or ascribed unto the sinner. In this judicial act of God man remains entirely passive; he receives, but does not give or do anything to merit forgiveness of sins and justifying righteousness.

Upon the other hand the theology of Rome regards faith as *fides formata*. According to this view faith is generated or produced by love, which is said to be an act of free-will. Love is in reality that whereby the sinner is justified in the sight of God. By exercising love man makes himself worthy of receiving the forgiveness of sin and the grace of sanctification. This is the false teaching of Romanism concerning justification. "The fundamental error of the Roman Catholic Church does not consist merely in teaching and practicing plain and palpable abuses and superstitions, but much rather in adhering so tenaciously to the God-dishonoring, unscriptural and unevangelical doctrine of self-righteousness, or the supposed meritoriousness of human works, as the necessary condition of righteousness in the sight of God. This error is the corrupt leaven of Romanism which permeates, vitiates, and infects almost every doctrine. Before the Reformation the pure evangelical doctrine of justification by faith alone was buried, as it were, under a huge mass of rubbish, composed of Pharisaic self-righteousness and shallow legalism. All the other errors of Romanism were simply the natural results of the fatal corruption of the doctrine of justification by faith. The disease had affected the very vitals of the Church long before the Reformation, and hence it was necessary that the remedy, in order to effect a permanent cure, should be one that would reach the seat of the disease." History of the Ref. by P. A. Peter, pp. 22, 23.

Luther's doctrine of justification took its root from his true scriptural conception of sin as guilt in the sight of God and hence of the damnableness of sin. The Holy Spirit operates upon the heart and conscience of the sinner through the preaching of the Law and shows him his guilt and condemnation as opposed to the holiness and purity of God. Thus the Law is the *paidagogos*, the servant to bring us to Christ, that we might be justified by faith in Him. The heart is put in a proper condition for the reception of grace, and by the ministration of the Gospel true justifying faith is produced, "which proceeds from knowledge implanted by the Holy Spirit (Notitia), and passes on to assent (assensus) and trust (fiducia)." (Kling). True love to God and man now follows, and the work of sanctification begins and continues to progress. In the act of justification man may be compared to an empty vessel which is to be filled with the precious gifts of grace. In justification all the benefits are ours, but to God belongs all the glory.

Martin Luther was indeed a true spiritual son of St. Paul, proving to be such in teaching, expounding and defending the great article of justification. This doctrine was to him "the kernel of the nut, and the marrow of the bones," (*nucleum nucis, medullam ossium.*) Faith is the element in which Luther lived and moved and he could well say, "Lord Jesus! Thou art my righteousness, but I am Thy sin." Concerning the preaching of the Gospel whereby grace is offered unto us, Luther says in his little book "On the Freedom of a Christian":

"But if you ask: What, then, is that Word which gives such exceeding grace, and how am I to use it? Answer: It is nothing else but what is preached concerning Christ, as contained in the Gospel, and which consists in this, that you hear your God speak to you, how all your life and your works are nothing before God, and that you, with all that is in you must perish forever. Which, if you sincerely believe,

as it is your duty to do, then you must despair of yourself, and acknowledge the declaration of Hosea: 'O, Israel, thou hast destroyed thyself, but in me is thy help.' But that you may be delivered from yourself, that is, from your destruction, He places before you His dear Son, Jesus Christ, and in His life-giving, consolatory Word directs you with a firm faith to surrender yourself to Him, and without any hesitation to confide in Him. Then shall your sins, because of that same faith, all be forgiven you, all your destruction shall be overcome, and you be righteous, true, contented and pious: all the commandments being fulfilled, and you being free from all things, as St. Paul says: 'The just shall live by faith,' Rom. 1, 17. And: 'For Christ is the end of the law for righteousness to every one that believeth.' Rom. 10, 4. Therefore this should properly be the only work and exercise of all Christians, thoroughly to learn the Word and Christ, continually to exercise and to strengthen such faith, for no other work can constitute any one a Christian, as Christ says, John 6, 29, "This is the work of God, that ye believe on Him whom He hath sent;" whom alone, also, God the Father has ordained for this purpose. Therefore true faith in Christ is an incalculable treasure, for it brings with it all salvation and removes all wretchedness." (M. Meurer's Life of M. Luther, pp. 160. 161.)

Again: "For that which is impossible to you with all the works of the commandments, of which there are many, but without saving power, is easily and speedily obtained by you, through faith. For I have briefly comprised all things in faith, so that he who has it, shall have all things; he that has it not, shall have nothing. Thus the promises of God give what the commandments require, and fulfill what the commandments enjoin, that all may belong to God, both commandment and fulfillment. He alone enjoins, He alone, too, fulfills. Therefore the promises are God's Word of the New Testament, and properly belong to the

New Testament. Now these and all words of God are holy, true, righteous, peaceful, free and full of all grace. Therefore the soul of him who with true faith cleaves to them is united with it so wholly and so truly, that all the virtue of the Word is imparted to the soul, and thus through faith, the soul is by the Word of God made holy, righteous, true, peaceful, free and full of all grace, a true child of God, as John 1, 12 says: 'But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.'" In the Smalcald Articles Luther thus defines "the chief article": "That Jesus Christ, our God and our Lord, died for our sins, and was raised again for our justification. Rom. 4, 25. And He alone is the Lamb of God, who bears the sins of the world, John 1, 29. And God has laid upon Him the sins of us all. Isa. 53, 6. Again, all have sinned, and are justified without works or merits of their own by His grace, through the redemption of Jesus Christ, in His blood, etc. Rom. 3, 23, 24." "Whatever may happen, though heaven and earth should fall, nothing in this article can be yielded or rescinded." N. M. Ed. Smalcald Articles.

No teacher before Martin Luther followed so closely in the footsteps of St. Paul in teaching and defending the true scriptural doctrine of justification by faith. Both St. Paul and Luther had once labored under the awful delusion that they must seek to obtain the righteousness that avails before God by the deeds of the law. Both had once labored and struggled and agonized in fruitless efforts to merit justification by their works. Both were obliged to despair of themselves and their own abilities in trying to win the prize. Both found peace, and joy, and rest, and hope, and salvation, by simply believing or trusting in Christ. Both devoted their lives, their powers, gifts and talents to teaching, preaching, expounding, inculcating, upholding and defending the great fundamental idea of Christianity, justi-

·fication by faith alone. Both were willing to endure all things and to suffer all things and even to die for this truth. St. Paul defended this doctrine against false brethren, the judaizing teachers, who said to the converted Gentiles, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Luther defended the same doctrine against the Romanists and other errorists, with great zeal and wisdom. Both these immortal heroes in the army of the Lord fought under that glorious banner which has inscribed upon its ample folds, in letters of living light, those words of eternal truth: "The just shall live by faith."

The parallels between the great Apostle and the valiant Reformer, the points of comparison between them with reference to teaching the doctrine of justification, are so plain and evident, that we cannot fail to see the harmony and agreement between the Epistles of St. Paul and the writings of Luther on this doctrine.

P. A. PETER.

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## MISSIONARY DEPARTMENT.

IN CHARGE OF REV. E. PFEIFFER, A. M. OF FREMONT, O.

### THE SOURCE OF OUR STRENGTH.

The minister of Christ, above all men, needs to be a *strong* man. The faithful performance of his manifold and arduous duties tax him physically, and so he needs a robust bodily frame and ought to pay proper attention to the maintenance of bodily health. But far greater are the tension and claims upon him morally and spiritually, and consequently the need of physical vitality and vigor is small compared with the necessity of staunch moral character and strong spiritual life. The latter is absolutely indispensable to an adequate fulfilment of the tasks that devolve upon one



who essays to stand before the present generation as an ambassador for Christ. The ideal doubtless is that expressed in the well known adage: *Sana mens in sana corpore*. But we know that wonderful things have been accomplished in the kingdom of God through men who were physically weak. We have never heard or read of really great achievements for Christ having been rendered by those who were mentally infirm, or moral and spiritual weaklings. And whilst God has certainly called into His service in the ministry many men who were and are seriously deficient in bodily health, as He has unquestionably and most signally blessed the labors of not a few of whom it might be said as it was said of St. Paul, "his bodily presence is weak," we question the qualifications of those who lack the fundamental elements of moral vigor and healthy spiritual life.

Only men who are morally and spiritually strong can successfully cope with the problems, the conflicts, the enemies, the evils, the burdens and tasks which confront and surround every one who is called to be a watchman on the walls of Zion. We are living in a time of intense activity in every department of work and every line of human endeavor. It were strange indeed if this universal stir and enthusiasm did not in some degree at least affect churchly enterprises. And so it is. Whether the growth is healthy or unhealthy, whether the movement is scriptural or unscriptural, whether the progress is orderly or disorderly, things *are moving* in nearly all churchly circles. We are carried and pushed forward into mission fields by the irresistible tide of events. Our Synod finds herself under the necessity of extending her work, making larger appropriations, erecting new buildings and institutions, in spite of grave apprehension as to consequences. In the face of Christian faith and courage the dark question will loom up: Has Synod overreached herself? Have we not undertaken too much? It will not do to point out our 325 pastors, 489

congregations, and 66,480 communicants, and answer decidedly, if not indignantly, *No!* It seems to me that the composition and temper of this army are one of the prime factors in the problem and must be carefully weighed. There is nothing to be gained and much to be lost by ignoring the difficulties in our way and failing to take full account of the infirmities by which we are beset. Let us look the situation full and fairly in the face, and then shape our movements accordingly.

For myself I have no hesitancy in expressing the fear that worldliness is on the increase and spirituality on the decrease in nearly all our churches. The spirit of materialism is keeping pace with the growth in material wealth. The worship of Mammon is wide-spread, insidious and deceptive. It threatens to undermine the work and subvert the worship of the living God. Secret societies, with which some of us are having a life and death struggle, and which are a standing menace and powerful foe to all spiritual life, are but a single manifestation of the prevalent, aggressive and growing spirit of materialism and idolatry. Before the vision of an earnest and conscientious pastor the practical difficulties and palpable dangers and potent drawbacks rise like veritable Alps, and he wonders how the Lord's army is to go forward.

If left to his own resources, his discouragement would doubtless culminate in despair. But the moment he turns to the true source of his strength, discouragement subsides and, re-assured, he goes forward step by step. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Ps. 27, 1. Let me continually bear in mind that the cause in which I am engaged is not mine but *His*. Bravely and boldly let me throw on Him the responsibility, as I humbly and wholly accord to Him the authority and the glory, the beginning and the end. The fact that we are human and faulty and naturally weak should make us humble indeed,

but not fearful and despondent; for "when I am weak, then am I strong," so long as I in faith appropriate the Lord's promise that was not meant for St. Paul alone: "My grace is sufficient for thee, for my strength is made perfect in weakness." Whilst laboring with devotion and assiduity, let us remember that "neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." 1 Cor. 3, 7. Let this sublime truth become the central principle not only in the theory, but in the practice of every pastor, not only in the exercise of the functions of his office, but also in his personal life,—in his worship, as well as in his work. Let him study to make this principle practically and intensely real. Let him dwell on it, and pore over it, and pray over it, until his heart is aglow with the grand conception of the source of his strength:—divine power not only accessible to man, but operating through man, this frail creature raised by the Lord's grace to such a position of honor and power as to become a worker together with God, this finite soul, so full of infirmity, yet backed and sustained and surrounded by the infinite resources of omnipotence.

This conception of the source of our strength—not fanciful and visionary and delusive, but real and sober and reliable, because grounded in God's everlasting truth—must have a wonderful effect on the pastor who has fully grasped it, and in whom it is become a practical reality. It will give him such dignity, independence, fearlessness and determination, and such composure and humble assurance withal, as would otherwise be sheer presumption and vain infatuation. But another effect will be still more marked. It will cause him to avail himself of the divinely ordained privilege expressed in the apostolic injunction: "Continuing instant in prayer." This is the highway that connects man's impotence with God's omnipotence, and he who expects to have part in the latter must be treading this highway incessantly.

A momentous question thus presents itself which no pastor may set aside without earnest reflection, namely:

*Have I apprehended the vast significance and do I practically utilize the enormous power of believing prayer?* Let us ponder this question for the present only with reference to the work of missions. Take our Lord's command in regard to the supply of workmen: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9, 37. 38. It is not for us to inquire why the Lord, who alone can raise up, equip and send forth fitting laborers into His harvest, should be pleased to make their supply after all contingent upon the prayers of His disciples. Only His omniscience and infinite wisdom can fathom as His almighty power sustains this mystery, before which it is meet that we "be still and know that He is God." But whilst the Lord's design is hidden in mystery and His condescension fills us with awe and wonder, the import of His injunction is unmistakably plain. It lays in our hands a power, the faithful exercise of which is attended by momentous and blessed results in the kingdom of God. What a grave responsibility the bestowal of this divine privilege entails upon us! How shall we ever answer for its neglect? It depends upon our prayers whether laborers are sent forth into the great mission field of the world or not. We rightly conclude that the neglect of this sacred function is more potent than any other cause in retarding the extension of the Lord's kingdom. And the prayers of His people are thus linked not only with the supply of laborers, but with every other phase and factor of His work on earth.

In the last issue of the *MAGAZINE* the remark is made (p. 358), "It is to be feared that some of our pastors fail to present the whole counsel of God,"—specially with reference to money and giving. Whether this fear is well founded or not, is it not even more to be feared that a stringent test would find many of us radically and fatally wanting in the spirit and practice of believing and persevering prayer? Is not the latter deficiency the principal cause of the former?

We have no reason to believe that our Church and Synod, and specially we pastors of the same, are singular in this respect. The same lack is apparent among the pastors and people of other denominations. And it is occasionally pointed out and emphasized with candor and force. This is done, for example, in an editorial article on "The Prayer for Laborers" in a late number of the *Missionary Review of the World*. We add a few extracts from this excellent paper. Starting out with the passage above cited, "*Pray ye therefore,*" etc. Dr. Pierson proceeds: "How long shall it take us to learn that the grand inspiration to all missions, the world over, and to all missionary spirit and sacrifice in the Church, is *Prayer?* not appeal to men, but appeal to God. This is but one of those injunctions and promises which fix our eyes upon *prayer* as the great motor in the kingdom of God. Again we affirm it: *Prayer has turned every great crisis in the kingdom.* It can bring men, it can furnish money, it can supply all the means and material of war. Yet, we sadly but seriously affirm that this, the grandest of all the springs of missionary activity, is that on which the least practical dependence is placed in our missionary machinery." \* \* \*

"The subject will bear indefinite expansion; but our object is only to sound once again the grand key-note of all missions: *Believing Prayer*. The field is wide—world wide. The harvest is great, but the laborers are few. How are they to be supplied? There is but one way authorized in Scripture: "*Pray ye therefore the Lord of the harvest that HE would send forth laborers into His harvest.*" Nothing else can fill these vacant fields with an adequate supply of workmen. Education cannot do it. A great deal of our education is leading young men and women away from mission fields. 'The spectacles of the intellect,' says Dr. David Brown, 'are binocular.' There is a tendency in all intellectual culture, as in the gathering of earthly riches, to make us practically Godless. Men become purse-proud by accumulating wealth, and brain-proud by accumulating learning.

If God does not hear prayer and give learning and culture a divine direction, a heavenly anointing, our colleges will only raise up a generation of sceptics. Our appeals and arguments will not give the Church missionaries; unless the demonstration of the Spirit is added to the demonstration of logic, no conviction will result that leads to consecration—that higher logic of life." \* \* \*

"We have no thought of using invidious comparisons; but we are compelled to ask whether we have not, in our missionary work, fallen into the snare of worldly care—whether missions do not stand in our thoughts too much as an enterprise of the *Church*, and too little as the work of *God*, of which the Church is the commissioned agent. We feel conscious, like all others that have passed their meridian hour, that our day of labor slants toward its western horizon and its setting hour. We desire to make every utterance of tongue or pen as serious, solemn, candid and conscientious as though it were, as it may be, the last. And, with full consciousness that no other 'Editorial' may ever issue from the pen and hand which write these lines, we here record the profound conviction that, back of all other causes of the present perplexity in our mission work; behind all the apathy of individuals and the inactivity of churches; behind all the lack of enthusiasm and the lack of funds; behind all the deficiency of men and of means, of intelligence and of consecration, of readiness to *send* and alacrity in *going*, there lies one lack deeper and more radical and more fundamental—*viz.*: THE LACK OF BELIEVING PRAYER. Until that lack is supplied the doors now opened will not be entered, and the doors now shut will not be opened; laborers of the right sort will not be forthcoming, nor the money forthcoming to put them at work and sustain them in it; until that lack is supplied the churches in the mission field will not be largely blessed with conversions, nor the churches in the homefield largely blessed with outpourings and anointings of zeal for God and passion for souls.

“The first necessity for the Church and the world is also the first central petition of the Lord’s Prayer: *Thy Kingdom come!* of which the hallowing of God’s name is the preparation, and the doing of God’s will is the consequence. And that kingdom comes only in answer to expectant prayer. We need, first of all, a revival of the praying spirit which moved Jonathan Edwards to publish his appeal in 1747, and led William Carey and John Sutcliffe to republish it in 1787. Modern missions had their birth in prayer; all their progress is due to prayer. A few souls that have close access to the Mercy Seat, like Moses, Samuel, Elijah, Daniel, have kept up the apostolic succession of prayer. And because of this, and of this alone, doors have been opened, workmen thrust forth into the open fields, and money has been provided. But suppose the *whole Church* would get down before God! What if, where one now prays, a hundred were bowed on the face like Elijah on Carmel! What, if in place of the naturalism that is eating at the vitals of spiritual life there might be a revival of faith in the supernatural, a new and universal awakening to the fact that God is a present, living, faithful, prayer-hearing God; that the closet is His ante-room, nay, His audience-chamber, where, to the suppliant soul, He extends His sceptre and says: ‘Ask what thou wilt in Jesus’ name, and it shall be given unto thee!’

“The late Mr. Neeshima, of Japan, said to his fellow-countrymen when planning an evangelistic tour,—‘*Advance on your knees!*’ To work without praying is practical atheism; to pray without working is idle presumption. But to pray and work together, to baptize all work with prayer and to follow all prayer with work—that is an ideal life. Of such a life we may reverently say, *laborare est orare*—work is worship and worship is work.

“In the vision of Isaiah (VI.) the seraphim have six wings, and four of them are used in the office of humble and reverent worship, while only two are reserved for flying. As Dr. Gordon beautifully says, ‘Let us learn a lesson on the

proportion to be observed between supplication and service.' Better twice as much devout preparation as work, than a hurried and superficial communion with God, and an unprepared and hasty dash and rush into activity. Let us linger before God until we get power, and then life becomes grand. It shines with the glory of His face, and it moves with the might of His omnipotence."

This is no new doctrine, indeed, but it needs to be repeated and emphasized until it becomes the mainspring of our life, and the pastor, above all men, needs to study it until it becomes a part of his very being. Luther carried his familiar motto: "Fleiszig gebetet ist ueber die Hælfte studiert," beyond the study, out into the battle field and harvest field of life. My brethren, let us follow his example, and the example of many other men of prayer, through whom God has wrought so mightily, as Harms, Francke, Gossner, George Mueller, Brainerd, and learn to "advance on our knees." In this critical hour when, in His Word and Providence the Lord bids us, "Go forward!" whilst yet we see ourselves hemmed in on every side, with mighty and treacherous foes at work within and without to hinder our progress and defeat our purposes, let us turn our faces toward the heavens bright with stars and pray, as did Allen Gardiner, dying alone on the coast of Patagonia: "My soul, wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation: He is my defense; I shall not be moved. In God is my salvation and my glory: the rock of my strength and my refuge is in God." Ps. 62, 5-7.

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#### LITERATURE.

FOREIGN MISSIONS. *Their Place in the Pastorate, in Prayer, in Conferences. Ten Lectures by Augustus C. Thompson.* Chas. Scribner's Sons. 1889. Octavo 469 pages. \$1.75.

The author introduces this volume with the following "Note": "The Foreign Missionary Lectureship in the Hart-



ford Theological Seminary requires an annual series of lectures, not less than ten nor more than fifteen in number. The topics here treated and the method of treatment are only in part what they would have been before an audience less professional and in a place more public. The following form one of the courses delivered to Senior Classes in that institution.

As regards the advantages of standard lectureships it may be entirely unfair to bring our comparatively poorly equipped and scantily supported seminaries into comparison with other, larger institutions, whose efficiency is enhanced by liberal endowments and other appliances that enable them to offer advantages which we cannot hope to enjoy. Yet we cannot but regard as singularly fortunate and highly favored those students who have access to such privileges as are represented by the lectures before us. We are thankful to have the latter in printed form. The reading of this book has been refreshing, instructive and stimulating. We can only wish that we might induce every student who has the ministry in view, as well as every professor and pastor to secure a copy of it, and that we had at our disposal the wherewithal of supplying those who, from lack of means, are unable to supply themselves.

Not that we, with our faces set against all unionistic and syncretistic methods in the work of missions as in every other branch of church work, are ready to agree with every opinion expressed or subscribe to every statement made. For example, speaking of the late London Missionary Conference, the author fails to appreciate and manifests a lack of proper regard for the conscientious scruples of those "High Church institutions, such as the Leipzig and Hermannsburg Societies, the English Society for Propagating the Gospel, the Society for Promoting Christian Knowledge, with some smaller dependencies or affiliations in *ritualistic narrowness*", who declined representation at the Conference. But the objectionable features are few indeed compared

with the positive Christian faith, the wide and consecrated scholarship, the humble piety, and the profound spirit of prayer, withal, that constitute and permeate these lectures. One is not compelled to peruse the volume in order to glean only a few nuggets of truth. Every lecture is replete with solid information, sound logic, and effective appeals that no student of theology or busy pastor can read without satisfaction and profit.

In the first lecture, entitled: "The Minister's Sphere," the author gives us a delightful view of our exalted mission by developing the idea that every minister is a missionary. "None but He who made the world," says John Newton, "can make a minister of the Gospel. It may be added, He never made a minister for any sphere less than the world." These initial sentences indicate the line of thought in this lecture. Not only are they missionaries who go abroad in response to the standing order of our Lord, "Go ye," but "whoever in the sacred office remains at home is on this account none the less held to service in the general cause." \* \* "Dull indeed is he if this lesson has not been so learned as never to be out of mind, that God was in Christ reconciling the world, *the world* unto Himself, and has committed unto us the Word of reconciliation. Alas for him if he knows not the blessedness of sowing beside all waters, by prayer at least, and by training others as laborers." In this lecture the author notes the benefits that accrue to one's congregation from a pastor's interest in this great cause, as well as the reaction upon the pastor himself, and closes with a grand flight on the important subject of "evangelistic enthusiasm." "Would that a well-balanced enthusiasm might influence the Christian ministry and its candidates, an heroic passion for evangelistic conquests throughout the world, such a sustained sentiment as springs from vital union with our Lord Jesus Christ! \* \* Can any man see very far if not risen with Him who has ascended to His Father and our Father, and from that eminence is looking

abroad upon this whole planet? \* \* The man who shows no interest in having that reign (of Christ) extend from sea to sea can show no heaven-derived commission to preach the Gospel at home. He needs to study the first principles of fellowship with Christ in His sufferings for all, and of Christ's supremacy as having respect to the uttermost parts of the earth."

The subject of lecture II. and III. is, "Missionary Obligation." Its tenor and tendency may be inferred from the introductory paragraph. "That the Church on earth is a militant host, that her very existence foretokens conquests for our Lord, is most obvious. While an evangelistic duty rests upon all members, it rests pre-eminently upon those set apart to the sacred office. What is an army without officers? An inefficient crowd. Timothy was bidden to acquit himself as a good soldier of Jesus Christ, and all true ministers are equally enrolled and marshalled under the great King. The ministry is not merely an incidental demand of Christianity, but was established by the Head of the Church as a positive institution and for all time. Preachers are commissioned officers. Great as are their responsibilities in any place—so great that angels might well shrink from them—yet, as appeared in the former lecture, no parish in Christendom represents the whole of those responsibilities. The parish is not for the preacher, but he for the parish, and both for the world. The authority under which every home pastor acts is, Go, disciple all nations." The person and office, the claim and reign of our Lord Jesus Christ are next set forth with Scriptural plainness and power as the fundamental basis of our missionary obligation. The obligatory character of Christ's last command is contrasted with the lower considerations, such as temporal advantages to the heathen resulting from evangelization, reacting benefits upon home churches, etc., and the superior character and claim of the former are fully and forcibly displayed. "Commiseration, for instance, is appropriate.

The degradation, the cruelties practiced, the sufferings endured in pagan lands, may well stir the heart of Christendom. Compassion for the heathen is an urgent motive to missionary zeal. But something deeper than sympathy is required. In this matter neither our Lord nor the apostles appealed to pity. There is a *must* in the case; conscience has an interest. A more Scriptural motive is holy grief in view of God's offended majesty. Evangelistic duty should be presented from pulpit and platform, not simply as a question of humanitarian or philanthropic interest, but as an urgency of our holy religion. Here stands a command; not advice, not a suggestion of prudence or of expediency, but a clear order. It comes with military precision and peremptoriness — 'Go ye.' It demands an obedience prompt and implicit. "Go or send is the only option. Here am I; send me—to the first man I meet, or to the remotest heathen — is the appropriate response of every Christian. Whether others take hold or not, with or without co-operation, it is my business to obey my Lord at once in purpose and preparation, and to find or make a way of reaching the unevangelized. Responsibility is individual, untransferable, urgent." \* \* \* "Ah, yes; for the famishing multitudes, in companies of five thousand, or five hundred thousand, or five millions, providing bread enough and to spare, He bids His disciples distribute. But they hesitate; they set about laying in stores for themselves. They so multiply home luxuries, they feed themselves so plentifully as to grow heavy and forget the command to distribute. Their costly tabernacles and other appointments help to shut off the starving crowd from view. If any heart in Christendom should be touched by the wants, and woes, and upbraidings of the heathen world, is it not the minister's heart? If any soul should glow with an all-embracing benevolence, is it not the pastor's? If in the kingdom of grace there is one who appreciates the claims and scope of the reign of grace, one who has measured the

length and breadth of loyalty due to the dying, risen, adorable Redeemer, should it not be His ordained ambassador?"

In the third lecture, after pointing out the defective presentation of the claims of missions in text-books on Christian Ethics, writings on casuistry, and edificatory writings, the author bears glowing testimony of his faith in the verbal inspiration of the Holy Scriptures and urges upon student and pastor the importance and necessity of studying them. "The philosophy and history of missions must be studied in a Bible class on the way to Emmaüs. That is the true peripatetic school whence all disciples have need to graduate; but most needful is it for one who stands forth in any land as a herald of the great King. He, of all men, should be assured that this book of statutes is no less direct from heaven than if the divine hand were now visibly tracing its lines, and that therein is the Magna Charta of Christian missions. Emphatically it is demanded of the preacher that he be familiar with every syllable the Master utters, feeding upon its minuter as well as ampler portions. Manna is none the less from heaven because in the form of coriander seed. The preacher in the pulpit, the secretary at the missionary rooms, the missionary in the field abroad, may each, with Augustine, say: *Nec ego te, nec tu me, sed ambo audiamus Christum.*

Lecture IV, "Ministerial Prayer and Missions," is a most devout, profound and inspiring presentation of this most important and, it is to be feared, sadly neglected ministerial function. This single lecture, we take it, is worth the price of the book several times over. The particular subject treated is the place which the wide advancement of Christ's kingdom should have in every minister's devotional exercises, public and private. The author insists that the preacher above all men should be thoroughly convinced of the efficacy of prayer. "A pitiable object is that minister who has not settled it among his deepest convictions that prayer avails to bring down blessings." He urges the pastor

to fortify himself impregnably regarding this glorious truth. "The great adversary will specially assail him in order to darken and contract his sphere of faith. A great victory will it be if the powers of darkness can induce a leader of the people to go down into Egypt instead of going up to heaven for help. More malignant skill will be put forth to arrest intercession than in any other line of satanic strategy." After referring to the fact that great *devotional responsibilities* devolve upon the pastoral office, the lecturer goes on to show that both the professional training and the literature of prayer are largely defective in this particular regard. "If one should preach as a dying man to dying men, should he not pray as a dying man to the living God? And is it not singular that it has so small a place, and sometimes no place at all, in the *ex cathedra* treatment of pastoral and pulpit duties?" "Am I right," says President Humphrey, "in thinking that this branch of education for the ministry is less attended to than its importance demands? I confess that it appears that many of our young ministers preach much better than they pray." Individual ministerial supplication, large requests appropriate, ministerial earnestness in supplication, come next under consideration and are treated in a masterly manner. In conclusion, the proper relation between prayer and effort is pointed out, and several illustrious examples of mighty men of prayer are cited, among them Father Gossner, of whom it was said without exaggeration: "He prayed up the walls of a hospital, and the hearts of the nurses; he prayed mission stations into being, and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands." And the lecture closes with the following soul-stirring appeal:

"Such a spirit and habit of prayer for missions as has now been described, which shall impel those in the sacred office to a compass of supplication and to an earnestness corresponding to their high responsibilities—for Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth—such a spirit would be more auspicious than any possible array of

learning or pulpit eloquence, or any number of munificent bequests from the rich. To fail in this momentous branch of official requirements; to lend but half an ear to what the Lord is saying—I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth—what is it but negatively beseeching Him: ‘Let *not* Thy kingdom come; stop Thou the Macedonian cry; close Thou the doors of access to the heathen; let its millions go on down to death?’ The summons of the shipmaster who sailed out of Joppa twenty-seven centuries ago should ring in the ear of every slumbering prophet: What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.”

Three lectures are devoted to the elucidation and discussion of “Missionary Concerts of Prayer.” The meetings here described have essentially the same character and purpose as those which we are accustomed to call missionary services. Only, as the name implies, it is intended that prayer should hold a more conspicuous and prominent place in those assemblages than is usually the case among us. The author remarks: “I have attended concerts of prayer, so called, at which only one prayer was offered. Could there be a more humiliating misnomer?” We are not surprised to find the sectarian idea of a “prayer meeting” here developed and set forth as though it were a matter of course. But surely this “method”—of permitting and encouraging laymen to offer prayers in public—is not essential to the main question. So much is clear and unquestioned, that prayer—humble, believing, intelligent and devout—must be relied on as a vital factor essential to the efficiency and success of any missionary service. And whilst we dissent from the author’s views in certain particulars, the principal and essential point is set forth and illustrated with such ability and earnestness as to both call forth reflection and afford healthful stimulation. After showing the value of united prayer he enters upon a somewhat extended historical sketch

of the genesis and growth of the movement that culminated in the monthly concert of prayer or missionary service. During the first seventeen centuries of our era both the prose literature and the lyric poetry of the Church are distinguished by a remarkable silence on the subject of united prayer for the spread of the Gospel among unevangelized peoples. "The earliest instance of spontaneous, stated supplication, such as is now in mind, appears to have been at Herrnhut, Silesia, the central home of the *Unitas Fratrum*." During the second quarter of the last century there was, following an era of spiritual deadness, in Europe and America, an awakening of the spirit of prayer which naturally led to a revived interest in missionary enterprise.

In the sixth lecture the historical inquiry is continued, and instruction is given and suggestions made in regard to methods of constructing services in the interest of missions. The seventh lecture is introduced by a detailed reference to the "primitive concert of prayer" — the gathering of disciples in an upper room in Jerusalem, the assemblage of one hundred and twenty devout souls waiting for the promise of the Father. This is followed by a most interesting and valuable presentation of the appropriate features of prayer, namely, 1. humiliation; 2. persevering earnestness; 3. particularity of petition; 4. enlarged desires; 5. covenants of supplication, the last based on Matt. 18, 19, 20. As the author is evidently a devout believer in the divine promises, so he has implicit confidence in the prevailing power and efficacy of prayer, "Every theological seminary is to be regarded as a West Point Academy, where officers are in training to lead Christ's consecrated army to intercessional conquests. An immeasurably higher achievement is it to have power with God at the mercy-seat than to be the greatest orator that ever entered a pulpit."

The eighth lecture, on "Prayer for Missions Answered," will richly repay a careful perusal. It aims to show that the Bible authorizes a more assured expectation of answers to prayer than is common among Christians. Remarkable deliverances, mighty awakenings, singular conversions, and other incidents in mission fields are cited as well authenti-



cated illustrations of direct answer to special prayer. "If a man stands greatly in need of such illustrations, and builds his belief in prayer upon them, his faith is feeble indeed. It should be enough for any one that there are promises exceeding great and precious, and that faithful is He who hath promised. It is not, however, amiss for us to take encouragement from recorded proofs of divine faithfulness."

The ninth and tenth lectures discuss "Missionary Conferences." Here come under view conferences in mission fields, from 1819 down to the present; conferences in Christian lands, especially the first "ecumenical conference" held at London in 1878. The last lecture is devoted to an extended review of the London Conference of 1888. We will close with its concluding paragraph.

"That fortnight at Exeter Hall was a condensed university course. It was a school of comity. It was a challenge to hopefulness, to gratitude, to courageous advance. The proportions of the existing foreign work loomed up in an animating magnitude. Though sadly small compared with what they ought to be, they are colossal compared with what they were at the opening of the nineteenth century. There are more good men and women living at this hour than ever before since the world stood. More nearly now than ever before is the Gospel being preached to all nations; and greater progress is now taking place than at any period since that of the apostles. Some hundreds if not thousands of Christian men and women were enriched; they received a mighty and abiding impulse. On their part there will be a more systematic and vigorous training of others; a more systematic and ample giving; a more systematic and earnest praying. The conviction has been deepened that for spiritual work spiritual men are needed; that every disciple should in some sense and in some way be a missionary; that the minister not willing, under divine guidance, to go anywhere, is fit to preach nowhere; that Christ in the missionary is mightier than the mightiest opponent; that present obligation is most imperative and opportunities most marvelous."

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## THE INSPIRATION OF HOLY SCRIPTURE.

Modern theologians have been making so many concessions to the demands of critics and assailants of the Bible, who have sought out many inventions and who grow bolder in parading them as the concessions increase, that the old doctrine of divine inspiration has become unfashionable. Even leading scholars of the Lutheran Church in Germany have yielded to the enemies of revealed truth many a point that in the minds of our fathers belong to the treasures included in the Lord's words, "Hold that fast which thou hast, that no man take thy crown." Has the ground of the ancient Church in regard to the doctrine of inspiration really been found untenable? Did the Church of the Reformation in that regard build its splendid structure on sand? Or is it not rather in this respect as in so many others, that while one speculation after another is driven from the field, and one vagary after another has its day and dies, the old truth stands unshaken amid all the storm and shock? Candid and reverent minds, upon examination, will no doubt come to the conclusion that, after all, "the old is better" every way.

Let us endeavor to understand what the old doctrine of our Church is, what the grounds are upon which it is held,

and how the difficulties which it is supposed or found to involve are met.

I. In the days of the great Reformation the question whether the Holy Scriptures are the Word of God was not debated nor deemed debatable. What was maintained by the party against whom Luther waged war was that Christians are subject to other authority than that of the Word of God written in Holy Scripture. Souls were enslaved by being held under subjection to the pope's word and human traditions, and against this the children of God who had been led to a knowledge of the truth and an appreciation of the liberty which it gives, earnestly protested. Some doubts were entertained as to whether certain books rightfully occupied a place in the canon, and therefore whether their contents really belonged to that divine revelation to which all souls must unconditionally bow as to the supreme authority of God. The Romanists were determined to add to the canon certain writings which Protestants were not willing to accept as authoritative, because they were not proved to belong to those Scriptures which were given by inspiration. But that these Scriptures were inspired, and therefore presented the very words of the Holy Ghost, was not a mooted question. That was a settled matter in the Church from the beginning. Luther and his coadjutors appealed to these Scriptures so decisive, and never dreamed that any question settled by their authority could yet be dubious to Christians.

Hence in Luther's writings the inspiration of Holy Scripture is treated rather as a universally accepted fact than as a doctrine needing explanation and proof. He speaks of it with great frequency, but always assumes it as beyond question. We quote a few passages of the thousands in his works bearing on this topic. For example he writes: "Therefore we demand of the Papists that they first bring their doctrine into harmony with the Scriptures. If they

succeed in this, we will accept it. But this they can not do unless the Holy Spirit becomes a liar. Therefore we say again, we do not reprove human doctrine because men teach it, but because it is lies and blasphemies against the Scriptures, which, although they are written by men, are not of men, but of God." Erl. 28, 343. In another place he says: "I have often said that whoever would study the Holy Scriptures must always be careful to abide by the simple words as much as possible, and never to depart from them unless an article of faith compels him to understand the words otherwise than the latter indicates. For we must be assured that there is no plainer language on earth than that which God has spoken. Therefore when Moses writes that in six days God made heaven and earth and all that is in them, let it stand that it is six days, and make no gloss that would represent six days to be one day. If you cannot understand how it could be six days, give the Holy Spirit the honor to believe that he is more learned than you. For you must in dealing with Scripture always keep in mind that it is God who speaks." Erl. 33, 24. This is his uniform manner of referring to the Bible. What is there written are God's words, inspired by the Holy Ghost, and therefore infallibly true. As God cannot err, there can be no mistakes in the Bible, which is the Word that He has spoken.

In the same way the subject was treated in the Confessions of the Ev. Lutheran Church. There is no article in our symbols directly teaching the inspiration of the Scriptures. That is always assumed as the foundation of all articles. But the faith of the Church in this regard is not therefore left in doubt. Perhaps the fundamental import of the subject stands out all the more clearly on that account. The appeal is made to the Bible, whose authority is supreme and final, and all doctrine is represented as derived from that, and is to be tested by that rule and standard. In the

preface of the Augsburg Confession, that grandest and most glorious of all the confessions made by Christians before all people, our Fathers say to the emperor: "In order that we may do homage to the will of your Imperial Majesty, we now offer in the matter of religion the Confession of our preachers and of ourselves, the doctrine of which derived from the Holy Scriptures and pure Word of God they have to this time set forth in our lands, dukedoms, domains, and cities, and have taught in the churches." They had derived their doctrines from the Holy Scriptures, the Word of God: who should presume to question their right to do that, or to maintain the truth thus derived against all gainsayers? The refusal to accept that as authoritative and decisive would have been fatal to the claims of any party professing to be Christians. Therefore the appeal to the Bible is always made in the confidence that it is recognized as God's Word, which settles the matter. Men are to be admonished, the Augsburg Confession says, "that human traditions, instituted to propitiate God, to merit grace and make satisfaction for sins, are opposed to the Gospel and the doctrine of faith." Art. 15. That is regarded as sufficient to convince any Christian. What is opposed to the Gospel is against God and must be rejected. "If bishops have authority to burden the churches with innumerable traditions, and to snare men's consciences, why doth the Scripture so often forbid to make and to listen to traditions? Why doth it call them the doctrine of devils? 1 Tim. 4, 1, Hath the Holy Ghost warned us of them to no purpose?" Art. 28, 49. In the Apology it is said: "It is wonderful that the adversaries are in no way moved by so many passages of Scripture which clearly ascribe justification to faith, and likewise deny it to works. Do they think that the same is repeated so often for no purpose? Do they think that these words fell inconsiderately from the Holy Ghost?" Art. 4, 107. The Smalcald Articles declare: "It is of no consequence that articles of faith are framed from the works or words of

the holy Fathers ; otherwise their mode of life, style of garments, of house, &c. would become an article of faith, just as they have trifled with the relics of the saints. We have, however, another rule, viz. that the Word of God should frame articles of faith, otherwise no one, not even an angel." Part II. Art. 2, 15. What is implied in the constant practice of the Church is expressly stated in the Formula of Concord, where it is declared : " We believe, teach, and confess that the only rule and standard according to which at once all dogmas and teachers should be esteemed and judged are nothing else than the prophetic and apostolic Scriptures of the Old and New Testament, as it is written (Ps. 119, 105), 'Thy Word is a lamp unto my feet, and a light unto my path'; and St. Paul (Gal. 1, 8), 'Though an angel from heaven preach any other Gospel unto you, let him be accursed.' Other writings, of ancient or modern teachers, whatever reputation they may have, should not be regarded as of equal authority with the Holy Scriptures, but should altogether be subordinated to them." Part I. Intr. 1. While there is no explicit statement of the doctrine of inspiration in the Confessions, the Holy Scriptures are throughout accepted, in theory and practice, as the Word of God which has supreme and exclusive authority in the Church.

What was thus from the beginning assumed and acted upon by the Church of the Reformation was fully unfolded by her eminent teachers, as it became needful to attain dogmatical clearness in opposition to the traditionalism of Rome and the laxity of Rationalistic and Spiritualistic tendencies that manifested their presence and power. They set forth anew the old doctrine as it had been confessed in the ancient Church and developed it in all its important bearings. This was done especially by the renowned Chemnitz in his masterly Examination of the Decrees of Trent, which is to this day the richest treasury of facts and argu-

ments against the baseless pretensions and shameless assumptions of Rome. But we prefer to present some citations from Gerhard, that prince of dogmaticians, whose purpose and course is less polemical and who will therefore furnish in more direct form what we need.

The first Locus of Gerhard's voluminous work on Dogmatic Theology treats of the Holy Scriptures. The Word of God, he says, which had at first been orally delivered, was reduced to writing at His own command. He Himself made the beginning, when He wrote His law on tables of stone. "And the tables were the work of God, and the writing was the writing of God, graven on the tables." Ex. 32, 16. "The Scriptures are called holy because they are thus named in Rom. 1, 2. and 2 Tim. 3, 15 and for the following reasons:" 1. From the principal efficient cause, from the highest author, who is God, the Holy One, indeed holiness itself, Isa. 6, 3; Dan. 11, 24. 2. From the instrumental cause, who are the holy men of God, 2 Pet. 1, 21; namely, the prophets and apostles moved by the Holy Spirit. Theodoret in Ps. Tom. 1, p. 29, and Gregory in Praef. Jobi c. 1. teach, that the hands of the holy writers were the pens of the Holy Spirit, which He used in writing the Holy Books. 3. From the matter, for they contain holy and divine mysteries, holy precepts of life, Ps. 105, 42, holy histories, etc. 4. From the end and effect, because the holy Spirit sanctifies men through the reading and contemplation of Holy Scriptures, John 17, 17. Clemens of Alexandria in Par. and Gen. p. 29 says, 'They are truly holy Scriptures, because they make holy people and deify (deificant).' 5. From their adjunct, because they are distinguished not only from all profane, but also from all ecclesiastical writings, and are exalted to the lofty throne of canonical authority, to which every faithful and pious intellect is subject." In the seventh section of this first chapter he then says: "Between the Word of God and the Holy Scripture, materially considered, there

is in reality no difference. This is proved 1. From the contents of Scripture. What the prophets and apostles wrote was the same which, taught by divine inspiration, they had first orally preached. 1 Cor. 15, 1; 2 Cor. 1, 13; Phil. 3, 1; 2 Thess. 2, 15; 1 John 1, 3." "2. From the equal force of the words. The Old Testament prophecies are sometimes cited with the words, 'That it might be fulfilled which was spoken by the prophets.' Matt. 1, 22; 2, 15: 4, 14 etc.; sometimes with the words, 'That it might be fulfilled which is written, what saith the Scripture,' 'It is written in the prophets.' Matt. 4, 4. 7. 10; Mark 15, 28; John 19, 36; Rom. 4, 3; 10, 11; 11, 2 etc. Therefore what the prophets said or predicted is the same with that which they wrote. So to read and to hear the Word of God mean the same thing. Luke 16, 29; Acts 13, 27; 15, 21." "3. From the logical rule that the accident does not change the essence. It is accidental to the Word whether it is spoken or reduced to writing. It is one and the same Word of God, whether it is communicated to us in the mode of preaching or in that of writing, since the principal efficient cause, the contents the internal form, and the object, remain the same, and only the mode of making it known is different."

In the second chapter, which treats of the efficient cause of Holy Scripture, Gerhard distinguishes between the principal and instrumental cause, then continues as follows: "The principal cause is the true God, one in essence, three in persons, the Father, Son, and Holy Spirit. This is proved 1. From the contents of Scripture. Materially considered the Scriptures are nothing else than the Word of God. But God is the author of His Word, in which sense it is also called God's Word. Therefore He is also the author of Scripture. The Scriptures are nothing else than divine revelation given in holy writings. For the revealed Word of God and the Holy Scriptures do not really differ, since the holy men of God set forth these divine revelations them-



selves in the Scriptures. It is God alone who came forth from the secret throne of His majesty and revealed Himself, not only by the work of creation, but also by express words to our first parents before the fall, and also after the fall to them and to the patriarchs and prophets in the Old Testament; that is, He revealed the doctrine concerning His being and will, wherefore the prophets so often repeat the word, 'The Lord said' 'The word of Jehovah,' 'The word of the Lord came,' 'The mouth of the Lord spoke,' 'Hear the word of God,' etc., and in the New Testament, 'God hath spoken to us by His Son,' Heb. 1, 1. He sent His apostles into all the world, concerning whom He says, 'He that heareth you, heareth me,' Luke 10, 16; and His will was that they and the Evangelists should write down the necessary parts of this divine revelation. Therefore God is the author of Holy Scripture; or, which is the same thing, He is the author of the divine revelation given in the Holy Scriptures." That God is the principal cause, or the author of Holy Scripture is evident also "2. From His command to write. God not only revealed Himself to men through His word, but also willed that this His word, first spoken orally by the prophets, should afterwards be reduced to writing by Moses and the prophets in the Old Testament and by the evangelists and apostles in the New Testament. For when God had during 2454 years, from the creation down to the time of Moses, propagated and preserved the heavenly doctrine by the living voice, without giving it in writing, He at last called Moses, on whom by many and signal miracles, and especially by marvelously leading the children of Israel out of Egypt, He conferred the highest authority, and through him had a record made of the history of the creation and of the fall, of the first announcement of the Gospel, of the subsequently repeated promises of the Messiah, and of the solemn repetition of the divine law. Ex. 17, 14; Isa 8, 1; Jer. 36, 2; Ps. 45, 2." "3. From the internal impulse to write. As the holy men of God spake as they were in-

spired and moved by the Holy Ghost, so they also wrote by the same impulse and inspiration. 2 Pet. 1, 21. The reason is that not only in preaching the heavenly doctrine, but also in writing it they were instruments of God, wherefore they also in the beginning of their books call themselves servants of God. But especially it is to be observed that the Holy Scriptures are said to be inspired. 2 Tim. 3, 16. But this high distinction could not be given them if they had not been written by divine inspiration and God had not been their principal author."

"The instrumental cause of Holy Scripture were the holy men of God, 2 Pet. 1, 21; that is, men especially and immediately called and chosen of God to write down the divine revelations. Such were the prophets in the Old Testament and the evangelists and apostles in the New, who are therefore rightly called the amanuenses of God, the hands of Christ, and the notaries or secretaries of the Holy Spirit; for they did not speak or write of their own will, but 'as they were moved by the Holy Ghost'—actuated, led, impelled, inspired and governed by the Holy Spirit. They wrote not as men, but as men of God, that is, as servants of God and peculiar instruments of the Holy Spirit. When therefore any canonical book is said to be a book of Moses, the Psalms of David, the epistle of Paul, etc., this refers only to the instrument used, not to the original authorship."

Hence Gerhard rightly insists on the absolute divine authority of Holy Scripture, to which all are bound, and from which there can be no appeal. "The Holy Scriptures are the Word of God reduced to writing, according to His will, by the prophets, evangelists, and apostles, perfectly and perspicuously setting forth the doctrine of the nature and will of God, that men may thereby be brought to eternal life." What is contained in Scripture is God's own statement and unerringly true, whatever may be the matter involved, and the words there recorded are God's own words.

So the Scriptures are reverently treated in our Confessions, and so the doctrine is set forth by our principal writers. Our old theologians never for a moment consented to the theory that in a general way the Bible contains the revelation of God for man's salvation, but that some portions of it do not pertain to our salvation and therefore do not belong to divine revelation, and that what is divine was so conveyed to the minds of the holy writers as to leave the form of statement, the wording of the truth, to their taste and judgment. They earnestly insisted that the Scriptures are the very words of God in all their parts, and that the words as well as the matter are given by inspiration of God. Hollaz refers to the fact that there are contained in Scripture historical, astronomical, political, and other similar matters which may be known from natural sources, then reasons as follows: "If only the mysteries of the faith which are contained in Holy Scripture depend upon divine inspiration, and all the rest, which may be known by the light of nature, depends merely upon the divine direction, then not the whole of Scripture is divinely inspired. But Paul declares that the whole of Scripture is given by inspiration of God. Therefore not only the mysteries of the faith, but also the truths capable of being known by the light of nature which are contained in Scripture are divinely suggested and inspired." Prol. III. 16. "The words, all and singular," he says, "which are found in the sacred codex, are given by inspiration to the prophets and apostles and dictated to their pens." "You say that the divine inspiration of words known from the common usage of language seems not to have been necessary, but rather superfluous. I reply that it was necessary for the proper expression of the mind of the Holy Spirit. For the prophets and apostles were not at liberty to clothe the divine meaning in those words which they might of their own accord select; but it was their calling to adhere to and depend upon the oral dictation of the Holy Spirit, so that

they might commit the Sacred Scriptures to writing in the order and connection so graciously and excellently given, and in which they would appear in accordance with the mind of the Holy Spirit." *Ib.* 17. Our theologians were sure that the Lord of all the earth, our God and our Savior, had made a gracious revelation to men for their salvation, and that this gracious revelation is given us in Holy Scripture, that we might have the full assurance of faith and be blest in our unshaken confidence in God's Word, which is written there for our learning, that we through the patience and comfort of Scripture might have hope. Having such a reverent, humble, trustful spirit, they could not be satisfied with a doctrine of inspiration that left room for doubt and uncertainty, as would evidently be the case if they assumed, and that without warrant, that the inspiration of the Holy Spirit referred to the matter revealed, but not to the words in which that matter was communicated for our faith and obedience. They taught, and we teach with them, that, as Baier expresses it, divine inspiration is that agency by which God supernaturally communicated to those who wrote not only the correct conception of all that was to be written, but also the conception of the words themselves and of everything by which they were to be expressed, and by which also He instigated their will to the act of writing." *Prol. II. § 4.* God in His infinite mercy gave us in our darkness the truth unto salvation, had that truth written in Holy Scripture for our enlightenment and comfort, and inspired the words in which it is communicated, that our faith might stand on ground that is solid and firm.

II. But is the evidence such as to justify this assurance and comfort? That is a fair question, and challenges devout consideration. We hope to make it apparent that our Fathers knew what they were doing when they declared their faith in regard to the inspiration of Holy Scripture, and that they had ample reason for the hope which was in

them in this regard and which is also in us, whose all is staked upon the infallible truth of the Bible.

That this evidence must be drawn from the Scriptures themselves is plain to Christian readers, though to those who deny the authority of those sacred books it may seem an illogical proceeding. Nothing but the testimony of the Holy Spirit Himself can convince the soul of the truth of that to which He testifies. "If we receive the witness of man, the witness of God is greater; for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in Himself; he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son." 1 John 5, 9. 10. "It is the Spirit that beareth witness, because the Spirit is truth." *Ib.* v. 6. There is no power to make us sure that God is speaking but the power of God exerted in the words which He speaks. Therefore "said Jesus to those Jews which believed on Him, If ye continue in my words, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8, 31. 32. The Spirit Himself bears witness to the heavenly truth, which we have no means of knowing save by that testimony, and of which we become sure by the enlightening and converting power which it contains and conveys. Our Church was therefore right in treating the authority and inspiration of Holy Scripture rather as the underlying ground of all Christian faith and doctrine, than as a special article to be set forth in the Confession. If some can see no convincing force in the proof for the divine inspiration of Scripture drawn from that organic foundation itself, they have no right or reason to take offense at the simple statement of the obvious fact which furnishes the explanation; namely, that they have not faith, and thus reject the witness which God gives of things to which He alone can furnish competent and valid testimony. We do not mean to

imply that there is besides the witness of the Holy Spirit no sufficient evidence to convince unbiased minds of the authenticity and credibility of the Holy Scriptures. There are ample proofs, external and internal, to satisfy minds that are willing to give them the calm and earnest examination which the importance of the subject demands. But this is after all only human conviction, which may be shaken by subtle reasonings and troublous experiences. It is the Holy Spirit speaking in the inspired Word itself that works the faith which drives all doubt away—the faith which is “the substance of things hoped for, the evidence of things not seen.” Heb. 11, 1. To the Scriptures therefore we appeal in proof of their real and verbal inspiration.

When God called Moses, He said, “Go, and I will be with thy mouth, and teach thee what thou shalt say.” Ex. 4, 12. He Himself made the ten commandments which were a summary of the law. “The tables were the work of God, and the writing was the writing of God graven upon the tables.” Ex. 32, 16. All the laws which were delivered by Moses were given by God. “The Lord said unto Moses, Thus shalt thou say unto the children of Israel: Ye have seen that I have talked with you from heaven.” “Now these are the judgments which thou shalt set before them.” 20, 22; 21, 1. “And Moses came and told the people all the words of the Lord and all the judgments; and all the people answered with one voice and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord.” “And he took the book of the covenant and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient.” 24, 3. 4. 7. “And Moses wrote this law and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of

the tabernacles, when all Israel is come to appear before the Lord thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing." Deut. 31, 9-11. "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31, 24-26. This book of the law, the books of Moses, was composed of the very words which God had spoken, and the children of Israel were to stand in awe of it as God's own word. It was to be their guide as the Lord's chosen people. Hence it was commanded, "Gather the people together, men and women and children, and the stranger that is within thy gates, that they may hear and that they may learn, and fear the Lord your God, and observe to do all the words of this law." Deut. 31, 12. And the people of the Lord learned the law and taught it to their children, and were blessed; as the psalmist says: "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; but his delight is in the law of the Lord, and in His law doth he meditate day and night." Ps. 1, 1. 2. Pious hearts in Israel heard in these books not Moses speaking about God, but God Himself speaking to them through His servant Moses. All Scripture was given by inspiration of God, and they so regarded it and revered it and profited by it.

What is thus unmistakably manifest in regard to the pentateuch is equally certain respecting the other books of the Old Testament. The prophets with one accord declare that they speak not only in the name and by the authority of God, but that God speaks through them and what they speak are God's own words. "Hear, O heavens, and give

ear, O earth," says Isaiah, "for the Lord hath spoken." "Hear the word of the Lord, ye rulers of Sodom." "Therefore saith the Lord, the Lord of hosts, the mighty One of Israel." "In mine ears said the Lord of hosts." "Moreover, the Lord said unto me." Isa. 1, 2. 10, 24; 5, 9; 8, 1. "The words of Jeremiah," says that prophet, "the son of Hilkiah, of the priests that were in Anathath in the land of Benjamin, to whom the word of the Lord came in the days of Josiah." "And the Lord said unto me, Behold, I have put my words in thy mouth." "Moreover, the word of the Lord came unto me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord." Jer. 1, 1. 2. 9; 2. 1. 2. "The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar, and the hand of the Lord was there upon him." "And He said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the Spirit entered into me when He spake unto me, and set me upon my feet, that I heard Him that spake unto me. And He said unto me, Son of man, I send thee unto the children of Israel, to a rebellious nation." "And thou shalt speak my words unto them, whether they will hear or whether they will forbear; for they are a rebellious house." "And He said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them." Ezek. 1, 3; 2, 1. 2. 7; 3, 4. Such expressions occur again and again in the prophets, who had a message of the Lord to deliver, and Israel should recognize it as the word of their God. "I have spoken by the prophets," saith the Lord, "and I have multiplied visions and used similitudes by the ministry of the prophets." Hos. 12, 10. "Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets." Amos 3, 7. "David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob and the sweet psalmist of Israel said, The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23, 1. 2.



These words which they delivered to the people they also recorded in their books as the word of the Lord for the learning of all people, as Isaiah says: "Seek ye out of the book of the Lord and read: no one of these shall fail, none shall want her mate; for my mouth, it hath commanded, and His Spirit, it hath gathered them." Isa. 34, 16. The Lord Jehovah gave His commands that those things He had spoken should be written. For instance, "this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel," &c. Jer. 36, 1. 2. These books containing the words of the Lord were under the old dispensation the joy of all who waited for the consolation of Israel, because here God spoke.

These books of the Old Testament are therefore constantly referred to by our Lord and the apostles as the very word of God. When the tempter came to Christ he was repulsed by the word of the Old Testament Scriptures, whose supremacy and authority was recognized and proclaimed by the declaration, "It is written." Matt. 4, 4-10. His foes were rebuked by the question, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" and by the declaration, "Ye do err, not knowing the Scriptures nor the power of God." Matt. 21, 42; 22, 29. He commands the faithful use of them as needful for the soul's salvation: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5, 39. The Jews were utterly at fault; for they professed to accept the Scriptures as the way to eternal life, but refused to accept the Savior of whom they testify. Therefore He says: "There is one that accuseth you, even Moses, in whom ye trust. For had you believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5, 45-47. Repeat-

edly does He refer to these sacred writings to dispel doubt, and rebuke unbelief, and set them forth as the words of God which He does not set aside, but to which He appeals in proof of His mission. "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5, 17. 18. "The Scripture cannot be broken," He tells us. John 10, 35. In perfect coincidence with this is the testimony of the evangelists and apostles. Again and again are events said to have occurred "that it might be fulfilled which was spoken of the Lord by the prophet." Matt. 2, 15. 17. 23 &c. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "I delivered unto you first of all," says St. Paul, "that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures." 1 Cor. 15, 3. What the Scriptures say was decisive for all who claimed to be people of God, and no one thought of disputing their divine authority; for it was God who spoke in them, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Heb. 1, 1. 2.

That the New Testament puts forth equal claims to divine origin and authority is unquestionable. "God hath in these last times spoken to us by His Son"; and of those whom He commissioned to preach He said: "He that heareth you heareth me; and he that despiseth you despiseth me; and He that despiseth me despiseth Him that sent me." Luke 10, 16. The command was given them to make Christians of all nations, "teaching them to observe all things whatsoever I have commanded you: and lo, I am with you

always, even unto the end of the world." Matt. 28, 20. They were to proclaim what the Lord commanded, that those who heard might hear the invisibly present Lord, whose power should be exerted in the words which they spake. And that same Gospel, which is the power of God unto salvation to all them that believe, is written for the learning of men throughout all time. "These are written," says St. John, "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." John 20, 31. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it and bear witness, and show unto you that eternal life, which was with the Father and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with His Son Jesus Christ. And these things write we unto you, that your joy may be full." 1 John 1, 1-4. St. Luke says: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." Luke 1, 3. 4. The truth unto salvation was given in writing that it might be preserved to the latest generations and all might know the certainty of the things on which we rest our hopes of glory, being "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." Eph. 2, 20.

What was written by those holy men was the word of God. Not only had the Lord, whose witnesses they were, taught them the words of life, but the promise was given and fulfilled: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you

all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14, 26. It was not their thoughts and words that they should preach in all the world, but the will and word of God, and for this they were qualified by the teaching of Christ and the subsequent teaching of the Holy Spirit. Hence the apostle writes: "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2, 13. Such divine certainty had they that the truth which they preached was delivered to them of God for man's salvation, that St. Paul says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1, 8. As the ground for this he writes: "I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." Gal. 1, 11, 12. Therefore too he says in another place: "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2, 1. 4. 5. 11-13. That which was preached was the saving truth in the very words of the Spirit who revealed it. And that which was written by these holy men, as we have seen, is

the same truth set forth for the same purpose, that we through patience and comfort of the Scriptures might have hope.

These Scriptures are the Word of God and have supreme authority because, though they are written through holy men whom God chose for the purpose, God is their author. These writers were inspired by the Holy Spirit, who moved them to write and gave them the truth, clothed in appropriate words, which they wrote. They spoke and wrote "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." St. Paul admonishes Timothy to continue in the things which he had learned and was assured of, knowing of whom he had learned them, "and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Then he expressly says: "All Scripture 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, 14-17. It is not some books of Holy Scripture, or some parts of books, or some things in these books or in some of these books, but all Scripture, *πᾶσα γραφή*. That no further account of the mode and process of this inspiration is given us, and that it is therefore not in our power to define it with precision, does not in the least detract from the clearness and certainty of the fact. The Scriptures were given through men by inspiration of God, and are therefore to be "received not as the word of man, but as it is in truth, the Word of God, which effectually worketh also in you that believe." 1 Thess. 2, 12. If men choose to regard this as representing the holy men to be mere machines, who knew nothing or understood nothing of what they wrote, and then to disparage the doctrine by calling it a mechanical theory, that is their fault. The Bible does say that

it is the Word of God and that the writers used the "words which the Holy Ghost speaketh," so that they were the organs or instruments, the notaries or amanuenses of the Holy Spirit; but it does not say that they were unintelligent penmen whose hands were divinely guided while their minds were dormant, or otherwise occupied. They know whereof they affirmed. How the inspiration of the Holy Ghost is to be conceived in its relation to the intellect of the holy men, and what their consciousness was of His working in their souls, we do not know, and do not need to know in order to have the assurance of faith, whatever interest may attach to the question as a theological problem. They were inspired, and what they wrote was the word of the Holy Spirit: that is the essential point, and that is certain. What St. Paul teaches is also declared by St. Peter in words that serve to illustrate the subject. "We have also," he writes, "a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1, 19, 21. The assurance is given "that we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with Him in the mount." The scene of the transfiguration was memorable to them, and they were sure of what they saw and what they heard. They were competent witnesses too of these things, so that others could be sure. But there was also the word of proph-

ecy by which all that heard could be certified of these glorious tidings; and this prophetic word was confirmed and made more sure in the hearts of the disciples by the light that was shed on it through the fulfilment of the prophecies. To this Word of God they should give heed as the heavenly light that illumines the darkness which sin has spread over the earth, until by the work of the Holy Spirit the truth in Jesus makes all as clear as noonday and they behold His face in the glory of heaven. For our certainty in regard to the prophetic word rests on no fallible human ground. "No prophecy of Scripture is of any private interpretation." The sense cannot be drawn from the reader's own resources, and cannot be explained by reference to the knowledge derived from sources independent of the words and their contents. Not even the prophets themselves could do this. St. Peter, in another place, speaking of the salvation in Christ by faith, says: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you, searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory which should follow: unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." 1 Pet. 1, 10-12. The time and the manner of the time of Christ's suffering and glory should be known when the gospel should be preached with the Holy Ghost sent down from heaven. He should make clear and thus more sure to the minds of Christians "what or what manner of time the Spirit of Christ which was in them did signify," the same Spirit of God that was in the prophets being also in the apostles who interpreted the prophecies "when the fullness of the time was come." The Holy Ghost is His own interpreter. No private interpretation can answer the purpose, because "the

things of God knoweth no man, but the Spirit of God." "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." The truth unto salvation is a revelation from God. No man could know it of himself and no will of man could produce it. The holy men whom God chose for the purpose spake as the Holy Spirit gave them utterance. Therefore these holy men could say of the tidings which they proclaimed to men, "Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2, 13.

Those men are mistaken who, in their perhaps well-meaning but certainly ill-advised efforts to conciliate assailants by making concessions, presume that not much depends upon maintaining the inspiration of the words, if only the inspiration of the supernatural contents be defended. Much every way depends upon holding fast the truth that these holy writers recorded the "words which the Holy Ghost teacheth." For in communicating truth the things and the words are inseparable. If the inspired writers did not use divine words in speaking and recording the divine truth which they received, there can be no assurance that the human form infallibly sets forth the divine will and purpose. The books of the Bible would in that case stand on a level with the books of uninspired men who are diligent and reverent students of Holy Scripture, and who fervently pray for the guidance of the Holy Spirit in penning the results of their studies. They too speak and write the word of God, and their discourses too contain the power of God unto salvation, because they contain the gospel. But the uninspired teacher may err because he is not inspired, and his teaching must be tested by the Scripture which is given by inspiration of God and is therefore infallible. The difference lies not in the matter, but in the form. Ministers preach the Word, and souls are converted and saved by their preaching.



It is God's truth that they proclaim with God's power in it. But their preaching is not the rule by which church doctrine is to be tested. It is not divine in form, though it may be in matter. Whether it is the latter depends upon its conformity to the *words* which the Holy Ghost teacheth. These contain the truth which God reveals to men for their salvation, and to be sure of possessing the divine truth we must be sure that we have the divine words in which the divine revelation is made, and which alone can with divine infallibility, set it forth.

Christians have therefore no reason to doubt that "all Scripture is given by inspiration of God"; that the holy men employed to write them "spake as they were moved by the Holy Ghost"; that the truth recorded is given in the very words which the Holy Ghost teacheth"; and that all that is written in them is divinely and thus infallibly true. "Beware lest any man spoil you through philosophy and vain deceit." Col. 2, 8. Difficulties may suggest themselves in regard to the doctrine of plenary inspiration. We propose in a second article to consider the most important of these that have come to our notice. But the truth stands forever plain, whether we can satisfactorily explain it in all its bearings or not. Of true believers it must be said in all time: "For this cause thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." 1 Thess. 2, 13. M. Loy.

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## PARALLELS BETWEEN ST. PAUL AND LUTHER.

### III.

In a former article the parallel traits between the great Apostle and the brave Reformer with respect to teaching and defending the fundamental doctrine of justification by

faith were pointed out, and the harmony and agreement of Martin Luther with St. Paul made plain to the reader. I will now show that similar traits of agreement between these two heroes of the Church of Christ are clearly evident with reference to the doctrine of Christian or evangelical liberty—the liberty wherewith Christ hath made us free. Gal. 5, 1.

Evangelical liberty is the necessary consequence of justification by faith alone. Our Lord says (John 8, 36), "If the Son therefore shall make you free, ye shall be free indeed." And St. Paul declares (2 Cor. 3, 17), "Where the Spirit of the Lord is, there is liberty." Christ has made us free from the curse, the condemnation and the dominion of sin, the demands and the requirements of the Levitical law and the traditions and ordinances of men, by which they would bind our consciences as though our justification depended upon the keeping of these human traditions and ordinances. That Christ has made us free from the curse, the condemnation and the dominion of the moral law is evident from many passages in the Scriptures. Thus St. Peter affirms that believers are "made free from sin" and that they have become "servants of righteousness," "servants of God," Rom. 6, 18, 22. Christ has also made believers free from the ordinances of the Levitical or ceremonial law. When St. Paul addressed his countrymen, the Jews, in their synagogue at Antioch in Pisidia, after saying that through Christ forgiveness of sins is preached, he declares that "by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13, 39. The apostolic Council at Jerusalem laid no other requirements on the converts from the Gentiles than abstinence from meats offered to idols, and from blood, and from things strangled, and from fornication. Acts 15, 28, 29. The Apostles did not impose upon the Christians gathered from among the Gentiles the law of circumcision

and other Levitical ordinances and observances. St. Paul faithfully followed the wise and evangelical decision of the first general Council of the Church in teaching and practice.

In his grand Epistle to the Galatian Christians the Apostle more especially became manifest as the wise teacher and brave defender of evangelical liberty. Canon Farrar says (*Life and Work of St. Paul*): "What Luther did when he nailed his Theses to the Cathedral of Wittenberg, that St. Paul did when he wrote the Epistle to the Galatians. It was the manifesto of emancipation. It marked an epoch in history. It was for the early days of Christianity what would have been for Protestantism the Confession of Augsburg and the Protest of Spires combined; but it was these 'expressed in dithyrambs, and written in jets of flame;' and it was these largely mingled with an intense personality and impassioned polemics."

St. Paul had founded a number of churches in Galatia. After his departure some Judaizing, pharisaic teachers crept in among the Galatians and sought to bring them under subjection to the ceremonial law and the oral traditions of the elders. The tendency of these false apostles was "to endanger thus the whole future of Christianity by trying to turn it from the freedom of a universal Gospel into the bondage of a Judaic law—to construct a hedge which, except at the cost of a cutting in the flesh, should exclude the noblest of the Gentiles while it admitted the vilest of the Jews." (Farrar.) The Judaizing teachers were successful in turning away many of the Galatian Christians from the purity and simplicity of the Gospel to "the weak and beggarly elements of Levitical ceremonialism, so that the Apostle saw that he was obliged to issue an Epistle to the churches of Galatia.

In the first chapter of this grand epistle the Apostle, after having affirmed his apostolic authority, an authority which he had received directly from the Lord and "not of

men, neither by man," and having greeted the churches with his apostolic salutation, expressed his astonishment that the Galatians were "so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another," (v. 6. 7.), but a perversion of the true Gospel. In a solemn, awe-inspiring manner the Apostle declares him accursed who would preach "any other gospel" than that which he (Paul) and other true and faithful ministers of Christ had already preached (v. 9. 10). As St. Paul had formerly been a Pharisee and "more exceedingly zealous of the traditions of the fathers" than many other Jews, he was especially well qualified to defend the Christian liberty of true believers against Judaizing teachers, who were trying to lead the simple-minded back to the bondage of ceremonialism.

In the second chapter he relates how "false brethren" secretly crept in among the Galatian Christians to spy out their liberty which they had in Christ and bring them into bondage (v. 4), but that he and other true believers who prized their Christian freedom did not submit to the false apostles, "no, not for an hour." (v. 5). In his zeal for the defense of evangelical liberty, St. Paul earnestly reprovved St. Peter, "because he was to be blamed," as well as other Jewish Christians, among whom was Barnabas, who "also was carried away with their dissimulation, (v. 11-15).

In the third chapter the Apostle sharply and earnestly reprovves the "foolish Galatians" for suffering themselves to be "bewitched," led astray, deceived or deluded by the Judaizing teachers (v. 1). He says, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (v. 3). He shows by the example of faithful Abraham that righteousness before God comes through faith in Christ and not by the works of the law, and that the blessings attached to the promise made unto Abraham are given to all that believe (v. 6-18). He shows that the law cannot give life,

but that it is our schoolmaster to bring us to Christ that we might be justified (19-24), and that "we are no longer under a schoolmaster," but that by faith we are children of God and heirs according to the promise (v. 25-29).

In the fourth chapter the Apostle shows how under the old dispensation the believing Jews were like unto minors, but that under the dispensation of the Gospel they are children of God and heirs with Christ, who can approach their heavenly Father with joy and confidence (v. 1-7). The Apostle again expresses his astonishment at the conduct of the Galatian Christians in turning again to "the weak and beggarly elements" of ceremonialism, after they have known God, or rather are known of Him, to their observing "days, and months, and times, and years" according to the Levitical law. He is afraid that he has labored among them in vain. He appeals to his former coming among them and preaching to them, when they received him "as an angel of God, even as Jesus Christ." He thinks of their former great love for him, and in deep and sincere sorrow he exclaims, "Am I therefore your enemy, because I tell you the truth?" He pours out, as it were, his whole soul for his "little children" and desires that Christ may be formed in them again. He longs to be present in their midst (v. 19. 20). He then in a parable portrays the bondage of the law, represented by Hagar, the bond-woman, and the liberty of the Gospel represented by Sarah, the free-woman, and having shown that only the children of the free-woman can be heirs of the inheritance, he concludes: "So now, brethren, we are not children of the bond-woman, but of the free." (v. 21-31).

In the fifth chapter the Apostle draws the great conclusion gathered from the preceding chapters. Because there is not, yea, cannot be, any other Gospel than the one which Paul had preached to the churches of Galatia, because the righteousness that justifies in the sight of God comes not from the works of the law, but from faith alone, for the sake of

Christ's merits, because Christians are no longer under the tutelage or guardianship of the Mosaic law, but under the sweet influence of grace, because they are not servants under the law, but willing subjects of Christ and children of God and heirs of the heavenly inheritance, children of the free-woman and not of the bond-woman, *therefore* they are free. Evangelical liberty necessarily proceeds from justification by faith alone and the conclusion (chap. 5, 1.) is perfectly legitimate: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Having been made free by Christ, we should preserve our Christian liberty.

But if believers suffer themselves to be entangled again with the yoke of Levitical bondage, and to submit to circumcision as necessary unto justification and salvation, they become subject to every requirement of the ceremonial law. To such the Apostle says, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (v. 4). It was not a matter of indifference to yield to the persuasions of Judaizing teachers and give way to them. Circumcision or uncircumcision are in themselves indifferent matters. But if circumcision is taught and practiced as something upon which salvation depends, then is not only the liberty of the believer put in jeopardy, but what is more, the doctrine of justification is set aside and Christian faith and hope are destroyed. In itself circumcision may appear as a very small matter, but when it becomes the sign or symbol, the distinguishing mark of work-righteousness, it must be opposed to the bitter end, yea, utterly abolished. "A little leaven leaveneth the whole lump." The Apostle expresses his righteous indignation against the Judaizing teachers in such burning words as these: "I would they were even cut off which trouble you." (v. 6-10).

But the great champion of the liberty of the Gospel was infinitely far from occupying an Antinomian position or

advocating loose rules concerning the Moral law as the rule of life and conduct of the regenerated. Christians dare not abuse their liberty. "For, brethren, we have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." (v. 13). Christians dare not fulfill the lusts of the flesh. They must abstain from its evil works and bring forth the fruit of the Spirit in their lives. (See v. 13-26 and the 6th chap.).

Not only was St. Paul the brave defender of evangelical liberty against the Judaizing teachers of his time, but also against those false teachers, who mixed Judaism with heathen philosophy, who taught for doctrines the commandments of men, corrupting the pure doctrine of the Gospel of Christ "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2, 8. These dreamy seducers sought to beguile Christians with a show of deep humility, with vagaries concerning the worship of angels, with the ordinances of men ("touch not; taste not; handle not";) and with a display of human wisdom in will worship devised by men (Col. 2, 18-23). The Apostle speaks of their followers in later times, as "forbidding to marry, and commanding to abstain from meats which God had created to be received with thanksgiving of them which believe and know the truth." 1 Tim. 4, 3.

As in the doctrine of justification by faith, so also in the doctrine of Christian liberty Martin Luther closely followed in the footsteps of St. Paul. The papacy, under which the former monk groaned so many years, was an intolerable yoke of bondage, a cruel despotism, an insufferable tyranny. Priests and monks taught for doctrines the commandments of men and bound heavy burdens and grievous to be borne upon men's shoulders, whilst many of these pharisaical taskmasters would not move these burdens with a finger. But Luther was a sincere, an honest monk, "exceeding zealous of the traditions" of the fathers of the papal

Church. When by the grace of God the light of the Divine truth shone upon his soul Martin Luther was made "free indeed." Then he longed to see others free. In the year 1520 he published that noble treatise, "On the Liberty of a Christian." That writing was the proclamation of spiritual emancipation. In this treatise he says: "A Christian is a free man over all things and subject to no man. No external things can make him pious and free, but the holy Gospel only, and a strong, pure faith in God and Jesus Christ. Through this a Christian is exalted above all things, and made his own master. Nothing can injure his salvation; everything must be subject to him and to his salvation. Who can perfectly conceive the honor and the supreme elevation of a Christian? Through his kingdom he controls all earthly things; through his priesthood he controls God, for God does what he asks and wills."

But on the other hand, a Christian is also a ministering servant in all things and subject to every one. For he has still another will in his flesh that would lead him captive in sin. Hence he dare not be idle. He must labor with himself to expel his evil desires and to subdue his own body. Nor dare we despise the weakness or the weak faith of our neighbor, but must serve him in all things to his improvement. Thus the Christian, who is a free man, becomes a ministering servant in all things and subject to every one. And at the close he says: "A Christian does not live unto himself, but in Christ and in his neighbor: in Christ through faith, in his neighbor through love. Through faith he rises above himself into God; from God he returns again among his own through love, and yet always remains in God and in divine love." (Rein's Life of Luther, pp. 77. 78.)

Not only did Martin Luther defend evangelical liberty against Romish popes and priests and monks, but also against those fanatical spirits who were not in connection



with the Romish Church, such as the Anabaptists and many others, who taught for doctrines the commandments of men, the new ascetics, the "sour-faced" saints of later times who paid tithes of mint and anise and cummin and omitted the weightier matters of the law, blind guides, who strained gnats and swallowed camels, hypocrites, who gave their alms to be seen of men and prayed, standing in the chief places of the synagogues and street-corners, sour-faced saints, who disfigured their faces that they might appear unto men to fast. Of all this "new monkery", which is radically opposed to justification by faith alone and to evangelical liberty the great Reformer says: "In due time monks will appear again; not such as we formerly saw under the papacy, but other monks. The world will not have it otherwise, but continues to paint the Christian Church as an external, visible figure with a mask on its face and making gestures. However the Church cannot be truly portrayed except with the Gospel, baptism, the eucharist, faith and its fruits." Of the fanatical Anabaptists he says: "Although the present Anabaptists will pass away yet others will appear. In short, mockery will remain as long as the world endures, although under new names and forms. For all they that attempt to invent something superior to faith and a common Christian life are monks and remain such, although they do not all show the same manners, wear the same kind of garments and conduct themselves alike. It was indeed easy to beware of the old monks. But let us now beware of the new ones, who, it is true, do not wear cowls, but behave in an eccentric manner, make pretensions of great devotion and holiness by looking sour, wearing gray coats, and leading a rough life, who say, we must not wear silk or satin and red or brown garments, even as the former monk taught,—all of which is the same old monkery either with or without the mask. Therefore the painters have rightly hit the mark when they painted the devil with

the cowl of a monk and his devil's claws showing below, for from the very beginning of the world the devil does nothing else but deceive the world with monkery."

What Luther termed "monkery" is indeed nothing else but obeying and observing the ordinances and commandments of men in order to obtain salvation. It matters not whether this "monkery" is found in the Romish Church or in so-called "Protestant" sects—it is at all times and under all conditions the enemy of evangelical liberty, the spiritual liberty of the Christian. Yea, more, it is the foe of the great fundamental doctrine of justification by faith alone, because this "monkery" substitutes the "lousy and stinking works" of self-righteous men (as Luther expresses himself in his own inimitable vigorous language) for the spotless righteousness and perfect obedience of Christ.

Because Luther was so firmly established in the doctrine of justification by faith, therefore he was the brave champion of the liberty of the Christian over against all the enemies of evangelical liberty. In his sermons and writings he constantly taught and defended this priceless boon, as a worthy successor and true spiritual son of St. Paul.

Since the days of the Apostles no teacher in the Christian Church has taught so clearly concerning grace and faith and life and Christian liberty as Martin Luther. This fact is readily admitted by many eminent authors. I cannot close this article better than to copy an extract from a book written by Julius Charles Hare, a distinguished modern English theologian (born 1795, died 1855), who in 1811 visited Luther's Patmos, the celebrated castle of Wartburg, and there as he remarks, in a playful manner "saw the marks of Luther's ink upon the wall, and there took his first lesson in the art of throwing inkstands at the devil's head." Speaking of Luther explaining the Bible, Hare says: "How far superior his expositions of Scripture are in the deep and living apprehension of the primary truths of the Gospel to

those of the best among the Fathers! If we would do justice to any of the master minds in history, we must compare them with their predecessors. When we come upon these truths in Luther, after wandering through the dusky twilight of the preceding centuries, it seems almost like the sun-burst of a new revelation or rather as if the sun, which set when St. Paul was taken away from the earth, had suddenly started up again. Verily, too, it does us good, when we have been walking about among those who have only dim guesses as to where they are, or whither they are going, and who halt and look back, and turn aside at every other step, to see a man taking his stand on the Eternal Rock, and gazing steadfastly with unsealed eyes on the very Sun of Righteousness."

P. A. PETER.

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### LAY EDUCATION.

By the term Lay Education we desire to designate the training of those of our youth who do not purpose to enter upon the calling of the Christian ministry, but who aspire to positions in the ranks of those learned pursuits which are of an exclusively secular or non-theological character. In using this term we do not mean to say, that in their earlier and preparatory stages there is, or ought to be, any essential difference between lay and clerical education. The contrary is the case. In the common school, and later, in the academy and in the college, students, irrespective of future calling, pursue the same course of study. It is only after leaving college, and after entering on professional investigations, that there begins a difference in the material on which their minds are employed. Hence, as in the following discussion we shall confine ourselves to the education imparted in the academy or in the college, we do not, in our use of the term Lay Education, desire to be understood as

having reference to the character and kind of knowledge of which the student is in search, but to the fact only, that he is looking forward to one of the so-called lay professions as his ultimate pursuit of life.

The inquiry with which we propose to occupy ourselves, is: Has the Lutheran Church in America any part or share in Lay Education? Is there resting on her the obligation, to make provision for the training of those of her youth, who look forward to the learned secular professions as their future avocations? Or is her educational activity to be confined to the sphere of theology?

1. *There are various secular callings whose duties and labors demand a fair amount of study and knowledge, no less at least than is embraced in the prescribed course of the average American college.*

The contrary has been asserted, and the claim has been set forth and strenuously maintained, that outside of the Christian ministry there exists no pursuit, for the efficient performance of whose duties a collegiate training is required. It has been claimed that the ministry of the church is the only service that necessitates thorough preparation and varied and extensive information. We are ready to assent to all just and reasonable claims set up for the pastoral office. Without the least hesitation we will admit the fact, that fitness for the satisfactory discharge of its sacred functions requires a liberal portion of literary and scientific attainments. No man, in our estimation, was ever more out of his place, and more ill fitted for his official station, than an ignorant man in the Christian ministry. The Church of Christ, as long as she has retained a consciousness of her true character and mission, has cherished the same view, and, as a consequence, has insisted upon learning as one of the essential requisites for entrance upon her service. There was a time even when theology was thought to be almost the only science worthy of the serious attention of thought-

ful men, and when the religious orders held a monopoly of learning. But that time has long ago passed away. The ministry has long ago ceased to be the only learned calling. Time and thought have wrought vast changes in this particular matter, as they have in many others. A civilization has grown up during the progress of the last few centuries that has developed a multitude of activities, all of which were unknown in former ages, and many of which demand, for the attainment of their respective aims, a research, a preparation, and a knowledge as thorough and as far reaching, to say the very least, as those which are required for the office of the sacred ministry.

Marvelous, indeed, are the inventions and discoveries which have been made since the modern era has set in. In close succession the art of printing and the mariner's compass made their appearance, two levers to lift mankind into new worlds of intelligence and activity. What wonderful changes have they wrought, what offices and employments have they created! Then have followed chemical and mechanical discoveries, that have necessitated a total reconstruction of scientific and industrial pursuits. These have in turn suggested and led to other useful discoveries and devices. And thus men, availing themselves of the result of past achievements, have been going on investigating and experimenting, until in our own age the most amazing revelations of the occult powers of nature have been brought to light. The most noted of these powers are those of steam and electricity. These two agents alone have ushered in a new epoch of human history. With their appearance and use a complete revolution has taken place in every sphere of society and in every department of industry. They have created offices and employments that cannot be numbered for multitude, and the duties of which are so varied, so intricate, and so complicated, that they necessitate talent and culture of the highest order for their efficient and success-

ful discharge. The older pursuits and callings, too, have been so placed and circumstanced by the new order of things, that they require a higher standard of qualification. A more thorough and enlarged scholarship is demanded for teaching in our private and public schools, for the practice of the medical and the legal professions, for statesmanship and diplomacy, for architecture and engineering, for the pursuits of the chemist and the druggist, and for numerous other employments. In a thousand places and positions, which were unknown at even so late a period as half a century ago, modern society stands in need of well educated and thoroughly instructed laymen. But present wants demand more than intellect and secular knowledge. They require moral fitness—truth, honor, fidelity, conscientiousness. And this requirement suggests our second proposition.

2. *All Lay Education is to receive the salt and savor of Christian truth.*

The class of our fellow-beings known as the young, which includes all children and youths of immature age, stand in urgent need of instruction in the truths of the Christian religion. They partake of the universal degeneracy of the human race, and are born with spiritual natures which are sinful and depraved, having inherited them as a legacy of the fall of the first human pair. And as they share in the common fall, so they share also in the common curse of man. They, like all the rest of sinful humanity, are resting under the sentence of condemnation, and are doomed to die. Hence they need redemption. Their first and greatest want is deliverance from the bonds of sin and death, by which they are held enslaved. To win for them remission of sin, grace, and eternal life, Christ has taken their place before the bar of Divine Justice and has, in their behalf, satisfied every demand of the moral law. By His obedience to the law He has won for them a perfect righteousness, and by His sufferings and death He has paid all

the penalties which were due to their sins, and thus He has gained for them justification and eternal life. All that remains to be done now is that these blessings be imparted to them. This impartation takes place in the act of baptism and through the exercise of faith, according to the divine declaration, "He that believeth and is baptized shall be saved." Upon compliance with this requirement follows full pardon and everlasting life. But as faith comes by the hearing of the divine Word, that Word must be taught to all the young, if they shall attain to faith, and through faith to salvation. It is needful, however, not only to teach them the gospel, but to impart it to them early—as early as they are capable of receiving it. Much, very much is gained by pre-occupying the souls of the young. Whatever principle or doctrine they are taught and made to believe first, is likely to exert an abiding influence over their whole moral being, and to become a power that will largely determine all their after life.

If what has now been said be true, if all the young need instruction from God's Word it follows that the same good Word should be taught to those of them who are passing through a course of collegiate training. What it is to others it is also to them—an indispensable necessity in order to secure the well-being of their immortal souls. Their moral being needs spiritual renewal, grace, and sanctification, as much as does that of the uneducated. Their views and opinions, their characters and lives being then in process of formation, it is essential to their highest and holiest interests, that a thorough knowledge of the sanctifying and saving Word be communicated to them. That Word is so needful to them that it should be imparted to them uninterruptedly, at every step and stage of their intellectual progress, and become interwoven and interlaced with all their mental acquisitions. It should become life of their life. As salt imparts its savor to meat, and combines with

every fiber and particle of its substance, so ought Christian truth to modify and permeate all knowledge acquired in college. Every truth which is taught to the young within college walls should be imparted in connection with its moral bearings and relations, so that whenever at any time it is called up from the recesses of the mind, there may at the same time present itself alongside of it and in closest connection with it that sense of moral obligation which naturally grows out of it, and legitimately belongs to it. This would be Lay Education Christianized.

But while the educated youth share this common want, the want of religious instruction, with all classes and conditions of their race, there exists in their case an additional reason for such instruction. The knowledge which they are acquiring by education becomes to them an element of power, by means of which they exert influences for evil or for good on the lives and conduct of their fellow-men, according to their own moral character. This, it is true, is a power which the uneducated also possess, but it is only in a far more limited degree that they have it. Learned men are from all sides looked up to for example, and for counsel. To the masses they are the models after whom they are inclined to copy, their oracles of wisdom, and their chosen teachers and leaders. What they say and what they do carries with it a superior force and authority. The less informed evince a disposition to follow them often with blind devotion. If, with such power and influence, they are irreligious, unprincipled and corrupt, they are in position to launch forth any amount of evil. They have it in their power to turn multitudes from the ways of truth and the practice of honesty and justice, disturb the peace and vitiate the morals of populous communities, and successfully compass their own mean and selfish ends. It is a truth well known, that the more a man who is evil disposed knows, and the more thoroughly his intellectual powers are developed, the more fully



he is prepared to carry out his mischievous propensities. Place such a man in high official position, and he may, prompted by selfish considerations, cause loss and bring suffering upon thousands and tens of thousands of his race. Men of this class have been the cause of wars and civil revolutions whose evil effects have been felt not only by millions then living, but also by millions in succeeding generations.

Who, then, will contend that all higher education should not receive the impress of Christian truth? Who will claim that there exists no necessity to bring all our educated youth under the influence of Christian principle? I say Christian truth and principle, because the grace and truth that came by Jesus Christ alone have regenerating power and are therefore alone successful, in producing purity of character and integrity of life. Let men laud and magnify ever so much what they are pleased to call, natural religion and natural morals, it remains an established fact nevertheless, that the truths, motives, and interests, which the Christian religion presents to the consideration of men, are the potent means to render them good citizens, faithful and trustworthy officials, and useful members of society.

The proper training school, as regards the truths of morals and religion, for our educated men, necessarily is the Christian college. This is the place which, of all others, is the one best adapted to their useful and needful end. In fact there remains hardly any other place for it. The public school can never be enlisted as a helpful agency to the cause. Constituted as it is, all religious truth must necessarily be excluded from its instructions, and higher education is properly its province.

3. *The Christian Church alone is fully qualified to assume the work and responsibility of Lay Education.*

What has thus far been said, we have no doubt, will be accepted by most of our readers as proper and true. Assum-

ing this inference to be legitimate, we find the question that presents itself next in order to be: Who is to be entrusted with the duty of indoctrinating the educated youth in the principles of Christian morals? Is the state the proper party to assume the task? So some maintain, and so the matter is ordered in some Christian countries. The state, it must be confessed, has a serious concern in the work. Some of her most vital interests are bound up in it. Especially is this the case in a popular form of government like ours, where the moral qualifications and life of the individual citizen have so large and so direct a bearing on the character and wellbeing of the body-politic. Unless our rising generation, and especially those of them who are destined to assume the conduct of public affairs, be taught to fear God, love truth, and practice righteousness, the dearest and most valued interests of our government and people are in danger of being lost. The best safeguard under which we can trust our civil freedom, our persons and property, is the fear of God implanted in the hearts of our people. But though this is the truth, our government is powerless to secure the object in question. Among the people of our Union are existing the most multifarious and diversified opinions on all subjects that affect morals and religion. As a consequence, it is utterly impossible for our government to devise a system of moral instruction that shall meet with the consent and approval of all concerned. The religious indoctrination of her people though a matter of the gravest import to herself, is beyond her power and control.

Who else then is to do this work, seeing it must needs be done? Shall private parties, associated simply upon the principle of a common citizenship assay this task? So some have suggested, and trials of this method have accordingly been attempted, but have invariably failed of success. So great is the diversity of religious belief and practice prevailing among the American people, that an association gath-

ered together without reference to ecclesiastical creed and connection cannot be brought to harmony of views and concert of actions, in an undertaking of this kind. Shall the work then be accomplished by individual effort? There are found here and there men who are well disposed, and who are possessed of sufficient wealth, to found and endow institutions of learning, that shall be conducted upon Christian principles. A few of this class have made liberal bequests for this object. But they are isolated instances, and for that reason altogether out of proportion to the educational demands of our vast and rapidly growing population.

The agency which remains as the only one to fall back upon to supply this indispensable want is the Christian Church. Her internal divisions furnish no obstacle to the work. On the contrary, they serve as an incentive to its vigorous prosecution. She is possessed of every needed means and qualification, intellect, knowledge, truth, money, energy and perseverance. No other agency under heaven is placed in a position so favorable to the attainment of the desired object as she is. And all this has been so ordered by an Allwise and Beneficent Providence, and plainly and unmistakably points to God's will and pleasure. With this we have come to our fourth and main proposition.

4. *The Lutheran Church has a share in Lay Education.* The three preceding points of our discussion, we think, we have made sufficiently evident: Lay Education is demanded by the wants of modern society. These same wants require that Lay Education receive the impress of Christian truth. To perform this task, no agency is so well prepared, and so fully qualified as is the Christian Church: to the Church of Christ, is the work of Lay Education to be committed.

And now we argue that, inasmuch as the Lutheran Church is the true visible Church of Christ, holding, confessing and teaching, as she does, God's revealed truth in its divine purity and integrity, the further point becomes evi-

dent, that to her is committed a share of the work of Lay Education. This is a duty which is imposed on her by the hand of her Divine Master—a burden—which she is not at liberty to shift to alien shoulders, but which she is required faithfully and diligently to carry forward, according to the wants of her own needy children, and the lights and dictates of God's truth.

Right here, as an objection, the question may be interposed: Have we among us, as candidates for Lay Education, young people of sufficient number, to lay on us the necessity of making the subject under consideration one of serious attention? In reply, we think we are justified in assuming it as a fact, that if there are any candidates for Lay Education at all, some of them will be found to come from Lutheran households. Our Lutheran people are not exceptionally unambitious, and unaspiring, nor are they unusually dull and unintellectual. In natural endowments, in cultivated taste, and in their appreciation of what is elevating and purifying, they are not one whit behind those of other name and other faith. Notwithstanding the fact that we are often slightly alluded to as "the Dutch," we claim to be the owners of good sized and healthy brains, and of a good share of what may be called intellectual grit. In saying, further, that we have in our midst, bearing our name and holding our faith, young men and young maidens, of intellects as fair, as bright, and as promising; and of aspirations as noble, as pure and as high, and in proportionate number as many, as will be found in any church in Christendom, or in any part of this broad land of ours, we are saying what from personal observation we know to be a fact. That thus far not more of our number have distinguished themselves in this western land in the sphere of politics or finance, science or letters, can be accounted for without disparagement to our mental capacities, or discredit to our devotion to the higher pursuits of civilization. We

have been laboring under many disadvantages. Many of our people, perhaps the majority, are of foreign birth, and speak a foreign tongue. We have, further, been lacking in pecuniary means, and in educational facilities, to enable us to make the advances for which we possess both the motive and the mental apparatus. Yet with all these adverse circumstances to contend against, we have given this western world of great and useful men not a few. Some of the brightest luminaries that have adorned the intellectual horizon of our Union, have risen from the humble shades of Lutheran homes. But if not on this side of the Atlantic, on the other side of it Lutherans have for centuries led as vanguard in the onward march of civilization, and in the advancement of arts and sciences. The Lutheran Church has given to the world the ablest statesmen, the most renowned warriors, the most learned theologians, and the most accomplished authors of our age. There are no institutions of learning in any country on our globe that in intellectual achievements and in varied and extensive erudition equal her universities of Germany and the Scandinavian countries. In literary labors of all kinds, especially in the department of theology, Lutheran authors stand pre-eminent among the savants of any age, country, or church. The Lutheran was born an educational church, and has always maintained her native character. For almost four centuries she has been the chief patron and foremost promoter of learning among the nations of the earth. Love of knowledge is a distinguishing characteristic of all her children, wherever found in the world. She is now, as she has been doing for so many years, pouring some of her best and most energetic blood into the arteries of American life, and will make herself felt and respected here, as she has done everywhere throughout the wide civilized world. We are in this country the genuine sons of the fathers, possessed with them of like capacities, and animated by like aspira-

tions. Their blood courses warmly and vigorously through our veins and that "blood will tell" in due time.

With facts like these before us, the question: Has the Lutheran Church in America any sons capacitated for, or aspiring to, the pursuits of the learned secular callings of life? would seem almost preposterous. If we were unduly sensitive, we might feel aggrieved and offended at the presumption that would suggest it.

The subject under consideration demands the more earnest and immediate attention from the fact that hitherto the Lutheran Church has not drawn to her colleges all her young men who seek a liberal education. The older of these institutions, especially those in which the English language is employed as the medium of instruction, have arranged their curriculum so as to accommodate it to the requirements of lay as well as theological students. They are attracting some of the former class, but these are but a fraction of what they should be. While in any community there are always found a greater number of youths who seek an education as a preparation for secular callings, than there are who seek it as a means to enter the sacred ministry, there is not a Lutheran college in our land that has not a larger proportion of theological students than of secular students. This fact seems to us proof sufficient, that no college of ours has yet been able to attract even a preponderating part of our lay students. A large number of this class, it seems, are to be sought for in institutions which are not of our name and faith.

This is a somewhat anomalous state of things, a condition that ought not to be allowed to perpetuate itself. Every effort should be made to gather our youth into our own schools and to educate them as Lutheran Christians who should labor for truth and righteousness in the land.

5. *The Lutheran Church in these United States has many weighty reasons, and many pressing incentives, vigorously to enter*

*upon, and diligently to prosecute, the work of higher secular education.*

Lutherans lay claim to being a thoroughly orthodox body of Christian believers. Of all systems of doctrine they believe theirs to be the one which sets forth the full truth. Where non-Lutheran denominations differ from us in points of scriptural doctrine and practice, we maintain that they are wrong and we are right. And as they do differ very widely from us in many of their interpretations of divine truth as well as in their usages and practices, the position assumed by us implies, that they hold, teach and practice, what is contrary to God's Word. From this it follows, that in case we do not exert ourselves in behalf of lay-Education among us, and look on with indifference while our youth, attend the schools of non-Lutheran denominations, we act an inconsistent and faithless, not to say, unchristian part. We pursue a course by which knowingly and deliberately, we expose the most inexperienced and the most unsuspecting of the children of our Lutheran household to the influence and teaching of error in matters of religious faith and practice.

It is, moreover, a course which is unwise and impolitic. These children of ours, who are thus educated in alien schools, are taught doctrines, and are initiated into practices, which are the opposite of our own—a process by which they are liable to be estranged from the faith, the life and spirit of our church. They are made to think and to speak, to worship and to act, in a manner that differs widely from that of their kin and homes. And thus it may happen that, on their return from school, we will find that religiously, we and they are strangers to one another. What a sad discovery! They no longer feel at home among us. They are discontent and become restless. They either leave us, and turn their back on parent, kin, and church: or else they become a disaffected and disturbing element in the

congregation. Either event is painful to contemplate, implying the defection of a class of supporters whose presence, influence, and co-operation, the church can least afford to lose.

If our laity and clergy will energetically labor to send young men to our institutions to be educated for the various secular callings, they will rear up for their church a class of members, who will prove to her and to themselves an honor and a blessing. Intelligent and capable above the average parishioner, it is they to whom the church can look for counsel and support when most needed. It is they who will most heartily and vigorously sustain her enterprises, and most liberally patronize and maintain her institutions of learning. It is they who are best fitted to defend her doctrines and protect her usages against the assaults and defamations of her adversaries. As a rule they are the most cheerful, the most discreet, and the most successful lay-workers in the cause of Christ. Their influence and example operate as a leaven of Christian intelligence, Christian refinement, and Christian courtesy. It is through our cultured and accomplished laymen mainly that we can hope to acquire the recognition in American social and ecclesiastical life, to which we consider ourselves entitled. Though first in the world, and third in the United States as regards numbers among Protestant denominations, we are in this country a comparatively unknown Church. By many, who we think should know us well and treat us fairly, we are looked upon as a petty sect of Romanizing proclivities, too insignificant in number, and too antiquated in views and practice, to be worthy of any notice or deserving of any attention. One reason of the absurd and unjust slight thus put upon us is unquestionably our lack of educated and influential laymen. It is a phenomenon of the rarest occurrence to see a Lutheran occupying a seat in the councils of the nation, or on the judicial bench of its higher legal tribunals;



whereas some others, who are fewer in number, have representatives in all the eminent positions of public official life.

Our want of men, who are moving in the higher walks of secular life, operates in numerous instances to our serious disadvantage. Of this fact we have recently had a striking and somewhat melancholy illustration. In the State of Wisconsin the Lutherans are the most numerous Protestant body, and as such have it in their power to control the policy and decide the politics of the commonwealth. But notwithstanding this fact, the so-called Bennett Law, a measure which aimed at the destruction of one of their most cherished institutions, their parochial schools, was enacted into a statute without any serious opposition. The 160,000 Lutheran freemen in that state, it appears, were without a representative of their own faith in the legislature, to uphold their rights and plead their cause, when that odious and vicious measure was under consideration. It is hoped that this occurrence may prove an effectual admonition to our Lutheran people not only in Wisconsin, but in all our country, and especially in the Western States, to give due attention to the matter of Lay Education, so as to raise up for themselves friends and helpers from among the ranks of their young men, who shall be able and willing to plead their cause in court and legislative hall, whenever occasion shall make it necessary.

Apart from the foregoing considerations, we owe it as a duty to the nation among whom Providence has assigned us our dwelling place, to take a hand in the work of general Christian education. Our duties dare not be limited by the bounds of our own denominational wants. Patriotism as well as religion, demands that we share with our fellow-citizens the work and responsibility of raising up Christian statesmen and God-fearing officials, in order that the affairs of our country be conducted with justice and equity. We

claim to be the church that holds the truth of God in its purest form. Is it consistent with this claim to commit the training of our public men entirely into the hands of those whom we regard as not sound in the faith? And even if the work were safe in their hands, we would not be doing what is right, if we were to lay the entire burden on them, and refuse to assume our proportionate share of it. There is everywhere heard the cry of "Corruption among men in high places," and the complaint is one that has truth for its foundation. Men who occupy prominent official positions have boldly and shamelessly declared it as their political creed, that the decalogue has, and is to have, no place in politics. What shocking profanity! What an alarming want of character and principle! And that too among men into whose keeping we have entrusted some of the dearest and most vital interests of our earthly being. But unless we put forth every possible effort to rear up and to give to our country wise, just, and upright men, for lawmakers, rulers, and judges, we have no right to complain or to censure. All that remains for us to do is, meekly to shoulder our share of the blame that attaches to the unworthiness and incompetency of our public servants.

It is and remains a fact not to be gainsaid, that on the Lutheran Church is resting the obligation to furnish her quota of Christian men to the ranks of those who are called to lead and to command in all movements and measures that have for their object the intellectual and moral improvement of the American people, their personal and national well-being. We may labor ever so diligently within the sphere of our own church, to advance intelligence, promote religion, alleviate suffering, and spread and enhance happiness; and in doing so, we may make ever so many sacrifices, and submit to ever so many self-denials; yet are we chargeable with neglect of duty, until we become

alive to the subject of Christian Lay Education, and use our best endeavors, and exert our most vigorous energies, for its promotion, its extension, and its perpetuation.

J. P. HENTZ.

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### HOMILETIC RULES.

(From J. A. Quenstedt's "Ethica pastoralis." Translated by Rev. E. Schultz.)

6. *The subject of the introduction should be either an extolling of the text, or to show the connection of the same with the preceding words, or any other matter that is not of such a nature as to have no connection with the scope and subject of the sermon. It must not be far-fetched, artificial, pompous, abrupt, trivial, or too general and thus suitable for any other sermon.*

"Not every introduction is suitable for every sermon," as Lud. Granatensis in De Ratione Conc. well remarks. You must, therefore, be particular in selecting your introductory matter. The introduction should, as much as possible, be in harmony with the subject matter, scope and text, and be adapted to it, otherwise the preacher might begin by talking about fish and end with the birds. You may take as the basis of it either a recommendation of the subject to be presented, or a demonstration of the connection existing between the text and the preceding words, or the circumstances of time, place, or person. Dr. Carpzov says: "Although you must not take for your introduction the same subject about which you are to speak, yet you should begin with what stands in connection with it and has relation to its theme. The following especially is suitable and permissible for an introduction: 1.) Praise and exaltation of the text to be expounded. 2.) Circumstances of time and place when and where we are to speak. 3.) Propositions of a general nature, either historical facts, or biblical promises,

or commands, or threats, making a transition from general to special truths, from genus to species, from prophecies and promises to their fulfilment, obtaining thus a transition to the text." The late Dr. Gerhard in *Method. stud. theol.*, says: "It will awaken attention in the soul of the hearers, if, in the exposition of a New Testament text, a typical story or a prophecy of the Old Testament is used for the basis of an introduction." 4.) "If the analytic method is predominant in the sermon, it is best to take as basis for an introduction the existing connection between the different texts, or a recapitulation of the different parts of the preceding sermon, or a parallel passage. If the synthetic method prevails, it is not improper to take for introduction a paraphrase or short explanation of the text." Dr. Chemnitz speaks similarly in his *Method. Conc.*, where he says: "The best way to get an introduction is to state a general proposition and to treat it in a short and instructive manner, and so to lead in a correct way up to the special subject of the sermon, like passing from the genus to the species." So the introduction must stand in close connection with and direct relation to the theme, and must not lead laboriously at last up to a connection with the theme by jumping from one thought to an entirely different one, and at last combining the divergent elements.

If a whole book of the Scriptures is expounded by sermons, an introduction may be made from the transition, in which may be shown what was said in the preceding sermon, and what is to be said now, also how the text in hand has reference to the preceding text. Introductions of this kind are called *Exordia Metabatica*, transitional introductions. However, the preacher must not repeat the whole preceding sermon, but only the substance of it very briefly, and connect it with the text in hand. This method is used especially by Chrysostomos in his homilies; he would repeat the substance of the preceding sermon, and then go on by stat-

ing on what subject he would speak in the present sermon. So he says, for instance, in the sixth homily on Genesis: "Yesterday I explained sufficiently what is the meaning of the tree of knowledge of good and evil; for I have instructed you, my beloved, concerning the different reasons why that tree was called the tree of knowledge of good and evil. To-day it is my intention to pass over to the following and to speak about the fall of Adam." Such an introduction the fathers used whenever their sermons stood in close connection with each other, or when they expounded and treated a whole book, as Dr. Hildebrand remarks in *Dissert. De Conc. Vet.*

Sometimes Chrysostomos begins his introduction by praising his hearers and approves them for attending in so great a number, for their ardor and desire to hear the divine instruction, for which see *Hom. II in c. 6. Esa. and 54 in Gen.* Augustine also, in an introduction, praises the numerous attendance and the ardor of his audience, where he says in *Tract. VII in John c. I*: "We all rejoice over your numerous attendance, because you have gathered here with greater readiness than we had reason to expect. That is it which makes us glad, and sustains us in all the troubles and dangers of this life, your love towards God, your pious fervor, your sure hope, and your ardent spirit." Basilus once begins his introduction by reproving his hearers; he says that he becomes slow and unwilling to preach, because he notices that the people, after the many admonitions, as soon as the Quadragesimal fasts and services are over, will immediately after, on Easter-night, run to the profane shows, put on their best clothes and get drunk. Examples of this kind we also have in the Holy Scriptures; for instance *Isa. 1, 1 and Luke 3, 7.*

But you may take your introductions whence you will, this you will have to observe before all, to have them: 1.) *short and concise*, so as not to tire the attention of the audi-

ence from the beginning, instead of directing it by the introduction; 2.) *suitable and directed to the point of the sermon*, so that it may begin to appear right at the entrance, what is to be expected and looked for in the sermon; 3.) *not too general*, so as to be applicable to various sermons; 4.) *not foreign or far-fetched*, paying attention to a rule given by Alstedt in these words: "The introduction must be neither strange to the theme, not identical with it, but related to it and in close connection."

Wolzogen in Orat. S. says: "The Christian orator is to be reminded that he must be careful not to fall into the common error of making his introduction so confusing, as to give it the appearance of just emerging out of a labyrinth so that the hearer cannot see what is aimed at in the confused introduction. Neither must the close of the introduction and the transition to the theme be unexpected and abrupt, as some are in the habit of using, in an unsuitable manner, the following or similar expression: "But enough of this, we will now pass to the explanation of our text." For that kind of introduction may be prefixed to any sermon you please, and might better be called special sermons than introductions. You should rather, after directing what is said in the introduction, step by step, towards the theme of the sermon, pass on to the subject to be discussed.

The introduction must also be modest, quiet, and as it were without noise, spoken not too loud and with not too great an expenditure of voice, for the orator must increase his voice as the discourse proceeds; for pathos is suitable for the culminating point of the speech and the close, but calm speaking for the introduction. See 1 Cor. 1, 10 and 11, 2. However, if deplorable or terribly sad subjects and tragical events are to be treated, more lively, excited and abrupt introductions are in place. See Deut. 32, 1, Isa. 1, 1, 1 Cor. 4, 21.

At the close of the introduction the fathers of the church are in the habit of asking for the attention of their

audience, as is known from Chrysostomos' Hom. in Ps. 117. Our later teachers of the church sometimes do the same.

Sometimes preachers may omit the introduction, and commence at once with the theme and its treatment; that is if the subject under consideration is of such a nature as of itself to make the hearers attentive and inclined to listen, and to make him favorably disposed towards it, or when sermons have shortly preceded, as on holy-days, or when a great abundance and richness of contents to be disposed of presents itself, or if the brevity of time given will not allow a lengthy sermon, or if a long text is to be explained completely, or finally, if the body trembles from cold or is oppressed by heat and is prostrated. Christ Himself does not always make use of an introduction, as we see in His sermons. Luther followed His example, and preached many a sermon without an introduction, commencing directly with the subject about which he wanted to speak.

## MISSIONARY DEPARTMENT.

IN CHARGE OF REV. E. PFEIFFER, A. M. OF FREMONT, O.

### THE RECONQUEST OF THE HOLY LAND.

Matters are becoming decidedly interesting in the Holy Land and in fact throughout all Syria. The days of the crusades are indeed over, and spear and sword are no longer regarded as the best means for the recovery of the soil so sacred to all Christianity; but for all that the restoration of the historic precincts to the influence of Christian civilization and culture is by no means a fanciful dream, but a work for which a good foundation has already been laid and of which the first fruits have already been garnered. The growing intercourse with the western nations has opened Palestine to forces, factors and agencies which slowly

but surely are preparing a new future for that country. These new elements of change and life, are religious, educational, industrial and literary in character. Protestants of America, England and Germany, Roman Catholics and Greek Catholics, Jews and Mohammedans are all engaged in the effort to secure control of the future development of the land and its people.

In this work of national regeneration the American Presbyterians have been most aggressive and most successful. Confining their labors principally to the northern half of the country, while the English and German Societies labor chiefly in the southern, the presses and the educational works of the Americans have been powerful factors for good. By common consent, and as the result of decades of experience, it is accepted that the prospects for a rejuvenation of the present generation are exceedingly meagre, and that the chief work must be directed toward the education of the younger generation. The intense conservatism of the Semitic East, which recognizes no law higher and deeper than that of the *semper idem* and to whom the idea of change or progress is as repulsive as the opposite tendencies are to the Aryan mind, makes it almost impossible to influence others than the pliable youth. Mission methods are accordingly chiefly educational, although the preaching of the Gospel is not neglected. The number of pupils attending the Protestant schools in Palestine is fully 6,500 boys and 3,600 girls. Pastor Schueller, of Bethlehem, who was born and grew up in Palestine, recently said: "The establishment of these Protestant schools has electrified the whole country. The oriental churches and the Mohammedans see themselves threatened in their slumbers of many centuries. They too are now establishing school after school throughout Syria in order to counteract the influence of those of the Protestants." The Moslems are determined to die hard if die they must. They are apt in learning the secret of success in such an intellectual and spiritual contest as Palestine is witnessing now. In addition to their schools they are making liberal use of the printing press. Beyroot alone publishes



eight Arabic political and four literary and religious periodicals, about one half of these being controlled by Mohammedans, while they also publish papers at Damascus, Aleppo and elsewhere. In order to hold their own the Moslems have even gone to the extreme of establishing a hospital of their own in Jerusalem, something otherwise unheard of in Mohammedan communities.

A most powerful instrument for good are the Beyroot presses of the Presbyterian Mission. In 1888 they enriched Arabic literature by no less than 29,000,000 pages, and as all of this literature is Christian, it cannot but prove a lever even in the apathetic East. Of these, 18,045,000 pages were the Sacred Scriptures, the number of volumes sent out being 26,848. The excellent work of the College at Beyroot is well known. The same city is also the headquarters of the Jesuit missions, and their presses also are by no means idle, although their publications are not confined to religious works and periodicals, but issue also a large number of masterly productions in Arabic lexicography, grammars, texts, chrestomatics etc. Their *Catalogue Special*, a pamphlet of sixty-six pages, gives a description of no fewer than 453 separate publications, many of them large and consisting of several volumes. Newspaperdom is also well represented here. Indeed the number of periodicals published in Syria is surprisingly large. Consul Paul Schroeder, in the *Journal of the German Palestine Society*, Vol. XII. No. 2, reports no fewer than twenty-five, of which a few have, however, now been discontinued. The majority of these are weeklies, although several are semi-weekly, and one of them a literary monthly. A number are political and official in character, but the most influential are under Christian control. Several are old publications. "The Fruits of the Sciences," a Mohammedan weekly of Beyroot, is sixteen years old; "The Messenger," the Jesuit organ, is twenty-one; "The Advance," organ of the Orthodox Greeks, is seventeen; "The Lamp," organ of the Maronites, is eleven; "The Shining Morning Star," The Sunday School paper of the Protestants, is eleven.

The Roman Catholic workers are exceedingly aggressive; and a prominent dignitary has declared that in twenty years no Protestant mission will be found on the sacred soil, all others having given way to the Roman Catholics. Within the last few years they have been making Jerusalem the centre of their agitation, chiefly by the establishment of schools and mission stations, hospitals, pilgrim houses, and the like. Practically the same methods have been adopted by the Orthodox Greek Church, which has the advantage of having the support of the Russian government behind it. The Russian Palestine Society, which counts among its patrons and supporters many of the royal family and of the higher nobility, has in recent years been more than extravagant in building churches and other ecclesiastical structures throughout Palestine; and especially in Jerusalem. They secure, if possible, historic sites, and the tower they recently erected on the Mount of Olives is one of the most characteristic buildings in the Orient. It is generally understood that political interests probably more than spiritual are the source of this excessive zeal.

The German and the English Protestants are engaged in Southern Palestine. The most notable educational institution there is the famous Syrian Orphans' Home, founded by the Wuerttemberg pietist, Pastor Schueller, in Jerusalem, just after the massacre of the Christians in the Lebanon by the Druses in 1860. Its object is to educate young Arabs not only mentally, but also to teach them useful trades. The attendance averages more than 150. The institution includes six elementary classes, a department for the blind—so necessary in the Holy Land—training classes for trades, the last conducted by ten master workmen. Among the trades taught are tailoring, shoe-making, baking, book-binding, pottery, type-setting, farming, etc. More than five hundred young Arabs have been prepared for active life in these schools, and are now found as useful citizens from the Nile to Damascus. The *Talitha Kumi* school, an Orphans' Home for girls in Jerusalem, is controlled by the Protestant Deaconesses and has an excellent record.

Naturally the Jews are not idle in this work. It is not surprising that they should be hoping, praying, and working for the regeneration of the land of their ancestors. Especially is the *Alliance Israelite Universelle*, an international Jewish philanthropic society, organized thirty years ago with headquarters at Paris, and now consisting of a membership of 31,000 and an income of more than half a million francs annually, vigorously at work. It aims, chiefly by the establishment of schools, hospitals, and the like, to assist, materially and spiritually, the deplorable Jewish hordes, that are flocking in constantly increasing numbers to Jerusalem each year. The Society works in the spirit of modern liberal progress; and this has been the chief obstacle in its usefulness, since the Jews of the East are Talmudic to the core and have a horror of progress and new ideas. The English branch is particularly energetic in school work. According to a recent official report, this section now subsidizes twenty schools in the East, with an attendance of about four thousand pupils.

Other agencies are also active in solving this interesting problem of the future of the Holy Land. The industrial relations are being modified and greatly improved by the colonies, both Christian and Jewish. Of the former, the leading ones are those of the Temple Society, a chiliastic and pietistic society from Germany. They maintain four colonies, one at Haifa, established in 1868, with 400 souls. The colony runs three steam mills, and engages in various kinds of business, particularly the manufacture of olive oil and soap. After many years of unsuccessful trial, the colonists have at last succeeded in cultivating the vine. A second colony was founded in 1869 at Jaffa. The number of souls is 225, and the whole mill industry of Jaffa is in the hands of the colonists, who also carry on an extensive lumber business. A third colony, established in 1882, is at Saron, and engages only in agriculture and is very successful. The number of souls is 250. The oldest colony of the Templars is near Jerusalem, on the way to Bethlehem. Since 1870, the central management has been in this place. Here, too, they have a high school, with an attendance of

41. The elementary school has 120 children. The three other colonies also have flourishing schools. The colony at Artaf, six hours west of Jerusalem, is of an entirely unique character. It was established for Jewish refugees, banished from Russia and Roumania. It was conducted by Pastor Friedländer, but was not a mission institute. Of late but little has been heard of it. Other Jewish colonies, established through the influence of the Rothschilds and other wealthy Western Jews, are found throughout Palestine. A recent traveler reported seven between Jaffa and Jerusalem. Indeed, throughout the Holy Land there is change and progress, effected chiefly through western means, models and men. There are now good roads from Jaffa to Jerusalem, from Jerusalem to Hebron, and others are being built. Work has at last actually been begun on the railroad from Jaffa to Jerusalem. An enthusiastic visitor recently wrote: "The Holy City is undergoing a wonderful transformation. Jerusalem is rising from the dust and ashes of centuries. Formerly visitors had to pick their way through mud and dust; now fine streets are being made. In a very short time, probably, all the streets will be as well paved as the London streets."

Palestine is but a small country, but it is a land which has had more history to the square inch than any other on the globe, and no one has more reason to feel interested in its history and prosperity than the Christians. The reconquest of the sacred soil for Christian forces and principles may have chiefly a sentimental influence; but there certainly is none in the whole wide range of mission problems which has a better right to appeal to the prayers and longing hopes of the friends of the mission cause. G. H. S.

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#### LITERATURE.

*Die Mission in der Predigt.* Vortrag auf der Missions-Conferenz zu Halle a. d. Saale, am 25. Februar 1889 gehalten von Ernst Muehe, Domprediger in Naumburg a. s. Berlin. 1890.

The subject of this interesting address is essentially the same as that of the book by J. Hesse, *Die Mission auf der Kanzel*, a review and extract of which we gave in the June number, 1890, of the MAGAZINE. It is a subject which, in our opinion, ought to be kept before us, agitated and urged. Too many pastors and congregations seem to regard the annual missionary addresses, etc., as an entirely satisfactory and sufficient representation and exposition of the subject of missions for the whole year. During the remainder of the year they give the subject little thought and attention. It is easy to see how perniciously such a habit must effect the missionary views and life of a congregation. The cause of missions is removed from its central place in the Gospel and the life and activity of the Christian Church, and treated as though it were a subordinate and unessential department of Christianity. The erroneous notion that missionary enterprise is a peculiar fancy or hobby of some and an optional matter with all Christians is fostered and strengthened. Even regular and frequent missionary services during the year may have a similar tendency and effect, where special care is not exercised to counteract it. This is due to the fact that these special services, not usually held at the hour of the principal Sunday service, are attended as a rule by only a small part of the congregation. The other and larger part is not directly effected by them. Hence it is all the more important that we pay due attention to missions in our regular and ordinary preaching. Besides our missionary festivals, special services and sermons, as often as circumstances will permit and justify, is it not our duty and the part of wisdom to utilize in our sermons the year round the facts and lessons of missionary history more freely and frequently than most of us are in the habit of doing? Many advantages would accrue to us and our people from such a practice studiously pursued. Our sermons could hardly fail to be improved by a wise and appropriate interspersion of illustrations from the history of missions past and present. By developing and illustrating the text in a missionary line, wherever it suggests or demands such exposition, or permits such application without

doing violence to the text, we will ourselves discover and lead our hearers to understand the central and fundamental position of the idea and work of missions in the Gospel of the cross and the economy of salvation. And the work which such a treatment will require of the preacher,—more extended reading and study of missionary literature, the noting and culling and gathering of apt illustrations, etc.—will tend most decidedly to enlarge his capacity and efficiency both as pastor and preacher.

The address before us is suggestive and stimulating. The speaker takes the term "Mission"—as it certainly must be understood in this connection—in its widest sense, the up-building of the Kingdom of God on earth. And he aims to show that it is the duty of every preacher to represent the subject in the pulpit, before the entire congregation. He shows, 1. That the cause has a native and legitimate place (*Heimats- und Hausrecht*) in the regular sermon; and 2. How this place is to be filled. The cause of missions is not a foreign, but a native and necessary element in the sermon, because it is the mother of Christian preaching and the builder of the pulpit; because of the world-wide scope and aim of the sermon; Because it is the office of the ministry to build up not only the individual congregation, but the entire Kingdom of God; and because it is the sacred privilege of every individual congregation to preserve intact its relation to the entire kingdom of Christ. The individual congregation is a picture in miniature of the whole Church of Christ. It must bear the same character as light and salt, etc. The second part—the only one that presents practical difficulties for us—has to do with the realization of missionary ideas in the sermon. The author replies that it is to be accomplished through comprehensive exposition of God's Word, through brief missionary reports, by calling forth and cultivating the spirit of thankfulness and love, and by occasional references to colonial relations. He criticizes the not very rare occurrence of hearing even at missionary festivals sermons that can hardly be distinguished from ordinary doctrinal sermons, and refers to the plenitude of missionary ideas and themes of the Bible in general, and the pericopes

in particular, calling attention also to the utility of expounding the Acts of the Apostles from time to time. He offers some valuable hints and suggestions. But no amount of rules and directions will relieve the preacher of the burden and delight of diligent and persevering study and systematic work. He can not hope to do much in this line without a missionary magazine or two, and a growing supply of missionary material in the shape of books, pamphlets, etc. Given these tools, and a fair trial and experience of the pleasure of handling them, and we have no fears as to the results. The busy pastor will use them to the fullest extent of his time, and that with equal advantage and edification to himself and to the flock over which the Holy Ghost hath made him overseer.

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*A Century of Christian Progress.* Showing also the Increase of Protestantism and the Decline of Popery. By the Rev. James Johnston, F. S. S. Second Edition. Fleming H. Revell, 12 Bible House, New York; and 148 & 150 Madison Street, Chicago. 108 pages 8°. 50 cts.

The author of this book is the editor of the "Report of the Conference on the Foreign Missions of the World," London, 1888, and the author of several other treatises on missionary topics. He is careful and painstaking in the gathering of facts and statistics and guarded in his claims and deductions. From the author's preface to the second edition our readers can get an idea of the aim and purpose of the book. He says:

The first edition of "A Century of Christian Progress" having been sold, all that is essential for demonstrative proof is reissued in its present form, so as to secure, by a wider circulation, the objects for which it was originally published; amongst others the following:

1. To encourage hope in the evangelization of all nations by showing the progress which Christianity, as a whole, has made in the past, and especially during the last century. There are now 400 millions of nominal Christians in the world. Fully 800 millions out of the 1400 millions of the population of the earth live under the government of

Christian States. With the exception of savage tribes, no nation is under the independent rule of an idolatrous government. The idols, though not abolished, are dethroned.

2. To show *the growing ascendancy of Protestantism*, and, owing to its slow rate of increase, *the relative decline of Popery*.

3. To make Protestants feel their obligation to spread the religion to which they owe the unparalleled position of power and influence which, in Providence, they occupy. with their 135 millions stationed in almost every part of the habitable globe, and with 3 millions of converts scattered among the heathen of every race, it needs but the breath of the Holy Spirit to infuse life into them, and the evangelization of the world is as sure as the promises of God.

4. To warn Protestants of the danger and folly of mimicking the rites and yielding to the seductions of Popery, which has, *as a religious system, as a moral influence, and as a political power*, proved itself, where dominant, *an utter failure*. Protestant statesmen, ecclesiastics and ritualists are now its greatest dupes, or are making dupes of the ignorant.

Every one of these deeply interesting points is borne out by carefully compiled statistics from reliable sources. The subject is treated in three chapters. The first treats of the family, or birth-rate of progress. It is shown that, during the century previous to 1886, Protestants increased nearly four-fold, while Roman Catholics only doubled their numbers in the same time. "Every year Popery is losing ground. Her population is unproductive and unprogressive. There is a lack of enterprise and energy, while those of the Protestant and Greek Churches are multiplying and advancing on every hand and taking possession of the earth. . . . Rome knows and feels this, and her grand efforts are now put forth to corrupt the Protestantism of Europe and America and above all to win back the Saxon race. Herein lies our danger and our weakness. Our strength lies in the steadfastness and vitality of our faith. No increase of members will avail, if our people are corrupted and our



strongholds are held by traitors or by a timid and 'feeble folk.'"

Having shown how the different religions have progressed as they exist within the limits of the different nations of Europe, the author proceeds in the second chapter to show how the nations themselves have progressed under the different forms of religion which the people profess to believe. The effect of religious life on population is traced, and tables are given to showing the increase of population in Europe under Protestantism, Popery, and the Greek Church, during a hundred years. In commenting briefly on the striking facts brought out in this chapter the author says: "To many a Roman Catholic we doubt not it is a cause of sore grief and painful grounds of anxiety for the future; to the Protestant good ground for hope and courage, as he sees the steady and rapid increase of the followers of his own faith, but he will see no reason to boast or rest satisfied. The deepest feeling will be a sense of responsibility, and a desire that the world should be benefited by the influences which have made his creed so productive of material as well as of spiritual fruits."

The third chapter depicts the progress of Christian nations compared with those under the dominant religions of the world. The following are the subjects treated: 1. "Religion," how understood; 2. Religion and Race; 3. The population of China; 4. The religion of China; 5. Roman Catholic powers; 6. Greek Church powers; 7. Protestant powers; 8. Effects of British rule. The facts that are brought before us so compactly in this chapter are of intense interest and suggest many lessons to the student of history and particularly to the Christian disciple who is interested in the extension of the Lord's Kingdom. The author calls attention "to the responsibility involved in the position now held by the Christian States of the world, and especially that of Protestant States to which Providence has assigned such a large preponderance of power and influence. A third part of the population of the entire world is under the dominion of Protestant powers. How different from the condition of the world a hundred years ago. How much more does it differ from that before or even after the Reformation."

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## THE INSPIRATION OF HOLY SCRIPTURE.

### SECOND ARTICLE.

In entering upon an examination of the difficulties which are alleged to encompass the doctrine of inspiration set forth in our former article, and of the objections which are raised against it on account of them, we deem it necessary to repeat, that to the Christian mind the clear and manifest teaching of God's Word is decisive and final, and that no perplexities, speculative or practical, which may result from such teaching, can be permitted to reverse or set aside the decision. Faith accepts what the Bible says, because God says it. He knoweth all things, and what is a mystery to us is plain to Him. "If we receive the witness of men, the witness of God is greater." 1 John 5, 9. It would be subversive of the whole organic foundation of Christianity to admit the right of reason or sentiment, or anything human, to override divine revelation. Man cannot dictate what the Holy Spirit may or may not teach. "No prophecy of the Scripture is of any private interpretation." 2 Pet. 1, 20. Therefore the authority of the Bible as the inspired Word of God does not, in the minds of believing Christians, stand or fall according as they succeed or do not succeed satisfactorily to answer objections that human thought may raise

against the truth that "all Scripture is given by inspiration of God," that "holy men of God spake as they were moved by the Holy Ghost," and that this speaking was "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." It is to satisfy human thinking, so far as that may be possible, in regard to matters that faith apprehends as truth upon the testimony of God, not to lay another foundation for faith, or to support the divine foundation by human props or underpinnings, that we deem it right and proper to consider the objections raised.

1. We begin with one that is purely speculative. It is argued that, unless men were used in the process as mere machines which the Holy Spirit employed as the writer employs his pen, the communication of divine truth by inspiration is not only incomprehensible, but impossible, because the finite mind cannot be an adequate organ for the reception and transmission of the perfect knowledge of God and His will. How, it is asked, could the finite contain the infinite? We reply, in the first place, that if there were really no possibility that "all Scripture is given by inspiration of God," except on the assumption that the holy men who wrote as they were moved by the Holy Ghost were used as blind instruments to write down mechanically what was dictated, not to their minds, but to their hands, that one possibility would still remain; and the concession of this undermines the argument. They at least have not shown inspiration to be impossible who admit that there is a theory according to which it is possible, distasteful as that theory may be to their minds. The inspiration of Holy Scripture is a divinely attested fact, and we do not for a moment hesitate to declare, that if the reality of that fact implied the process mentioned, the fact would be none the less sure and none the less acceptable because of the implications. True believers would still be glad to have the inspired Scriptures as a lamp to their feet and a light to their path, and be thankful for the unspeakable gift, though they had received

it through such a process. In the second place, the argument destroys itself in the eyes of all believers by endeavoring to establish what it would be suicidal to accept. For if it proved the impossibility of a divine inspiration on the ground of human incapacity to receive the perfect truth from heaven, it would prove also the impossibility of a divine revelation to human souls at all. If the limited human mind cannot receive the divine truth by inspiration, because by reason of its limitation it cannot contain that truth, it cannot receive the divine truth in any other way, because the same limitation would involve the impossibility of containing it. The consequence would be that we have no revelation of heavenly truth for our comfort and guidance, and never can have, because our human limitations render its apprehension impossible. Thus what is meant as an argument against the plenary inspiration of the Bible turns out to be an argument against the Bible itself as a revelation from God, and against all faith and assurance as resting upon divine testimony. Such reasoning suggests the importance of St. Paul's words for all times: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith." 1 Tim. 6, 20. 21. We add, in the third place, that God gave us the truth unto salvation as man was capable of receiving it under the enlightening and sanctifying power of the Gospel, and that truth was given by inspiration of the Holy Spirit in all the perfection necessary for the purpose. What the human mind by reason of its human limitations cannot compass, it is not required and has no need to compass; but what is written was inspired by the Holy Ghost "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." John 20, 31. And to those who receive these words which the Holy Ghost teacheth the assurance is given by our Lord: "If ye continue in my word, then are ye my

disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8, 31. 32. That truth the human mind can embrace by the power of the same Spirit who gave it by inspiration in the Holy Scripture. Meanwhile there is ample room for growth in knowledge in time and in eternity, without interfering with the truth of that which God has been pleased to reveal, and without ever reaching the infinite comprehension which belongs alone to the Lord of all. That there will be enough yet to learn in the future world the apostle plainly tells us, 1 Cor. 12, 9-12; but God has given us the Scriptures that we might have the light of truth here to lead us to glory hereafter, where we shall enjoy it in increasing brightness forever. The human mind is no more incapable of receiving that truth by inspiration than it is of receiving it to salvation.

2. A second objection is drawn from the fact of human sin and its darkening influence upon the understanding. In consequence of this, it is argued, all the knowledge of man is dimmed and all that enters into the soul falls under the shadow of its depravity and becomes darkened. Hence it is concluded that even divine inspiration would not secure man against error. It must be admitted that the intellect suffered by the fall as well as the sensibilities and the will. The Bible distinctly teaches this. St. Paul, for example, describes the Gentiles as walking "in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. 4, 18. But it does not follow that this renders it impossible to communicate to sinful minds the pure truth without admixture of error. For, in the first place, "the entrance of Thy words giveth light; it giveth understanding unto the simple." Ps. 119, 130. When the sun rises the darkness flees. By the gospel God gives us "the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened." Eph. 1, 18. "For God, who commanded

the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4, 6. It is true, this enlightenment as we possess it through the gift of the inspired Scriptures is not incapable of being dimmed by the influence of the sin which still remains in believers. But the fact that the gospel has enlightening power, so that those who by grace receive it are brought to know the truth and are delivered by it from their blindness, indisputably proves that God can enlighten the eyes of the understanding and guard His revealed truth against the error by which the corruption of our nature would darken and dispel it. In the second place, the relation of the cognitive and the motive powers of the soul is not such as to necessitate error in the understanding as long as the heart is not perfectly holy. The prophets and apostles are not alleged to have been sinless men. They were unerring teachers, because they spake as they were moved by the Holy Ghost; but they were not on that account exempt in their lives from the influences of the flesh by which other people of God are troubled. Readers need but observe the operations of their own souls to be convinced that this is not incredible. What Christian does not lament that his living falls so far short of his knowing? Our knowledge of the divine will is always in advance of the performance and it by no means follows that because we do not perfectly do our duty the knowledge of that duty must be obscured. That there is danger of error in faith and life when the will is not in harmony with the word of the Lord is obvious; truth and righteousness are likely to be warped by wickedness, in order to bring them into conformity with the heart which will not be brought into conformity with them: but even when such corrupting of the doctrine takes place, the knowledge must have been better than the practice. We may know the truth without believing it and know our duty without doing it. But from this the falsity of the as-

sumption that inspired men could not, because of their sinfulness, have unerringly received and written the revelation from God, is evident. In the third place, the objection fails to take into account the essential fact in the case, that "all Scripture was given by inspiration of God," and "holy men spake as they were moved by the Holy Ghost," to the end that the truth might be made known unto man's salvation. If in the accomplishment of this purpose He pursued ways that to us are past finding out, is it not as illogical as it is irreverent to conclude that therefore the fact, being incomprehensible, could not have taken place? Man's wisdom never plays a sorer part than when, in its inflated self-conceit, it presumes to dictate to Jehovah what He shall have the power to do and what shall lie beyond His ability. Even between man and man the argument that one cannot accomplish a work because the other cannot see how it is possible, is often ridiculous, because it is sheer arrogance to make one man's ignorance and impotency the measure of another man's knowledge and power. But when puny men presume to apply their little metes and bounds to the Lord God Omnipotent, the thing becomes an offense against all intelligence and reason. With God all things are possible. Even if we could not see how inspiration could secure infallibility in the teachings of holy men who were divinely appointed to communicate the pure truth of God for man's salvation, seeing that these holy men were themselves sinful mortals who were otherwise subject to error like other sinners, we should give God the glory by believing and being assured that He sees how it could be done. It belongs to the nature of inspiration that these holy men should speak and write what God gave them to communicate, and that they should be kept free from errors that might arise from any source whatever. Even if the sinfulness of man would otherwise render it impossible to have and hold the truth unadulterated by sin, as we have seen that it does not, the inspiration of the Holy Spirit would

still preserve these chosen instruments from the errors to which other sinners are subject. Their inspiration was their safeguard against all corruption of the saving truth.

3. A third objection is drawn from the results of scientific investigation, which have been so abundant in our age. Opponents claim that the statements of the Holy Scripture are not always in harmony with the discoveries that have been made in the field of nature, and that therefore they cannot be given by inspiration of God. We can not reply to this, as some have done, that such matters do not come within the scope of God's purpose in giving a revelation to man, and that whatever errors in regard to them may occur in the biblical record, they cannot affect the supernatural truth which the Scriptures were designed to reveal for the salvation of sinners. That is making concessions for which there is no just grounds, and which are virtually a surrender. For while it is true that an error in regard to topics which may be known by the light of nature would not affect the heavenly truth given by supernatural revelation, it is not true that conceding the existence of such errors in the Bible would leave the doctrine of inspiration undisturbed. The question is whether "all Scripture is given by inspiration of God." If only some of it is, then it is left to human wisdom and human folly to designate the portions which are to be regarded as inspired, and every individual whim can be gratified, while every jot and tittle of the Bible is jeopardized. On such a theory nothing remains sure. But if all is inspired, then there can be no exception made in favor of scientists and their alleged discovery of errors in the Scriptures. It is folly to dream of winning victories for Christianity by yielding one fortress after another to the foe. "The Word of God they shall let stand, and not a thank have for it."

What answer then shall we give to these men of science who claim that there are statements in the Scriptures which conflict with the result of their investigations? In the first



place the general reply might not be amiss, that such a result is bad for science, and admonishes those who really love and seek the truth to renew their investigations and inquire diligently of the works of God whether these things be so. Some indeed keep telling us that it discredits Christianity among the learned in science to treat their work so lightly, and to cling so tenaciously to the words of the Bible notwithstanding their erudite proofs of its erroneous statements. But they overlook the fact that it discredits science in the eyes of earnest Christians when it rashly reaches conclusions adverse to the Word of God, and then frivolously demands of believers to abandon their trust in that Word and put their confidence in the words of man. Supposing that human investigation and speculation has produced a theory that is irreconcilable with the words of Holy Scripture, what is to be done about it? Those who do not believe the Scriptures will triumph in the discovery of science and taunt believers with their supposed superstitious adherence to an exploded record. Those who are not disposed to reject the Bible, but who do not stand in awe of the words of Jehovah, will explain and accommodate and twist and pervert these words until they are brought into reasonable conformity with the theory, and try to join hands all around with friends and foes of the Bible. Those who heartily believe that all the words of Holy Scripture are God's words, and therefore unerringly true, whatever appearances may be, will adhere to them as divine verities and let science make the most of it, assured that God, who made the heavens and the earth, knows how it all is, and will maintain the truth of His infallible words in spite of fallible science. The first mentioned class recognizes no source of knowledge but that of nature, and does the best it can with its limited means. It is to be blamed and to be pitied for refusing to have its eyes opened for better vision in a larger field, but until it gets light from a supernatural source it can do no better than grope about among the works of God with

the dim and flickering candle of human reason. The third class accepts all the light it can from every source, and does not prefer the dimness of a tallow dip to the brightness of the sun. Who shall blame it for that? The difference between Christian believers and unbelieving scientists is the difference between faith and unbelief, and can never be removed by reasoning on the narrow and inadequate premises to which unbelief insists on being confined. Hence the trimmers whom we have mentioned as the second class meet with no success. They reconcile infidel science and Christian faith only by ignoring the claims of both, and usually as insincere men lose the respect of believers and unbelievers alike. Scientists who reject the authority of the Bible may call our faith superstition, and we must be content to bear it, as in their unhappy condition that is no doubt the way it seems. Believers who rejoice in the heavenly light of God's Word pity those who choose darkness rather than light, and scientists who are determined to be in that class must be content with the result that is unavoidable in the circumstances. They do not believe the Scriptures; by the grace of God we do. They reject the light of God's Word; by the grace of God we accept it, and therefore use its light also in reading the book of nature, which is written by the same God that gave us the Holy Scriptures. Which is the more reasonable course every man must judge according to the light which he possesses. But this much should be plain to every man who can think, that no argument drawn from nature and reason can or should shake the faith of a soul that knows itself to have the testimony of God Himself for what it believes. Meantime, so far as the conflict between religion and science is a conflict between faith and unbelief, the hostile parties are irreconcilable, and the war will never cease until the word of the Lord hath gotten Him the victory.

But these general considerations are not all that Christians have to urge in the matter. They are the true friends

of science, and therefore deplore the rash conclusions into which infidelity in its antipathy to divine revelation is ever seeking to run it. The conflict thus brought on is not between the facts observed in nature and the facts stated in revelation but between the theories of undevout scientists and the statements made in the Bible. These men have too much confidence in themselves to suppose for a moment that the mistake might lie in their inductions and speculations rather than in the Word of God. The history of theories that had their day and became ridiculous as science advanced, have not made them wiser and more modest. Again and again have shouts of triumph gone up as scientific hypotheses were advanced against the teaching of Holy Scripture, and again and again had the confession to be made that the hypothesis which furnished the ground for the triumph had itself no ground to stand upon. Blunder after blunder has been made in the name of science, and one mortifying failure after another has been experienced by assailants of the Bible. History does not tend to infuse respect for infidel science into the hearts of Christians, nor to produce fright when its devotees plant their riddled banners and raise their crippled shouts. The Word of God has stood the assault for centuries unscathed, and experience as well as faith assures the people of God that all efforts of human reason to overthrow the Scriptures given by divine inspiration are futile and foolish.

It is hardly necessary to enter into particulars in so wide a field as that which is embraced in the topic before us. A few examples will suffice. When geologists claim that the earth could not have been formed in six days and must be older than the Bible represents it, because the mineral formations and vestiges of plants and animals indicate that millions of years must have elapsed before the present state of things could be brought about, it is reasonable to answer that this is a quarrel among these scientists themselves, who may fight it out on the line of their speculations, if they

think that profitable, while we quietly abide by the statements of the Word and without concern await the result of their contest. Whatever the earth may show on its surface or in its interior, we are quite sure that God could make it as He pleased and in what time He pleased, without taking counsel with His learned creatures as to what in their estimation is possible and what is not. If astronomers have satisfied themselves that the present state of our planet is the result of a process that must have been going on for innumerable centuries, and that the facts and laws discovered by their science are irreconcilable with the records contained in the Bible, the evidence adduced is not such as to satisfy even earnest inquirers who are not hindered by reverence for the Scriptures from asserting their conclusions, much less is it of such a nature as to convince believers that the scientists are right and the Scripture given by inspiration of God is wrong. And even if it could be shown that the facts and laws are now as is claimed, candid minds will readily perceive that there is no law to which God was bound in the creation of the world save His own good pleasure. He pleased to make it as the Bible states, whatever inferences man's reason may make from its present condition. All that properly follows, when a conflict is thus made to arise between reason and revelation, is that the inferences are wrong. In short, an adequate reply to all the objections raised by scientists against the divine inspiration of the Bible is contained in our Savior's words: "Ye do err, not knowing the Scriptures nor the power of God." Matt. 22, 29. When the power of God is recognized all difficulties drawn from such a source at once vanish.

4. Some have argued again that there are among the contents of Scripture some things so manifestly trivial that reasonable men can not believe them to have been given by inspiration of God. Such passages as that in which St. Paul directs Timothy: "The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books,

but especially the parchments," and that in which he enjoins him: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." 2 Tim. 4, 13; 1 Tim. 5, 23. To such objections it may be answered, in the first place, that it is plainly presumptuous for short-sighted man to deride in any case what is right and expedient for infinite wisdom to say. The argument amounts only to this that God could not have spoken these words because the objectors, if they had been God, would not have spoken them. Such an argument may contribute to the profane hilarity of infidels who seek an excuse for their unbelief, but it cannot be expected to have any weight with Christians. Nay, even sober-minded unbelievers will perceive it to be possible, that divine wisdom could have grave reasons for saying what seems unimportant to their limited vision, and that in a question of infallibility of judgment the antecedent probabilities are altogether on the side of the divine as against the human claim. But, in the second place, for giving such directions as those in question there are reasons which are apparent to human minds willing to look candidly at the subject. The enemies of Christianity must not presume that they alone are endowed with reason. Christians may see what they do not see. "But," says Philippi, "how about the cloak at Troas, which criticism has handled so roughly and in which already the Anomaeans delighted to wrap their unbelief in the Scriptures, and the books, and especially the parchments? And to cap it all, the dietetic prescription of the apostle 1 Tim. 5, 23. We would not be surprised if our modern naturalists, in whose estimation the whole salvation of man consists in eating and drinking, in clothing and, if the highest is reached, in books, especially those written by themselves, and parchments, would at their next move reverse the matter and declare that nothing but these passages is inspired. As regards the matter itself, the higher moral bearing of both texts is readily discernible. The latter

guards equally against a false, overstrained asceticism and against an intemperate use of the earthly gifts of God. It teaches by a concrete case as well that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving," (1 Tim. 4, 4), as that we must not "make provision for the flesh to fulfill the lusts thereof." Rom. 13, 14. The former passage shows us how a faithful care for the seemingly insignificant is quite consistent with the most zealous fulfillment of the highest calling in the kingdom of God; nay, how the one does not exclude, but includes the other. Moreover, in the sight of God the Holy Spirit there is nothing little because there is nothing great, and the human spirit pervaded by Him lifts everything into the sphere of the Spirit and views it in the light of the Spirit." *Glaubenslehre* 1, 255. There is as little reason as there is reverence in such an argument against the inspiration of the Bible.

5. Another objection is derived from the fact that holy men, although it is written that they spake as they were moved by the Holy Ghost, yet themselves claim that they wrote from their own personal knowledge. For example, St. Luke says: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." Luke 1, 3. 4. And St. John says: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bare witness, and show unto you that eternal life which was with the Father and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us." 1 John 1, 1-3. How, it is asked, could these holy men write by inspiration of the Holy Spirit, when they themselves declare that before they

wrote them they knew and were assured of the things which they communicated and to which they testified? We answer, in the first place, that the truth of the statement, "All Scripture is given by inspiration of God," is not dependent upon our understanding the mode of its accomplishment. There are more things in heaven and earth than our philosophy can comprehend. Least of all is it reasonable to assume that God can have no ways of working that lie beyond the narrow field of our vision. If we could not understand how inspired penmen could know beforehand what they wrote, and still write as the instruments of the Holy Spirit, we have the comfort of knowing that God understands it very well. Our lack of comprehension does not change the well attested fact. In the second place, the alleged difficulty is not manifest. It rather looks like an invention sought out for a purpose. Those inspired men were credible witnesses aside from the revelation which they received and the inspiration which enabled them adequately and unerringly to pen what it seemed good to the Holy Ghost to put on record. They mention that. Many things were known to them as eye and ear witnesses of what they write. But they do not say, and what they say does not imply, that they had no source of knowledge but their own senses. On the contrary, they repeatedly state that the Lord spake to them and that they received by revelation what they delivered. "God hath revealed them unto us by His Spirit," says St. Paul; "for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." 1 Cor. 2, 11. 12. Of facts that transpired before their own eyes they could bear testimony, and their evidence is in every way trustworthy, so that infidels are without excuse when they deny these facts or refuse to give them the attention which history claiming to be of such vast importance for the human race demands. But sense could not perceive

what these facts mean. Jesus could be seen in His daily life, but that in Him dwelt all the fulness of the Godhead bodily and that His life and death should save the people from their sins, could not be seen with the bodily eye. Only the Holy Spirit could make manifest the mind of God. This was revealed to the holy men who wrote that man might believe and have life through Jesus' name. And even what those chosen instruments of God could know and did know by the use of their natural gifts could not be infallibly recorded for our learning without the intervention of supernatural power. However the holy men came by the knowledge of those things which they wrote in the Scriptures, the Holy Spirit moved them to write and guided their pens, that they wrote only the mind and words of God. Where is now the difficulty? If a clerk has personal knowledge of a business transaction, can his employer not dictate to him what he shall write about it with the words in which he shall write it? Can a man write by dictation only what he never knew before? The difficulty is entirely imaginary. Whether the holy men were or were not previously acquainted with the subject matter of their communication, they wrote them in the words which the Holy Ghost taught, and therefore delivered the mind of the Spirit with unerring correctness and accuracy.

6. Many find it difficult to reconcile the undeniable differences in diction and style and method between the various writers of the Bible with the belief, that all the books have one and the same Author. The prophet Jeremiah does not write like Isaiah, and the apostle Paul does not write like John. Each of the holy men has his own manner of setting forth the truth. Would we not reasonably expect that if the same Holy Spirit moved these men to write and furnished them with the matter and the words that should be written, all the books would have the same style of thought and language, because emanating from the same mind? Undoubtedly there is some reason for such a



question. If all proceeded from one and the same human source we would expect a general agreement in style. Even the difference of special subject and design would not sufficiently explain the diversity found in the biblical books. In view of this great diversity it would not be an easy matter to convince a critical reader that any one of the biblical writers could have been the author of them all. We therefore admit that there is seeming ground for the objection derived from this consideration. But we can admit only that it has seeming foundation. In the argument it is overlooked that "all Scripture is given by inspiration of *God*." It is not claimed that all the variety of style and method emanated from the same man. God is the Author of all the books. And God uses any style and every style that seems to Him proper for the accomplishment of His purposes. What should hinder His adapting the message to Moses' method and manner when He speaks through Moses, and to the method and manner of Paul when He speaks through Paul? Nay, is not that, after all, what under the circumstances would be our reasonable expectation? Since the divine message must in any event be clothed in the language of men, would it not be unreasonable to suppose that God, when He pleases to use Moses as an instrument for making a communication to men, would choose a style that is wholly foreign to Moses' habits of thought and speech? If there were such a thing as the divine style of speaking and writing, no doubt we would find it in the Holy Book which He gave us by inspiration. But style is a human thing. God speaks through men, and uses the style of the men whom He selects as His instruments, as He uses, not a divine language of His own which no human being understands, but a language which men employ for the communication of their thoughts to each other and which usage has rendered intelligible. He uses the words that men use, and puts them together in sentences as men are accustomed to combine them for the expression of

thought. Would it not then be singular if, when He sends a man with words of life and salvation to our ruined race He should not choose them and arrange them as that man is in the habit of choosing and arranging them, so far as this can be done in consistency with His purpose to make known His good and gracious will? And that is in harmony with His dealings everywhere and always. He does not destroy the individuality of men when He uses them as His servants to execute His will. "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." 1 Cor. 12, 4-6. The difference in the style of the holy writers by no means proves that God did not employ them as His penmen to write His will in His words, but only that He used them without divesting them of the individuality. How this was done the Scriptures do not say, and therefore we do not know and do not need to know.

7. A further objection is based on the distinction made by St. Paul between his words and those of the Lord. "Unto the married I command," he says, "yet not I, but the Lord, Let not the wife depart from her husband." "But to the rest speak I, not the Lord: If any brother have a wife that believeth not, and she be pleased to dwell with him, let him not put her away." 1 Cor. 7, 10. 12. From this the conclusion is drawn that not even all the matter, much less all the words of Holy Scripture, can be inspired; for how could St. Paul in one verse say that the Lord speaks and in the other that he and not the Lord speaks, if in both cases what is spoken had been given by inspiration of God. The objection has a formidable appearance, and some rashly consider it unanswerable. But on closer examination it proves groundless, and seems forcible only because of a misunderstanding of St. Paul's meaning. The apostle does not say that what the Lord commands in the 10. verse is authorita-

tive because the Lord speaks it, whilst what he speaks in the 12. verse is without authority because it is merely his human opinion. . The Holy Spirit dictates both, and both are divine. The difference lies not in the original source, but in the medium of communication. St. Paul writes as he is moved by the Holy Spirit, and by inspiration writes what the Lord had before spoken and what is to be spoken through him. The one case had previously been decided by the Lord's own words, the other case is decided by the same authority through the apostle in his present writing. On this point Quenstedt remarks: "This declaration also came from Christ and the Holy Spirit. For Christ spoke in Paul, 2 Cor. 13, 3, and Paul would not speak of any of those things which God had not wrought by him. Rom. 15, 18. And in this place he does not speak from his own brain, but from the Spirit of God, by whom he says that he was instructed, v. 40. As to his saying that he speaks, not the Lord, this is to be understood comparatively and in a certain respect; namely in regard to the precept given in the Old Testament that a wife should not be separated from her husband; for this was expressly commanded in the law of God. But now by the direction of the Holy Spirit he adds this precept, which had not been so plainly set forth by the Lord in the law or the Gospel, although it was by implication comprehended in the matrimonial law repeated and inculcated by Christ; to wit, that if a believer be joined to an unbelieving wife, he should not put her away. The apostle in v. 10 would therefore say: In the former case, concerning the divorce of married persons, it is not I that speak, for the Lord has spoken: there is no need for an apostolic decision when respecting that there exists a decision of the Lord Jesus Himself, who was consulted and gave His answer. Matt. 5, 32; 19, 9; Mark 10, 11; Luke 16, 18. But the words in v. 12 refer to the latter case, which the Lord had not decided, but which he now through the Spirit of Christ decides by apostolic authority." *Theol.* cap. 4, § 2,

ques. 1. The apostle writes by inspiration of the Holy Ghost, whether what he says be a repetition of revealed truth that had before been made known to men through another agent, or whether he gives new instruction and more particular explanations for our learning.

8. Perhaps it may be needful to add a remark in regard to St. Paul's treatment of the question of celibacy in the same chapter, which has also perplexed some minds in its relation to inspiration. "Now concerning virgins I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful." 1 Cor. 7, 25. That judgment is adverse to entering into the state of matrimony under the circumstances of the time and place. "I suppose therefore that this is good for the present distress," namely, that all, whether married or unmarried, should remain as they are, and make no change in this respect. But how, it is asked, could the apostle be writing by inspiration of God the Holy Ghost, and yet say that he has no command of God to give, but only his opinion based on a view of the surroundings? But, as in other objections to the doctrine of inspiration, the difficulty vanishes on closer examination. There is no divine command requiring all to marry, and none prohibiting marriage to those qualified for it and desiring it. God was pleased to leave that to individual liberty. Forbidding to marry is therefore a "doctrine of devils", as would be compelling to marry, because an enslavement of God's free people under human yokes of bondage. The apostle had no command of the Lord on that subject. Why could he not by inspiration of the Holy Spirit say so? But he gives his judgment adverse to marriage in the circumstances of the people to whom he writes: why do that if he has no command of the Lord to enforce? Our answer is, simply because it was a matter of judgment, not of divine law, that needed decision at the time. It was not a sin to marry before the apostle wrote, and it was not a sin to marry afterwards. It was no

more inherently sinful for the Corinthians at that time than for any other people at any other time. But how then could the apostle by inspiration of the Holy Ghost write to them as he did? Why, manifestly because God is good and desired to give them the right judgment in precarious circumstances. The people were in need of guidance in their present distress, and it would be a singular mind that could decide it to be unworthy of our gracious Lord to supply their needs, or impossible to use an inspired instrument to give the necessary instruction. Those who would not heed the good counsel given would act unwisely, and suffer for their unwisdom. But the matter itself concerning which the inspired counsel was given, remained a matter of liberty, concerning which no command had been given, and concerning which the apostle received none and gave none. Should, however, the reader conclude that the apostle's judgment in a matter that was itself indifferent, gave his counsel the authority of divine law, if we admit that it was given by inspiration, and was thus the counsel of the Holy Ghost, the case would still not constitute a valid argument against the doctrine that every word was inspired. All that would follow on such an assumption would be that there is nothing in the commandments given by the Lord to decide the question in hand, and that therefore a special revelation was given him on the subject by the Holy Spirit. The difference would lie there, not in the field of inspiration, but in the absolute obligatoriness of the inspired judgment. But there is no reason for holding that a matter expressly declared to lie outside of the sphere of divine commands, and to be subject to human judgment according to circumstances, should be lifted out of that sphere by the judgment of an apostle who writes under divine inspiration, but who, under that same inspiration, expressly declares that what he writes is his Christian judgment, not his Lord's commandment. It must not be forgotten that the holy men of God report many a fact and many a sentiment as the actions

and thoughts of men and devils, without representing them as God's or making Him responsible for them, though all is written by inspiration of the Holy Ghost. What the dogmatical or ethical authority of any statement contained in the inspired record is, depends not upon the question whether it is written by inspiration of the Holy Ghost, but whether its import sets forth the mind of the Spirit as promise for our faith or precept for our obedience.

9. We have reserved for the last an objection that has probably troubled students of Scripture most, though it seems to us needlessly. In the New Testament there are numerous references to the Old, and frequent citations from it. The passages quoted are not always given in the exact words of the original. Sometimes they are given in more condensed form. In some cases a change is made in the order of the words, in others several passages are combined. Citations are made in some instances from the Hebrew, in others from the Greek translation known as the Septuagint. The sense is thus given freely, without scrupulous exactness in copying the words. From this opponents have drawn an argument against the plenary inspiration of Holy Scripture. How could the words of the Old Testament have been regarded as inspired, they ask with an air of triumph, when evangelists and apostles in their citations apparently pay so little attention to these words and lay stress only on the sense which they express? If not only the substance, but the very words had been given by inspiration of God, would they not have felt bound to quote the words with scrupulous exactness as the divine form in which it pleased the Holy Ghost to convey the divine sense? Nay, would it not be an act of manifest irreverence to change one jot or tittle in words which God Himself had chosen as the adequate bearer of His revelation? All this seems plausible. But it is plausible only because an essential feature of the case is overlooked. That essential feature is that God Himself is the Author of both the Old and the New Testaments. "All

Scripture is given by inspiration of God." But when God refers to declarations which He has made in the past, is He bound to use the very same words and phrases which were then used to convey His meaning? We do not ask that even of human writers. An author may call to mind what he said on another occasion, and understanding his own meaning may, if he choose, express it in other words than those originally used. What should hinder the free exercise of his own judgment in this regard? When one man quotes from the writings of another, it is expected that, if anything depends on an exact reproduction of the sense, he will copy the very words. The reason for this is obvious. Injustice might be done by a failure rightly to express a writer's meaning when another person undertakes to set it forth in other words. But that cannot occur when a writer reproduces his own thought in other language than that which he had before used for the purpose. He has a right to express his mind in any words that seem to him suitable, whether they are the same words which he used before or not. And why should it seem strange or inconsistent when the Holy Spirit chooses at one time to use words different from those which had been chosen at another time to express the same thing? He knows best what he designed to say, and is perfectly competent to tell us what He meant to say without repeating the exact words in which He had formerly said it. If men would undertake to do this the case would be different. We are not sure that we have the unerring word of the Lord when a man undertakes to give the sense of a passage in his own words. He may have misapprehended or failed adequately to express that sense. But the Holy Spirit does understand His own meaning and is able infallibly to express it. If in the citations from the Old Testament He takes the words from the Hebrew original or from the Septuagint translation, or from both combined, or gives the sense without confining Himself to the words of either, why should this make any difference to us who know

that in any case we have the exact sense, the Holy Spirit being the best interpreter of His own words? All that logically follows from the verbal variations in the citations is that the same sense is given in two different forms, both of them "in the words which the Holy Ghost teacheth."

The doctrine of the plenary inspiration of Holy Scripture is not to be set aside by such objections, some of which may puzzle the student for a while, but none of which can shake our faith in the testimony which the Bible itself bears and which give certainty to the believer, even though difficulties should present themselves which he is not at the moment prepared to remove. The old doctrine has stood the assaults that have been made upon it for ages in the past, and will not be overthrown by the renewed attacks that are directed against it by the science and philosophy of the present. Satan has a purpose in striving to overthrow the Church's faith that "all Scripture is given by inspiration of God." It is an attempt to undermine her foundation. But the gates of hell shall not prevail against her, and the Word of God shall stand when heaven and earth have passed away.

M. LOY.

### JOHN 14, 6.—AN ESSAY.

"I am the Way, the Truth, and the Life: No one cometh unto the Father, but by me."

This is a saying simple enough for a child to learn and profit by: yet so profound withal, that the most mature and penetrating mind, labor as it will, finds itself utterly unable to fathom it. There is not a word in the entire sentence that is not in daily use among men of all classes. Commonplace words they are, every one of them, from first to last; but by the masterly syntax of One who is Himself The Word, they are made to comprehend and express a thought and verity which, like the infinite good that grows



out of it, passes all understanding. Who, as he looks at these words, and looks into them to grasp, if he can, their fullness, does not fail to realize that here is more than finite mind is able to catch the meaning and to take the measure of? Be a man never so enlightened by the Light of God, and however much he may understand of all mysteries and possess of all knowledge, before these words he stands as before an ocean of truth the length and width and depth of which he cannot know.

But draw and drink of its waters he can—and may he, to his heart's content; and by drawing from them drinking freely, he shall taste and see what power of healing and health, of sweetness and joy to soul and body they do afford him. Happy the man, and happy he only, who partakes of these Waters of Life, even if so he do in simplicity of faith; for here, too, "blessed are they that have not seen, and yet have believed." Nevertheless, there is a holy curiousness about the things God has revealed, that is lawful for man also; comp. 1 Pet. 1, 12 with Ps. 42, 1-3. To satisfy this desire as best he can according to the grace given him, is both a duty and a delight; and whoever avails himself right heartily of this blessed privilege, that man's soul shall feast and grow fat on the most exquisite discoveries of God's Word, down to the deep things thereof.

Before we enter to explore the inner precincts of this wonderful sanctuary of words, another remark. Except in its conclusion and application, the declaration is without argument. It is the Speaker's self-witness. The supreme majesty of His utterance is, for its verity, made to rest on itself alone. It invites faith, and it will more than vindicate the wisdom of him who believes; beyond this, however, whatever evidences it might bring forward to its support,—and they are many,—it offers none. What its words do offer is the overwhelming weight of glory and grace embodied in the person of Jesus; and for their acceptance they appeal to the intrinsic worth of what they

hold out. But yet, unless the ineffable abundance of good things they extend be approached with a faith beforehand that they are real, the invited guest will most likely go away with empty soul.

I believe that in the words before us, the ontologic *I am* and its triple predicate—the Way, the Truth, and the Life—are to be taken every term in its absolute sense; so that, whatever is not of the substance of the "*I am*" by derivation and is incompatible with His nature, is not Way, Truth, Life—that the absolute sum-total of all Way, Truth, Life, is in and of Him. However, by the particular inference: "No one cometh unto the Father, but by Me," the statement of the antecedent clause itself becomes in part particular. In other words: although absolutely all Way, Truth, Life, is in and of the "*I am*", yet are a specific Way, Truth, and Life put into the foreground of the field of view. Nor is it difficult to make out what particular aspect of the Way, the Truth, and the Life it is designed so to distinguish or make prominent. "Cometh unto the Father" presupposes departure from or distance from Him on the part of the one that cometh; in short, man's alienation from God by sin. The coming to the Father is therefore the sinner's return, his deliverance from sin and his restoration to God. The Way, the Truth, and the Life, by which this reunion is effected, are something formally specific; that is to say, they are a manifestation of Divine attributes which differs from the mode in which these same attributes were—and in part are—exercised and reflected in the primordial world. They are the Way, the Truth, and the Life of salvation—of the triune God's dealing with the sinner as distinct from His dealing with creatures that have never forfeited His favor and drawn upon themselves His wrath. Primarily therefore we have to do with the *I am* as He is and manifests Himself in the kingdom of Grace—as the Way, the Truth, and the Life, for the salvation of sinners.

Moreover, the marvelous fulness of the collective predi-

cates is, by the strong copula *am* declared to be the very substance or property of the nominative *I*, or of the person who ascribes it to Himself. But He who speaks is Jesus, the Savior of mankind. This therefore confirms the conclusion just arrived at; namely, that the subject matter before us is to be considered chiefly in its bearing on the work of man's redemption; for the Godman Jesus belongs pre-eminently within that kingdom to establish which He who was God became man also. The subject itself is thus narrowed down to the great mystery of God in the flesh. It is not so much the work of redemption as the person of the Redeemer, that we have to do with; more particularly: *the wonderful inner adaptation of the divine-human Person to His divine-human vocation and ministry.*

With reference to the logical—not historical or chronological—sequence of the saving *Trias* in our passage, there is this to say. The order in which they are named is the one from the without to the within, or, to use a figure, from the fruit and foliage to the limb and trunk and from the limb and trunk to the root and rootlets of the tree—the Tree of Life. The *I am*, the Godman, is not the Truth because He is the Way, nor the Life because He is the Truth; but conversely, Way because Truth and Truth because Life. "In Him was Life; and the Life was the Light of men." John 1, 4. And, as is the order of His being, so is the order of His inner and eternal coming to us: the impulse to it has its spring and strength in the Life, its formative law and efficiency in the Truth, and its embodiment and realization in the Way. And yet is He, and is His coming to us, Life, Truth and Way all in one, and all in one at one and the same time. But conversely, if we speak, not of His coming from the Father to us but of our coming to the Father by Him—that is, look at the saying as Christ Himself applies it—then is the order of the sequence the most natural one just as it stands; for our coming to the Father by Him is from without inward, or in the order of Christ

Jesus, first the Way, then the Truth, and then the Life—logically considered. And this is the order I propose to follow as I take up the predicates one by one.

I AM THE WAY, ἡ ὁδὸς.

In view of what personal essence, attribute, condition, relation, or office, does Jesus liken Himself to a Way? Plain and pertinent as the metaphor may appear at first sight, and really is from a practical point of view, it nevertheless is a singular one and presents not a little difficulty. The trouble sets in with the ambiguity of the word; and though it does not end there I think that, its meaning once ascertained, much will have been gained. As is well known, the word "way" is promiscuously used to denote substance, means, manner and space; and the connection is expected to show what it stands for. Now what we want to know is, whether the word as it is used by Christ has an abstract qualitative content, akin to and co-ordinate with Truth and Life, or whether it is an expression simply of modality. In other words: does it stand for some personal property of the *I am*, or for some service He renders, or for both? If it is an expression of modality only, then is the substance of saving power either partly assumed or wholly reserved for and comprehended in the predicates that follow—in Truth and Life; and the one that precedes them—the Way—much as it may denote, exemplify and tell of as lying back of it, itself has nothing of a material nature to hold and carry. On the other hand, if the word Way is expressive also of property, and therefore as a predicate designates some quality comprised in its subject, then may we expect to find the fulness of saving power distributed in a measure fairly proportionate among all the predicates. This latter view of the passage I hold to be the correct one.

The word ὁδὸς, to begin with, primarily signifies not motion but being, a thing that is. Hence, when Jesus says, I

am the Way, He evidently asserts of Himself a substantial something that He is; not a something that He does, or some purpose that He serves, though this latter also is clearly expressed. What He is, He calls the Way; and it is given first of all to determine what ethical quality this Way is built up of.

The abstract terms Truth and Life tell us what is immanent in the person of the subject; but whether these inherent excellencies of His being are anything to anybody else, of that the terms themselves hardly give more than the slightest intimation. In this respect the concrete though figurative "Way" is unlike them; for by this the *I am* is clearly put into specified relation to others: He is a Way for others to walk on—and this is a positive Gospel declaration to these others. The word "Way," which ordinarily signifies a hard dead mass, when placed in apposition to Jesus at once becomes surcharged with a spiritual vitality that is really wonderful; and wonderfully propitious, too, because it flows from a soul that is as thoroughly human as it is verily divine. The "way" here spoken of is not one of this earth and earthy; it belongs to another, to the spiritual world and is spiritual. On this account it is, if anything, all the more real and enduring than is any way of earth. And this living spiritual Way is the Christ of God. The very heart of Jesus and its disposition to sinners are here laid open to our view in that which He Himself is become and has accomplished for them. With His feet planted on this earth, as it were, and with His head on the bosom of the Father, He mercifully reclines for sinners to climb up by Him to the opened heart of God. Thus is He become for them what no law could effect, no self-work could achieve, no self-worth could merit, yea, what their own sinfulness and sins would forever forbid. "But—thanks be to God—where sin abounded, Grace did much more abound." Rom. 5, 20. In Jesus has appeared that Love of God which reaches out towards perishing souls,

wraps them in the dress of its own righteousness, grasps them in strong embrace, and lifts them heavenward where as His own they shall be with Him always. And so would He do to all the world, if only the world would suffer Him.

“In my Father’s house are many mansions . . . I go to prepare a place for you.” With your sins laid upon me, and to take them away by giving myself an offering and a sacrifice to God for you, I go. And not only do I go to prepare a place and to break a way for you, “I—myself—am the Way.” The builder of the Way am I, God’s Love incarnate, and its substance is the same. I, even I, am the sacrificial and mediating Love which, way-like, takes you to the Father. Comp. Heb. 9, 8 and 10, 20. Eph. 2, 13.

Now if this be a correct and unconstrained paraphrase of Jesus’ saying, and I think it is, then is the content of the predicate “Way” an abstract material as well as a concrete and modal one. And the closing words, to wit, I am the Love which, way-like, takes you to the Father, inasmuch as they clearly point out that content in both its features, may therefore be taken as the literal equivalent for the figurative term in the equation—I am the Way or I = the Way. Not until—to begin from below—the Life and the Truth are thus joined and surmounted by Love, is the *person* of the Godman complete and set forth completely—in His attributes—as the *Savior* of mankind.

And this substitution of Love for the substance of the Way, is by no means an arbitrary one; it is more, but first and foremost it is a Way of Love. In the terms of the figure itself: to such an extent does Love enter into the composition of this “Way”, abound in it, and with its singular beauty strike the eye of the beholder, that it seems to be Love and nothing but Love. Furthermore, since the Love thus substituted is Christ’s Love for sinners from our present point of view, and is therefore in this its aspect more properly called Mercy or Grace, we find that if to St. John’s description of the Word made flesh, as “full of

Grace and Truth" we add Life, then would the *trias* so formed give us the whole *property* content of the words before us. And yet would we lose something by such an exchange of words; and something so thoroughly characteristic and highly important, that we cannot afford to part with it. Grace, Truth, and Life can be predicated of each and all the persons of the Godhead; but Way, Truth, and Life only of God manifest in the flesh; and it is just this distinctive feature that is brought out by the formal content of the word "Way", and that makes it additionally so precious to us.

The Father is He from whom and to whom the Way is; the Spirit is the moving, sustaining and directing power on this Way; but the Way itself is the Son, the Godman Jesus. It is His Love and office of Love to mediate between God and man, and to make way for the Love of the offended Deity to pour itself out on the offending creature. To have accomplished this by His substitutionary life and death in behalf of these offenders, is His achievement and constitutes the construction, so to speak, of that way on which God comes to us again a Father, and we come to Him again His children. "But all things are of God, who reconciled us to Himself *through Christ*. . . . For Him who knew no sin, He made to be sin in our behalf; that we might become the righteousness of God in Him." 2 Cor. 5, 18 and 21. "For it pleased the Father that in Him should all fulness dwell," Col. 1, 19; "and of His fulness have all we received, and grace for grace." John 1, 16. Thus, whilst His saving Love is the substance of that Way, that same Love's ministry or service through life and death unto glory is the building of it; and therefore can Jesus, and Jesus only, say: "*I am the Way.*"

But why just He, and not the Father nor the Spirit, of that the ground lies back of His Love and of its manifestation and work. For that we must look in the mystery of the Divine subsistence of the Holy Trinity; and the little

we can know of this from Revelation is best stated in connection with the attributes that await our consideration, and to which I shall now pass on.

I AM THE TRUTH, ἡ ἀλήθεια.\*

From its etymology—see note below—it appears that the fundamental idea underlying this word is a double one, to wit: reality of being as opposed to all pretended existences and shams; and then, correctness of manifestation and representation as opposed to and excluding all delusions of the receiving mind either by the reality itself or by others setting it forth. So far then I may say, that a truth presents itself to my mind, first, if the thing itself have actual existence, and, secondly, if its representation to me exactly corresponds to that existence. But however well such a formula might answer, and is made to answer, its purpose in the domain of ordinary life and its logic and language, in the province of morals and religion it is wholly inadequate. Within this latter and its language, truth is a positive good. It is, in itself, a thing most sacred and desirable. God would have us to love it; and to defend it, if need be, at the risk of our mortal lives. And, as for ourselves, we by our will no less than by our intellect should desire to possess ourselves of it in riches without measure. To this end, let us make sure that we know it when we see it.

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\* *Αληθω*, *λανθανω* = (for something real) to lie hid or concealed, to escape observation, memory, etc.; thence *ἀληθής*, = (something real) unconcealed, become manifest, hence = manifestly real as opposed to empty appearance, and thence simply = real, genuine, true, etc.; (compare e. g. the use of *ἀληθῶς* in Matt. 14, 33; 24, 47; 26, 73; Mark 15, 39; John 4, 42; etc.,) and hence our *ἀλήθεια* = reality correctly represented, revealed, stated, also perceived, in short, any reality underlying any phenomena = (logical) truth—no reference being had to the quality and the nature of that reality.



To know a peach from its appearance and taste and by the tree it grows on, is to know something about this fruit; to be able, moreover, to tell the chemicals that enter into it, in what proportion, how and under what condition these combine, is to know considerably more; but he only can be said to have the whole truth who, looking beyond the things that do appear and in addition to them, perceives the peach to be a creature of God which man is to receive with thanksgiving. This shows us that phenomena alone, even when we subject them to a most thorough analysis, do not suffice to discover to us whole truths, that is, truths which embrace the religious as well as the natural reality of things. To see and understand the former, the strong and interpreting light of God's Word must be thrown upon it. Another example, but for another purpose. Satan is a stern reality; moreover, he reveals himself also in dread consistency with his own direful nature; even when he dissembles he is true to himself. Nevertheless, Satan is far from being a truth; on the contrary, he is the absolute negation of all truth, *τὸ ψεῦσμα κατ' ἐξοχήν*; he is the personal embodiment of all that is but ought not to be, a complete wreck in all his parts and in all his belongings; the malicious *dénier* of all that is and is as it should be and the would-be destroyer of it. "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8, 44. When yet an unfallen angel, he too was a beautiful truth of God; but when once he turned against the Truth, he turned against his own self also, destroyed the handiwork of God, because a wreck, a lie out and out, and the parent source of all lies. We are to know him, yes, but only to despise, resist and reject him. Truth, on the other hand, we are to know in order that we may love, cherish and, if possible, receive it into our own innermost being. It follows that, religiously speaking, all realities are not truths.

It is evident, therefore, that the definition of truth as derived from the etymology of the term and commonly in vogue, stands in need of some radical modification if it shall satisfy the conception that is given us of it by the Bible and by our own moral consciousness. What this modifier is, we may learn if we look again at the words of Jesus concerning the devil. When it is there affirmed that the devil "stood not in the truth," i. e., when he fell from God, it is clearly implied that whilst he was yet with God he "stood in the truth" and "truth was in him;" or, as I said above, he himself was a truth of God. From this we may conclude, and with entire safety, that to be of God is to be a truth of God, a created truth; and not to be of God, is to be a lie. Generalizing this, so as to include things as well as persons, we say: everything in the state of its integrity is a truth. In other words: *all realities*,—whether persons, things, thoughts, desires, facts or doings—*when they conform to the will of God's pleasure, are so many truths*. God Himself is the absolute Truth: in the supreme goodness and excellencies of His own being, its parts, properties and operations there is order, harmony, beauty, glory and majesty, each in absolute perfection.

Accordingly, the substance of all truth, also of created and derived truth, is in every case some real good; and this same good, whatever it may be, we call truth in view of that side of its being by which it reflects itself chiefly in the cognitive powers of the soul. In short, with God Himself as the norm in the premise: every normal or righteous reality is a substantial truth. Moreover, when truth, as defined, is received into our own mind and assimilated by it, then is that truth become *subjective*. The medium, through which truth objective communicates itself or is communicated in order to become truth subjective, is the *language* of truth, whatever the elements of this language

may be. Therefore, and in this sense, is the inspired Word the Word of Truth; and, by metonymy, the Word is Truth. John 17, 17.

With this preliminary explanation to aid us, let us now see in what sense Jesus declares Himself to be the Truth.

According to His divine nature, Jesus is "the only begotten Son of God" the Father. Now he who is begotten is of the same essence with him who begets. This, as far as we know, is a universal law. Besides, the Son expressly declares, "I and the Father are one;" John 10, 30; that is, one in essence and in all the properties and movements of that essence. And yet, there is an "I" as a first, and there is "*the Father*" as a distinct second; that is, two in person. The person of the Son is therefore the Double of the person of the Father, being "the effulgence, Abglanz, of His glory, and the very image of His substance." Heb. 1, 3. The Father sees His own Self in the Son, not as in a mirror, but as in a substantial Offspring and Duplicate of Himself. The Son is His essential reflection; and therefore is His own Self revealed in the Son, first to Himself, and then also by and through Him to the world. On this account is the Son called "the Image of the invisible God, Col. 1, 14, and 2 Cor. 4, 4; also the Logos, that is, the essential, the self-revealing and the creative Word, John 1, 1; and finally, the Exegete of the Father; for "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him"—ἐξηγήσατο, v. 18. As the Word He holds within Himself and embodies the complete fulness of Divine Thought and Purpose; and has He the power and the authority to render it efficient, first of all in the creation, preservation and government of the world. "All things were made by Him; and without Him was not anything made that was made." John 1, 3; 1 Cor. 8, 6; Rev. 3, 14. Inasmuch then as the Son is the essential personal Self-revelation of God *ad intra* and *ad extra*, and represents and

reflects the Deity with absolute perfection, therefore is He the Truth, and is the only Source and Mediator of the Truth to the world.

Here then we are permitted to see, at least in part, why just the Son is the Way of salvation. The world's redemption, as does its creation, belongs to the sphere of God's Self-revelation *ad extra*; and it pleased the Deity that everything going forth from it and coming back to it, should pass out and in only by and through Him whose own eternal and substantial Self is from the womb of God.

What I have said thus far, was said with special reference to the divine nature of our Lord; but by reason of its personal union with it, the human nature has become a full partaker of all that can be predicated of the divine. In thorough accord with this personal union, it is of Himself as the Godman that He says: *I am the Truth*. The Godly substance embodied from eternity in the Son of God, in the fulness of time imparted itself for joint possession to the Son of man. "For in Him—in Christ Jesus the Lord, v. v. 6 and 8,—dwelleth all the Godhead bodily." Col. 2, 9. It follows, that ever since the day "the Word was made flesh and dwelt among us," all Truth is enclosed in God's incarnate Son. Where He is, there is Light; where He is not, all is darkness. By the tender mercies of God, our Lord's presence in this world of darkness was a visit to it of "the Dayspring from on high." And O, with what directness must the Light of Truth then have shined among men! Had they opened the windows of their souls, as did John and his fellows, then like these would they have "beheld His glory, a glory as of the only Begotten of the Father, full of Grace and Truth."

And this Truth is the Truth in particular that lighteth every man that is come into the world, that is able to save to the uttermost, and that would impart itself to save all the children of men. Although absolutely all Truth dwelleth bodily in Jesus and must be derived from Him,

yet is the Truth He would have us pointed to in our passage first and foremost the Truth that saves the sinner.

Prior and aside from His incarnation, all Truth—whether it pertains to earthly or to spiritual things, and whether it be the most ordinary or the highest scientific—was enclosed in the Son and revealed and communicated by Him; but by His incarnation, and as the end of it, He embodied within Himself a specific truth for the restoration of men. Man in his state of integrity was, next to the angels and only a little lower than they, the most beautiful truth among all the creatures of God; and this in a manner so glorious that he was declared the image and likeness of his Maker. The devil destroyed this likeness, broke this image, and turned this truth into a lie after the pattern of his ruined self. The devilish work of iconoclasm and corruption was complete. Man as the image of God was broken beyond all hope of repair. So it seemed, at least, when of a sudden—O miracle of Wisdom and Grace—in Jesus of Nazareth once more a perfect man was seen on earth—a man, and He the Image and the Truth of God in such full and realistic measure that, on closer view, He is found equal with God—and yet true man! And the truth that He is and that in Him is, is the saving Truth; so that, whoever receives Him receives into His own being the Truth, becomes again a truth of God, and is thus renewed again to the divine likeness of the first creation.

“For the law was given by Moses, but grace and truth came by Jesus Christ.” John 1, 17. The law, which has the holy will of God concerning man for its content, is in this regard also a truth; but then, the law simply explains what God wants man to be and to do; more it does not do; for it is utterly powerless to produce the man and the works of man demanded by it. It sets up an ideal man to which there is no corresponding reality, either as to character or behavior. It loudly calls for a man-truth—so to speak—to make real its ideal or to fill its empty mould; but as long as

its call remains unanswered, its mould remains empty; and thus viewed it was only an empty expression of truth and not a truth. But when Jesus came, He with His self filled the law's emptiness, because the reality of its ideal, made it a truth. In a word: the man-truth which the law came to look for, and for a long, long time looked for in vain, was by Jesus and in His own person brought into this world. And this too in a manner and measure that Moses, as the mediator of the law, never dreamed of and which far transcended anything the law, which by him came, had ever required; for Jesus is more than its ideal—more than “the end of the law”—; more than the most perfect and beautiful man-truth in that He is God. Besides, He does more than any one that is man only could ever accomplish.

“To this end was I born, and for this cause came I into the world, that I should bear witness of the Truth. Every one that is of the Truth heareth my voice.” John 18, 37. It was not enough that in His person the Truth should appear bodily among men, if these were to be restored to it. Held by the god of lies, their eyes had grown too dim to recognize the Truth when even they looked upon Him, their ears too dull to know His voice, and their hearts were closed that He might not enter in. Then, as before His coming, “the Light shineth in darkness; and the darkness comprehended it not.” John 1, 5. Hence the self-witness of the Truth by words and works as the commentary on itself, as the bearer of its substance, and as the efficient means to make room for itself in the hearts of men sitting in darkness and loving it. The blessed result is, that they who give way to the enlightening power of the Truth thus come upon them, themselves become again a “light in the Lord.” Jesus is the Truth; and they that hear His voice—absorb the rays of Light emitted by Him—thereby become renewed to His image, and are thus built up in Him as living truths, each one unto a perfect man of God.

## I AM THE LIFE, ἡ ζωή.

But what is life? Though we ourselves are living beings, have life, and love it as the heart-blood of our individual existence—just as it behooves us to do, for “what shall a man give in exchange for his soul?”—yet is it to us the most mysterious as well as the most sacred of all gifts the Creator has bestowed on us. And it is such, no doubt, because of all things in us this is the most nearly divine.

A careful examination of the Scripture use of the word *ζωή* and its cognates, shows us that it is opposed to death both physical and spiritual; then also to depravity and dissolution, in the same double sense; and hence, to sin and misery, to vanity and transitoriness. On the other hand, it is allied to and coupled with light and truth and love, with righteousness and holiness, with liberty, well-being, endless bliss and glory; and, above all, with the several persons of the Godhead. Yet, whatever the relation and however intimate this may be, it seems clear that life is something distinctly different from them all in one way or another.

If, to use a comparison, we conceive an organic being to be constructed like a mechanism that is intended for motion and work, then is its life that subtle power that imparts vigor to all its parts and action to the whole. Animals and plants are built up of elementary cells of different substances, all neatly fitted and nicely joined together by the masterly hand of their Creator. But by what entity or property of blood and sap infused throughout their parts, He gives them vitality, is by no means ascertained; for the predominance of gaseous over solid elements in their composition may account—as it no doubt does—for their mobility but not for the force that preserves them and sets them into motion—and that, too, into intelligent and self-determining motion so far as man is concerned.

Now the creation of man was in this wise: “And the Lord God formed man of the dust of the ground, and

breathed into his nostrils the breath of life, and man became a living soul." From this we learn that man is not a divine being, for he is a created and not generated product of God; then, that his body is of earth, from below; his spirit, however, is from above, the "breath of life" infused by his Maker; the whole is a rational and moral individual, "a living soul." See Prov. 12, 7. God "breathed into his nostrils the breath of life;" this tells us whence his life is, not what it is. But so much seems plain, that "the breath of life" is something derived more immediately from God than is any creature of earth, and is therefore something nearer akin to Him than anything we know of. Nevertheless, our endeavor to climb from below upwards to a knowledge of what life is—life of any kind—forces from us the confession that this is a thing too high for us, we cannot understand it. We Christian fools, by the way, are not so easily satisfied on this and kindred subjects, as the incredulous wise of this world are. For the latter it would seem to be the easiest thing in the world to have mobility account for motion, even for intelligent and moral motion or activity; and seeing that the congeries of cells that go to make up organic "stuff" is composed of oxygen, hydrogen, nitrogen, carbon and of a little something else, it would fairly surprise them if the thing so compounded did *not* move somehow. What puzzles them somewhat is the fact that when *they* compound the mixture, the thing doesn't budge, or show the least sign of life. But then, science is only in its infancy, you know!

In the meantime, as for ourselves we know this much, even if we do not understand it: God *is* Life, Life that is absolutely His own, the living God; then, that He is the own ultimate Source of all created, derived and on Him dependent life; and lastly, that with the most Godlike life He has quickened man, so that it is, or may be, given to man to *have* godly life.



All this is true, as of the Father and the Spirit so also of the Son; wherefore He says: *I am the Life*—and, first of all, Life Divine. And this He says of Himself as of the Son of Man as well as of the Son of God. “For as the Father hath Life in Himself, so hath He given to the Son to have Life in Himself.” John 5, 26. That is, the Divine Life immanent in the Deity and therefore in the Son, is, since His incarnation, also immanent in Him as the Son of Man. Comp. v. 27. But more than this: the Godman was an-hungred and athirst, heard and saw, tasted and felt; He joyed and sorrowed; He thought and reasoned, wished and willed, loved and hated, after the fashion of men—and all these phenomena are so many evidences that He possessed also that life which is characteristic of, if not peculiar to, man as a personal unity of body and of spirit. “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same . . . For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham,” though “without sin.” Heb. 2, 14, 16; 4, 15: 1 John 3, 5.

His sinless incarnation, therefore, gives an extended meaning to the words, *I am the Life*. In Him is Life, created as well as uncreated, Life physical, psychical and Divine; and thus a fulness of Life that can be predicated neither of the Father nor of the Spirit, at least not in its mode of possession. The way of it, as revealed to us, is as follows. Created life is from and by the Deity; it was first mediated to the creature by and through the creative Word; having become corrupted in and by the creature and fallen a prey to death, the Word, through whom this life had gone out, Himself becomes a creature—flesh of our flesh and soul of our soul—with created life within Himself, in order by His life, holy and undefiled as it was, to cleanse and sanctify the life that had become corrupted.—What a marvel of Wisdom and of Grace this is!

As it is not given us to know what is the exact relation of the created to the uncreated and essential personal Life of God, neither do we know the nature of the affinity existing between the Life Divine and the life human in the one person of the Godman. And whilst we dare not separate the one from the other lest we destroy the saving virtue of the offering made for our sins and to our sanctification, yet is it expressly stated, first, that Jesus "His own self bear our sins in His own body, ἐν τῷ σῶματι αὐτοῦ, on the tree; 1 Pet. 2, 24; and, secondly, that He came "to give His life, τὴν ψυχὴν αὐτοῦ, a ransom in the stead of many." Mark 10, 45. In entire accord with this Jesus says furthermore: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in Me and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." John 6, 54-57. But whilst thus the organic bearers of His created or human life are emphasized, we have on the other hand the fact that the entire Godman as such gave Himself for us and gives Himself to us; and besides the significant declaration: "How much more—i. e. than the blood of bulls and goats, that purified the flesh—shall the blood of Christ, who *through the eternal Spirit* offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9, 14. This much is certain; As in our creation we did not become partakers of the essential Life, pure and simple, of the Godhead, no more do we become partakers of that life through our redemption. And again, as our first-given life was and was all that it was only by virtue of its coming from the Divine Life, so is our present new life a pure and godly one again, like the first, only because the human life of Jesus, by which it is purified, is united with and supported by the Divine. But enough: to His own He says, "*I live, and ye shall live also!*" John

14, 19. Happy he among us whose heart responds: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2, 20. For him shall come, and is come, to pass the saying: "Death is swallowed up in victory. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15, 54, 57.

NO ONE COMETH UNTO THE FATHER, BUT BY ME.

This is the exponent to the whole of the quantity expressed before: I am the Way, the Truth and the Life. The nominative "I" is each and all in one; and they are all combined again, cast into and comprised in the genitive and instrumental *δι' ἐμοῦ* at the end. The man who takes the Way, appropriates the Truth, receives into himself the Life, that is, by faith through the operation of God lays hold of the pregnant "Me," in which all Grace and Truth and Life are comprehended and salvation is achieved—that man is come to the Father, already has the Father, and is heir to the kingdom. He lacks nothing for the life that now is, and nothing for the life that is to come—save this one thing, that he hold fast what is given him and that he be trained for its administration and enjoyment in praise to the Lord God who has become his Salvation.

To sum up: By the Life I would understand the vigor of absolute duration and the power of absolute free self-action; by the Truth the absolute integrity, harmony and beauty of substance and being; and by the Way, His mediating and atoning Grace. Considered as the Savior, and viewing His ministry in the order of prominence but not of exclusion as it corresponds to Him as the Way, the Truth, and the Life: He, by the first removes my unworthiness—the guilt of sin; by the second, He readjusts the shattered parts of my entire being, spirit and body—undoes the disorder of

sin; and by the third He checks dissolution and decay, and infuses the strength and joy of immortality—vanquishes the death of sin. Yet note well: this saving ministry is a simultaneous and not a separated and consecutive one. The work is one, even as He is One, who is the Way, the Truth and the Life.

*“As the heart panteth for the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?”* Come, Lord Jesus, take me to Thee, that I may know Thee even as I am known of Thee. Lord Jesus, come! C. H. L. SCHUETTE.

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## THE TENDENCY OF THE CALVINISTIC DOCTRINE OF ABSOLUTE PREDESTINATION

*To Vitate Some Doctrines of the Christian Religion.*

### INTRODUCTORY REMARKS.

It cannot be denied that Calvin's theory of absolute predestination has a corrupting and destructive effect upon his teachings on other doctrines of Christianity. His whole system of theology was pre-eminently speculative. He was a philosopher rather than a theologian, and subordinated almost every doctrine of the Christian religion to his abstruse speculations concerning the Deity. M. Guizot in his book, "John Calvin," says: "He was much more engrossed in speculations concerning God than in the observation of mankind. God is, so to say, the fixed centre and starting-point of all his thoughts. He meditates and imagines, and, if I dared, I would say that he presents God to us, and describes Him as if he knew Him thoroughly, and had exclusive possession of Him. He then summons man into the presence of God, and denies or calmly rejects everything in him which does not accord with or cannot be adjusted to

the God whom he has conceived and depicted. He denies the free-will of man and affirms his predestination, because he imagines that man's free-will is opposed to the idea which he has formed of the omnipotence and omniscience of God, and that his predestination is necessary to it. Calvin had a very imperfect knowledge and understanding of man because he professed to know and understand too much about God."

It may be added here that in his zeal to refute the gross errors of Pelagianism concerning the will of man, Calvin fell into the opposite extreme, and reduced man to a mere automaton, and that it appears as if he had lost sight of the distinctions to be made on the condition of the will before the fall, and after the fall before regeneration; then after regeneration, and finally after death, in a state of glory—a fourfold state plainly taught in the Word of God.

After referring to Dr. Chalmers, who is called "a faithful follower of Calvin," M. Guizot says that Calvin "was led to deny the free-will of man and affirm his predestination, in order to prove his assumed knowledge of the nature of God and of His design in creating the universe." After quoting a number of passages from Dr. Chalmers' "Institutes of Theology," in order to show that the latter was in perfect agreement with Calvin in his speculative conceptions concerning the essence and attributes of the Deity, M. Guizot continues: "According, therefore, to Calvin and Chalmers, the moral world and the material universe are on the same footing, and are governed by laws of the same nature; they have deduced this opinion from their own conception of God, and the knowledge which they believe themselves to possess of His nature, His designs, and His relation to His creatures. God, they say, is an absolute Monarch; and in no part of His realm, from no one of His subjects, will He allow of any intervention, any action, or any will opposed to His own law, and because of this inexorable and universal law they deny the free-will of man." It may be

remarked here, that Luther's theology teaches the sovereignty of God as decidedly, and certainly more clearly than Calvin, but without indulging in abstract speculations on a "hidden God," as Luther so aptly expressed it, and also without making the least concession to a pelagianizing glorification of man and his will. Luther's theology avoids both extremes: the Scylla of absolute predestination on the one hand, and the Charybdis of Pelagianism on the other.

Calvin's entire theological system was strongly tintured with a species of fatalistic determinism, disguised by a covering of Christian, evangelical terms and phrases. He first speculates on the being and attributes of God, in an abstract manner and without any vital relation to the existence of rational, immortal and responsible beings, men and angels, just as though they were not to be taken into account. Having conceived and described his abstract idea of God according to his speculations, he then enunciates his doctrine of an absolute predestination. M. Guizot says: "He (Calvin) denies free-will, and believes that the destiny of every man, his future salvation or damnation, is determined from all eternity by the irrevocable decrees of God; and at the same time that he affirms this twofold doctrine, he exhausts himself in ineffectual attempts to assert and uphold the moral obligation and responsibility of man in this dual condition."

Notwithstanding Calvin's professed reverence for the Word of God, it is evident that his theology, starting out from his philosophical speculations concerning a "hidden God," and culminating in his theory of absolute predestination, is really rationalizing subjectivism. It is true, that the great facts of the Gospel of redemption are taught and confessed in Calvin's system. But by placing the doctrine of absolute predestination in the centre of his theology, and thus disturbing the proper relation between the different doctrines of salvation, Calvin destroys the harmony of true evangelical theology. He is not satisfied until he has put

almost every doctrine more or less in subjection to his pet theory. Some of the greatest truths of our holy religion lose much of their full objective value, force and importance in Calvin's system, because he removes them so far from the centre of his system, and also by his cold and cheerless rationalizing and spiritualizing on these truths, until they become almost as volatile as air.

The vitiating and corrupting tendency of Calvin's theory of absolute predestination in affecting some doctrines of the Christian religion, will be shown in the following pages.

#### CALVINISTIC ERRORS ON THE DOCTRINE OF ELECTION.

The chief points of Calvin's doctrine of absolute predestination are stated by Dr. Guericke, as follows:

1. An absolute decree of God, solely and alone, determines the destiny of man, either to salvation or to condemnation, without any regard whatever to the quality (nature or character) of man.

2. This decree of the Divine will is just as efficacious unto the condemnation of the reprobate, as it is efficacious unto the salvation of the elect.

3. Election unto salvation is by virtue of a particular decree applied to only a portion of the human race, in which (portion) the grace of God is glorified, whilst in the other (portion), which is predestinated unto condemnation, the Divine wrath is made manifest.

4. It is solely by virtue of divine predestination that God's calling and the preaching of the Gospel become effectual unto faith and sanctification in the minds of the elect; whilst in the souls of the reprobate, God's calling and the preaching of the Gospel necessarily remain without effect.

5. The reprobate are just as irretrievably lost as the elect are positively saved; the effects of grace are absolutely irresistible.

Calvinism, generally so-called, has undergone some modifications since the days of Calvin. Its most consistent form is known as supralapsarianism, which is the most logical, but also the most obnoxious system of absolute predestination, either to eternal salvation or to eternal misery. When the premises of this system are brought to their necessary conclusions, God not only permitted sin to enter into the world, but is Himself its author and from eternity decreed the fall of man. If supralapsarianism does not mean this, it means nothing at all. Infralapsarianism and sublapsarianism attempt to modify some of the harsh points of consistent Calvinism, but all Calvinists agree in teaching that God intends to call only the elect in an *effectual* manner and that His grace is irresistible, from which the elect cannot possibly fall, beside many other errors.

John Calvin was a consistent supralapsarian. According to M. Guizot, he believed "that the destiny of every man, his future salvation or damnation is determined from all eternity by the irrevocable decrees of God." This is the horrible doctrine ("decretum quidem horribile, fateor") taught in Calvin's theology, his starting-point in the theological course of teaching. And yet, notwithstanding this harsh and hard system, Calvin, according to M. Guizot, attempted "to assert and uphold the moral obligation and responsibility of man in this dual condition." Calvin says in his *Institutes*: "No one can deny that the Lord foreknew what man's final end would be, even before He created him. God foreknew it because He had so ordered it by His decree."—Again he says: "Let no one be astonished at what I now say: that God not only foresaw the fall of the first man and the consequent misery of his descendants, but that He also *determined* it by His will. For as it behooves His wisdom to foreknow all future things, even so it behooves His power to order and govern all things." Calvin makes man a mere automaton already before the fall. It would appear



to be useless "to assert and uphold the moral obligation and responsibility of man" after the fall.

According to consistent Calvinism, the destiny of every member of the human race has been determined by a fixed, and absolute decree of God; God has determined the final end of man in an arbitrary manner. This is *determinism*, the theory of irresistible necessity, a species of fatalism. According to this dreadful idea, God's decree, determining either a person's eternal happiness or eternal misery, is without condition and unconnected with any other consideration, a thought that must be held simply by itself, a barren abstraction.

Calvin's theory of absolute predestination vitiates or corrupts the doctrine of the atonement made by our Lord Jesus Christ. I do not simply mean to say, that according to consistent Calvinism the benefits of the atonement are intended for the elect only. This is a great error, but more than this is meant when I say, that Calvin's theory vitiates the doctrine of the atonement. According to strict Calvinism, our blessed Savior Himself is included in the absolute decree of the election unto life, not as the meritorious cause or the ground of this decree, but merely as one predestinated as the agent of God, to carry out a bare and absolute decree. According to this thought, the whole work of Christ was prompted by irresistible necessity, hence could not have proceeded from free and spontaneous grace. Viewed in this light we fail to see the love that moved the Father to send His Son as our Redeemer; we fail to see the compassion of the Son for us, poor sinners, and the whole work of the atonement assumes a merely incidental and subordinate position in the great economy of salvation.

That strict Calvinism perverts the consoling doctrine of the atonement effected by our Lord Jesus Christ, is evident from the Formula Consensus Helveticæ of 1675, where it is said: "In that gracious decree of Divine election Christ Himself is also included, not as a meritorious cause or as

the ground preceding election itself, but as the One elect, predestinated before the foundation of the world, and hence in a pre-eminent sense the elect Mediator to execute the same (i. e. the election of God). For the holy Scriptures not only testify that election hath taken place according to the mere (i. e. absolute) good pleasure of the counsel and will of God, but also make the inference that the appointing and giving of Christ as our Mediator, proceeds from the love of God which He hath for the world of the elect." Let the reader observe that it is here said, *that Christ Himself is not the meritorious cause or ground of election.* He is merely an "elect One," predestinated to carry out a bare, absolute decree of election for the benefit of "the world of the elect." It is true that this Confession was written after the death of Calvin, but the doctrine is certainly his own. To teach that the meritorious cause or ground of election is not in Christ, who justifies us by the righteousness or obedience He rendered in our stead, and that He was merely necessarily included in the decree of election as One predestinated to execute an absolute election, is as horrible as to teach that the damnation of the non-elect "is determined from all eternity by the irrevocable decree of God."

In Calvin's system every doctrine of Christian theology is made to bend itself under the stern, cruel, absolute decree of predestination, either unto eternal salvation or damnation: even the doctrine of the atonement wrought by our Lord Jesus Christ is not excepted in this horrible theory. And this, in my opinion, is the great, the fundamental error of consistent Calvinism. Proceeding from abstruse speculations on "the hidden God," Calvin's premises naturally led him to conclude with an absolute predestination. How different from this is the theology of the Lutheran Church, as expressed in the Eleventh Article of the Formula Concordiæ, where we read: "And yet this eternal election or ordination of God to everlasting life, must not be contem-

plated merely in the secret, inscrutable counsel of God, as if it comprehended nothing more, or required nothing more, or as if nothing more were to be taken into consideration, than the fact that God foresees what men and how many will secure salvation, and what men and how many shall perish forever,—or as if the Lord would institute a certain military review, saying, this one shall be saved, but this one shall be lost; this one shall persevere to the end, but that one shall not persevere.”

I will say nothing here of the other errors of Calvin on the doctrine of the election to life, such as, that in election God had no regard to foreseen faith in Christ on the part of the elect, that Christ suffered and died for the elect only, that they only are effectually called, that grace is irresistible and that the elect cannot fall from it. These are all dangerous errors, but it is more dangerous still to teach that the meritorious cause or ground of election is not in Christ and His work and that He was merely appointed to carry into effect a bare decree to save a certain number of persons without regard to anything else in God or man. That is just what pure, consistent Calvinism teaches. It degrades the work of Christ in behalf of man's salvation, a subordinate action in the great plan of redemption and removes the doctrine of justification by faith alone, for the sake of Christ's merits, far away from its central position in evangelical theology, to the outer periphery of the circle.

P. A. PETER.

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### HOMILETIC RULES.

(From J. A. Quenstedt's "Ethica pastoralis." Translated by Rev. E. Schultz.)

7. *The announcement of the subject or theme of the sermon must be:* 1) *plain to the understanding,* 2) *short, for memory's sake.*

The theme is the second necessary and principal or essential part of sacred oratory. In this we lay before the hearer shortly and clearly what we intend to discourse about in regular order, and for this reason it is also said to be a concise sketch as well of the object as the substance of the speech. "The theme is always and absolutely necessary in a sermon," says Dr. Henry Mueller, "since it discloses as well the object of the author as also the order and substance of the whole context and the basis of the following speech. The greatest care is therefore to be bestowed upon its form, on account of its necessity and importance.

The theme is: 1) either *simple* or *compound*. The simple theme contains a simple proposition. The compound theme contains several distinct propositions, or includes several distinct members, and is for this reason called by some "*partition*," which is a proposition consisting of several parts or members, or a compound proposition. The theme is: 2) either *textual* or *dogmatical*. The first is used with the analytic or exegetic method, and the second with the synthetic. The first formulates the theme as the sum and principal substance of the text, to which everything else in the text refers as its cardinal point; the second expresses a doctrine (a *locus communis*), which is established by the text in its totality, as Dr. Carpzov says. A theme is imperfect which is not in conformity with the text and does not hit the real point of it, or does not exhaust it. It must flow out of it and be adequate to it, so as to encompass the whole content and exhaust it completely, making theme and text cover each other mutually.

*Brevity* and *clearness* are the principal recommendations of a theme. It should be framed in few words, and that in the clearest and simplest, and pronounced slowly, or be repeated, because it is the most important part of the sermon, and contains the sum and substance of it, with which the hearer must make himself familiar and have clearly in his mind. Dr. Carpzov well says: "The scope and sub-

stance of the text as also its application must appear palpably and without obscurity in the theme." "The theme must be stated in a tangible, distinct, simple, short and clear manner, so as not to leave the hearer uncertain or doubtful, not knowing what to expect." Charles Regius says: "Some are deceived by their efforts to be artistic; having heard, perhaps, that by rhetorical passages the interest of the hearer is stimulated; they consider themselves grand orators, if the hearer asks excitedly what the talk is about, what the minister is trying to get at, and that he is unable to guess at it." Therefore the theme must not, after the manner of some ancient orators, be brought forward by implication only (*implicite*), and distributed through the whole body of the homily. Neither must it be even general, obscure and confusing, but it must be made quite distinct and certain, so as to allow the hearer to perceive thoroughly the substance, the scope and aim of the whole sermon. Alsted says: "The theme must have three qualities. The first is *brevity*, so that it contains neither superfluous words, nor is dressed up with ornamental matter. The second is *popularity*, so that the theme is stated in words generally understood. The third is *clearness*, so that the theme, the foundation of the whole discourse, is stated in an explicit manner, that can be understood by all."

Some ministers formerly formulated their theme in this way: They said they will 1.) explain the text, 2.) show what *loci*, or what doctrines can be derived from it, or, they would show the sense and use, the explanation and application of the text read. But since, in this way, they do not state distinctly and tangibly *what* they wish to treat about, but only indicate *how* they intend to treat the matter, and since it is otherwise known to the audience, that in all sermons the text as well as the application of it is considered, this manner of formulating the theme is justly considered a mode not to be imitated.

The preacher must also be careful, not to formulate in place of a theme such doctrinal statements (*loci communes*) as will have to be deduced from the text in the course of the sermon. It is true that with the synthetic method a *locus communis* (a doctrine or an article of faith, a virtue, or a vice) is taken for a theme, upon which the whole text with all its relations is directed; but that *locus* is to be clearly separated from its practical application. The practical application of such a *locus communis* (doctrine) must not take the place of the theme or subject of the sermon. For as with the analytic method the *exegesis* or explanation of the text is to be distinguished from its use or application; so also with the synthetic method the development of the propounded *locus communis* (doctrine) is to be kept separate from the practical application. Dr. Aeg. Hunnius in Method. Conc. wants to keep not only the use and application of a *locus communis*, but also the *locus* and doctrine itself out of the theme; but Dr. Goebel remarks correctly, that this rule of Hunnius has reference only to the analytic and paraphrastic method.

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## MISSIONARY DEPARTMENT.

IN CHARGE OF REV. E. PFEIFFER, A. M. OF FREMONT, O.

### A MISSIONARY MINISTRY.

We often hear from the lips of pastors the remark, that their people take little or no interest in the work of missions. There is without doubt much reason for the same. Human nature would need to change to make it otherwise. The most active in the service of God are none too faithful in carrying out the provisions of Christ's last command. There is a lack of interest in missions with a large majority of Christian people, and as a consequence the work of the

Church goes forward at a snail's pace. Now there are many causes that have led to this lethargic state, and among these there is none more fruitful than a want of missionary zeal and enthusiasm on the part of pastors. While it is not always a just criterion by which to judge, there is yet some sense in the saying: "As the shepherd, so the flock." Let a pastor be all aflame with the subject of missions and he will soon impart that fire to others until his congregation as a body is aflame. One great essential to missionary activity in the Church is therefore this that we have A MISSIONARY MINISTRY.

The writer begs leave to affirm, both from personal experience with himself and by observing the work of others, that there is among us a great want in this respect. Perhaps it is no more so than with any other body of ministers, but the want is here. It will not be amiss therefore to call attention to some of the things which must be present with us if we would be true missionaries and if we ever hope to bring our congregations to a state of missionary activity.

1. A true missionary must first of all be an earnest Christian himself, one who is filled with the spirit of Christ. This is certainly the most necessary qualification; for no matter what other qualifications a man may have, no matter how gifted he may be in other respects, if he has not the gifts of grace, he can never be truly filled with love for souls. And if he have not love for souls he will never be faithful in caring for them either at home or abroad. One who is not so warmed with the love of Christ may have a certain compassion, a certain humanitarian interest in the miseries of the heathen world, for example, but as to continued and blessed labor in their behalf, it is as little to be expected as to expect a newly kindled fire to burn with no fuel to feed it. When Paul in the sixth chapter of second Corinthians speaks of the ministry of reconciliation and of its work of beseeching sinners to be reconciled to God, he declares the foundation of it all—the motive power which impelled him

to such activity in behalf of souls—to be the love of Christ. “The love of Christ constraineth us,” he says. And as it was then the motive power, so it is now. Only he who has experienced in his own heart the blessedness of being a child of God will ever burn with zeal for the salvation of perishing souls.

This same may be said of the command of Christ as a motive for mission work. The miseries of the heathen, the ignorance, superstition and degradation in which they live, and similar considerations may well stir the hearts of Christians and furnish motives for missionary activity. “But something deeper than sympathy is required. In this matter neither our Lord nor the apostles appealed to piety. There is a *must* in the case; conscience has an interest. A more Scriptural motive is holy grief in view of God’s offended majesty. Evangelistic duty should be presented from pulpit and platform, not simply as a question of humanitarian or philanthropic interest, but as an urgency of our holy religion. Here stands a command, not advice, not a suggestion of prudence or of expediency, but a clear order. It comes with military precision and peremptoriness—‘Go ye.’”<sup>\*</sup> Were the ruler of some foreign land to give us orders to do this or that in his service, we would quite naturally question his right to such demand, and be slow to obey him. If however the President of the United States should call for our service, that service would be forthcoming. And the more loyal we were, the more cheerfully we would serve our country. In other words, as loyal citizens we are willing to serve him whom we look upon as our ruler. Similar to this is our relation to the great missionary command of our King. Just in proportion to our acceptance of Christ as our Head in the spiritual kingdom, will we serve Him in the upbuilding of the same. And the more fully we are imbued with the spirit of Christ, the more cheerfully will we fulfil

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<sup>\*</sup> “Foreign Missions,” by Augustus C. Thompson, p. 52.



the missionary command, and make it, together with the love of Christ, the great motives for mission work.

Now it is not here said that one who does little or nothing for missions is on that account necessarily no Christian. There are doubtless many true believers who are very indifferent missionaries and seem to take little interest in the work. Man is a bundle of inconsistencies and infirmities, and thus many truly accept the Savior and yet forget to express their gratitude or to obey His command by serving Him in the spread of the Church. What we do want to say is that a successful missionary ministry must be moved by the Spirit of Christ, that he who would lead the lost to Jesus should understand by personal experience every step of the way from the moment that the soul is awakened till it finds peace and joy in believing. Now if we wish to be brought to such a condition and grow stronger in the same, we need no other means than that which the Lord Himself has given us, namely, His Word. And if that Word be read and studied in view of the fact that its sole purpose is a revelation of God with respect to the salvation of man, and therefore the evangelization of the world, we will soon find an abundance of material to foster and nourish the missionary spirit. Dr. Warneck in the preface to his *Missionsstunden* truly says: "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." "If I mistake not, the missionary life of to-day needs *deepening*, and to the end of such deepening the profound study of God's Word is indispensable. For the *wakening* too of a true missionary life—this conviction becomes firmer within me, the older I grow—the *Bible* must do the principal part."\*

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\* Warneck *Missionsstunden*, Vol. I, p. 6 and 15.

Brethren, let us so study the Word and be filled more and more with the Spirit of Christ—the results will soon become manifest.

2. As a second qualification of a missionary minister may be mentioned a willingness to preach Christ anywhere and everywhere. The missionary command of Christ is clear. "Go ye," it says, and tells us where, "into all the world. This command is given to every member of Christ's flock—there is no escape from it. "Go or send is the only option. 'Here am I; send me—to the first man I meet, or to the remotest heathen'—is the appropriate response of every Christian."\* Would that we could all say it more heartily.

If this is the response that every Christian should make, how much more should it be the response of those who have been called to minister in holy things. And I believe that there is a want among us in this respect too. While our ministry as a whole is a body of men who exercise self-denial and are willing to endure hardships for the sake of the Gospel, we too are prone not to consider a call to a difficult mission field with as much seriousness as we would one to a well established and flourishing charge. I will not say that it is always done consciously. I believe that as a whole we deal conscientiously with our calls. But fine churches and parsonages, and large congregations and salaries please the natural man and do sometimes help to decide the matter of accepting or returning a call. To some extent perhaps this is legitimate, (for example, considerations of health or the support of a large family;) but ordinarily these questions ought not to enter into the decision at all. The important question should be, "What is the Lord's will in the matter?" That should always decide, no matter how much it may go counter to our plans. In other words, a minister of Jesus Christ should be willing to go anywhere, if the Lord

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\* "Foreign Missions, p. 53.

calls, even if at times the prospect looks dark. Brethren, let us pray more fervently that the needed grace may be given us that as ministers of Christ and stewards of the mysteries of God we may be found faithful in this matter also. We will never be true missionaries, nor will we be able to arouse enthusiasm in our people until we show them that we are not serving self or seeking our own comfort, but are trying to serve Christ faithfully in the upbuilding of His Kingdom and are therefore willing to preach Him anywhere. Dr. Aiken, of Princeton, said at the London Missionary Conference in 1888: "If we come to Christ with any reservation as to the place where we are willing to serve Him, as to the forms in, and through which we are willing to serve Him, we have not yet learned the lesson of full surrender and consecration to Him. I am accustomed to say to my own students at home in the conference-room and in private conversation, 'If you are not willing to serve Jesus Christ anywhere, you are not ready to serve Him anywhere.'" (Report Miss. Conf. vol I. p. 97.)

3. A third essential qualification of a missionary minister is an acquaintance with missionary literature and of the workings in the missionary field at the present. Were a man ever so willing to serve the Lord and knew not the needs either in the home or foreign field, we could scarcely expect him to take much interest in mission work, at least not beyond the bounds of his own narrow vision. There is nothing that is more inclined to make us one-sided and narrow than to ignore in our reading and study the missionary work that has been and is being performed in the world. Let me just give an example to illustrate this point. A century ago William Cary proposed as a topic for discussion at a ministers' conference: "The duty of Christians to attempt the spread of the Gospel among heathen nations." This was in a period when the subject of missions was very little studied. With a frown a venerable

divine denounced the proposition and thundered out: "Young man, sit down! When God pleases to convert the heathen He will do it without your aid and mine." When we read of such conceptions of the Holy Spirit's work, (and by the way we do not have to go back a century to find other examples), we really see some reasons for the saying of Sheldon Dibble: "Two conversions are needful: first, to Christ as the Savior from sin; and then to missions as the corrective and antidote to selfishness." Without doubt the want of missionary zeal on the part of our synod in former years and the lethargy of many even now is due to the fact that they are not fully "converted" to the cause of missions. There has been too little read upon the subject, and hence the powerful incentive to service in the Lord's vineyard afforded by the study and survey of the world's mission fields has been lost. We need never expect to find a zealous advocate of missions in the man who knows nothing about them. On the other hand a faithful personal study of the cause will enlist our hearts in the same and arouse in them a real missionary zeal. We need a knowledge of the facts of missionary history and biography.

"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 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 the sluggish

church shall beat with new life, and a new missionary eve shall dawn.”\*

4. The latter part of this quotation leads us to another point upon which a few words must be said, namely that a true pastor will by his activity at home show his people what missionary work is. I recall an incident in my own experience. In speaking to a layman about the necessity of English preaching in the charge on account of the young, intermarriages, and the like, I received the reply: “Of what concern are they to us? If they want English preaching let them go to some other church.” While opposition to the English chiefly prompted the reply, it yet breathes very clearly a spirit of indifference to those who are without. Now I believe that same spirit of indifference sometimes shows itself in the work of the ministry. There is not the interest shown with regard to the idlers around us that there should be by the most of us. And our people soon imbibe the same spirit. Brethren, if we expect our people to be concerned about souls, we must be missionaries. That is at best a misleading distinction which is often made between pastors and missionaries, and, as some people make it, is absolutely false. Every pastor should be a missionary, and every missionary becomes a pastor just as soon as souls are converted or gathered under his ministry. He is bound to feed the souls to whom God has by his efforts given spiritual life, and who commit themselves to his care.

And so there are many ways in which the pastor may be a missionary. In the first place, his pulpit ministrations should stamp him as such. Not only specific missionary sermons should be preached and in general missionary intelligence disseminated, but in his sermons from Sunday to Sunday he should apply the missionary thoughts and hints and examples with which the Scriptures abound. And, again, in his illustrations of Bible truth let him draw freely from missionary literature. “If the minister brings into contact in the minds of devout hearers, the pictures of the

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\*Dr. Pierson in “Missionary Review” 1889.

Scriptures and the sad realities of men without revealed religion, he is doing much to evoke and direct the missionary spirit." Then again let the minister seek to circulate among his people religious and missionary literature. That will do its work and will create a desire to know more, as also to assist in the work.

Another way in which he can illustrate practically to his people what missionary work is, has already been mentioned, namely, taking an interest in those that are without. There is no community which is wanting in numerous representatives of this class. Cannot some of these be gained? Let us invite them to our church as we have occasion and encourage our members to do the same. We will soon find that the Word has done its work and many lost will be found. Care should be taken not to create in the minds of these people the impression which the Irishman expressed so clearly: "It seems to me, what yez are afther is fillin' yer churches." Let them feel that we are interested in *them* and their spiritual welfare—that we are fishing for souls and not simply for members. Adapting ourselves to circumstances, we can with the Gospel reach hearts and homes in manifold ways.

Finally, let the pastor not forget to contribute his portion to the work of the church abroad. Let him in this respect also be an example for his people. Nothing will deaden the liberality of a people sooner than the example of a pastor with an abundant salary never putting anything in the collection basket; whereas liberality on his part will educate them to give. That such activity on the part of any pastor will have an influence to arouse the church to do work, needs no proof. It is a patent fact. A church will arise there that will labor for the fulfillment of the prayer for the coming of the kingdom.

These are some of the characteristics of a missionary ministry. The thoughts presented are nothing new. But we are very apt to forget old truths; and, judging from the lethargy with which some labor, these have been forgotten. There must be an awakening from the seminary up through the ranks of the ministry. If my words will be a stimulus

to some and encouragement to others to press forward more earnestly in the work of Missions, my wish will be realized. Brethren, let us acquit ourselves as good soldiers of Jesus Christ; let the missionary spirit burn more fervently within us; and let us do the work of the Lord while it is day, for the night cometh when no man can work. A pound has been given us, let us not forget the injunction: "Trade ye herewith till I come."

CARL ACKERMANN.

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## LITERATURE.

*The Great Value and Success of Foreign Missions.* Proved by distinguished witnesses, &c. By Rev. John Liggins, with an Introduction by Rev. A. T. Pierson, D. D. New York: The Baker and Taylor Co. 12 mo. 240 pp. Paper 35 cts.; Cloth 75 cts.

"This most timely book fits the need of the day as ball fits socket or tenon fits mortise. To decry, or even deny, the good work done by heroic missionaries does not disprove it; the logic of events will convince any candid mind, and this book is simply a grand massing and marshalling of testimony." With these words the Rev. D. Pierson begins the introduction to this work. They are words full of truth. The book is a valuable contribution to the growing missionary literature of our day. There are not only among the laity, but also among those who stand high up on the ladder of fame, many who speak disparagingly of foreign missions and declare them to be a failure. It therefore becomes necessary time and again to call attention to the great power which they have exercised among the people visited. Strange as it may seem, a large part of this unfavorable criticism comes from Christian travelers who visit these lands, and for that reason their testimony seems to be conclusive. Here in this book is a mine of information on the subject, which shows conclusively the cause for such unfavorable criticism and also presents overwhelming evidence, mainly from *independent sources*, such as governors, viceroys, military officers, diplomatic ministers, consuls, scientific and other travelers in heathen lands, of the value of the work of the missionary not only in Christianizing the heathen, but in civilizing the nations among which they labor, as well as in contributing to history, ethnology, philology

and the geography of to-day. It is a treasury of facts with regard to foreign fields which will be found of great value in sermons and missionary addresses not only on foreign missions, but also on the home field. If every assertion with regard to mission work is clinched by conclusive testimony, the caviller must cease his work. Here is found the necessary testimony.

The work is systematically arranged and well indexed for reference. The first chapter treats of the "subject generally." Then follows twenty-six chapters on important mission fields arranged alphabetically, giving not only testimony, but also in many cases statistics of the field. The whole closes with an appendix on the "enrichment of occidental science by the missionaries," "the awakening in the East," &c.

The book will therefore not only furnish interesting and instructive reading matter for ministry and laity, but will also be a valuable book of reference in presenting the cause. It will not only supply ready replies to the critics, but will furnish inspiration to the friends of missions. Dr. Pierson rightly says of it: "Hundreds of representative men and women, whose very names carry the weight of authority, from every class in the community, here take the stand as witnesses; and in the high court of the judgment, command and compel a hearing. They speak what they know and testify what they have seen, and only those whom prejudice blinds, or hostility hardens, will refuse to receive such concordant witness." CARL ACKERMANN.

IM URWALDE. *Bei den roten Indianern.* Von E. R. Baierlein. Missionar em. 145 pp. 8°. Justus Naumann in Leipzig und Dresden. 1888.

UNTER DEN PALMEN. *Im Lande der Sonne.* Von E. R. Baierlein, evangelisch-lutherischem Missionar em. Leipzig. 1890. 335 pp. 8°.

These reminiscences of an aged missionary, written in the evening of life, are as delightful as they are instructive. With all the fascination of romance they combine the commonplace experiences of every day life in two mission fields distinguished by diversities almost as great as the distance which separates them. These pictures are so manifestly real and true to nature, so life-like and vivid, void of the least effort to exaggerate or discolor, and imbued withal by a spirit so humble and fervent and child-like, that the reader is carried along from page to page and chapter to



chapter, drawn and captivated by an irresistible charm. The busy and troubled pastor will find these narratives specially adapted to his wants. They are exhilarating, offering abundant refreshment in the burden and heat of the day. And at the same time they afford solid instruction in the sacred art of dealing with souls—souls as diverse in character as the American Indian on the one hand and the Hindoo on the other. The pastor will find in these books vastly more than interesting stories of missionary life. He will find in them hints and suggestions and illustrations which are perhaps superior to the best pastoral theology he has ever studied. The great difficulty which confronts many of us in our pastoral and missionary labors is that of *approaching strangers* and enlisting their interest in spiritual things. Missionary Baierlein evidently possessed in superior measure the happy faculty of taking advantage of every circumstance, turning ordinary conversation into spiritual channels, and in the most simple, unobtrusive manner shedding the influence of the Gospel on every one with whom he came in contact.

Under the auspices of the Leipzig Missionary Society he began work among the Chippeways of Michigan in 1847. In the primitive forests of that state he labored, amid great self-denial, hardship and the burden of recurring illness, for about six years. During this time 60 souls had been won from heathendom, the arts of civilized life were rapidly displacing the customs of the barbarians, and the little community of Christian natives was yielding encouraging evidences of a healthy Christian life. Then came the unexpected call of the Society, directing the missionary to remove from northern America to southern Asia, from the snow-clad forests to the palmy land of the sun—to India. Friends had ere this sought to induce him, on the ground of ill-health, to remove to a warmer climate and to take charge of a German congregation. But he had steadfastly refused to forsake his beloved children of the forest or leave the missionary service, to which he had consecrated his life. In December 1853 he landed on the shores of India, and in this his second field he labored with singular devotion and success for 33 years, until, after an almost continuous struggle with disease, he was compelled to relinquish his post and hasten back to Europe to rest and await the summons from on high. But even this rest has not been the rest of idleness. In the preparation of these books he has rendered a most valuable service to the cause of missions.

E. P.

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## THE MESSIANIC VIEWS OF CHRIST'S CONTEMPORARIES.

Among the many interrogation points of the New Testament which can find a satisfactory explanation only when regarded in the surroundings of times and circumstances, one of the most important is the doctrinal position of the Jews in Christ's day, especially the Messianic hopes entertained by His contemporaries. Phariseeism, which was really the orthodox Jewish theology of the times, was not the theology of Moses and the prophets. The views which we hear from the lips of those who conversed and disputed with Christ are not a normal and natural development from the basis of pre-Christian revelation. The spiritual leaders in Israel no longer speak the words and reflect the spirit of a Moses, a David, or an Isaiah; their doctrines are un-theocratic and un-Biblical. This thesis scarcely needs as proof a reference to the repeated declarations of Christ to this effect. Christ opposes the teachers of the Jews because they had departed from the revealed truth. And this departure from revelation did not consist merely or chiefly in theological odds and ends or in exegetical eccentricities that practically would do no harm, but rather in fundamental principles and cardinal points. The very life blood of the Jewish Church was poisoned. The central doctrine of the theo-

racy, namely the Kingdom of God upon earth, had been emptied of the deep spiritual meaning assigned to it by the prophets of old, and in its place had been put the human figment and folly of a temporal and carnal kingdom, with a Messiah whose power would be in the strength of his arm. Not a kingdom of grace, but a kingdom of power and supremacy; not a Messiah to save from the wrath of God, but a Messiah to save from the sword and rule of the enemies, were the centre of Israel's hope in the days of Christ's earthly pilgrimage. And not feeling the need of a Savior for their sins, they taught an anthropology that admitted the possibility of securing righteousness through one's own exertion. The apostle Paul, himself formerly an ardent Pharisee, knew well what he was doing when he maintained that this theology taught an *ἰδία δικαιοσύνη*, to be secured by *ἔργα τοῦ νόμου* (Rom. 3, 27; 10, 3; 10, 5). And when then John the Baptist, and still more Christ, began to preach of a *πιστεύειν* and a *μετανοεῖν* as a necessary condition to citizenship in the kingdom of God, and also emphasized, as did the prophets and psalmists of old, the anthropological and soteriological principles of human depravity and divine grace herein presupposed, the religion of the day could only feel disappointed and express its dissent. It had as little understanding for this as it had for such grand prophecies as that of the suffering Servant of the Lord in Isaiah 40 to 66. And that a people who had so far departed from the landmarks of their father and had become unfaithful to their high calling as the chosen people of God, should, when the Promised One really appeared as he had been predicted, reject him, is not surprising. They had learned to entertain false hopes of the Messianic future, and when the true Messiah came, they knew Him not.

This is the state of affairs which we find when the star of Bethlehem arose; and New Testament theology must answer the question, How came this to be so? The genesis of the New Testament theology of the Jews is a real histor-

ical problem. That these radical deviations and departures from these books which professedly were, if not the sole source of religious beliefs, at least one source and the regulative rule for the other, tradition, were not spasmodic or the work of a night, will be evident to every student of human nature and of religious systems. They were manifestly the result of a historic development that covers decades and even centuries. And from the fact that not only the leaders of the people, but the people themselves rejected Christ, it is plain that these false Messianic views were not the result of wild speculation or mere theories of the schools, but were rather a part of the popular and settled faith of the people. A mere *stet pro ratione voluntas* will not explain this phenomenon; and upon its explanation depends for New Testament students the full appreciation of the standpoint taken by the opposition to Christ, and negatively at least, of his position over against His adversaries. It would not be a difficult matter to show that frequently the words and arguments of Christ, as was quite natural, received shape and form from the peculiar views of His opponents.

The existence of this deep chasm between Christ, the prophets and revealed truth on one hand, and the orthodox theology of the Jews on the other, is all the more remarkable when we remember that but a few centuries before the Jewish communion had been reestablished by the zealous Ezra on the proper foundation of the theocracy, namely the law. Among the remnant that returned in the second Exodus the supremacy of the law in the whole spiritual life of the people had been enforced with a vigor and a rigor never before dreamed of. Deutsch, in his *Literary Remains*, p. 12, says: "From a reckless, godless, lawless people, they returned transformed into a band of Puritans." With the written code of revelation at their command, with the sad fate of their disobedient fathers to warn and check, with the systematic study of the law and the prophets, with the

regular reading of these books according to the *Parashas* and the *Haphtaras*, with the "hedge" which the fathers of the Mishna were building around the law, it would seem but natural that the religious development of the people should be a normal one, and that, when the fulness of time should have arrived, they would have learned the lessons of the law and of history sufficiently well to receive and welcome Him who was the realization of the dearest hopes of every true Israelite. The very opposite, however, of this took place. In the years that intervened between the cessation of prophecy and its revival in John the Baptist, a Biblical and theocratic Israel had developed into a rabbinical and talmudical Israel, with its vain hopes and false expectations.

This being the case, it is very evident where we must look for the birth of these errors. Even if we did not possess any historical documents to cover the events of the Persian, Syrian, Maccabean, and Roman supremacy over Israel, it could, with good reasons, be concluded from what has been already stated, that the three centuries immediately preceding the birth of Christ must be the ground out of which this false theology sprung. There must have been agencies at work in the political and religious life of Israel, that were sufficiently powerful to rob the people of their faith; the vicissitudes of the nation in this period must have been of such a character as to blind them to the true meaning of the Word of God and permit the hopes and fears of the hour to substitute therefor carnal wishes and selfish expectations. Here is where we must seek an answer to this historical problem as to the genesis of Jewish errors; and this examination will show that these do not, as it were, hang suspended on nothing, but have an historical background, and admit of a rational explanation.

In order to learn the views entertained by pre-Christian Judaism it will be necessary to look into the literature we still possess from those days. For we have no history of the Messianic ideas of the Jews written by one of their number,

but must collect our information from every available source, and from the data thus secured judge as to the how and why. Naturally a beginning will be made with the best known class of literature from that period, namely the Apocrypha of the Septuagint and of the Vulgate; but here we are doomed to disappointment. Instead of finding here a rich storehouse of information on this point, we learn but little in reference to the matter in question. The Messiah and the Messianic kingdom do not form the burden of Apocryphal wisdom. While the elements of religious disintegration are already apparent, and the germs of many errors can be detected, which the contemporaries of Christ have developed in their fullest form, as, e. g. when the *opus operatum* idea finds advocates in Tobit\* and elsewhere, yet what would seem the cardinal feature of Jewish theology, the Messiah and His rule, is scarcely noticed. Beside the hope for a return of the scattered Israelites (Baruch 4, 36-37; 5, 5-9. II. Masc. 2, 18); of a conversion of the heathen (Tobit 13, 11-18; 14, 6-7); and of an everlasting duration of the Jewish nation (Sirach 47, 11; I. Macc. 2, 57). Just how to explain this silence is not an easy matter. The majority of critics are inclined to think that at the time these books were written the Jews had ceased to feel the need of a personal Messiah †. This is not improbable, especially when we remember, what will be clearer later on, that in many of the books of those days the complexion of the author's time had a great influence upon the character and the contents of his works, especially in reference to the Messianic hopes, that the necessities and prayers of the hour had a determining influence upon the character which these expectations assumed. Besides the almost purely intellectual, literary and historical character of the Apocrypha would exclude to

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\* Cf. Bissell, The Apocrypha, p. 119. It is a significant fact that the LXX sometimes translates the word צְרָקָה by ἐλεημοσύνη.

† Cf. Bissell, l. c. p. 47 f.

some extent ideas that were more exclusively theological. The almost entire absence of such Messianic hopes in these books teaches at least that the grand prophecies of the Evangelist of the Old Testament concerning a suffering and merciful Servant of God had been well nigh forgotten, while the few notices they do offer only go to show that the same spirit which exercises absolute sway over the Jews in Christ's day had already begun to rule.

Nor will an appeal to the legal literature in Targum, Talmud and Midrash find many reliable results for the solution of our problem. Christian theologians in former times were very diligent in drawing from these sources whatever seemed to favor Christianity and Christian theology. The *Horæ* of Lightfoot and Schœttchen are rich storehouses in this regard. But the critical researches of later investigators have shown that the views as expressed in these works are but of little value for the determination of the *status controversiæ* in the day of Christ, and for the elucidation of the history of Jewish theology in that period. Not that these works contain no references to the Messiah and His kingdom (although their feature is by no means as prominent as might be expected); for that this is the case and that the views are not without some harmony and system, is apparent from that most valuable work of the recently deceased Dr. Ferdinand Weber, published by Prof. Delitzsch and Dr. Schnedermann, entitled *Lehren des Talmuds*. Chap. 22 and 23. But the great difficulty lies in determining the age of these works. That their final codification is post-Christian, is acknowledged by Jewish and Christian scholars, however much they may differ in dividing the exact date. What portion of them, however, can be regarded as pre-Christian, at least in sentiment if not in words, and what portion can thus be regarded as being the reflex of anti-Christian Judaism, or as having an influence on the beliefs of those days? Here is the debatable ground. Even in reference to the older Targums, that of Onkelos on the

Pentateuch and that of Jonathan on the prophets, the question as to pre-Christian roots and post-Christian aftergrowth, is still, and probably will remain for many years yet, under discussion. And in regard to Midrash and Talmud the doubt is still more doubtful. Careful criticism will have to subscribe to what Drummond says, p. 159: "It is evident that even the earliest Targums can no longer be appealed to as direct witnesses of Jewish belief in the time of Christ," and apply this to Talmud and Midrash also.

Entirely different, however, will be the results when we begin to examine the philosophical and apocalyptic literature of pre-Christian Judaism. Here we have solid ground and can reach tangible results, especially when we approach the Apocalypses. This is such a peculiar and interesting class of literary productions, that it is almost a wonder that they have remained, comparatively, *terra incognita* to the majority of American theologians. There seems to be a sting in the name, and the word "apocalyptic" in English has become almost synonymous with false, or at least with doubtful; and anything that bears the name of apocalyptic is thought inconsistent with sound faith, as these deal with fact and not with fiction. Yet it is only ignorance or prejudice that can judge thus. Even though the Jewish apocalypses contain not one item that can be regarded as a historical fact, yet on that account they are neither to be neglected nor despised. Homer contains little or nothing that is history, yet the Iliad and the Odysee are of acknowledged importance for the appreciation of the Greek genius and nationality. Thus, too, with the chosen people in the days when the voice of prophecy was hushed in the land. The spirit and contents of these works reflect with the fidelity of a mirror the hopes and fears, the longings and desires, the teachings and the doctrines, in short the inner and spiritual life of the people. It is generally regarded as reliable history that the principle of legalism which Ezra had so powerfully implanted in Israel, was the cynosure of all eyes



and hearts in the land, and that is the period of *Heilige Herrschaft*, as Ewald calls it, the ideal of the people's ambition and endeavors was to attain the holiness (righteousness) of outward observance of the official legal code. This is the truth, but not the whole truth, as is evident from the Judaism of the New Testament. The study of the law could satisfy the head, but not the heart; and, moreover, the problems of the present are such that no rabbi with his legal wisdom could solve. The terror of the Persian, Syrian and Roman rule, especially the demoniacal lunacy of Antiochus IV Epiphanes, when compared with the promise given of old, were but little adapted to make the Israelite zealous in his trust in God and in the law which was proclaimed as the sure road to future glory. The Jews knew that they were the chosen people of God, and that God had promised in terms too plain to be misunderstood, that if this people would observe the law faithfully, they should inherit all the glories of this world. But the reality seemed to smite this promise in the face. In Enoch 103: 11, 12, the faithful complain: "We hoped to be the head and became the tail; we labored exceedingly, and did not gain by our labors; we became food for the sinners, and the unrighteous have made their yoke heavy for us. Those who hated us and those who beat us became our rulers; and we bent our necks to our haters, and they did not pity us." The interrogation points suggested by the difference between the ideal and the real, between the promise and the inheritance, had to be answered, and this the exclusive study of the law could not do. Hence we find side by side with the legal literature and complementary to it a rich stream of apocalyptic writings, which reveal to us a side of the people and an important element in the growth of the Judaism found in the New Testament, especially the Messianic hopes. The questions of the day suggested the character and contents of these apocalypses. They are apologetic and exhortative. They declare, even at times with an oath, that

the arm of the Lord has not become weak; that His promises are not forgotten; but, on the contrary, that He is preparing terrible punishment for those who depart from His commandments, who injure his people; and they exhort the faithful to faith and hope, declaring that the golden age is soon to be inaugurated by the fulfillment of the Messianic hopes, and that then the wicked will be punished and the faithful receive their reward. Such being the general features of these writings, their contents are naturally of an eschatological character. The pseudo-prophets, who can find no comforts in the bitter realities of the present, direct their readers to the hopes of the future. The prediction of this speedy deliverance and the inauguration of the Messianic rule, thus form the main substance of apocalyptic literature, everything else being directly or indirectly subservient to this chief aim, as e. g. when Enoch discusses the laws of nature, their divine origin and government; the apocalypse of Baruch and 4 Ezra, the doctrine of original sin.

These productions are peculiar compositions. Their most striking feature is the enigmatical form of presentation; everything is put in symbolical, figurative language; persons are represented as animals, their different attitudes towards God and his laws by tameness and rapacity. Everything is avoided that could give a positive clue as to author, time, or events referred to, especially thus just then transpiring; so that only those who were initiated in the spirit of the authors and their ev-religionists could understand the references and object of the work. The peculiar hiding of names and dates, possibly as much to be attributed to necessity as to choice, at least in the most important cases, is the cause of the difficulty in understanding and arranging their productions chronologically. The contents embrace a series of succinct revelations, and thus differ from the prophecies of the Old Testament, which are often unchronologically arranged. And to give authority to these *piae fraudes*

they are put into the mouths of old heroes of faith, and are usually sent out into the world as productions of these fathers. We thus have the Book of Enoch, the Assumptio Moses, the Ascensio Esaiæ, the Apocalypse of Baruch, the 4 Ezra.

It is in these works that the hearts of the patient and suffering pour out their innermost desires and hopes, and these seem, at least as much as any other, to have formed the spiritual meat and drink of those who were anxiously scanning the horizon for the first dawn of the day and the first signs of the coming reign of happiness. It is not without significance that none of the so-called Apocrypha, have been quoted by the New Testament writers, or seem to have had any influence on which they say or how they say it, but that, on the other hand, there is at least one direct quotation of an apocryphal book, namely in Jude 14 from Enoch 1, 9. Not that thereby any inspiration was assigned to this or a similar production, but it simply shows how well-known their contents were. It is here principally then that we find those data which furnishes the historical foothold for the unbiblical Messianic views entertained by Christ's contemporaries, and a glance at two or three of the most important of the literary remains of the period will prove profitable and instructive.

Pursuing the historical method we will undoubtedly have first to take into consideration the oldest portions of the Sibylline Books. For if the twelve books, written in Homeric hexametres, and occupying, in Friedlieb's edition 114 pages of Greek text, each containing 40 lines, that compose the present collection, only the third book—and not even all of that—can with anything like critical certainty be assigned to a pre-Christian and Jewish source. When Judaism in the cosmopolitan city of Alexandria, learned of the Gentile pseudo-prophetesses, and of the authority and influence their utterances had gained for themselves in course of time, it did not scruple to adopt the fabrication of

Sibyllistic raticinations for its proselyting purposes. While Philo sought by allegorical interpretation to smooth the rough edges of the law and make it palatable for his Grecian readers, others found in the Sibyl a welcome medium to give authoritative antiquity to the contents of their sacred writings.

Investigation marked with unanimity has pronounced book III, 97-807 the oldest portion of the Sibylline collection, of which the natural subdivisions are 97-294; 295-488; 489-807. The Messianic kingdom rather than the person of the Messiah forms the burden of these predictions. The prophetess places herself at the head of historical times, looking back to the events of the heroic and mythological ages as things that are passed, blending with this narrative accounts from the biblical records, and gliding almost imperceptibly into a prophetic tone when pronouncing the burden of all apocalyptic prophecies, viz., the tribulations of the present and the glories of the future. By a strange inconsistency, but probably as a bait for Gentile readers, the fables about the quarrels of Jupiter and his brothers with the Titans are affixed to an account of the tower of Babel and the confusion of tongues. This remarkable mixture of heathen fable and divine truth prepares the way for the chief or prophetic portion of the book. Beginning with l. 161, the future fate of Israel in the historical development of the Oriental nations is prophetically depicted. True to the Jewish spirit of the time, and also their spirit in the New Testament, the author sees in the Israel of glory only the people as a body politic, outwardly organized and governed as the nations around them, bound together only by the ties of race and of nationality. The theocratic principle as such occupies no prominence and scarcely any position in the Sibyllistic theological ideas. The relation to God and the disobedience to the law (246 and 285) are evidently regarded only as means by which the people hope eventually to attain a high rank among the

nations of the earth. After the fall of the Roman empire, which shall take place when "a seventh kingdom over which an Egyptian king of Hellas shall rule," (192 f. cf. 607) shall arise, [this is, of course, Ptolemy VII Physton, 146-117 B. C.], then Israel's time shall have arrived. "Then the nation of the mighty God will again become powerful, who will be leaders to life for all mortals." 195 f. Toward the close this Messianic age is described more fully especially from line 652-794. The Sibyll prophecies that God will then send a king from the East (*ἀπ' ἡελίτου*) who will put an end to wars on the whole earth, who will destroy certain ones, but keep His promise to others. But this He will not do from His own will, but according to the command of the great God. The people of God will then be loaded with riches, with gold and silver; the earth and the sea will send forth their wealth. On seeing this the kings of the earth will assemble against Him and His country, but only to their own destruction. They desire to destroy the house of God (i. e. the temple of Jerusalem) and the faithful; they offer sacrifices to false gods around the cities. While thus engaged the mighty voice of God will speak to them, and all will be destroyed by the hand of the Everlasting. Fiery swords fall from heaven; burning torches appear; and the earth and the sea are disturbed by the hand of the Almighty, and the Erebus, the dark, will appear. The crevices in the rocks will be filled with dead bodies; blood will flow from the rocks; and all the powerful enemies of the new kingdom will fall to the ground, because they did not acknowledge the law. God will judge them by fire and the sword and great waters. Brimstone will fall from heaven, and hail will descend, and death will destroy also all quadrupeds. Then first will the ungodly begin to know the everlasting God, and will lament exceedingly. They will then bathe themselves in blood, and the earth will drink in the blood of the slain. After the removal of the wicked by the judgment of the sword, the

reign of peace for the children of God commences (l. 702 sqq.). They will all assemble around the temple of God in peace, thankful for their lot to the just Judge. "Up, let us all fall down on the earth, and worship the everlasting King, God the Most High and Great. Let us send to the temple, let us all consider the law of the Most High God. For it is best for us all to fall down and worship. But we had departed from the ways of the Everlasting, and had honored the works of our hands." After a brief interruption, the author continues 743, by saying that then the earth will yield abundantly of all kinds of fruit, and all species of animals will be plenty; fountains will flow with milk, and the cities will be filled with good things. Then too, all the kings will be friends, and the everlasting God will govern all mankind according to *one* law. He will then be established an everlasting kingdom (*βασιλῆϊον εἰς αἰῶνας*) for all men, and all men will then become god-fearing, and will bring presents and frankincense to the house of God; it will be the only house in which worship will be held, and all mortals will call it the temple of God (*νηὸν θεοῦ*). The prophets will then put away the sword. God will dwell on Zion, and there will be universal peace.

Lines 36-92 of this book are somewhat younger portions, the contents pointing to the date of the joint tyranny of Anthony and Cleopatra over Egypt. The prophetess says (46-50): "And then when Rome will govern Egypt also, and rule with it, then the greatest of kingdoms, that of the everlasting king will appear on the earth. And a holy king (*ἅγιος ἄναξ*) will appear, who will govern all the lands for all times, as the times pass." With the aid of older prophecies the latter one is easily understood. The everlasting king is undoubtedly God Himself, who will establish His kingdom, while the holy king who will govern it, is the Messiah, the deputy of God.

We have quoted at this length from the Sibylline ratiocinations, because the description of the Messianic era is

thoroughly characteristic. Compared with the visions of an Isaiah, Micah, Hosea, Daniel and the other seers, how great has been the fall in Israel's soul! And is it surprising that a nation whose literary representatives can speak such words, and which was in this manner trained and educated in such dreamy air-castles should in the days of Christ prove such a stubborn and rebellious people when brought back eye to eye once more with prophetic truth and its fulfillment? For these psuedo-oracles were not an isolated instance; and a comparison of one or two more will make the point very plain.

The history, divisions, date, etc., of the Book of Enoch need not be discussed here, and all these questions have been considered at a great length in the writer's translation of Enoch already mentioned. It will suffice our purpose summarily to mention the leading Messianic views expressed in the different parts of the work. In its present shape the book is a conglomerate of at least three different elements, written by three different writers at different times. The oldest and largest, though theologically considered not the most important, is contained in chapters 1-37 and 72-105. Internal evidences point to the fact that it was written before the death of Judas Maccabaeus, 160 B. C.; and since it owes its birth to the excitement of that ever memorable struggle of conservative and law-abiding Judaism for national and especially religious freedom, it everywhere breathes the spirit of war and of rumors of war. It is written from the standpoint of the Chasidim party, i. e., the pious party of patriots who fought under the banners of the sons of the Modein priest for their law and their God. Antiochus Epiphanes, unlike the later Roman conquerors, who permitted the individuality of the variegated complex of nationalities that obeyed their behest to remain undisturbed as long as the reality of Roman sway was not thereby endangered, attempted in his blind oriental zeal to enforce a formal submission or effect an annihilation. Antiochus' com-

mand to submit to the flames all the existing copies of the sacred volumes was an index to his character. In the midst of this struggle the groundwork of Enoch appeared, as a manifesto to the band of zealots, urging them on to steadfastness, and promising them a speedy and grand deliverance. The writer, who can find but little comfort in the present, points to the hopes of the future, and these he portrays in a manner common to apocalyptic works. In terms of glowing rhetoric he depicts Israel's deliverance from her troubles, the subjugation of the enemies, and the undreamed of glories of the Messianic sway. This is not to come by the natural development of events, but by an especial and powerful interference of Jehovah. Just when the enemies imagine themselves most secure and most sure of God's little band, their destruction overtakes them. The Lord comes to the rescue of the persecuted faithful. The hosts of heavens and the powers of nature alike contribute to this great revolution. From Azazel, the chief of fallen angels, down to the meanest enemy of God's children, the sinners all shall endure terrible punishments. The sway of the righteous shall begin. The character of this sway is chiefly political, a kingdom of this world; and only subordinate and subservient to this religious. The establishment of a universal recognition of Jehovah, with Jerusalem as a central seat of worship, is a factor in this future rule, apparently only because thereby Israel's glory will become more glorious. The fundamental idea in this whole pseudo-prophecy is then the future temporal glory of Israel brought about by the intervention of their God. After the establishment of this new order of things, God, so to say, again returns to His retirement and leaves the government in the hands of the Messiah, who only now appears on the stage and takes no part in the organization of the new kingdom. He is one of the people (90, 37), not a messenger from on High, not of divine nature or power. He grows out from among the re-established faithful, and, characteristically, He is distin-



guished from His fellows only by superior strength and power. He is really only *primus inter pares*, and in His hand the rule of this kingdom, which is to abide forever, is placed. In chap. 105 the Messiah is called the Son of God, but evidently only in the sense in which the Israelites are called the children of God in the Old Testament. He is the child of God *κατέξοχόν*.

Deeper in contents and more systematic in presentation is the second part of the Book of Enoch, embracing chapters 37—71, and called by the writer himself "The Book of Parables." It evidently at one time existed as a separate collection of prophecies attributed to the seventh from Adam, and was later incorporated into the other work. In character, tone, tendency and object, it is almost radically different from those in the ground-work. It does not find the people threatened by sword and conflagration; the subtler weapons of religious indifference, or even of outspoken atheism, in the circles of the aristocratic leaders, threaten to leaven the whole mass of people and to be productive of dire results. The rulers of Israel are not theocratic in heart, but rely upon their own wisdom and power. Historically these and other features point to the fact that the political heads of the people are the representatives of the Hellenistic movement which threatened to destroy Israel's individuality. Herod and his family, those monsters from the alien house of Esau, were the recognized leaders of this movement, although the last of the Asmonians had also been culpable in this respect. And against this direful school of thought, their theology and their morals, the Parables of Enoch are directed. They expose the godless character of the heathenish innovations in the people's faith, and prophesy the speedy exaltation of the despised few, who walked in the paths their fathers trod. In no apocalyptic work do the people of God appear so distinctively as an exclusive and united band. They are again and again called "the congregation of the righteous." As the dangers that threaten Israel are almost exclusively of an

intellectual, and hence doctrinal, and of a moral character, the deliverance of the true Israel shall correspond to these evils. The general, more transcendental way of thinking displayed throughout these parables is shown especially in this connection, where God does not, as in the first part, come to the relief personally, but sends His messenger the Messiah. This idea, the deliverance of the people from their false wisdom through the Messiah, is the distinctive feature of this book, and this has dictated the characteristics that marks the Messiah's person and work. He must be the wisest of the wise. This is secured by attributing to Him an eternal pre-existence. In the 46th chapter we find this plainly and distinctly taught, and only here in all apocalyptic literature is the Messiah pictured as superhuman or pre-existent. Here we find the highest idea of a Messiah that an uninspired mind ever produced. To enforce the wisdom he has to impart, he is endowed also with great power. Those who have abused their high positions to lead the people astray will have meted out to them the punishments their deeds have merited. For the Messiah, the wise teacher of the faithful, is also the just judge of the unrighteous. After this latter function has been performed, he establishes the promised kingdom. Jerusalem again is the center, and the people's glory shall be a temporal supremacy. This latter, however, is not so distinctively emphasized here as in other portions of Enoch. For the blessings of this kingdom are more of an ethical character, including even the blissful state of sinlessness. Naturally this latter is not to be taken in the deep sense of the New Testament, just as little as such words as *δικαιοσύνη, ἔλπις, πίστις* and the like, when found in the Apocrypha or other writings, express what Paul or Peter mean by them. But throughout the author of the Parables remains a Jew, writing with the prejudices and carnal hopes of Pharisaism.

Entirely different in outward form, but in many respects

similar to the Parables of Enoch, are the so-called Psalms of Solomon. The eighteen odes bearing this name are the only productions of a lyrical character from this period. Their entirely Jewish origin and character is already apparent from the mould into which they are cast. Like the pictures of the Old Testament these imitations are a poetry of thought and not of form. No effort is made at a metrical system, but a *paralellismus membrorum* is carried out. Here, too, the contents point with explicit clearness to the historical background; and that again goes far to explain the general character and tendency, as well as the eschatological and messianic views of the composition. The sad fate that had befallen Israel and the many calamities of the people who had a right to expect the special protection of Jehovah's almighty hand, were again the inspiring motive that guided the heart and the pen of the poet. But in this even the misfortunes came not from the East, but from the West. The psalms narrate that after Israel had been governed by unrighteous rulers [referring to the Syrian sovereigns], they had welcomed the conqueror of Syria with these words: "Thy path is longed for; come hither, enter in peace;" and the stranger entered, like a father into the house of his children (VIII, 15-20). The welcome is answered by outrageous conduct. He destroys the walls with a battering-ram (II, 1; VIII, 21); the city is full of heathens, who even ascend to the altar of the Lord without removing their shoes (II, 2); the noblest men in Israel are destroyed, and the blood of the inhabitants of Jerusalem flowed like the blood of uncleanness (VIII, 28). The author then fully identifies the heathen conqueror (XII, 13-14) by stating that he took captive the young men, the old men, and the children, and took them to the West; but "the dragon" who took Jerusalem is slain near the mountains of Egypt, on the ocean, and "none are there who buried him," (II, 29-31). These statements point directly to Pompey's conquest of Jerusalem and his treatment of the Jews 60 B. C., as described by

Josephus and Tacitus. As Pompey's ignominious death is recorded, these psalms could not have been written before his death. They must, therefore, have been composed shortly after 48 B. C.

The spirit of these hymns throughout is the same that we find in the religious representatives of Christ's day. Pharisaically their doctrine is that both reward and punishment are *κατὰ τὰ ἔργα* (XVII, 9-12); they teach a *δικαιοσύνη προσταγμάτων* (XIV, 1). Men have the choice between good and evil (X, 7); and the essence of their doctrine is probably best expressed in IX, 9.

From this historical and dogmatical basis these apocalyptic prophecies flow naturally. Over against the godless rule of the later Maccabean princes, and in view of the high-handed injustice of the Roman general, the pseudopsalmist remembers the promises which had been attached to the seed of the house of David. He takes up this peculiar thread and spins it out. As deliverance in such a crisis could come only from a powerful source, the Messiah who is expected is above all a mighty potentate. Here more than elsewhere the royal character of the Expected One is emphasized. So strongly is the Advent of "David's Son" insisted upon (XVIII, 5 sqq., 23 sqq.), that we almost imagine that we hear the voice of the New Testament Pharisees. The singer prays that this promised seed may come soon and cleanse Jerusalem of the heathen walking in iniquity. The Messiah's mission will be of a double character. The sinner will experience the fire of His mouth, and the saints the wisdom of His instruction; so that neither the former will again draw their swords against the children of righteousness, nor the latter in danger of being again misled. After the removal of the unclean elements from Zion, the new rule shall be established, at the head of which is the Messiah, the Son of David, sent for this purpose by God. The nations that have disregarded the law will flee from before His force, or will be destroyed; and then the saints will be

gathered, even from all the Diaspora, and unrighteousness will not be permitted to dwell in their midst. He will know them all as the children of God, and will divide the land among the different tribes. No stranger will be allowed in this sacred congregation. The heathen, fearing this mighty king, will come and serve under His yoke, and will bring as offerings to the Lord the weakened children of Israel, i. e. those in exile and in the Diaspora.

A glance suffices to show that these hopes are decidedly of a carnal Jewish character. Everywhere Israel is the chosen people and the object of God's goodness. They are "the first and only begotten children of God" (XVIII, 4), and Israel is the *πρωτογονία* of God (XVII, 27); the Israelites will inherit a powerful kingdom of this world, under a mighty Messiah, and the other nations shall be but "drawers of water and hewers of stone" for the favored few. In connection with the views maintained by the contemporaries of Christ, as recorded in the New Testament, the *Psalterium Solomonis* is highly interesting, as it, probably more than any other work, contributed to nourish those earthly and unbiblical views. It certainly was a favorite book in those days and continued to be such for centuries later. Just how many in the days of Christ entertained the views here laid down, cannot, of course be stated; but that these very views had sunken deeply into many hearts is most sure from the sacred records themselves. The royal character of the future Messiah as the mighty Lord to conduct the people of the theocracy to the hoped for political supremacy and moral perfection of obedience to the Law, is the all pervading idea that we find throughout these psalms; and just these ideas again and again fall from the lips of the Pharisees in the days of Christ's humility.

G. H. SCHODDE.

THE TENDENCY OF THE CALVINISTIC DOCTRINE  
OF ABSOLUTE PREDESTINATION*To Vitate Some Doctrines of the Christian Religion.*

## II.

## CALVINISTIC ERRORS ON OTHER POINTS.

Calvin's horrible doctrine of a twofold absolute predestination, not only corrupts the Scriptural doctrine of the election of grace, but also affects other Christian doctrines in a destructive manner. This has already been shown to be the case with regard to the doctrine of Christ's atonement. It will now be shown that the theory of absolute, unconditional predestination injuriously affects some other very important doctrines of the Christian Church.

If, according to strict Calvinism, Christ was merely the predestinated agent of God, to carry into effect a bare, absolute and unconditional decree of election, and if He is not the meritorious cause or ground of this election, we need not wonder at the rationalistic and nestorianizing doctrine of consistent Calvinism, that "Christ who ascended to heaven, is present upon earth only with respect to His divine, but not with respect to His human nature." (Graul's *Distinctive Doctrines*, translated by D. M. Martens). And yet in an inconsistent manner Calvinism adds to this declaration, that "it does not follow that the two natures in Christ are separated from one another." (Ibid). This inconsistency is about as gross as when Calvin teaches an absolute predestination either to salvation or damnation, and then in the next breath asserts "the moral obligation and responsibility of man in this dual condition."

Again: It is in harmony with the rationalistic and spiritualizing tendency of Calvinism to teach that "in general it is not to be taken literally, when divine attributes

are ascribed to the human nature of Christ in the Bible, for a finite nature is not capable of infinite attributes." (Graul, *Distinctive Doctrines*). Furthermore, Calvinism teaches: "Christ did not really descend into hell, but only suffered in His soul the anguish of hell, upon the cross, and before, for our benefit." (Ibid. Cat.—Graul).

Calvinism thus corrupts in a most destructive manner the true scriptural doctrine of the person of Christ. If He is only God's predestinated agent, a mere executor, to carry out the provisions of a bare, absolute decree of election, then the doctrine of the person of Christ is weakened and reduced to a secondary importance in the great economy of salvation. But that is not the worst. The Calvinistic theology, starting out as it does from an absolute decree of predestination either to eternal salvation or to eternal condemnation, subordinates, places in a lower order the doctrine of the person of Christ and bends it under the yoke of an arbitrary decree, whilst it speculates in a nestorianizing manner on the union of the two natures in the one person of Christ, and virtually destroys this union. Dr. Guericke says in his "Christliche Symbolik":

"Dissimilarity in the doctrine of the person of Christ, no doubt, constitutes the theoretical, doctrinal differences between the Ev. Lutheran Church and the Reformed Church. According to explicit declarations, both these churches really desire to adhere to the union of the divine and the human nature in the person of Christ, for the purpose of effecting the work of redemption. But the Lutheran Church alone develops this doctrine according to its real and necessary consequences, so that the *communio naturarum*, if it is to be not merely a verbal, but a real one, and if it shall be really effective, necessarily involves a mutual communication of attributes and hence the ubiquity of the glorified humanity of Christ. In opposition to all this, the Reformed Church actually rescinds and annuls what it verbally affirms concerning the union of the natures in the personal unity (of

Christ) by opposing the evangelical doctrine of the *communicatio idiomatum* and the ubiquity (of Christ's humanity), in decided, albeit, refined Nestorianism." Again the same writer says: "The specific doctrine of the Lutheran Church of the *communicatio idiomatum* and of the ubiquity (of Christ's humanity), and in connection with these doctrines, also that of the true and really efficacious *communio naturarum* itself,—these doctrines in their infinite importance, have at all times been actually opposed by the Reformed in the interests of Nestorianism, not so much on account of the Divinity and the Divine-human in Christ, as in a more eminent sense on account of His humanity. In addition to this, these doctrines have also been purposely misrepresented in the body of their written confessions and rejected by some of their churches in the most subtle, deceptive and secretive manner. In this dissimilarity lies the deep, doctrinal, theoretical, material difference between the Lutheran and the Reformed Church, and the dissimilarity accounts for the whole divergency of the latter in the doctrine of the Sacraments."

The Nestorianizing, spiritualizing and rationalizing tendency of Calvinism also corrupts the scriptural doctrine of the Lord's Supper. Calvinists deny the real and essential presence of the true body and blood of Christ in the Eucharist, teach that the bread and wine in this sacrament are signs, types, shadows and emblems of the absent body and blood of the Lord, that "the participation of His body and blood takes place through faith, not orally," and like errors. Because Calvinism teaches erroneously concerning the communication of attributes in the person of Christ, therefore it denies the real presence of the body and blood of the Lord Jesus in the Eucharist. Calvin says: "Although, in speaking philosophically, above the heavens there is no place; nevertheless, because the body of Christ is finite as the nature and manner of a human body shews, and contained in heaven as in a place, it is necessarily distant from



us by so great an interval of places as heaven is distant from the earth." Beza, a celebrated Calvinistic theologian says: "In this proposition, in which God is said to have suffered, we interpret thus: God, that is, the flesh united to the Godhead suffered. The man is almighty, that is, the Godhead united to the humanity is almighty." Again, Beza says: "We therefore conclude that Christ is not only unwilling, but, yea, *He is not able to be willing*, to set up His true and circumscribed body in many places at the same time." Peter Martyr, another Calvinistic writer says: "We lament that you say, that the body of Christ is in many places, and that ye interpose the power of God, when this may be among the kind of things *to which the power of God does not extend itself*." Palatine Kednonon, another Calvinistic writer says: "We deny that through the omnipotent power of God it can come to pass, that the one and same body of Christ is circumscribed, visible, and comprehensible in one circumscribed place. but elsewhere, uncircumscribed, unlimited, invisible and incomprehensible." According to these rationalizing utterances of Calvin and his followers, the divine nature of Christ is not personally united to His flesh, although they pretend to teach the contrary. As David Henkel has well said: "All the union admitted by them, is similar to a diamond in a ring, or a planet in its orbit. This comparison has been made by some. The diamond being truly united to the ring, is still, not where every part of the ring may be; and the planet being in its orbit, is yet not where the orbit extends. Similar to this it is supposed, that the divine nature of Christ is extended over the universe, and the humanity united to it, as it were at one part of the divinity in a local situation, so that the divinity might be omnipresent, and the humanity united to it, and yet be located. But it must be observed, that this, or any similar comparison is foreign to the purpose: for the diamond is not made the ring, nor is the planet made the orbit: for if the diamond had been made the ring, and the

planet the orbit, then would the diamond and the planet be wherever the ring and the orbit might be. But the Word was made flesh. If Christ's divine nature were omnipresent without the humanity; and yet, be personally united to the same, it would follow that every saint was personally united to God: for God is united with, and dwells with all believers; they indeed are located, whilst God united to them is omnipresent. But can this be called a personal union? Can it be said that God was made flesh in them? By no means." (David Henkel against the Unitarians, pp. 103, 104. The quotations above from Calvinistic writers are taken from the same work.)

It is evident that Calvinism has a rationalizing tendency which flows from its abstract speculations on the essence and attributes of God. M. Guizot expressed this rationalizing speculation of Calvin, in these words: "God is, so to say, the fixed center and starting point of all his thoughts. He meditates and imagines, and if I dared, I would say that he presents God to us, and describes him as if he knew him thoroughly, and had exclusive possession of him."

If according to strict Calvinism, Christ is merely the elect, predestinated agent of God, to carry out an absolute decree of election and not its meritorious cause or efficient ground, how can divine qualities be attributed to His human nature? And if divine qualities, such as omnipotence and omnipresence, cannot be attributed to His human nature, even in its glorified state or condition, how can His body and blood be present in the Eucharist in bread and wine? And if His body and blood cannot be present in the Sacrament in the bread and wine, what else can these be but types and figures of His absent body and blood? Thus reasons Calvinism.

The Calvinistic error of absolute predestination also sadly affects the fundamental doctrine of justification by faith. In the Calvinistic system this vital doctrine is not the central one. Every doctrine revolves like a planet

around the sun of absolute predestination. By removing justification from the center of the system of its periphery this great doctrine loses much of its value and importance.

D. S. Schaff says: "The dogmatic divergencies of the Lutheran and Reformed Confessions point back to different conceptions of God's nature. The latter emphasized more strongly God's sovereignty, and the eternal decree by which He rejects a portion of the race. Against this the Lutheran theology guards." (Schaff-Herzog Encyclopedia.) The whole Lutheran theological system grew and developed from the doctrine of justification, whilst in the Calvinistic system this doctrine occupies a subordinate plan. Dr. Guericke says in his *Symbolik*: "Upon the whole, the Reformed Church follows the doctrinal teaching of the Lutheran Church on justification. It is true that the Reformed Church has adopted some Lutheran doctrinal decisions and among these the most essential ones. Nevertheless, the Reformed doctrine of justification is made manifest by substantially impairing and disfiguring the true Lutheran conception, and hence appears as altogether another doctrine and as a system which is deficient in that specific element from which the Lutheran Church sprang. Considered in the most favorable light, the Reformed Church has simply embodied a doctrine into her theological system—a doctrine which gave life to the Lutheran Church. Moreover, in connection with this fact, it is clearly evident that whilst the Lutheran Church maintains, and from the very nature of the case, must maintain, that the doctrine of justification is practically the chief article, on the other hand, this same doctrine is so far from being the chief or fundamental one in the theological system of the Reformed Church, that it must give way to other doctrines, and above all others, yield to the Calvinistic dogma of predestination.

It must also be observed that the fundamental error (of the Reformed Church) on the person of Christ, necessarily retards the practical, vital application of (Calvinistic)

abstractions to daily life and practice. Besides this, the theoretical definitions themselves (of the Reformed Church), concerning the doctrine of justification, are in part incorrect. In like manner as the Reformed dogma concerning the person of Christ attaches far greater importance to His humanity than to His divinity, and thereby relatively depletes Christ's person itself of its divine substance; even so in the article of justification the same dogma puts at the side of and into the objective truth, as taught by the Lutheran Church concerning the ground of our salvation, the subjective teaching of human co-operation, by basing justification itself, rather, or at least, just as much, on our subjective union with God, as upon the objective forgiveness of sin, and by considering justifying faith not so much the means and medium of apprehending the effectual saving righteousness of Christ, but rather as the vital and effectually saving condition of salvation, thus divesting the doctrine of justification itself of its true specific Lutheran meaning."

This erroneous view, according to which justification by faith is merely a casual, incidental, part of the great economy of salvation, flows from Calvin's theory of absolute predestination. Having first made this theory the grand center of his theological system, many other doctrines, such as that concerning the person of Christ, the election to eternal life, the atonement, the nature or character of the Sacraments and even justification by faith, were put in subordination to the cold, cheerless idea of a bare, naked, absolute, unconditional predestination of every human being either to eternal life or eternal condemnation, of everlasting happiness or never-ending misery. How different to this horrible doctrine is the Lutheran teaching of the election of grace as we find it expressed in the Eleventh Article of the Formula of Concord!

P. A. PETER.

## WHO IS THE AUTHOR OF ISAIAH XL-LXVI?

In our youth, when the first rudiments of Biblical knowledge were implanted in our receptive mind, we learned, as a matter of course, that the Biblical books, both of the Old and the New Testaments, were, as a rule almost without any exception, composed, under the inspiring guidance of the Holy Ghost, by those very persons after whom they are named. Moses, for example, wrote the Pentateuch, or the five books of Moses; Isaiah, the book containing the prophecies ascribed to him; Matthew, the first Gospel; Paul, the Epistle to Timothy; and so on. Thus we were taught in our childhood; and I hope our children are still taught thus. But the learned professors in the most learned of all countries, Germany, and others who, in this field of knowledge as in others, follow their lead, do no more teach thus. They have found in their all-penetrating sagacity and wisdom that the books of olden times, in many cases at least, were not written at all by those persons who always have been regarded as their authors. Especially is this the case with the books of the Bible. The books attributed to Thucydides, Sophocles, Demosthenes, Xenophon, Cicero, Caesar, Tacitus, Livy, Ovid, Horace, Vergil, and others, are to our knowledge not disputed as being in reality the works of these Greek and Roman authors, old as they are. But Moses, Isaiah, Matthew, Paul, and other Biblical writers, are no more recognized as having written what bears their name and has borne it as long as history leads us back in its authenticated records. Why this? The main reason, without any doubt, is, in our time of skepticism and unbelief, to get rid of the miraculous and supernatural. We do not mean to say that this is the conscious motive of every one who leads, or follows in the wake of, modern criticism. But a certain fear of the supernatural and miraculous is in the atmosphere of our nineteenth cen-

tury; even those who do not in principle and theory deny the possibility, and even the reality, of miracles, prophecies and the like, are anxious to avoid acknowledging their existence wherever they think they can, even by obviously forced and unnatural explanations of entirely plain and clear passages of Holy Writ. Hence the eagerness and avidity with which our learned men and their often most unlearned followers catch at every straw that seems to indicate that those books of the Bible that record miraculous events and prophecies, or base their teachings upon them, are not authentic nor genuine, were not written by men who were eye and ear witnesses of what is claimed to have been done or said.

We are free to say that we do not belong to this class of miracle-fearing and prophecy-shunning people. We do so, at the risk of being accounted most unlearned and devoid of all scientific instincts, men who are far behind the times. We are, indeed, old-fashioned enough to believe in a God who is a God in truth, a God who can work miracles in deed and word; and who has done so because it was necessary for the salvation of the fallen human race. We believe in a God who does not work a miracle where it is not necessary, where He can accomplish His ends in the common way and by usual means; for He is not a juggler or prestidigitator who performs extraordinary feats simply for the sake of creating a sensation or surprise. But we also believe in a God who is not, either by Himself or anything else, bound and tied to the so-called laws of nature in such a way that He would not, or could not, supercede this His own order and arrangement where His love for His creatures renders it necessary or desirable. And that the fall of man that disarranged everything on earth made extraordinary measures necessary if he was to be restored to his former state of holiness and happiness, needs no proof. Hence the extraordinary, miraculous preparations of the Old Testament for the coming of the Redeemer of mankind:

the creation and preservation of a people of the covenant by immediate divine intervention and operation; the sending of supernaturally endowed leaders and teachers, and the like. Hence also the extraordinary, miraculous person and work of the Redeemer whose appearance is the beginning of the New Testament. Thus the main reason for denying the authenticity and genuineness of Biblical writings that, consciously or unconsciously, actuates a great number of our contemporaries, viz. skepticism or timidity over against the supernatural and miraculous, does not at all exist for us. "Our God is in the heavens: He hath done whatsoever He pleased." (Psalm 115, 3.)

When now, after these general and, as the sequel will show, not impertinent remarks, we turn our attention to the question that forms the heading of this article of ours, we take it for granted that our readers know that the authorship of Isaiah respecting the last twenty-seven chapters of the book called by his name is denied by some. But this is not the whole truth regarding this matter. The fact is that in our times there is scarcely, if at all, a prominent theologian in Germany that recognizes such authorship. The late *Delitzsch* was the last and, after *Haevernick*, *Stier*, and *Keil*, that did so, at least for a considerable time after all others had given way; at length also he wavered, yea, virtually yielded. In the last, the fourth, edition of his *Commentary on the Book Isaiah* (not of Isaiah), published in 1889, only a little more than a half a year before his death (March 4, 1890), he goes even so far as to regard it not only as possible, but "even probable and almost certain," that the book Isaiah is an "anthology of prophetic speeches of different authors." Here are his own words (pp. 28 sq.): "I never found anything offensive in the assumption that prophetic speeches of Isaiah and other, younger prophets are, in accordance with a certain plan, mixed and joined together in it. The collection would not even in this case be a play of chance, or a work of caprice. Those prophecies of post-

Isaian origin are, in ideas and expression of ideas, so nearly related to Isaiah as to no other prophet; they are in truth the homogeneous, co-equal continuation of Isaian prophecy; its fountain-stream branches out in them as in the branches of a river and fertilizes times that are far distant from each other. These younger prophets are, so to say, counterparts of Isaiah, and hence could be indentified with him by posterity. In a nearer or wider sense they belong to those disciples of his that he means, 8, 16, beseeching the Lord, 'Seal the teaching in my disciples.' Of no prophet of the kingdom of Juda we know the same thing as of Isaiah, that he was surrounded by a circle of younger disciples and, so to say, founded a special school. Viewed in this light the book of Isaiah is the work of the creative spirit of Isaiah and this his circle. These younger prophets are Isaians, are Isaiah's disciples, his spirit it is that continues his operation in them, as the spirit of Elijah in Elisha, yea, we may say, as the spirit of Jesus in the apostles; for the word of Isaiah, 'Behold, I and the children whom the Lord hath given me.' is taken by the Epistle to the Hebrews (2, 13), as a typical word of Jesus Christ. Rightly the work also in this case bears the name *Isaiah*; for Isaiah is the immediate or mediate author of all these prophetic speeches; his name is the general denominator for this collection of prophecies, harmonious in all their variety; and especially the second half, chs. 40-66, is the work of a disciple that outshines his master, but still owes himself to his master. This is perhaps the case. It seems to me even probable and almost certain that it is the case; but I am not certain beyond any doubt, and I shall die without having got rid of this vacillation."

But why this vacillation? Is perhaps *tradition* indefinite or contradictory concerning the author of Isaiah 40-66? By no means. One of the apocryphal books of the Old Testament already ascribes these chapters to "Isaiah, the prophet, the great and faithful one in his vision." Jesus, the son of



Sirach, in his book commonly called *Ecclesiasticus*, 48, 25 sq., speaks of him as one who "by the great spirit saw the last things, and consoled the sorrowing in Zion; up to the end of time he showed what would take place, and what was hidden before it happened." It is conceded by every one that this passage refers to Is. 40-66. The author lived in the second, if not in the third, century before Christ. In the *New Testament* writings we find the same testimony to the author-ship of Isaiah. Compare, for example, the following passages: Matt. 3: 3, Mark 1: 3, and John 1: 23 with Isa. 40: 3; Matt. 8: 17 with Isa. 53: 4; Matt. 12: 17 sqq. with Isa. 42: 1-4; Luke 3: 4-6 with Isa. 40: 3-5; Luke 4: 17 sqq. with Isa. 61: 1 sq.; John 12: 38 with Isa. 53: 1; Acts 8: 28 sqq. with Isa. 53: 7 sq; Rom. 10: 16 with Isa. 53: 1; Rom. 10: 20 sq. with Isa. 65: 1 sq. In all these passages the New Testament writers, or rather the Holy Ghost inspiring and directing them, ascribe one or the other portion of Isa. 40-66 to Isaiah the prophet. And the testimony of Jews and Christians has been to the same effect nearly up to our own time.

Do, then, perhaps the contents of those chapters, the matter they treat of or the language used, prove that their author cannot be the same as that of the preceding chapters, cannot be Isaiah the prophet? Let *Delitzsch* answer this question. He concedes (pp. 403 sqq.): "When you do *not* tear chs. 40-66 from chs. 1-39 and take them by themselves, the whole first half of the collection" (chs. 1-39) "forms, so to say, a staircase leading up to these addresses directed to the exiles" (in chs. 40-66) . . . "Is not 14: 1 sq. in a manner the contents of chs. 44-60 in a nut-shell? Is not the trilogy 'Babel,' chs 40-66, something like the development of what is viewed in 24: 1-10? And do you not hear in ch. 35 the immediate prelude of the melody continued in chs. 4-66? Add to this that the prophecies called in question have prominent characteristic features in common with those that are recognized as authentic. The characteristic Isaian name

of God, 'The Holy One of Israel', that in chs. 1-39 appears everywhere in recognized prophecies, pervades also chs. 40-66 . . . The same is the case with the introduction of divine speech by, 'Saith the Lord' (1: 11. 18; 33: 10; 40: 1. 25; 41: 21; 66: q), his confirmation by, 'For the mouth of the Lord hath spoken it' (1: 20; 40: 5; 58: 14), and the alternating of the people's name Jacob with Israel (comp. 40: 27 with 29: 23). In both parts the designation of God as 'King' is preferred (6: 5; 33: 22, comp 8: 22; 41: 21; 43: 15; 44: 6), and His royal rule is celebrated (24: 23; 52: 7) . . . And when in chs 40-66 divine omnipotence remarkably often is called 'the arm of the Lord' (40: 10; 48: 14; 51: 5. 9; 52: 10; 53: 1; 59: 16; 62: 8; 63: 5. 12), yet also herein Isaiah I. has preceded Isaiah II. (30: 30; 33: 2). The figure of the anaphora (the repetition of a prominent word of the verse at its close) is found also outside of the book of Isaiah (Gen. 2: 2; 6: 9; 13: 6, etc.); but in the book Isaiah it is an oratorical preference found from beginning to end: 1: 7; 4: 3; 6: 11; 13: 10; 14: 25; 15: 8; 30: 20; 34: 9; 37: 33 sq.; 40: 19; 42: 15. 19; 48: 21; 50: 4; 51: 13; 53: 6 sq.; 54: 4. 13; 58: 2; 59: 8. The same must be said concerning the anadiplosis . . .; also this figure is found both in 40: 1; 41: 27; 43: 11. 25; 51: 9. 12. 17; 52: 1. 11; 57: 14. 19, and in 8: 9; 29: 1, comp. 21: 9. Likewise the accumulation of short sentences, as 1: 17; 33: 10; 47: 2—everywhere the same quickstep of the movement of thought. But there are lines of communication that are still more of an internal character. How strikingly similar are, e. g., 28: 5 and 62: 3; 29: 23; 5: 7 and 60: 21. And does not the fundamental idea that is suggested in 22: 11, 37; 26 (comp. 25: 1), that everything realized in history pre-exists in God as an idea, i. e., as an image of the mind, does it permeate chs. 40-66. in a manifold echo? And what 11: 6 sqq, 30: 26, and other passages say concerning the future glorification of earthly and heavenly creation, does not the second half repeat this.

in grandly executed pictures and partly (which is not un-Isaian) in the very same words ch. 65: 25? Also the appellation 'Helper' for 'Savior' that we meet frequently in ch. 40-66, has its roots in statements of the first part, such as 12: 2; 35: 22. We may say, the second half of the book of Isaiah, chs. 40-66, with its theme, its standpoint, its style, its ideas, is in continual growing throughout the first part, chs. 1-39."

And what conclusion should we expect *Delitzsch* to draw from these clear, unmistakable premises? Surely none other than this that tradition and the New Testament are proved to be right; that the external evidence is corroborated by the internal. But what a mistake! *Delitzsch*, strange to say, goes on in this fashion: "But on the other hand also this is true: all this does *not* prove the identity of the two Isaiahs, but only this that the second Isaiah was a disciple of the first one, who outstripped the master that was his model." But why this evasion of what would seem to an unbiased mind an unavoidable conclusion? The only reason, in reality, is, that the author of Isa. 40-66 evidently speaks from the standpoint of one who was among the exiles that were delivered from their bondage by Cyrus, and that the latter is even mentioned by name (comp. e. g. 42: 22. 24; 44: 26-28; 51: 3; 52: 9; 58: 12; 60: 10; 62: 4;—41: 2 sqq. 25; 44: 28; 45: 1). And this fact that Cyrus, who lived about 200 years later than Isaiah, is mentioned in chs. 40-66 by name, even *Delitzsch* regards as "almost, though not absolutely," a conclusive proof that Isaiah the prophet cannot be the author of those chapters. To be sure, *Delitzsch* does not go so far as to say that a prophet *could not* thus foretell the name of a person living two centuries after him; but he regards it as highly improbable. "The supernatural interposition of God with regard to the internal and external life of man is manifold in mode and degree, and also the prophets' view into the future is, in proportion to their charismatic gift, given in a varying measure. Hence it is, indeed, possible that at a

time when the Assyrian empire of the world still was in existence, Isaiah 'by the great spirit' (Eccless. 48: 24) foresaw the troubles of the Babylonian times, and the deliverance back of it, and that he lived and moved in the 'last things'; but what is possible, is not for us on that account also real." (p. 401.) Other modern critics, indeed, go further than *Delitzsch*. One, for example, *Albert Weber*, regards it "a self-hardening over against the conscience of learning that must be called demoniacal", to say with *Windischmann*: "He who believes in a living and personal omniscient God and in the possibility of His revealing future things, will also not deny Him the power of causing the name of a future monarch to be announced beforehand."

And yet it cannot but be conceded, on the one hand, that especially ch. 53 depicts the sufferings of Christ so vividly as if the author had been a witness of what took place before Pilate and on mount Calvary many centuries later, showing that a prophet was able to foretell a future event, not only in general, but also in detail; and on the other hand, that some important portions of the second half of Isaiah most decidedly make the impression of being spoken, and written, *before* the Babylonian exile, viz, 56: 9-57; 11, and 58: 1-59: 20. Modern critics, indeed, do not hesitate to say that these portions are interpolations, belonging to prophetic addresses delivered *before* the exile, whilst the body of chs. 40-66 had its origin *during* the exile. For these people do not believe in prophecies and miracles in general. What the Holy Scriptures and we call prophecies they regard as either *vaticinia post eventum*, or *ex eventu*, that is, *retrospective* surveys of the *past* events, clothed in the garb of prophecy, and hence really of a deceptive and misleading form; or shrewd conjectures and guesses made by uncommonly wise and far-seeing men a longer or shorter time before the events referred to took place. And to guess the name of an epoch-making monarch centuries before his birth is certainly beyond the ability of the shrewdest

human observer. Hence also *Orelli*, one of the latest and at the same time most conservative commentators on the prophecies of Isaiah, thinks it most probable that chs. 40-66 were written during the last part, say the last third, of the Babylonian exile, when Cyrus had already appeared upon the stage, but yet only a man enlightened by God could know what he would do in detail, especially for Israel. Also in this case we see the endeavor to minimize as much as possible the domain of prophecy in order to make it more palatable to modern unbelief. But what of a clearly and incontrovertibly authenticated case of minutest prophetic prediction, even as regards the name of a person in the distant future? 1 Kings 13, 1 sq. we have a prediction concerning Josiah living about 350 years later, mentioning even his name; and 2 Kings 23, 15 sqq. we find the record of the literal fulfilment of that prediction. Now, if such a prediction was possible, and real, in this case, why should a similar prediction in Isaiah prove, or even suggest, that the part of his prophecies containing it is not really his work, but that of a person living much later? *Keil*, in his Commentary on the book of Kings, is certainly right when he makes the following remarks (pp. 151 sq.): "Herein" (in the literal fulfilment of 1 Kings 13, 2) "the old theologians found an evident proof for the divine inspiration of the prophets; our modern theology on the contrary, which in its rationalistic or naturalistic fundamental ideas denies the supernatural inspiration of prophecy, is of opinion, that this prophecy was given its definite form only after, and in accordance with, the event following it; and it apparently justifies this opinion by the assertion that a prediction of historical detail is without analogy, and that, in general, the mention of definite names and numbers is in conflict with the true nature of prophecy, changes prophecy to soothsaying. But the difference between soothsaying and prophecy is not this that the latter only expresses general ideas concerning the future, whilst the former predicts special events; soothsay-

ing is rather the foretelling of all kinds of accidental occurrences, and prophecy the prediction of the development of the kingdom of God, not only in general, but also in its several moments, always in accordance with the circumstances and necessities of the time in question; and this in such a way that the several concrete moments of prophecy are borne by the general idea of the revelation of salvation, and thus are lifted out of the domain of the accidental. Wholly concrete predictions of single events, mentioning at the same time names and determining the time, are, indeed, much rarer than the preannouncement of the development of the divine kingdom in its general features; but still they are not altogether wanting, and meet us wherever it was necessary to show a generation that was estranged from God the truth of the divine threats and promises in a most impressive way. The announcement here is analogous to the mention made of Cyrus in Isa. 44, 28; 45, 1."

After all this our readers will not be surprised when we answer the question that forms the heading of our present article by saying emphatically, *Isaiah the prophet, the author of chs. 1-39, is also the author of chs. 40-66.* In accordance with what has been stated above, we should give this answer, even if the testimony of the New Testament, which in our eyes surpasses all other testimony, were not as explicit as it is.

F. W. STELLHORN.

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## WITCHCRAFT AND THE BIBLE.

The subject of witchcraft in addition to its extensive history and the mysteries involved in its manifold practices must have for us another interest, the interest of everyday life, as charms and spells and incantations of one sort or the other are more widely spread among the people than superficial observers would think possible. With a strange tenacity of life witchcraft still abides, and where once it has be-

come established is never easily rooted out. What strengthens it most is the fact, strange and yet of comparatively easy explanation, that it receives recognition almost everywhere, the most sober and sensible often admitting its claims and frequently even having secret recourse to its pretended powers. All the culture and enlightenment of recent years has not been able to banish a great inclination toward superstition, seemingly inherent in mankind, at least prevalent everywhere. This inclination is itself already, and where it has given rise to superstitious practices and observances only so much the more, forms a favorable basis of operation for the modern, as once it did for the ancient, practitioner of witchcraft.

But whatever the causes may be for the prevalence of witchcraft, the fact remains, and doubtless will remain for an indefinite period to come,—wizard-practices abound. One need not even dwell and search among the common people to find them, now and then a bold announcement in some newspaper reveals the fact to the public at large and respectfully requests their patronage. Not the causes for the present existence of witchcraft, however interesting their examination might prove, are to occupy us in this paper, but what at least to the writer is more interesting, the consideration, as far as the Bible is concerned, of the claims of witchcraft to the actual performance of wonders, or as it would rather seem in many instances, the claims set up for it by those who seek its aid.

“What is there in it?” is the great question. When this is clearly and satisfactorily answered, the whole subject is placed in the right light and the way cleared for answering other necessary questions concerning it. And for the answering of this question the position of the Bible and witchcraft is necessarily of prime importance.

Witchcraft is mentioned in the Bible quite frequently. It would seem almost unfortunate that it is thus mentioned when we consider the abuses that have thereby been sup-

ported. But the mention of witchcraft is not the only thing in Holy Writ that has most flagrantly been abused. Without going back to the notorious *Malleus Maleficarum* on the Witch-bull of Pope Innocent, in some unfortunate and mysterious manner the whole popular notion of witchcraft as our alliance with the devil, at least a performance of wonderful works through the direct aid of the devil or some of his subordinates, have by a simple transfer been assumed in all those places where the Bible speaks of witches and their doings. Often the possibility of a difference between the mediæval and yet to a great extent modern idea of witchcraft and of the Bible idea has never been thought of. Both were taken to be identical and the result was direful confusion.

Now witchcraft certainly has something to do with the devil. A simple glance at the mention of witchcraft in the Bible gives us abundant foundation for this conclusion. Witchcraft is a sin, and the devil is the father of sin, and so the relationship is plain. But there are thousands of other sins, and connecting witchcraft with the father of sin only because it is a sin, is saying no more for its infernal character than for that of any other sin; perhaps not as much, for then it might be a question, whether some other of the multitude of sins are not nearer relatives of the devil than witchcraft. Just how the belief originated and spread abroad that witchcraft, sorcery, etc., have for their basis an alliance with the devil or some of his friends, or at least are performed by devilish help, we are unable to say. Likely the presence on the part of the sorcerer, or the supposition of the beholder of sorcery, that higher, supernatural powers alone could perform what was performed, and the natural inference that these supernatural powers could alone be evil powers, are a part of the explanation of this mystery. A thoughtful and reverent Christian will hardly on mature consideration accept the proposition that men, evil men can at will, by the mere repetition of some cabalistic formula or other performance, set in motion, often for foolish or insig-



nificant purposes, the powers described for us as so terrible by St. Paul in Ephesians. The fact that witches are mentioned in the Bible, that the devil is likewise mentioned and condemned, and that popular superstition in some way or other has connected the two in an unwarranted manner, does not prove that the Bible either says or assumes that infernal powers are directly brought into action by witchcraft. The darkness and mystery surrounding witchcraft, the strange things it has performed, certainly give it an uncanny look. The deep guile and wonderful power of the devil, of which the Bible so plainly tells us, and which manifests itself in witchcraft as in many other abominations to no small degree, also gives support to the popular notion of the nature of witchcraft. But however true the conclusion of Philippi (*Glaubenslehre*, vol. III., p. 308) in regard to witchcraft may be: "dass, wenn die Wirkung derselben (Zauberei), wie die Geschichte der ägyptischen Zauberer und des Zauberweibes zu Endor zeigt, nicht bloss als eine eingebildete, sondern als eine reale, wenn auch vielleicht immerhin nur als ein in der äussern Sinnenwelt verursachtes Blendwerk erscheint, auch in diesen Erscheinungen des A. T. den dämonischen Hintergrund unverkennbar durchschimmern læsset;" however incontrovertible the fact that witchcraft is a sin, a sin of the blackest hue, born of the devil, fostered by the devil, directed in all its tendencies devil-ward—all this does not as yet prove that the devil and his hosts stand at the beck and call of every or any sorcerer, and are bound to perform or even able to perform the commands delivered unto them in certain spells and secret formulas. We will not stop to argue how ill such a state of affairs would accord with God's providence, or how it conflicts with the doctrine of prayer and with numerous comforting passages, as for instance: "Resist the devil, and he will flee from you." James 7, 4.

We will rather try to examine just what the Bible has to say of witchcraft itself and see whether we cannot in this

way get at the cost of the matter. It may be well to note the names employed to designate witchcraft, etc. We find here *Keschaphim* (Is. 47, 9, 12, Micah 5, 11 (12), 2 Kings 9, 22, Nah. 3, 4, etc.), a general term, translated "sorceries," "witchcrafts," which some take in the meaning of *praestigiae*, P. Scholz (*Goetzendienst und Zauberwesen bei den alten Hebraeern*) from Piel *Kisheph*, to whisper, pray softly, mutter in a low tone of voice, referring to the mysterious whisperings of wizards reciting their spells. Such *praestigiators*, *whisperers*, *Mekashpim*, performed their apings of the true miracles of Moses before Pharaoh (Ex. 7, 11).

A further term for sorcery is *Nachash*, translated "enchantments" (Num. 23, 23; 24, 1, 2 Kings 17, 17; 21, 6, Lev. 19, 26, 2 Chr. 33, 6), from the Piel *nichesh*, meaning to whisper, sibilare, hiss, or as P. Scholz gives it, "*augurando cognoscere, aus irgend einem Wahrzeichen etwas zu erkennen.*" (Gen. 44, 5, 15.)

Another term is *Onen* (*Onenim*, Is. 2, 6, and *Meonenim*, Mich. 5, 11, "soothsayers") translated "to observe times" (Lev. 19, 26, Deut. 18, 14, 2 Kings 21, 6, etc.), according to its root-signification (Buxtorf *lex talm.*, see P. Scholz) *ex nubibus augurari*. This term also has no indication of anything demoniacal.

A much-used term for various kinds of sorcery is *Kesem* (Num. 23, 23, Deut. 18, 10, 2 Kings 17, 17, Jer. 14, 14, Ez. 13, 6; 21, 21, etc), translated "divination." This was frequently performed by skaking differently inscribed arrows in a quiver and then drawing one out to obtain a decision, or by asking an answer of the Teraphim, or by examining the liver of sacrificed animals. (Ez. 21, 21.) The root-signification of *kasam* is taken to be the idea of splitting, dividing, whence for *kesem* in a good sense, to judge or decide, in an evil sense, to give oracular decisions (P. Scholz).

Further names for sorcerers of different sorts were *Chakamim*, wise men, *Chartumim*, magicians, *scribes*, and in

Daniel we read of *Ashphim*, *Chakimin*, *Mekashphim*, *Kasdain*, and *Gazrim*. The Chaldeans were renowned astrologers, the *Chober*, *Chaber*, (Deut. 18, 11) one who ties magical knots.

Not one of the different designations thus employed in the Old Testament gives us the least intimation that any demon power whatever was implicated in these different sorceries. It is certainly of importance to note this in connection with the accounts we have of different instances of witchcraft in the Old Testament. Mysterious though they are and refusing to go into explanations interesting for the curious but otherwise unnecessary, they too afford us no ground for assuming any direct infernal invention.

A heathenish practice quite frequently referred to in the Old Testament is the use of *Teraphim* for divination. These *Teraphim*, called "my *elohim*" by Laban, and reckoned among the abominations which Josiah put away out of Israel, are represented as speaking vanity (Zech. 10, 2), and bringing the anger of God upon the people. From all said about them, they seem to have been something like penates, house-gods, *Teraphim* signifying preservers, feeders, providers (P. Scholz). Their main use was to obtain from them in some way unknown to us oracular answers. "The idols have spoken vanity," is doubtless the root of the whole matter. Nowhere is the slightest hint given that any real supernatural power had anything to do with their supposed utterances or answers. Here as well as in the case of all other oracles it must be remembered, there is not one on record that by chance did not give an answer at times, often quite frequently, indeed near the truth, at least in part or seemingly true. The commonest rules for fortune-telling in hundreds of amusement-books often enough chance on something near the reality without any one's suspecting ought sinister.

One of the most noteworthy instances of witchcraft in the Bible is the account of the magicians who opposed Moses before Pharaoh. It is certain that they accomplished some-

thing by their art, enough to imitate the miracles of Moses and deceive three several times. But we are left in entire darkness respecting the secret of their performances. Only their inferior character is plainly indicated, for Aaron's rod devoured the rods of the magicians, and it was impossible for them to mock any of the miracles beyond the third although they attempted it. They themselves recognized "the finger of God" (Ex. 8, 19) in what Moses did before their eyes, and thus, by a natural inference, being forced to admit a mighty supernatural power in what Moses performed, they revealed that no such power aided them in their performances. However difficult it may be, from the little said in the narrative, to explain in what manner and by what secret means their seeming miracles were wrought, this certainly is plain, these miracles were only of a piece with the whole magic of ancient Egypt, and this was no more an especial cult of the devil than any other gross idolatry. Nothing in the narrative itself, and that is the point of importance we are urging, intimates that here we have men aided to perform wonders by demon-powers. The whole field is clear to assume in the hands of these wicked heathen deceivers that natural magic of whose possibilities, especially when cultivated by a certain class and handed down from generation to generation, most men have hardly any idea.

Certainly the most important account of witchcraft in Scripture is the narrative of the witch of Endor and the appearance of Samuel the prophet, illustrating one of the forbidden practices to which the Jews in imitation of their idolatrous neighbors resorted—seeking answers from the dead. The art of communicating with the dead was widely spread among the ancient nations as we see by Deut. 18, 12 ff.; Is. 19, 3 and the accounts of a whole series of ancient authors. It appears that the necromancers addicted to this kind of sorcery were actually looked upon as possessing a spirit and being able through this spirit to hold communica-

tion with the dead. The witch of Endor, for instance, is called, 1 Sam. 28, 7, *Balaath Ob*, owner or mistress of a "familiar spirit". And Scholz tells us: "Der Beschwoerer-geist galt als Dæmon oder als Geist eines Toten, der in dem Körper eines Mannes oder Weibes seine Wohnung aufgeschlagen und mit dem Verstorbenen in Verbindung stand" (p. 90). This looks indeed as if the world of evil spirits had something to do at least with this form of witchcraft. The more so as not the dead person himself was this "familiar spirit", but the "Dæmon oder Geist" of the dead through which the dead were consulted. We have here then apparently much more than the folly of modern spiritualism with its slight-of-hand performances. But only apparently, for already the LXX struck the explanation, in all probability true, in its translation of *Obot*, ἀγγαστῶ μ νθοι, ventriloquists: The familiar spirit speaking in sepulchral tones out of the depths below or at the sorcerer's side was only the voice of that pretending individual himself, ventriloquism being as then not yet scientifically known and explained. Josephus, according to Scholz, a number of ecclesiastic authors, notably Justin, Origin, Clemens Alexandrinus, Theodorus, Eusebius, Tertullian, Jerome, and others as Plutarch, Hesychius, were of the same opinion as the LXX. And their opinion is only established by the account we have of the witch of Endor.

At first glance the incantations of this woman, who should have been blotted out of Israel instead of being requested by Israel's king to begin her charms, seem indeed to have performed what she pretended. Samuel or some spirit having his likeness appeared and spoke to the terrified King Saul. Ecclesiasticus 46, 20 we are told in so many words, that Samuel prophesied after death and showed the king his latter end. But must we say indeed that a vile witch had power to disturb the holy prophet of God in his grave and exhort from him by means of her foul sorceries an answer to a reprobate king doomed to death? Did God refuse Saul an

answer by his prophets and could a witch compel one of the departed prophets to appear or at least to give answer notwithstanding? The thing seems utterly impossible, and it is so. Samuel, we may indeed admit, appeared, but not compelled thereto by the charms of the witch; he came, led forth by the hand of God to the utter astonishment of the witch herself who cried aloud and had to be encouraged by Saul to tell him what she saw (1 Sam. 28, 12, 13). As Walter Scott in his *Letters on Demonology and Witchcraft* well says: "Something took place upon this remarkable occasion similar to that which disturbed the preconceived purpose of the prophet Balaam and compelled him to exchange his premeditated curses for blessings." The woman succeeded beyond anything she had expected, and well might she cry out in astonishment and fright. God granted Saul, since he was bound to have an answer if not by good, then by evil means, an answer terrible enough, as he at times still permits himself to be forced by those who will not submit to his good and gracious guidance, permits it for their own just destruction. In the case of the witch of Endor we have a rare exception, but in it the fact is only the more forcibly brought out: all that was done by the witch herself was entirely without the supervision or aid of the devil or any of his spirits. All that she had heretofore accomplished, all that she in this instance purposed was nothing but hollow pretense. The answer that Saul obtained was least of all from the devil, was not even from the deceiving witch, but from God Himself, an answer of wrath instead of the answer of mercy through the prophets which he had forfeited.

In not a single one of the numerous designations for all manner of witchcraft nor in anything else said in the Old Testament concerning it, do we find a hint of anything demoniacal. Of the Chaldeans we are told, in one of their great magical works, that they drove off evil spirits and were looked upon as possessing superhuman powers (P. Scholz, 85), but nowhere even in speaking of them does the Bible

tell us of infernal help to produce the wonderful feats for which they were deservedly renowned. Quite another explanation can be given also of their "powers" and performances. It is therefore a gratuitous assumption that the witchcraft mentioned, for instance, in the Old Testament employed supernatural powers. The names for witchcraft, etc., fail to intimate it, and just as little is it intimated in the fuller accounts of witchcraft. The true nature of witchcraft is plainly stated Deut. 18, 9, ff.: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." This passage is well worth pondering. Witchcraft is idolatrous, a leaving of the true God, an imitation of the abominable practices of heathen nations, and in this sense devilish enough and justly punishable as the most heinous of sins among a people who were to be separated entirely from all heathen nations to serve alone the living God, to preserve His testimonies, grow and increase in the knowledge of His love, and transmit to future generations the treasures committed to their trust.

Our conclusion in regard to witchcraft drawn from the Old Testament is only established by the New. Here we find exceedingly little said about witchcraft. The gospels and Christ Himself fail to mention it entirely. Only in one instance (Gal.) is witchcraft directly forbidden and then it is placed beside idolatry, thus referring as we have noted in Deut. 18 to heathen practices which were as empty of any supernatural power as were the heathen idols themselves. The infrequency with which witchcraft is men-

tioned in the New Testament goes to show that magical practices must at that time have greatly declined among the Jews. This, however, is very unfavorable to the supposition that the devil operates through them. For nothing is clearer than the fact that at the time of Christ, Satan was permitted to manifest his powers in an especially large degree. The cases of demoniacal possession prove this. As far as they are concerned there is not the least doubt that demons used their evil powers even to the extent of inhabiting and ruling their pitiable victims. But in spite of this, how little do we hear of witchcraft, and in the witchcraft we do hear of how absolutely nothing of evil spirits and their powers. In no case of possession does the demon when speaking excuse himself as being sent into the person possessed by a witch or wizard. Magic and sorcery and witchcraft have nothing at all to do with these demoniacs. These secret and forbidden arts operate, according to all appearances, in an entirely different sphere, the sphere of cunning, deception, groundless superstition, etc.

When in the Acts we are told of Simon Magus and again of Elymas, there is not the least hint given us anywhere that they were more than wicked imposters. Elymas was powerless before St. Paul. And although the latter in denouncing him exclaims: "O full of all subtilty and all mischief, thou child of the devil" etc., (Acts 13, 10), it is plain in what sense the devil operated through this sorcerer—even as he operates through all the wicked enemies of God. Of Simon Magus we are told that he offered the apostles money for the power of bestowing like them the gift of the Holy Ghost. This request of his is enough to show what manner of man he was and what manner of power dwelt in the sorceries he had practiced, the deceptive and exceedingly great power of cunning and trickery. Surely he had not bought the devil with money.

The account of the girl with a spirit of divination, Acts 16, and in the Old Testament the account of Saul troubled



with an evil spirit, the prophets speaking with a lying spirit, and yet other instances of Satan's workings, have no reference to witchcraft, as no hint is given that witch or wizard was here implicated. The same must be noted in the case of Job, as also of St. Peter, whom Satan desired to sift as wheat. It is well to remark also that nowhere are we told of any witch's or wizard's relieving persons really troubled by some demon. It was attempted by certain imitators of the Apostles and they suffered for their rashness. It is simply impossible for sorcerers to perform such a miracle for the reason stated by Christ Himself: a house divided against itself must fall. The mention of sorcerers in connection with idolators and dogs in Revelations adds nothing to the subject to conflict with what has so far been stated.

Of what great importance our conclusion is, that the mention of witchcraft in the Bible gives no foundation for assuming ought supernatural in it, but that this witchcraft is nothing more than an idolatrous imitation of heathen practices, will be seen at once when we follow up the witchcraft of to-day, of which by far the greater part is all of heathen origin, some of it indeed distorted and adopted to different surroundings and people. The power that really is exercised, however mysterious and inexplicable it may seem to be and however antagonistic to God and His laws, is far from being directly the power of the devil or any of his demon-satellites.

R. C. H. LANSKI.

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## COLONIES IN PALESTINE.

Not only for the Jews, but also for the Christian Palestine has always had a peculiar attractive power, and repeatedly have attempts been made by various pietistic sects to establish and maintain Christian colonies in the Land of Promise. As a rule such enterprises have ended in a failure sooner or

later, as business ability rather than religious zeal is necessary for success. The attempts of the Templar Society, however, a German association which draws most of its recruits from the pious little kingdom of Wuerttemberg, in Southern Germany, seems to have been more successful than any preceding enterprise of this kind. At present they maintain four such colonies in the Holy Land, and all of them are reported to be in a flourishing condition. One colony is that at Haifa. It was established in 1868 and now numbers 362 souls. The school is attended by 33 children. They have also a school of an advanced grade and one for very small children. The men of the colony have organized themselves into a Men's Association, which meets once a week for mutual mental improvement. The colony runs three steam mills and one wind mill. For a number of years they have been carrying on a wholesale and retail business with a number of articles. The Colonial hotel, a pleasant and roomy establishment, is kept by a Mr. Kraft, and is a favorite resort of travelers. The manufacture of olive oil is constantly enlarging, as also that of soap. After repeated disappointments, the colonists have at last succeeded with their vineyards. Owing to the vigorous life introduced into Haifa through these strangers, the city has trebled the number of its inhabitants within the last ten years, and has now a large number of good houses, and, what is rarer in Palestine, good streets.

In the year 1869 a second colony was founded by the Templers at Jaffa, and this now numbers 225 souls. The schools have an attendance of 58. The whole mill industry of Jaffa is in the hands of the colonists, one of their members, a Mr. Breisch, having set up the first steam engine that ever was brought to Palestine. This colony also carries on an extensive lumber business.

A third colony was established by these people in 1882 at Sarona, distant about an hour from Jaffa, and in distinction

from the others, is an agricultural and not a manufactural settlement. It numbers 256 souls, and the schools have an attendance of 57. During the past year three new houses and a number of smaller structures were erected. They are cultivating extensive vegetable gardens, raising orange trees, and are succeeding well with their vineyards. The gardens are irrigated by wells, out of which the water is pumped. Sarona has now three of such wells called *Bijares* (plural of *bir*—a well).

The oldest of the colonies is the mother settlement of the Templers near Jerusalem on the way to Bethlehem, where, since 1870, the central management of the society has been located. It numbers 310 souls, and the school has an attendance of 119 children. In their lyceum they have 41 children. All this excellent work of the colonies has been done without any financial assistance from rich protestors.

The Jews that live in Palestine as a rule go to Jerusalem. According to a recent statement of Dr. Selah Merrill, U. S. Consul in Jerusalem, that city now numbers between 42,000 and 45,000 inhabitants, one-half of whom are Jews, who nearly all live on the "*Haluke*," or collections sent in by the orthodox Jews throughout the world. But there have at least been a few attempts made to establish Jewish colonies outside of the chief city. These are all of a recent date, and the outward occasion was furnished by the persecution of the Jews in Russia and Romania. The *Alliance Israelite*, the inter-national society of Jews which undertakes to assist the Jews in need, especially in the East, and of which the wealthiest Jews of western Europe, such as the Rothschild's are active members, has recently established two such colonies. One is near the old Samaria, and is called *Sachron Jacob*, i. e. the Memorial of Jacob. For a long time the Turkish government refused the colonists permission to settle here, but at last yielded to the persuasion of the *Alliance* people. *Sachron Jacob* consists chiefly of wooden buildings, although four stone buildings were re-

cently erected, each of four rooms. At present they are erecting a synagoge, two school houses, a public building, and a home for the director. There are in all between sixty and seventy heads of families, of whom about twenty have their families with them. They have already set out over three thousand olive trees and planted seventy-five acres in grapevines, and have dug five wells, which yield an abundance of water. Their plows and other farming utensils they have imported from Germany, and thus have deserted the agricultural system practical for centuries in Palestine. The whole cost of establishing this colony was one and a half million francs.

The Jewish colony at Artuf, six hours west of Jerusalem, is one of a different kind. The colonists are Jewish refugees, but the colony was established by Christian missionaries, the money being supplied by an English society, through Missionary Friedlander. Houses, a church, and schools have been erected, but the project is as yet an experiment, whose success or failure remains to be seen. Other Jewish settlements are found near Jaffa, in the village of Jehudig near Jerusalem and at Gaza.

G. H. SCHODDE.

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## MISSIONARY DEPARTMENT.

IN CHARGE OF REV. E. PFEIFFER, A. M. OF FREMONT, O.

JOHN G. PATON, *Missionary to the New Hebrides*. An Autobiography. Edited by his Brother. New York: Robert Carter & Brothers. 2 vols. 375 and 382 pp. 8°. Price per vol. \$1.50.

The reading of these books will, I venture to say, prove an excellent tonic to any fatigued and discouraged pastor. This consideration which was gained by personal experience moves me to bring them to the attention of my brethren in

the ministry, hoping that some of them may be induced to purchase the volumes for their own use and, if they choose, for their Sunday school libraries. As the title indicates, this is not a theological treatise, but an honest and truthful account of actual experiences in one of the most difficult and trying mission fields of the world. It is not, therefore, a text book for *study* in the strict sense; and yet it offers abundant matter for thought and study; it opens a line of research that we pastors cannot neglect without great loss and injury to ourselves and our people, and it treats certain missionary problems with a masterly hand. And I hold that the busy pastor and laborious preacher needs the stimulation, refreshment and inspiration supplied by a narrative of this character. Amid the worries of a perplexing pastorate, and after the arduous labors of a busy day in the field or in the pulpit, I have found the reading of this fascinating autobiography more restful and invigorating than any attempt to make the throbbing brain rest in an easy chair or on the lounge. And I take some pleasure in cordially recommending the panacea to my brethren in toil.

In an introductory note to Part First Dr. A. T. Pierson says: "This book presents an example of the power of love and holy enthusiasm, alike in one of the great cities of Scotland in the isle of the sea.

"Even among the richness of missionary biography few such volumes as this are to be found, and the most apathetic reader will find himself fascinated by this charming romance of real life. It has been well said that he who is not ready to preach the Gospel everywhere and anywhere is fit to preach it nowhere. Should every candidate for the office of the ministry be first tried in some such field as the wynds of Glasgow, it would prove a training in its way more profitable than any discipline in the class-room; and it might so shake the 'napkin' at the four corners as to disclose whether or not there were in it even one 'talent' for winning souls.

“We calmly affirm, after careful perusal, that this biography is not surpassed, for stimulating, inspiring and helpful narrative, by any existing story of missionary heroism. Its peculiar value is twofold: it shows how the most neglected and degraded masses of our cities may be reached by Christian effort, and it illustrates the spirit of missions on the wider field of south-sea cannibalism.

“Let those who sit quietly home in their easy-chairs, or who make rousing addresses or write stirring articles on city evangelization and the estrangement of the masses from the church, follow this heroic city missionary as he dives into the depths of all this depravity and degradation, and demonstrates what the love for souls and the Gospel of life can do to rescue those who are drowning in the abyss of perdition.”

And in a similar note to the second part which appeared the same year (1889) this friend and advocate of missions declares: “The avidity with which Part I of Mr. Paton’s remarkable life-story was received by the public in England has been no surprise. Before this Second Part was issued from the press, three thousand copies were already sold; and the entire edition of five thousand was so soon exhausted that it has been impossible to cope with the demand.

“We have no hesitation in pronouncing this second part the most fascinating narrative of missionary adventure and heroism and success that we have ever met. \* \* \* The three years of progress among cannibals, in laying foundations of Christian families, schools, churches, and even social order, may serve as one of the greatest vindications, through all history, of that Gospel which is still the power of God and the wisdom of God unto salvation.”

In Part I the missionary depicts in ten chapters his life, labors and struggles from his birth in the highlands of Scotland until his exciting flight from Tanna, after vainly trying for four years, amid almost incredible hardships and perils, to gain a permanent foot-hold. He introduces the

narrative with these words: "What I write here is for the glory of God. For more than twenty years have I been urged to record my story as a missionary of the Cross; but always till now, in my sixty-fourth year, my heart has shrunk from the task, as savouring too much of self. Latterly the conviction has been borne home to me that if there be much in my experience which the Church of God ought to know, it would be pride on my part, and not humility, to let it die with me. I lift my pen, therefore, with that motive supreme in my heart; and, so far as memory and entries in my note-books and letters of my own and of other friends serve or help my sincere desire to be truthful and fair, the following chapters will present a faithful picture of the life through which the Lord has led me. If it bows any of my readers under as deep and certain a confidence as mine, that in God's hands our breath is, and His are all our ways,' my task will not be fruitless in the Great Day."

His tribute to his godly parents is most tender and beautiful. They brought up their eleven children in the nurture and admonition of the Lord, and without a single exception these proved a joy and comfort to their parents until death. The "sanctuary of that cottage home" is described with manifest delight. The father, a true and typical priest of the home, "began in his seventeenth year that blessed custom of Family Prayer, morning and evening, which he practiced probably without one single omission till he lay on his death-bed, seventy-seven years of age." "None of us can remember that any day ever passed unhalloved thus; no hurry for market, no rush to business, no arrival of friends or guests, no trouble or sorrow, no joy or excitement, ever prevented at least our kneeling around the family altar, while the High Priest led our prayers to God, and offered himself and his children there." There was regular "catechizing" in that home and the missionary son, gratefully recording also this practice, testifies that "it laid the solid rock-foundations of our religious life." On his

departure for Glasgow to attend a seminary and pay his way through school by his own labors, his father walked with him the first six miles of the way, leaving him at last with the solemn and affectionate words: "God bless you, my son! Your father's God prosper you, and keep you from all evil!" \* \* "I watched through blinding tears, till his form faded from my gaze; and then, hastening on my way, vowed deeply and oft, by the help of God, to live and act so as never to grieve or dishonor such a father and mother as He had given me."

As an example of the blessedness of having truly devout and god-fearing parents, and of the holy influence of such in shaping the characters and moulding the destiny of their children, this seems to me to be worthy of special remark.

The poor Scottish lad, with heart thirsting to become qualified as a preacher of the Gospel, began to pursue his studies in private while working in the harvest-field and in the school room. Then followed a period of ten years of hard but fruitful labor in the Glasgow City Mission. The first year's hard work showed such small results that the directors proposed to remove him to another district, as in their estimation the non-church-goers in Green Street were unassailable by ordinary means. The zealous young missionary pleaded for six month's longer trial, to which the directors agreed. The progress became more evident and decided. In speaking of his Bible Class in which he took special delight he says: "What would my younger brethren in the ministry, or in the mission, think of starting out at six o'clock every Sunday morning, running from street to street for an hour, knocking at the doors and rousing the careless, and thus getting together and keeping together their Bible Class? This is what I did at first." He gathered the poor mill-workers and others into classes, and finally into a congregation, and wrestled successfully in the work of reclaiming drunkards and infidels. All through this period



he was painfully carrying on his studies, first at the University at Glasgow, and thereafter at the Reformed Presbyterian Divinity Hall, and also medical classes at the Andersonian College.

Then follows his wonderful and thrilling career in the foreign mission field. I will not attempt to give an outline of his heroic struggles and patient sufferings as, for four years, in daily peril of life, he clung with apostolic devotion to his lonely post among the degraded savages and brutal cannibals on Tanna. The New Hebrides had been first fully explored and described by Captain Cook in 1773. The group is composed of 30 islands, scattered over a distance from north to south of about 400 miles, 20 being well inhabited, and 11 of them being of considerable size: Aneityum, for example, is 40 miles in circumference, and Santo measures 70 miles by 40. The population is estimated at 70,000; but it is claimed that, in the early days of missions, before the godless white traders and Kanaka-collectors, with the new epidemics of civilization, had decimated them, their numbers were at least three times greater. When Rev. Paton arrived at his new field of labor in the fall of 1858, a hopeful and prosperous mission was in progress on Aneityum, conducted by Drs. Inglis and Geddie; but Tanna, and most of the other islands of the group were submerged in all the barbarities of savage heathendom. In 1887, when Rev. Paton penned this autobiography, 12,000 cannibals in the New Hebrides had been enlightened and lifted out of their terrors and brought to sit at the feet of Jesus; and 133 of the natives had been trained and sent forth as teachers and preachers of the Gospel.

We pastors, in our comfortable parishes, are sometimes tempted to complain of hardships and discouragements. Methinks, in the light of such history, we know not what it is to endure hardness as soldiers of the cross. And it does seem to me that, if we labored in our spheres with anything like the devotion and perseverance and consecration exhib-

ited by some of these missionaries, the results would be far different from what they are.

Part II starts out by describing the missionary's successful efforts in arousing the churches and Sunday schools of Australia and Scotland to send forth men and means for more aggressive work in the New Hebrides. Speaking of the large and cheerful offerings of the home churches he says: "Nor did the dear old Church thus cripple herself; on the contrary, her zeal for missions accompanied, if not caused, unwonted prosperity at home. New waves of liberality passed over the heart of her people. Debts that had burdened many of the churches and manses were swept away. Additional congregations were organized. \* \* \* For it is a fixed point in the faith of every missionary that, the more any Church or congregation interests itself in the heathen, the more will it be blessed and prospered at home."

Then follows the deeply interesting story of his settlement on Aniwa, one of the smaller islands of the New Hebrides. "Aniwa became my mission home in November, 1866; and ever since, save on my, alas! too frequent deputation pilgrimages among the churches of Great Britain and in the Colonies, it has been the heart and centre of my personal labors amongst the heathen. God never guided me back to Tanna; but others, my dear friends, have seen His kingdom planted and beginning to grow amongst that slowly relenting race. Aniwa was to be the land wherein my past years of toil and patience and faith were to see their fruits ripening at length. I claimed Aniwa for Jesus, and by the grace of God Aniwa now worships at the Savior's feet.

I feel that I cannot bring this imperfect and hasty review to a close better than by culling from the words in which the author closes his book. "I have been to the Islands again, since my return from Britain. The whole population of Aniwa were there to welcome me, and my procession to the old Mission House was more like the triumphal march of a conquerer than that of a humble mis-

sionary. Everything was kept in beautiful and perfect order. Every service of the church, as previously described in this book, was fully sustained by the native teachers, the elders, and the occasional visit, once or twice a year, of the ordained white missionary from one of the other Islands. Aniwa, like Aneityum, is a *Christian* land. Jesus has taken possession, never again to quit those shores. Glory, *glory* to His blessed Name! \* \* \*

“I probably have had my full share of ‘abuse’ from the enemies of the cross, and a not inconsiderable burden of trials and afflictions in the service of my Lord; yet here, as I lay down my pen, let me record my immovable conviction that this is the noblest service in which any human being can spend or be spent; and that, if God gave me back my life to be lived over again, I would without one quiver of hesitation lay it on the altar to Christ, that He might use it as before in similar ministries of love, especially amongst those who have never yet heard the Name of Jesus. Nothing that has been endorsed, and nothing that can now befall me, makes me tremble—on the contrary, I deeply rejoice—when I breathe the prayer that it may please the blessed Lord to turn the hearts of all my children to the mission field; and that He may open up their way and make it their pride and joy to live and die in carrying Jesus and His Gospel into the heart of the heathen world! God gave His best, His Son, to me; and I give back my best, my all, to Him.”

E. P.

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## HOW CAN WE MAKE OUR MISSION WORK MORE EFFECTIVE?

In view of the shortage of men and money at our disposal in the discharge of our mission work, it behoves us so to apply them as to accomplish the most good. This we owe to those who contribute the funds, as well as to the

Church and our country. There are some features in which our work could be made more effective, and we venture to make the following suggestions :

Our first suggestion is that we concentrate our efforts upon certain sections. No one synod, least of all one as small as our own, can accomplish the work assigned the Lutheran Church in America. There are some great disadvantages in scattering the workman over too wide a field. They are so isolated as to be cut off from all fraternal intercourse with each other. This tends to coldness, and many a workman is overtaken by a worldly-mindedness which ends in the failure of his work. As there is a great blessing for the individual believer in membership in a congregation, and as his attendance upon the public service incites him to renewed efforts in his work for the kingdom, so there is the same blessing resting upon synodical fellowship. Let a pastor be deprived of such fellowship for a course of years, and he must be a remarkable man if he does not weaken. A man of ordinary spiritual gifts will to some extent succumb, even if he does not grow utterly cold.

Concentration of force will give the additional advantage afforded by oversight of the work. The time and expense of overseeing a section of country thinly settled with pastors is so great as to make it not only impracticable, but impossible. If we advocate visitations in older congregations, as we do by the creation of an office in each synodical district for that purpose, we should doubly advocate it in these new fields. Our fields need visitations and they need them badly. We are every year sending out a number of men not educated in our own schools, not even educated in this country. We do this because frequently we can get no others. Whether it is wise we shall discuss further on. Is it reasonable to suppose that men not acquainted with our synodical work, nor with the animus of our American institutions, not conversant with the relation sustained by church and state to each other, can step onto our soil and into our

ecclesiastical bodies and meet no difficulties to which they must either yield, or ignoring our methods, fail in the work? Furthermore, we are sending every year to the most difficult part of our work, the mission field, a number of young men from our schools. Not being surrounded by old and experienced church members or pastors, it is but reasonable to suppose that their work would occasionally bear inspection.

If the circumstances are such as to justify sending one man to a lone post, let our Mission Board re-enforce that post as soon as possible. And if there is no hope of doing this, let the men be sent to such sections where we already have work.

This position carried out would do much to shield both our pastors and congregations from the attacks of rival synods. Not every pastor is mentally able to defend the doctrines and practices of his synod, and the less such are exposed the better for them.

Our next suggestion is that we pay less attention to congregations which are the direct result of synodical rivalry. We know that there are synodical differences which are vital and which are schismatic; but we believe also that much synodical difference is the outgrowth of rivalry and a false synodical pride. We are not among those who believe that it is our duty to support a pastor and build a church for every handful of dissenters who may appeal to us. We know full well that we have maintained pastors at such places which were all but hopeless, when the same money and strength expended elsewhere would have been like a dew from heaven instead of a thorn in the flesh. As the view widens by seeing what work there is to do, how many sections there are without a shepherd, this sin of setting up rival altars and supporting pastors who oppose and hinder each other's work and who infuse an enmity and a hatred into their congregations for their opponents which is nothing short of satanic, this sin stands forth

in all its heinousness. This spirit is gnawing away at the vitals of the Lutheran Church in America and causes her annually to waste thousands of dollars, so much needed, and sacrifice the best efforts of some of her men. We ought to wash our hands in innocence and not help or abet this spirit in the Church.

Then we should as fast as possible send experienced men into our mission field. We pronounce it the most difficult part of our synodical work and yet we have generally sent novices to discharge it. It is probably the best we can do, but we should strive to bring about a different order of things. It would be far better to have our students go to older congregations for five or ten years, and then have the more successful ones enter upon our mission work. Where the work is regulated and established, an inexperienced man may gather experience at the least cost to himself and his work. There are a hundred things in new fields which puzzle the young pastor. There is the organization of the congregation, frequently a most difficult and trying task; a second trial is the acquiring of church property. Only a handful of people, mostly beginners themselves, to do the paying. Then comes the lodge question, which at best requires the handling of an expert, and which seriously cripples our missions. These and kindred questions are a Herculean task to solve in a mission, while in an established congregation they have largely been solved.

We generally send young men, because they are cheaper. But our conviction is that they are higher in the end. Their work needs the support of Synod longer, frequently they are long in acquiring property, they cannot serve as many places, requiring more time to study than a pastor of 5 to 10 years experience.

This is no plea against young men. Those who entered upon this work directly from school, will be the first to agree with me, having experienced just what we have. During the past seven years we have had a fair opportunity

of observing the work of students and we testify that many of them have literally "done what they could," and the Lord added His seal to their labors, but it was a great strain upon them; and yet had they had the advantage of experience, they could have accomplished more. In an organized field of labor they could have rendered more efficient service.

In reference to men who are not educated in our own schools, especially such as are foreigners by birth and education, it is our conviction that it is not the part of wisdom to send them into those missionary districts which are far from the centers of synodical influence. Placed where they can seldom or never meet their brethren, it is difficult for them to be assimilated into the synodical body and to labor zealously for its welfare. If our whole Synod, now scattered over the entire Union, is to be held together, those who are placed at the outposts must be men who have been educated in our own schools and who understand the workings of our body. And as the missionary districts assume proper proportions, other men may be slowly sent in.

Lately on a visit to a city, we called upon a pastor of another Synod. He is 22 years old, a German by birth and education, has been in the United States six months. This man is sent several thousand miles away from the center of his synodical influence, and placed where he has absolutely no associates. He knows little or nothing of his own Synod, or church work in America. He is dropped down in the heart of a large city, and told to go to work. How far will he make the money of his Synod go? Is it economical to send such a man? Is it not an injustice to him and the work to so situate him?

We consider it absolutely essential for the welfare of our city work that only men of our own schools be sent and only such who can, at least, converse in English also. The mission problem is more complicated in the city than in the smaller towns and rural districts, and it calls for our best

talent and experience. Here are all the infernal machines of Satan, and one should have some knowledge of his tactics to meet them effectually. It is doubly essential to have a man of some experience, if he is to be placed in a great city alone.

Our last suggestion is that we make a stronger effort in the direction of city missions. The tendency of population is to rush into the large centers. In a few years one-third of our people will be in our cities. Let us go where the people are and where we can reach the greatest number in the shortest time; where, too, the moral demand for the salt of the earth is greatest. It is reported by some who have made the matter a study, that there are sparsely settled farming sections in the West, which are better supplied with the Gospel than the majority of our large cities. If we are to make any noticeable impression upon this people, we must strike for the center. In this, too, we have the example of St. Paul. Then, as these places are the centers of commercial and political influence, so the influence of the Church will radiate from them. The country is ours, if we have the city.

As we awaken to a deeper insight into these questions and the great demands made upon the missionary, we can only sigh: "Oh, Lord, who is sufficient for these things!" And the only thing that keeps us from turning back is that promise of the ever Faithful One: "My grace is sufficient for thee, for my strength is made perfect in weakness." May God prosper our work, and may He give us the visible evidence, too, that our labor in Him is not in vain.

L. H. SCHUH.

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THE Lund Mission Society of Sweden recently held its 35th annual meeting. The receipts of the society for the year, amounted to something over 5000 crowns, without counting the so-called Asander-fund, which has reached the



sum of 18,422 crowns. Appropriations of 250 crowns each were made to missionaries Sandegren, Hoerberg and Bexell, in India, and to the Zulu mission. The society ranks next in importance to the "Fatherland" mission, and the Swedish Mission Society.

THE Swedish Missionary Hoerberg in Persia writes that the pupils of his Bible class, on Saturday afternoons and on Sunday visit the neighboring villages, and speak to the people upon religious matters. About twenty villages have been visited. The missionary recently visited the leper village near Tebris, and preached to the unfortunate people who begged him to come again.

IN St. Petersburg there are 83,000 Protestants. Of these 42,000 are Germans, half of them are Russian subjects. They consist of 14 congregations, with 30 pastors. They receive no state support. One congregation is building a church edifice to cost \$250,000. These congregations support two gymnasiums, and push city mission work with vigor.

THE medical mission at Gaza, in the Holy Land, has been very effectively carried on by Dr. Elliott. In 1878 Rev. A. W. Shapira opened this mission. He has lately been appointed by Bishop Blyth to the chapel at Haifa. This mission has 400 boys and girls in the schools. The children's hospital at Jerusalem is superintended by Dr. M. Sandreczki. The medical mission at Nazareth is under Dr. Vartan, at Tiberias under Dr. Torrance. Dr. Mackinnon, whose home is at Damascus, is a big dark man, and Dr. Torrance is small and fair.

THE Moravian missions report 1,500 conversions last year. New stations have been founded in the north of Lake Nyassa, near the northernmost station of the Livingstonia Mission, in the north of Queensland, among the negroes of Trinidad and among the Indians of Northwest California.

# COLUMBUS

## THEOLOGICAL MAGAZINE.

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### THE IDEAL PAROCHIAL SCHOOL.\*

It is not often that ecclesiastical affairs play an important role in our national and state politics. The constitution of our country and popular sentiment are so earnestly opposed to everything which might be interpreted as an approach to union between the church and state, that rarely an occasion presents itself in our national life when ecclesiastical factors must be reckoned with. Such an occasion occurred last autumn, when the Bennett-law aroused a storm of indignation among our German brethren in the Northwest. Irrespective of party-affiliations the adherents of the Parochial school-system marshalled themselves around their leaders and the Bennett-law was drowned in a flood of ballots.

A victory has been scored by the brethren of our faith. But will it be lasting? Will the vanquished party abandon

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\* In our judgment the writer of this article, who is himself a German by birth, has not made sufficient account of the importance of preserving the German in our congregations and schools because of the richness of that language in devotional and instructive Lutheran literature, as contrasted with the poverty of the English in that regard. But as the subject is one well worthy of attention, although one of policy in regard to which opinions may diverge, we hope that the article will suggest lines of reflection that will prove profitable even to those who may not in all respects agree with its author.—Ed.

the cause which they represent and accept their defeat as proof that their views and aims are wrong? Or will the scattered host reunite and renew the assault after having gathered more adherents through the press and "stump"?

Questions like this may well occupy the watchmen upon the walls of our Lutheran Zion. It is certain, that, if the cause for which our brethren in Wisconsin have fought is such as, when viewed from any proper standpoint, is found to be free from flaws, no fear need be entertained by us as to the outcome of future conflicts. But is the average parochial school of such a character as to commend itself to the approbation of the American Lutheran in all its features and phases?

That the Bennett-law has some opprobrious features can not be denied. It permits the school-boards unwarrantable interference with the rights of the church and family. But if it could be proven that some provision in the Bennett-law is adapted to remedy a real defect in the parochial school-system, is there not ground to suspect a resuscitation, if not of the Bennett-law, yet of the spirit which it embodies? Is there not reason to fear that, the defect being recognized, the good qualities of the system will be overlooked and the whole system be denounced, as this has been done, as hostile to American institutions.

It seems to us, that the fifth section of the Bennett-law: "*No school shall be regarded as a school, under this act, unless there shall be taught therein, as part of the elementary education of children, reading, writing, arithmetic and United States History in the English language,*" can not be said to be exacting upon American territory, and tends to remedy a real defect in the parochial school. Believing this premise to be correct, I claim that the true safety, prosperity and success of the parochial school lies in the acceptance of the remedy which the section above quoted, proposes.

Disclaiming all intention of foisting our opinion upon our brethren and requesting to be read with a charitable

disposition, I desire to answer the question: WHAT IS THE IDEAL PAROCHIAL SCHOOL?

In endeavoring to answer this question it is not my desire to criticize the standpoint of any one else, but simply to view the parochial school from the standpoint of a person who loves his church and would like to see such conditions prevail in its work and methods as will best insure its growth, permanence and usefulness in the land of which he is a citizen.

1. There can be no question among us of the Lutheran faith concerning the necessity of establishing parochial schools. It is the duty of the church to use every possible method of molding the character of her children in a Christian fashion. This the public school can not do. The province of the public school is limited to the mental and perhaps physical education of the pupils. It has no right and call to teach religion and to disseminate biblical truths. The reasons are obvious. The public school is the creature of the tax-paying citizens and consequently the wishes of all these must be respected, as far as compatible with the constitution of our land and the rights guaranteed to our citizens by the same. The authorities entrusted with the establishment and maintenance of our public schools have no right to discriminate against any body whom they represent. If the public school would force a Christian education upon a Jewish child it would overstep its bounds, and of all churches and religious bodies we Lutherans shall be the last to coerce the conscience. We respect liberty of conscience, even if we know the conscience to be warped and erring.

Among sectarians the sentiment appears to be gaining ground that a general Christian faith can be taught in the public schools which does not offend a member of any denomination. Such people distinguish between a Christian and a sectarian education. A Christian education they would call the teaching of those truths (or untruths) to which the "leading denominations" give assent, a sectarian

education such as comprises those tenets and doctrines which are peculiar to a certain denomination. Every sophomore, however, who is acquainted with the rudiments of etymology, is aware that the word "sect" is derived from "*seco*", which means cut off, separate. It is clear to the Lutheran mind, that a general "non-sectarian" Christian education is sectarian in the true sense of the term, because it separates from the aggregate of doctrines taught in the Bible those to which the leading denominations have given assent. To us the word "non-sectarian" means "unionistic", and that is sectarian, because it declares certain doctrines of God's Word to be unimportant. From the "non-sectarian" standpoint the doctrine of baptism would not be: "It works forgiveness of sin, delivers from death and the devil and gives life and salvation to all who believe it," but it would be taught as the sects agree, that baptism only represents the regeneration which is to take place some time in the future.

A Lutheran school teacher who would teach his pupils that in the holy sacrament we receive Christ's body and blood would be denounced and dismissed as a "sectarian", and his "non-sectarian" successor would teach that the elements are only emblems of the body and blood of Christ, because that is the consensus of the leading denominations.

More illustrations might be advanced to show that a non-sectarian education would make our public schools the breeding-places of sectarian and unionistic notions, but it is evident to every Lutheran pastor that the sphere of the public school is limited to the mind and body.

But an exclusive physical and mental training would leave the pupil one-sided, as it were. Man is a composite being and all education is defective which does not train and develop body, mind and soul. Since a spiritual training can be effected only by the inculcation of biblical truths and principles derived from the Gospel, such training can not be expected of our public schools. We support them,

however, because many can or will not avail themselves of the advantages of our parochial schools, and this we do upon the principle that it is better to train the mind and body than to let the whole man sink into barbarism and ignorance.

We must declare the public schools insufficient, moreover, because even secular branches, such as physics and history can be taught well only when the method of teaching is distinctively Christian and biblical. It makes all the difference in the world whether a child is taught in natural philosophy that matter is eternal, or that all matter has been created by the Word of the Lord and will relapse into nothingness, when He shall so speak. It makes all the difference in the world, whether historical facts are surveyed and represented from the angle of vision of a Christian, or from that of a man of the world. The one method will exalt divine order and right above temporal advantage and glory, the other will make God's will and judgment a matter of secondary importance.

Considering the true welfare of a Christian child we must agree that parochial schools are a necessity. In them alone can we give our children a truly Christian training. The secular branches will be taught in harmony with divine revelation, and the most important part of the human being, the soul, will receive its proper share of attention. Catechetical classes do not answer our purpose fully. A good knowledge of biblical history is the only good foundation for subsequent catechetical instruction, and to impart such knowledge there is not sufficient time during the brief term of catechetical instruction.

We must have parochial schools. The pastor who is able to establish them and does not do so, is recreant to his duty. Parochial schools are the palladium of the stability and efficiency of our beloved Lutheran Church. If there is any hostile spirit among our fellow-citizens against the parochial school-system as such, it must be subdued. If

clashing between the state and the parochial school, conducted according to methods which will insure the prosperity of the school, is inevitable, it is the state which must yield. The kingdom of God is nearer and dearer to us than even the land of our homes. But there is no clashing necessary between the state and the parochial school. The parochial school can and should be so conducted that the state is satisfied as well as the bulk of our fellow-citizens, without losing sight of the true object of the school and in the least degree neutralizing its influence and efficiency.

2. We claim that the ideal parochial school in our country is a distinctively American school, that every parochial school should set itself the task of educating pupils fitted for American citizenship intellectually as well as morally. A distinctively American parochial school will find public sentiment in its favor and no legislature and party will disturb its peace or menace its existence.

The opinion prevails in church-circles, outside of our own denomination, that there is a native antagonism between the church and the state. The Baptist denomination of the state of Maryland for instance, is a unit in repudiating immunity from taxation of its property upon the ground that the church of Jesus Christ needs and should receive no help from the world. According to the Bible the powers that be, are not of the world, however, but of God. The legal authorities are an institution of God just as well as the church of Jesus Christ. That God has given them a different sphere does not alter the case. The secular authorities are to take care of the life, liberty and temporal happiness of our people according to the design of God, while the object of the church should be to save souls and to preserve them in the kingdom of God. The church as well as the state, then, being institutions of God, there need be no occasion for mutual interference. The state by the enactment of proper laws can bring about such temporal conditions as will safe-guard the free development of the inherent energies

and powers of the church, and the church on its part can so train its members by all the agencies at its disposal, that they attain to the highest degree of usefulness in the political and social life of the nation.

If all the families in this vast land of ours belonged to a church and every church instructed its young members in the parochial schools, teaching besides its own tenets those branches of learning which should be the accomplishment of every citizen, there would be no need for public schools. Since this is not the case, the state, in order to preserve the permanence of its institutions and to insure the most favorable conditions for the temporal progress and prosperity of its citizens, must make itself the *guardian* of the education of the young. In a monarchy the heir to the throne is given into the hands of teachers who will instruct him in the history of the land over which he is to reign, who will give him information concerning those institutions, the integrity of which he will soon be called upon to guard. They will make him acquainted with the character of his people, so that he may adapt his reign to the specific needs of his subjects. In our country we have no monarchs. The voters are the sovereign. If, therefore, the education of a young monarch is an object of the highest interest to his father and people, it must be an object of the profoundest solicitude to the state, that those who in the future will wield the powers of sovereignty should be trained with a view to the utmost possible competence in this regard.

A good system of schools is the only method of accomplishing this aim. All people of this country have the same grand privileges and opportunities. They may be inhabitants of the blizzard-swept Northland, or of the dreamy bayous of Louisiana, of the sterile New England soil, or of the rich valley of the father of waters; they may be of Anglo-saxon, or of Slavic or of Teutonic descent; they may be adherents of the Protestant Church or of the Church of Rome,—all have the same political privileges. From this



it follows that the training given the youth of this land, of whatever origin and church-affiliation, should be practically uniform in method and aim, and that the states which constitute this nation must supervise the methods of instruction of all educational institutions within their bounds. If they do not do so, the most favorable conditions for the exercise of the powers of sovereignty on the part of their citizens can not be attained.

While the state is deeply *interested* in the education of the young the church must *take it in hand*. That is with her a matter of conscience and duty. But if she wishes to fulfill her duty to the state with which in the way ordained by God she is to work out the designs of Providence, she must give the young entrusted to her schools practically the same education which the state gives the remainder of its prospective citizens in schools of its own. That means that the state has the right to supervise the methods and branches of instruction which obtain in the parochial school, at least in so far as they are secular. To prove the correctness of my claim let us advance an illustration. If the Jesuit teachers in a R. C. school would teach their pupils that this government is rebellious, because it has not been sanctioned by the pope, and that they as subjects of the pope should endeavor, when grown up, by all means in their power, to elect R. C. officials, that furthermore our government will enjoy the approval of God only when it recognizes the pope as the vicar of Christ upon earth, would not the state have the right to call a halt to such instruction? Would not the state be criminally indifferent, if it would fail to do so? If these questions are answered by "yes", my claim is established that it is a prerogative of the state to exercise a certain degree of supervision over all schools, private as well as public.

What then has the state a right to expect from *every* parochial school? That besides religion it should give instruction in those branches which will acquaint the future

citizen with the history, institutions and character of the nation of which he is a member, that the tenor of instruction is of such a nature that the pupil is brought to recognize the high position of a free American citizen to which he is called, in short that the parochial schools should educate as intelligent and patriotic citizens as the public schools. If our Lutheran parochial schools will set themselves this task, it will succeed better even than the public school, because it teaches the pure religion of Jesus Christ. That will ennoble the patriotism of its adherents and free it from the dross of carnal pride and invidious self-exaltation.

If the views which I have expressed are correct, the ideal parochial school is that which aims at rearing useful and true citizens for the kingdom of God, but also for the land in which it is exerting its influence. In order to make the parochial school distinctively American, it is only right to expect that English should be the chief medium of instruction, and that such branches are taught as will enable the pupil who has visited none but a parochial school to discharge intelligently the functions of American citizenship.

3. Whatever the sentiments of the pastors may be, I believe that the statement will meet with no contradiction, that the members of our German congregations establish and sustain parochial schools chiefly for the sake of perpetuating the German. In many congregations which would certainly be benefited by the introduction of occasional English services, every intimation to this effect is strenuously resisted for fear that the German might die out. Who has not heard of people supporting the local German church merely that the German may be kept up? If the perpetuation of the German is the avowed purpose in the establishment of parochial schools it is the inevitable consequence that the German—a foreign language—is made the vehicle of instruction. I have before me the parochial school statistics of the state of Wisconsin. In many parochial schools no English is taught

whatever. The scholars of many converse only in the German language. Regarding the branches taught the statistics give little information, but the writer knows that in many of our parochial schools United States history is sadly neglected. I wonder, if in any the constitution is made a branch of study. Add to this, that many teachers, not being able to converse in English, assume a hostile position toward it, that many German ministers pooh-poooh every manifestation on the part of our German-American youth of sympathy with American thought and life, and you perceive that there is some ground for fear that the average parochial school does not make the preparation of its pupils for American citizenship its aim.

Realizing the necessity of parochial schools, because our public schools fail to reach the soul, it is of course desirable that our Lutheran children should frequent only parochial schools. We have shown heretofore, that it is the duty of the church to rear American citizens as well as faithful church-members. This being granted—and a man would be fanatical indeed, if he would deny it—it stands to reason that the parochial schools should be so conducted that, if a pupil attended only such a school, the knowledge instilled into him there would be sufficient for a proper exercise of citizenship and the duties of business. The graduate of a parochial school should have the same powers at his command upon his entrance into social and civic life as his neighbor who never saw the inside of a parochial school. The writer has known young men who had been sent by their ultra German parents chiefly to a German school whom he found unfitted not only for the duties of American citizenship, but even for the successful discharge of the duties of their business. It may be said that many native-born young men, members of purely American families, are in no better condition. Very true, but just that proves the necessity of sound instruction upon a distinctively American plan and in this educational movement the mother-church

of Protestantism, who prides herself upon her attachment to the cause of education and her adaptability to any social or political environment, ought to lead the van. There is ample ground for suspicion that the main object of our parochial schools is the perpetuation of the German rather than of the doctrines and principles of the church. We repeat, these latter must be perpetuated at all costs and hazards through the parochial school. At the same time these schools should educate American citizens, not citizens of some other States. But as long as the German press and churches insist upon the German remaining a foreign graft upon the body politic, instead of becoming an integral part of it; as long as the parochial school is made subservient to the purpose of giving the German language and traditions permanence,—there will exist a native element continually growing in strength and numbers which will endeavor to secure linguistic and social amalgamation by laws like the Bennett-law. The only safe and proper way, since we live in the United States, is to give our parochial schools a distinctively American character. If at the same time we firmly insist upon teaching our youth the sound doctrines, history and principles of our beloved church, we shall not meet with the least opposition. The American does not oppose the parochial school as much as the foreign influence which to a great extent controls it.

4. To our ideal of a parochial school—a spiritual and mental home pervaded by a Lutheran and American atmosphere—objections may be raised. Can the Lutheran church maintain its integrity and hold upon the people, if the German ceases to be a vehicle of instruction? I have heard this question asked in all seriousness. I have heard the statement made, that with the passing away of the German language from our church-life, purity of doctrine and Lutheran sobriety will become a thing of the past. I say, if the permanence of the Lutheran church depends upon the maintenance of the German language as medium of in-

struction, the Lutheran church is not what she claims to be. We claim that the doctrinal system of the Lutheran church is a clear, comprehensive, systematic, and logical expression of scriptural truths. We claim that we have assumed the right position when we make all matters of doctrine objects of primary importance and all matters of ceremony and church-government objects of minor concern, in which no ecclesiastical judicatory has a right to dictate to the Christian conscience. If such principles, having come to us inviolate through the storms of centuries which brought sufferings and tribulations upon their advocates, but could not dim their inherent lustre, need a certain language in order to be efficient, then all persuasive force and saving influence which we claim for the Church of the Reformation are due to the use of the German language. From this follows by logical inference that the Holy Spirit exerts more influence through one language than through another.

The plain fact is that the church as such has nothing to do with the maintenance of any language. The object of the church must be in all times and climes to bring home to the deathless souls of men the soul-saving truth. As this cannot be done without the instrumentality of a language, such a tongue or such tongues should be employed as will make the means of grace accessible to the greatest possible number of people. To found a church in American territory and then make constitutional provision against the employment of the English language, as is sometimes done, is a crime against those who are thus deprived of all opportunity of hearing the truth. And as it is the motive which determines in the balance of just discrimination the inherent rightfulness or wrongfulness of an action, the sentiment is no less selfish, if a parochial school is established for the avowed purpose of perpetuating a language. A church is faithless to its lofty mission, if it is not a missionary church; consequently it must be the aim of every Lutheran Church, be it German or Scandinavian,

to take such steps that their American neighbors are given an opportunity to judge of the doctrine and principles of our Church.

Let me briefly describe the course which a German Lutheran church ought to pursue, in order to come up to the full measure of her opportunities. That the church composed of German immigrants at first can be only a purely German church, is understood. The old people have lost to some extent their adaptability to environment. They cannot accustom themselves to services conducted in a foreign language and insist upon the continuation of the German. They are right. By all means let them keep it! It would be as wrong to take from them God's Word in their native tongue as to take from children their bread. But the time will come eventually when the young people will become Americanized. They will find the provincial dialects and fashions of their sires if not narrow, yet out of keeping with their ideas and sympathies. This is inevitable. It were strange if it were otherwise. All their associations, their literature, the conversation which they hear, will cause American feelings and ideas to be grafted upon their minds. These will grow. They will deeply imbed themselves in the young people's souls and thus the scion of German blood, born upon American soil, becomes an American by reason of his association and the social and political bias which his mind receives through it. That the old people faithfully cling to the traditions of the fatherland is quite natural; it is equally natural that the young whose minds have not been molded by the fashions and traditions of the fatherland, become subject to American influences and become American in nearly everything that word implies unless influences inimical to such development are exerted. I claim that the means used by the church in holding her people should in no wise violate the American sentiments of the young. Instead of ridiculing

and suppressing them, as is sometimes done, these should rather be cultivated.

The young people in course of time will intermarry with others not of their blood. In this I see no danger, but only an advantage for the church, if the young people are taught that Lutheranism is by no means hostile to American traditions and sentiments, and above all that they must love their church not for its origin in Germany, but for being the embodiment of truth and Christian liberty. Thus by the subtle co-operation of many factors the German element in the church will decrease and the American element increase, but the distinctive Lutheran character of the church need not be altered. Let parents consider that it is the truth taught by the Lutheran Church for which they must keep their children in the church, and if otherwise faithful, they will be successful; but let them endeavor to keep their children in the church because of its being German, and their children, proud of being American, will soon come to think that an English church (in such a case usually sectarian) is good enough for them. Every observant pastor will agree with me that the false motive to use the church as an instrument of keeping their children German, has wrought much havoc in the Lutheran churches.

The children of German parents will in course of time become American. This is the natural development. The church should not, has no right to check it, because her only aim should be to save as many souls as possible. When the German church has gradually become an English church, under normal circumstances the stage of its highest usefulness has been reached, as then it will be accessible to all, and not only to the immigrant from a certain land. The gradual abandonment of the German language in itself involves no danger to the church nor possible loss. It should not be looked upon as a calamity by the church, because the Lutheran church which is essentially American has a wider

sphere for the propagation of her principles than has the German church.

Our German brethren who seem to think the perpetuation of the German language one of the chief objects of the Lutheran church can profit by the example of the first Christians who were Jews. The Jew certainly had many and valid reasons for being attached to his language. It was venerable with age. All his literature had been transmitted to him through the medium of this language. It abounded with names closely interwoven with his religion. It was stately, solemn, the very embodiment of patriarchal character. It was the very language for worship, because all other tongues were used by nations who did not honor the great God Jehovah. It was the Hebrew language in which the solemn chants were daily sounded in the temple, in short, to the Jew there was only one language and that was the Hebrew. And yet when the Apostles who were Jews by descent and blood, by education and their heart's love, wrote the New Testament, they wrote it not in Hebrew, but in Greek. They overcame all prejudice against a heathen language, because they meant to reach the world. But a person may say: "They did not do it of their own accord. The Scriptures were written by them through the inspiration of the Holy Ghost." Very well; that is precisely what I want to prove, that it was the will of the Holy Ghost that the Gospel should be spread through a language which would reach the greatest possible number of people.

Again, when the Jews of the Diaspora united in Christian congregations in the land of exile, they founded not Hebrew, but Greek or Roman congregations, because they recognized the divine mission to bring the Gospel not only to those speaking the same vernacular, but to *every* creature. If Christians are called upon to make sacrifices, is it asking too much to ask the sacrifice of a language or to permit the use of two upon the same terms, especially if the church is not the loser, but the gainer by it?



5. But if through the education furnished by the church we permit our young people to become American in sentiment and language, will they not be losers by becoming foreigners to German history and tradition and to the grand achievements of German art and literature? It might almost seem so. Truly, the German need not be ashamed of the land of his nativity, nor of its history. Glorious is the pageant of history which commenced in the grey past and has attracted the attention of the world as it marched through the centuries in imposing array. And all the great events which have made every foot of the fatherland historic ground have been worthily celebrated by the heroes of song. From time immemorial the northern forests have been the homes of poetry. As wild as the east wind which rushed through the oak trees were the sages of old. Not voluptuous as the songs of ancient Greece and classical Rome were the sages of the German bards, but stern in melody. Their music was borrowed from the waters of the Weser-stream when allied with wind and air in combat with the drift-ice on its crashing passage to the ocean. Old German song embodies not sentiments of vice, but of virtue and bravery and freedom. Read the songs of Gudoun and Frietjoff and the exploits of the Nibelungen and you see the play of the same master mind which has won in the Reformation the battle of truth against error, which in these latter days has created an empire out of fragments, and which now can turn by its influence the scales of the political situation whether the tocsin of war is sounded or peace smiles upon the tranquil regions of bliss. German history and German song, co-ordinate witnesses of German greatness! Along with the din of battle from the Teutoburger forest there comes athwart the silent reaches of the past, the melodies of the minnesingers' harp. Amid the contending host of aspiring yeomen and haughty knights there arises the smiling countenance of Hans Sachs, the cobbler-poet, and the chords of

the German nation's heart still vibrate with the lays of Luther and Klopstock, of Schiller and Goethe.

As grand as the history and literature of the German nation is their character. It is firm, robust, yet not insusceptible to the influences of the beautiful and the ideal. The conqueror from the northern lakes and forests inherited the martial cunning of the people whom he conquered, though these proudly called themselves the sons of Mars, and through all the centuries their swords have carved out fame for the nation. But with the art of conquest they inherited the sense of the beautiful, the art of shaping the thoughts of men into song and melody, into color and marble. This element of their national character they have inherited from the Grecians, of whose accomplishments nothing now remains, but decaying statuary, and their grand literature, that sublimated thought of the nation which shall outlast even the pyramids of Egypt. Germany's emblem is not the martial laurel alone, it is the laurel intertwined with the lily of poetry and the roses of art. How sad, that our *fin de siecle* materialism is about to choke laurel and lily and rose!

But if we recognize that Germany is the chief home and protectress of art, should we overlook what is grand and good in our land, especially since we are American and not German citizens? Is America after all a land foreign to German sentiment and tradition? You say the Anglo Saxon has put his stamp upon the life and character of the nation. Very true! But is it not Teutonic blood which flows in the veins of the English? Has not the Anglo Saxon his home upon the meadows of central Germany? The Normans fierce and warlike, who fused their blood with that of the Saxons, were they not a German tribe as pure as the Cimbrians, the Suevians and the Cheruskians? Of course, the original character which these founders of English greatness have in common with their cousins in Ger-

many has in the course of time accreted to itself elements of local circumstance and tradition, and so the essentially Teutonic character of the English nation has been modified, but the ties of blood have never been severed. Nor is the American a stranger to us. He has with the son of Britannia and ourselves the same ancestors in those first European pioneers who in the grey, prehistoric past came from India, led by Providence, in order to establish in the northern clime a civilization which by the guidance of God was to bring to birth every force which has been a factor in bettering and rejuvenating the world. Therefore I would see in the American people not a nation of strangers, but the latest branch of the great Indo-Germanic tree, from which every nation has branched forth that plays an important role in modern history.

And is there really nothing in American history, in the social and political life of the nation, of which we can teach the young to be proud? What world's drama has ever had so lofty a motive, so grand a performance, such beneficent results as the war of the revolution, a period of alternating gloom and sunshine? Has ever war brought forth such reverses as are represented by the names of Valley Forge and Yorktown? Does not the civil war furnish abundant material to the patriot, to the historian, to the student of national character for thought and hope? Are our institutions inferior to those of the European commonwealths? The ideal of the government of European nations appears to be that a sovereign ruler appoints efficient agents to rule over obedient subjects. In our republic the sovereign people appoint their agents to discharge the functions which will sustain harmony and health in the national body. Is there not reason to prefer the latter mode of government? Do the laws of any country favor such an unrestricted development of the church as of this? And even the character of our nation is not as corrupt as some would think. It is true, covetousness eats away at our social life, corruption.

and venality besmirch the star-gemmed escutcheon of our republic, yet a nation which has produced men like George Washington, Benjamin Franklin, Bancroft and Prescott, and a host of others of world-wide fame, is not necessarily doomed to perdition.

The very fact that almost every minister sent to an important foreign field is not a hungry politician, but a man of literary achievements, that millions upon millions are given every year to endow hospitals, colleges, asylums and other educational and eleemosynary institutions, is proof that the nation's heart has not been quite petrified yet by the cold touch of materialism. Humanity in the abstract is the same the world over. A nation's distinctive vices and virtues are the product of its peculiar conditions. Let Americans evacuate the territory, over which the stars and stripes wave and any other nation succeed to the heirloom of its material possessions and laws, and in a short time the same hue and cry would be raised against corruption and materialism. An unbiased critic, judging from a cosmopolitan standpoint, will find many excellent points in American history and national life which he vainly seeks elsewhere.

If we grant, however, that American history and achievements in literature and art, in all those things which refine a nation, educate it and remove it from the curse of vulgarity and ostentatiousness, creating greatness rather than bigness, Germany is the superior of the United States, how can our American boys be expected to judge in these matters? Devoid of patriotism they can not and should not be. Do not belittle the sentiment of patriotism! A man is stupid or selfish, or cynical or all those, who is devoid of patriotism. Christianity does not exclude patriotism, because it fosters everything noble. There is nothing of secular origin which so links man to man as patriotism. It has caused men to practice self-denial who were not even Christians. Woe to the land, in which the fire of

patriotism burns dim! It will fall a prey to intestine broils, or to the foreign usurper; its very prosperity will be the means of its downfall; its banner will trail in the dust; a gem has lost its lustre in the wreath of nations.

Patriots our boys must become, but not German patriots. Reason though the German has to be proud of his native land, it can not be expected of our American boys that they should love better the traditions of the fatherland than those of the homeland. Nor is it desirable that they should do so. Future conflicts, they may be fought upon the field of battle, or by industrial and commercial rivalry, will involve the United States as one of the chief combatants. Our land will need the brawn and brain of all its people and their devotion. This can be enlisted only by winning the love and enthusiasm of its people. Whatever Stein and Greisevan, Frederick II. and Bismark may be to the German immigrant, let him be satisfied, that all these men, great and noble though they be, are to his children heroes of a foreign land.

The duty of rearing patriots must be recognized by the state. True patriotism is a virtue which can be cultivated only by education. Therefore the state has a perfect right to demand of every school that such conditions prevail in the instructions given and such a spirit in the instructor who gives them that the graduates of our parochial schools are young American patriots.

6. I have endeavored to demonstrate in the preceding two paragraphs that our Church will not be the loser, if the English language should become the chief medium of worship and instruction and that our young people will not become indifferent to the Lutheran Church by being educated for American citizenship. But is it not the duty of the German people to preserve through their schools and churches German manners and customs? Experience impels me to say: "Rather the contrary."

There appear to exist peculiar notions concerning the national complexion of the United States. It is a common view that the American people are not a racial unit, but a combination of representatives of many races held together only by common laws and constitution, but otherwise without affinity and amalgamation. Such views are erroneous. The people of the United States form a distinct nationality just as well as the English or Italians. That liberty-loving representatives of different people have knit together the woof and warp of our national fabric is not questioned. But from all the various elements which have flocked to this land there has come through the co-operation of many causes a nation which is *one* in language, in purpose, in its common sympathies, in its destiny. The blows of conflict from without, the dangers from a common enemy within, the toils and privations to which the early pioneers were subject, and amidst all these the hope of a grand future for the land of the setting sun, all these causes have been potent factors of racial amalgamation. Now, in the evening of the most eventful century since the beginning of the world, there lies before us in the United States a nation which is one in nearly everything which is essential to unity. To deny this would be tantamount to denying unity to any nation, because all modern nations are the product of amalgamation of various races. Modern England is a composite national body, and yet it is one. The people of modern England are composed of the descendants of Celts, Normans and Saxons. Each one of these tribes had its own language, fashions and predilections, yet the amalgamation of these apparently inharmonious tribes has formed modern England. In the same manner the process of amalgamation has steadily and in an increasing ratio continued ever since the first settlements in the United States have taken place. Original German, Irish or English fashions in course of time have become provincial, gradually they were sunk in views and sympathies essen-

tially American, until at last by the confluence of various types of humanity modified by concomitant native influences there has been developed a new type of humanity which is distinctively and essentially American. The language of this nation is English, its customs and fashions, being conditioned by native circumstances, are American; whatever is different from the language and fashions of the country is foreign in the United States.

Organic unity is one of the conditions of national prosperity. How enfeebled, how irritated by intestine broils is Austria, because of its heterogeneous population; how mighty and strong is Germany, because nearly every inhabitant of Germany is a German. The process of amalgamation in our land is not fully completed. All its citizens should rather seek to hasten than to arrest it. Therefore it is the duty of our Lutheran citizens to co-operate with the state in the establishment of such conditions as will everywhere bring forth a social character which is essentially American. This seems a matter of common sense rather than of philosophical demonstration. Could our nation flourish, if Irish people would be encouraged to foster in their offspring Irish notions and sympathies, Italians the habits and language peculiar to Italy, Germans those of their native land and the host of Russian Jews now coming to these shores their language and idiosyncrasies? Indeed no! Amalgamation should be the pass-word of every citizen of this land, and all educational enterprises should have in view the assimilation of the young to the national character. It is entirely compatible with the genius of American institutions to contend against national vices and to hold up for emulation the corresponding virtues of European people; it is incompatible with the American spirit to foster European bad customs in opposition to a wholesome national sentiment.

In obedience to this principle we claim, that if the young people in our German churches are prevailed upon

by instructions thoroughly American in spirit to abandon some German vices to which they are biased through the influence of their environment, that they are benefited as well as the church whose character they reflect. Though the German people have virtues which must meet with universal recognition, they have also national vices which the church should seek to eradicate. If conformity to sacred American customs is advised as the means of the eradication of such vices, the church merely follows the command of God: "Prove all things, hold fast that which is good." It is the duty of the church to declaim and contend not only against those sins which are common to all humanity, but also against those of a distinctively national character.

We mention in this connection only the vices of offensive indulgence in intoxicants and Sabbath desecration. Though the corresponding virtues of our American cousins may be of a rather negative character—not doing certain things which are forbidden without doing others which are commanded—yet we must confess that our German people are entirely too apt to abuse their Christian liberty. Turners meeting on Sunday, Schuetzen indulging their notions of pleasure on Sunday, German families celebrating their reunions on Sunday on the front porch by the festive beer-mug; German churches holding picnics in beer gardens, all such practices—only too common—have discredited our German people among Americans and consequently the Lutheran Church has suffered. I know a young man—high-spirited and well educated—who has been alienated from his local German church, because he saw his own pastor conforming to instead of contending against such German national vices. Although American ideas of temperance and Sabbath observance may have their origin in the soil of Puritan error, yet if we must choose between two evils, Puritan sternness is preferable to vicious indulgence. The truth we possess is a buried talent, if it does not induce



our people to observe on all occasions a proper Christian decorum.

It will remain for the American Lutheran Church of the future, the church which weds and welds sound Lutheran doctrine to sound American social customs, that will secure to itself the recognition which it deserves. During the period of transition our parochial school should be used as an agent for the gradual realization of the ideal.

In conclusion let me briefly reiterate my conception of the ideal Lutheran parochial school. It should first of all teach its pupils the grand old truths and principles of the Reformation. It should furnish secondly a good secular education, such as will fit a young American citizen for the duties of life and make him a patriot who loves the land whose air he breathes and whose institutions he enjoys better even than the land of his ancestors.

To this end such instruction should be given by public-spirited teachers as will make the pupil feel at home with American traditions, language, customs and sympathies.

The parochial should become what the public school is designed to be, an agent for the assimilation of those under its influence to a sound National-American character.

A graduate of such a school will be the superior of the graduate of the public school in every respect. He will not only be a patriot, but also a Christian. He will in his own sphere endeavor to secure not material bigness, but moral and intellectual greatness. He will not only fight for his country when the necessity arises, he will also pray for it. Such citizens we need.

CONRAD B. GOHDES.

## ANTI-SCRIPTURALNESS OF SECRET SOCIETIES ESPECIALLY PROVEN BY THE SECRET OR- DERS OF FREE-MASONS AND ODD-FELLOWS.

The opposition to the Holy Scriptures of secret societies, such as Free-Masons and Odd-Fellows, is of a very broad nature. It is not our design in the following elucidation of this subject to show the anti-scriptural character of these societies in all its bearing. We will not speak of their contradictions concerning love and charity, and the illegality of their oaths. It is also not our design to prove that secret societies are not institutions of God like the family, the church, and the civil government.

We name especially the secret societies of Free-Masons and Odd-Fellows, because the former can rightly be called the grand-mother and the latter the mother of nearly all secret societies. Their writings are also more widely circulated than those of any other secret society.

We propose to prove the opposition to Holy Scriptures of secret societies, such as Free-Masons and Odd-Fellows, in the following five points:

I.

They do not receive the Bible as God's revealed Word ;

II.

They have a fundamentally false doctrine concerning the essence of God ;

III.

They do not teach according to the Word of God concerning the natural state of man ;

IV.

They reject the redemption of mankind through Jesus Christ ;

V.

They do not consider the church, and the means of grace entrusted to her, necessary to salvation.

If the secret societies, such as Free-Masons and Odd-Fellows, would take no position at all in regard to these

points, then it would be folly to charge them with opposition to the Holy Scriptures in these things. Men can certainly form a society, and adopt principles, laws, rules and regulations for their government, and not say a word on any of the above named points. Such a society could also call itself a secret society, and still be far different from those of which we are here speaking. We want it therefore to be distinctly understood that we do not speak here of *all* secret societies, but of such only like Free-Masons and Odd-Fellows. Of these we assert that they take a position on said five points which is anti-scriptural, for which reason we must oppose them, and can not allow any of our church-members to be also a member of such a secret society. Let us therefore proceed to investigate these things, and show

## I.

*That the secret societies, such as Free-Masons and Odd-Fellows, do not receive the Bible as God's revealed Word.*

The Bible is the only source of all true and saving knowledge. From it we learn the nature of God, our natural condition, that and how we can be saved. This we say of the Bible, because it is God's revealed Word, that is, God is its author, and he speaks to us through it. — In the law-books and manuals of the orders of Free-Masons and Odd-Fellows are many passages in which they clearly and distinctly express their position in regard to the Bible. The Bible must be in every lodge-room of Free-Masons in the United States. The popular writer of the Free-Masons, Albert G. Mackey, says in his *Manual of the Lodge of 1874*, where he states the twenty-five Landmarks of Freemasonry: "Landmark XXI. That a book of the law of God must constitute an indispensable part of the furniture of every lodge." P. 214. In another place he writes: "The furniture of a Lodge consists of a Holy Bible, Square, and Compasses. The Holy Bible is dedicated to God; the Square, to the Master;

and the Compasses, to the craft. The Bible is dedicated to God, because it is the inestimable gift of God to man; \* \* \* the Square, to the Master, because it is the proper Masonic emblem of his office; and the Compasses, to the craft, because, by a due attention to their use, they are taught to circumscribe the desires, and keep their passions within due bound." P. 49. Vide also Webb's Monitor, p. 49; and Craft Masonry of Cunningham, p. 31.

Again said writer says: "The Holy Bible is given to us as the rule and guide of our faith; the Square, to square our actions; the Compasses, to circumscribe our desires and passions in due bounds with all mankind, but more especially with brother Masons; and hence the Bible is the light which enlightens the path of our duty to God; the Square, that which enlightens the path of our duty to our fellow-men; and the Compasses, that which enlightens the path of our duty to ourselves." P. 30. Vide also Webb's Monitor, p. 54.

Again: "*The Holy Writings*, that Great Light in Masonry, will guide you to all truth: it will direct your path to the temple of happiness, and point out to you the whole duty of man." P. 137; also page 166; and Webb's Monitor, p. 172.

From these citations it is evident that the Free-Masons take a position in regard to the Bible. But how is it with the Odd-Fellows in this respect? Let us hear a few citations from the Odd-Fellow's Text-Book and Manual by Paschal Donaldson of 1873, which bears the seal of the Grand Lodge of the United States. Here we find the following among the many declarations on this point: "We receive with reverence the teachings of God's holy Word, which tells that we are the children of one common Father—brethren of one family—fellow-travelers through the same dark world of sin, alike needing the sympathy and support of our fellow-men; that we are bound, as stewards of God, to use wisely the things which have been committed to us

in trust, for the advancement of the general good." P. 40. Again he says: "Whatever plan might be adopted, we arrive at but one conclusion: we are bound by not only the law of nature, but the law of God, 'not to see any brother have need, and shut up our bowels of compassion from him.'" P. 104. (1 John 3, 17.) It is to be observed that two laws are spoken of here, one the law of nature, and the other the law of God.

In another place the same writer says: "*The Bible*.—What you have been told concerning the sacred deposits of the ark of the covenant, might be appropriately repeated here. The Word of God, the Book of books, is the source of all true wisdom, divine and human. It is a 'lamp to our feet, a light to our path,' and counsel for every phase, circumstance, and condition of life. Study it, my brother." P. 202. Again he says: "Admonish thy neighbor before you threaten him; and not being angry, give place to the law of the Most High." P. 158. Vide also p. 54.

To this must be added the fact that in their books we find many quotations from the Holy Bible. For instance in the Odd-Fellow's Text-Book and Manual the Ten Commandments are quoted. P. 151 and 152. Compare also their funeral ceremonies, and the like, Mackey's Manual of the Lodge, p. 200. In Craft Masonry, on page 97, we find the following: "I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.—St. John 11, 25, 26." Also the passage in St. Mark 13, 33–37 is quoted. But below these is the following note: "If the deceased was an Israelite, the selections from the New Testament may be omitted." Then a number of passages from the Old Testament are quoted; viz. Psalm 89, 48; Hos. 13, 14; Psalm 53, 15, 16, etc.

But let this suffice concerning this point, and let us hear whether these societies, such as Free-Masons and Odd-Fellows, receive the Bible as God's revealed Word. A. G.

Mackey says in his *Masonic Jurisprudence*: "And this was wisely done, for it is evident that no law less universal could have been appropriately selected for the government of an institution whose prominent characteristic is its universality. The precepts of Jesus could not have been made obligatory on a Jew; a Christian would have denied the sanction of the Koran; a Mohammedan must have rejected the law of Moses; and a disciple of Zoroaster would have turned from all to the teachings of his Zend Avesta. The universal law of nature, which the authors of the old Charges have properly called the moral law, because it is, as Conybeare remarks, 'a perfect collection of all those moral doctrines and precepts which have a foundation in the nature and reason of things,' is therefore the only law suited, in every respect, to be adopted as the Masonic code." P. 502, 503.

The same writer says in his *Manual of the Lodge*: "*The Moral Advantages of Geometry*. — Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry we curiously trace Nature, through her various windings, to her most concealed recesses. By it we discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we may discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature." P. 84. The same is also found in *Webb's Monitor*, p. 97, 98.

In the Address for the use of Odd-Fellows on an occasion of some public demonstration, which is contained in the *Odd-Fellow's Text-Book*, we find the following expression: "If it is liberality to allow one to enjoy unmolested his own

opinions in religious matters, then Odd-Fellows are liberal. All sects and names unite here in the building of one temple, whose pillars stand on the everlasting foundation 'Peace on earth, good will to men.'" P. 295. In another place in the same book we read: "Mankind are divided into numerous sects and parties, each of which holds opinions peculiar to itself; and, however absurd, or even ridiculous, each may seem to the other, its adherents are mostly sincere and firm in their belief. The Christian's faith in Christ is not more earnest and positive than the Jew's in his expected Messiah, the Mohammedan's in his prophet, or that of the Chinese in the object he worships as a representation of the Deity. All these, though holding opinions the very antipodes of each other, are satisfied that they are correct, and can produce arguments in support of their theory, which in the estimation of those who practice it, are clear and conclusive." P. 166. Again he says: "Difference of opinion, on religious subjects especially, has always existed, and will be likely to continue to divide the hearts of men until the reign of the sublime principle of Universal Brotherhood shall have been established on earth." P. 167.

In the "Digest Grand Lodge U. S. I. O. O. F.," the question is answered: "Can a State Grand Lodge legally approve a by-law of a Subordinate which provides that Infidels shall not be proposed as members?" The G. L. U. S. answers this question in the following language: "Since no peculiar religious views, which do not affect the belief of the person asking admission into the Order, in a Supreme Being, the Creation and Preserver of the Universe, can disqualify him for membership, neither can their views be allowed to interfere with the privilege of members in respect to proposition for admission." P. 238, § 1095. According to Webster, an infidel is "one who disbelieves the inspiration of the Scriptures, and the divine religion of Christianity." Such can become members of the Order of Odd Fellows according to the above statement. This shows that

they do not receive the Bible as God's revealed Word. Their religion is nothing but genuine paganism with a little Christian color in order to draw weak Christians.

Only one more citation on this subject. Mackey says, in his *Masonic Jurisprudence*: "*Landmark Twenty-first*.—It is a Landmark that a 'Book of the Law' shall constitute an indispensable part of the furniture of every lodge. I say advisedly, a *Book of the Law*, because it is not absolutely required that everywhere the Old and New Testament shall be used. The *Book of the Law* is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the universe. Hence, in all lodges in Christian countries, the Book of the Law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons, the Koran might be substituted. . . . This Landmark, therefore, requires that a Book of the Law, a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every lodge." Pp. 33, 34.

What do we want more? Does not the foregoing conclusively show that the secret societies, like the Masons and Odd Fellows, adapt themselves to the religion of every country? In 1854, the Grand Lodge of Ohio adopted a resolution declaring "that Masonry, as we have received it from our fathers, teaches the divine authenticity of the Holy Scriptures." Proc. G. L. Ohio, p. 72. Commenting on this resolution, the Committee of Correspondence of the Grand Lodge of Alabama say: "That some *Masons* may teach the divine authenticity of the Holy Scriptures, is true, because some Masons are Christians; but Masonry does nothing of the sort, but leaves every man to his own opinion upon that subject, as it does upon his politics, his religion, his profession." Proc. G. L. Ala., 1855, p. 67. Vide Mackey's Ma-



sonic Jurisprudence, pp. 94, 95. This induced Mackey to make the following remark: "Within a few years an attempt has been made by some Grand Lodges to add to these simple, moral and religious qualifications, another, which requires a belief in the divine authenticity of the Scriptures. It is much to be regretted that Masons will, sometimes, forget the fundamental law of their institution, and endeavor to add or detract from the perfect integrity of the building, as it was left to them by their predecessors." *Masonic Jurisprudence*, pp. 94, 95.

The number of these extracts from the writings of Free Masons and Odd Fellows could be largely increased, if it were necessary. But there is no need of any more, for what we have quoted furnishes sufficient testimony to the truth of what we assert in our thesis, viz., that Free Masons and Odd Fellows do not receive the Bible as God's revealed Word. Their position in this matter conflicts with many clear passages of the Scriptures. Let us hear a few of them. 2 Peter, 1, 21: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 1 Cor., 2, 13: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." 2 Tim., 3, 16, 17: "All Scripture 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 Cor., 5, 20: "Now then we are ambassadors for Christ, as though God did beseech you by us." See also the following passages: Hebr. 1, 1, 37; Psalm 45, 2; Acts 1, 16; 2 Sam., 23, 23; 1 Peter, 1, 11; 1 Cor., 2, 10; Rom., 3, 2; Gen., 34, 27; 1 Thess., 2, 13; Acts 13, 46.

## II.

*The secret societies, such as Free Masons and Odd Fellows, have a fundamental false doctrine concerning the essence of God.*

That the secret societies, such as Free Masons and Odd Fellows, do not reject all that is taught in the Bible, although they do not receive it as God's revealed Word, is evident from what has already been said. They teach that there is a God, a Supreme Ruler, a Grand Architect and Preserver of the universe. As we learn from their writings what they teach concerning the Bible, so we learn from them what they teach concerning the essence or being of God. Their doctrine on this point is not the doctrine of the Bible, therefore we pronounce it *fundamentally* false. The Bible is the only source from which we learn *what* and *who* God is. These societies do also consider their doctrines sufficient unto salvation. But they are Deists, and their doctrines are deistical throughout. It is not difficult to prove these assertions from their writings. Some of the citations under the first part have a bearing on the point now under consideration. But there are many others in which this subject is spoken of. Let us hear a few of them.

A. G. Mackey, says in his Manual of the Lodge: "Landmark XIX, that every Mason must believe in the existence of God as the Grand Architect of the Universe." P. 214. Again he says: "*A belief in God.* This constitutes the sole creed of a Mason—at least, the only creed that he is required to profess. But such a profession is essentially and absolutely necessary, because, without a belief in a superintending power, with the inevitable deduction from the purity and holiness of such a Being, that sin will be punished and virtue rewarded, there would be no sanction to a moral law, for the atheist would have no motive to keep a promise or

to preserve an obligation." P. 40. Vide also the hymn on p. 189, 190.

Again: "*Prayer at opening the Grand Lodge.* O! most glorious and eternal Lord God, the world's Supreme Architect, the source of light, of life, and of love, we, thy servants, assembled in solemn Grand Lodge, would now implore Thy gracious protection and favor." P. 17. Mackey says in his *Masonic Jurisprudence*: "Landmark XIX. A Belief in the Existence of God as the Grand Architect of the universe, is one of the most important Landmarks of the Order. It has been always deemed essential that a denial of the existence of a Supreme and Superintending Power, is an absolute disqualification for initiation. The annals of the Order never yet have furnished an instance in which an avowed atheist was ever made a Mason. The initiatory ceremonies of the first degree forbid and prevent the possibility of so monstrous an occurrence." P. 33. Compare also p. 121. In the same book we read: "A man must believe in God, and recognize a moral responsibility to him, or he can not be made a Mason; or, if being made, he subsequently adopts these views, he cannot remain in the Order." P. 504 (*Craft Masonry*, p. 50.)

In the *Digest G. L. U. S., I. O. O. F.*, we read: "Since no peculiar religious views, which do not affect the belief of the person asking admission into the Order, in a Supreme Being, the Creator and Preserver of the Universe, can disqualify him for membership, neither can these views be allowed to interfere with the privilege of members in respect to propositions for admission." P. 238, § 1095. See also *Constitution of G. L. U. S. in Digest*, p. 477, Art. XVI, Section 2. We find also the same on p. 361 under the subject: "*Religion.*"

By these citations we only design to prove that these Orders teach the existence of a Supreme Being whom they occasionally call God. But the heathens teach the same.

The ancient Greeks and Romans taught in their mythology the existence of a Supreme Being.

But what do these Orders teach concerning the essence of this Being? This is the main point now under consideration. This is partly evident from the preceding citations, but a few more will make this matter more clear. Mackey says in his *Manual of the Lodge*: "It is a lesson which every Mason is taught at one of the earliest points of his initiation, that he should commence no important undertaking without first invoking the blessing of Deity. Hence the next step in the progress of the opening ceremonies is to address a prayer to the Supreme Architect of the Universe. This prayer, although offered by the Master is to be participated in by every brother, and at its conclusion the audible response of 'So mote it be: Amen,' should be made by all present." P. 13. In the same book, in the formulary for the Dedication of Masonic Halls, the Consecration Prayer begins thus: "Almighty and ever glorious and gracious Lord God, Creator of all things, and Governor of everything Thou hast made." P. 192. Vide also p. 194, 195.

In the writings of Odd Fellows we find substantially the same. The prescribed Ceremony of Laying the Cornerstone of an Odd Fellows' Hall, of a Church, Academy, or other Public Edifice, the prescribed Form of Dedication of an Odd Fellows' Hall, or Lodge Room, of a Cemetery or Burial Lot; the prescribed Form for Funeral Services of Deceased Brothers, shows this conclusively. See Paschal Donaldson's *Odd Fellows' Text Book*, pp. 220-246. Also *Digest G. L. U. S. I. O. O. F.*, pp. 307-312. The same is true of their funeral hymns, Donaldson, p. 247, and other hymns, pp. 307-312. See also their prayers for "Opening and Closing a Lodge," Donaldson pp. 106-108. All this is also true of all Masonic Ceremonies and Prayers for the same occasions. See Mackey's *Manual of the Lodge*, pp. 126, 132, 145, 177, 187, 200.

Not in a single one of all these Ceremonies and Prayers do we find the name of "Jesus Christ." In regard to the use of these prayers we find the following in Digest G. L. U. S., I. O. O. F.: "*To use form prescribed or none.* No form of prayer, beside those laid down in the charge-books, have been adopted by this Grand Lodge, except the form of prayer for funeral services, and the use of this is left optional, the only requisition being, that if any form is used, that laid down in the Digest shall be used." P. 341, § 1609.

Mackey says in his Masonic Jurisprudence: "This Divine Being, the Creator of heaven and earth, is particularly viewed in Masonry in His character as the *Grand Master Builder of the Worlds*, and is hence masonically addressed as the *Grand Architect of the Universe*." P. 93. This is usually abbreviated thus: "G. A. O. T. U." See also p. 469. Webb's Monitor, pp. 23, 63, 79, where the expression Deity also occurs. Donaldson calls God "great Master," p. 101. Let us also hear the following verse from one of the Odd Fellow hymns:

"A temple where no narrow creed  
Protects a chosen few;  
It holds alike deserved meed  
To Christian, Turk, or Jew."

Donaldson p. 307. We would also refer the reader in connection to what we quoted from the Digest G. L. U. S. I. O. O. F. on pp. 7, 8, and 12.

Now what follows from all these quotations from the writings of said secret societies? Certainly this, that they do not have *the true God*. And why not? because they have not the "Bible God," the Triune God, Father, Son and Holy Ghost. Jesus Christ is nowhere named, nor is any mention made of the Holy Ghost. The naming of Jesus Christ, and praying in His name, would be offensive to the brother Jew and Turk, and this must not be.

From all this it is evident that these societies teach fundamentally false concerning the essence of God. What the Bible teaches us on this subject is evident from the following passages: John 5, 23: "He that honereth not the Son, honoreth not the Father which hath sent Him." 1 John 2, 23: "Whosoever denieth the Son, the same hath not the Father."

These societies do not teach according to the Scriptures concerning God. They have another God, an idol. But there is only one true God. Deut. 6, 4: "Hear, O Israel: The Lord our God is one Lord." (Vide Mark 12, 29.) Deut. 4, 35: "Unto thee it was shewed, that thou mightest know that the Lord He is God: there is none else beside Him." 1 Cor. 8, 4: "As concerning therefore the eating of those things that are offered unto idols, we know that an idol is nothing in the world, and that there is none other God but one." Eph. 4, 6: "One God and Father of all, who is above all, and through all, and in you all." 1 John 5, 7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." In Matthew 3, 16 we read of the revelation of three persons at the baptism of Christ. Matt. 28, 19, where the formula for baptizing is given, three persons are named. Many other passages could be cited such as Numbers 6, 24-26, 2 Cor. 13, 14.

But what we have said will suffice to prove that the secret societies we have named have a fundamentally false doctrine concerning the essence of God.

### III.

*The secret societies, such as Free-Masons and Odd-Fellows, do not teach according to the Word of God concerning the natural state of man.*

This statement may appear strange to many, and may give rise to the question: do these societies also concern

themselves about spiritual things? Many people think these societies deal only with temporal things, such as mutual support. But this is a mistake, as is evident from many declarations of prominent Masonic and Odd-Fellow writers. According to Anderson's Ancient Constitutions the address delivered at the admission of a "new brother" begins as follows: "Adam, our first Parent, created after the Image of God, the great Architect of the Universe, must have had the Liberal Sciences, particularly Geometry, written on his Heart; for even since the Fall, we find the Principles of it in the Hearts of his Offspring, and which in process of time, have been drawn forth into a convenient Method of Propositions, by observing the Laws of Proportion taken from Mechanism." P. 1. This is then further carried out. Mackey says in his Manual of the Lodge: "By the rough ashlar we are reminded of our rude and imperfect state by nature; by the perfect ashlar, that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the trestle-board we are also reminded that, as the operative workman erects his temporal buildings agreeably to the rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which are our spiritual, moral, and masonic trestle-board." P. 53. (Vide Craft Masonry, p. 32.) Webb says the same in his Monitor with this difference, that he uses the expression "in the Book of Life." P. 54.

In Craft Masonry we read: "The first degree in Masonry symbolizes the first advance in the regenerative life. The man before his generation is called earth, void and empty—void, because there is in him, of himself, nothing of the good; empty, because there is in him nothing of the true.

His first effort towards the attainment of light is symbolized by the 'Spirit of God moving upon the face of the waters'. And when he mentally acknowledges that goodness and truth are from the Lord alone, and that man, in his natural state, is the representative of darkness or chaos, as the divine Being is the representative of the perfect day or Light: then he may be said to have arrived at the first state or the first day of creation, symbolized by the first grade in Free-Masonry. 'And the evening and the morning were the first day'." P. 40. (Vide also pp. 89, 90.) What nonsense in spiritual matters!

Again, in Mackey's Manual we read: "*The Shock of Entrance*.—In the symbolic science of Masonry, the Lodge is often represented as a symbol of life. In this case, Lodge labor becomes the symbol of the labor of life, its duties, trials, and temptations, and the Mason is the type of the laborer and actor in that life. The Lodge is, then, at the time of the reception of an Entered Apprentice, a symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter. There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of an outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight. And here, as with Moses at the burning bush, the solemn admonition is given, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground'." A little further on he says: "*The Shock of Entrance* is, then, the symbol of disruption of the candidate from the ties of the world, and his introduction into the life of Masonry. *It is the symbol of the agonies of the first death and of the throes of the new birth.*" Pp. 20, 21.



Donaldson, the Odd-Fellow writer, calls those "extremely selfish" who join for the purpose of obtaining pecuniary advantages, and who see no excellence in its system beyond that of its beneficial character. P. 83. He then says in his: "*A Word to the Neophyte*" as follows: "It may be considered an important period of life in which a man enters a Lodge of Odd-Fellows. The duties there taught him, and the lessons inculcated throughout the progress he may make in the Order, will tend, if he be true to his nature, to his moral and intellectual advancement, and consequently to his happiness. He should therefore prepare his mind for the task he has undertaken, and determine to be attentive to the instructions he is about to receive. He will find in these instructions the voice of Wisdom and Truth; and he will see that whoever shall heed and obey them must be respected by the wise and virtuous. They teach him his duty to his God, his country, his neighbor, his family, and himself; they show him how he may live in the enjoyment of a peaceful, contented mind—which is the highest wealth a mortal may desire; they demonstrate to him that 'vice is a monster of such frightful mien,' that it should be shunned and hated; they persuade him that there is in Fraternal Union and Love the truest, sublimest pleasure; they lead him to obedience of the commands of his Divine Maker, in which he can not fail to be blessed in life, death and eternity." P. 54. The same says in another place: "Wherever man is found, in whatever situation of life, he bears his Maker's image; he is immortal, and, however poor, or even degraded, he may be, in his own soul are the signs of human equality. If thou canst do aught to promote his happiness, then, or canst relieve his wants, *Do It*: it is thy duty."—Further below he says: "If men would all act thus, how soon would the last communion with heaven be restored, and the reign of Love, Peace, and Joy be perfect on earth!" P. 156. Vide also p. 173.

Again, the same writer says: "We declare, then, at once, that the whole scope and object of our association is to make its members wiser and better men,—by the equality and condition which it supposes, to break down and soften the arrogance and selfishness of the human heart—to subdue the asperities of sects and parties—to inculcate charity and brotherly love, to strengthen and invigorate all the relations in which man can be contemplated, toward himself, his family, his neighbor, his country, his God. And to these ends our institution appeals directly to his social, the strongest of all man's instincts. We are simply a society for mutual improvement in virtue, religion, and sound morals; and for the practice of a judicious, well-directed, and efficient charity." Pp. 13, 14.

In Craft Masonry we read: "The *common gavel* is an instrument made use of by operative masons to break off the superfluous corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious work of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building—that house not made with hands—eternal in the heavens." Pp. 20, 21. Vide Mackey's Manual, p. 35. Webb's Monitor, p. 44.

Mackey treats in his Manual of the Lodge of enlightenment through which knowledge of divine truth is obtained. Pp. 29, 30. Then he says: "The lamb has in all ages been deemed an emblem of innocence; by the lambskin, the Mason is therefore reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into the celestial Lodge above, where the Supreme Architect of the Universe presides." P. 41. (Webb's Monitor, p. 42.)

Again: "By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good

report, maintain secrecy, and practice charity." P. 68. (Webb's Monitor, p. 79.)

We would also refer to the prayer used at the initiation of an Apprentice in Masonry, on page 39 of Webb's Monitor. We would further refer to what is said in the same book on pages 75, 76. See also Donaldson's Odd-Fellow's Text-Book, p. 132-189 and 197-206.

But let these citations suffice concerning this point, in order not to take up too much time and space. The preceding extracts show sufficiently that the Free-Masons and Odd-Fellows have a doctrine concerning the natural state of man, and that it is not scriptural. It does not agree with passages like the following: Rom. 7, 18: "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not." Rom. 3, 23: "For all have sinned, and come short of the glory of God." Eph. 2, 1: "And you hath he quickened, who were dead in trespasses and sins." Psalm 51, 5: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Jer. 31, 18: "Turn Thou me, and I shall be turned, for Thou art the Lord my God." Many other passages could also be quoted, such as Eph. 2, 3; Psalm 51, 12; John 3, 5, 6; Luke 11, 13; Genesis 6, 5; Job 14, 4; Prov. 20, 6; 1 Cor. 2, 14; 2 Cor. 3, 5; Philip. 2, 13; Genesis 8, 21; Psalm 14, 2, 3; Rom. 3, 12; Isa. 48, 8.

#### IV.

*The secret societies, such as Free-Masons and Odd-Fellows, reject the redemption of mankind through Jesus Christ.*

Just as these secret societies speak of a fallen state of man, as is evident from what we have said, so they also speak of a liberation from it. They speak of a future state of their members in which they shall be perfectly happy.

That we would have to remain in our sins, and be lost forever if Jesus Christ had not come into the world, and

redeemed us, is a truth plainly and clearly taught in the Word of God. The Holy Scriptures also teach us how Jesus Christ redeemed us. Besides the redemption through Him there is none other. Now, what is the position of those secret societies of which we are speaking in regard to this redemption, which is the only one? From the quotations we have already made we could infer to some extent, at least, what position these societies occupy in reference to the redemption of mankind through Jesus Christ. But there are many passages in their books which make it very plain what they teach on this point, and that our statement above is correct. These societies speak of an eternal life, and of an entrance into it. Mackey says in his *Manual of the Lodge*: "*The Anchor and Ark* are emblems of a well-grounded *hope* and a well-spent life. They are emblems of that divine *Ark* which safely wafts us over this tempestuous sea of troubles, and that *Anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest." P. 112. At the dedication of a Lodge-Room Free-Masons also pray as follows: "Finally: may we finish all our work here below with thy approbation, and then have our transition from this earthly abode to thy heavenly temple above, there to enjoy light, glory, and bliss, ineffable and eternal." Mackey's *Manual*, p. 131. (Vide p. 41.) In another prayer they say: "And save them with an everlasting salvation," Same book, p. 106. (Craft Masonry, p. 103.) Again he says: "So that in *Age*, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality." Mackey's *Manual*, p. 110.

Donaldson says in his *Text-Book*: "Every votary at its shrine is expected to love and exalt its precepts—to love them for the sake of those benefits which we all in common enjoy—to love them in this life for the sake of that heavenly communion in which we hope to dwell hereafter." P. 104.

Again, he says speaking of the lessons inculcated in the Lodge: "They lead him" (the Neophyte) "to obedience of the commands of his Divine Maker, in which he cannot fail to be blessed in life, death, and eternity." P. 54. The same writer says in another place: "When the golden rule shall have exerted its power, and obtained its dominion over the world, men of all creeds and nations shall sit together in love, and the light of knowledge and of pleasure shall shine around and about them. The descendants of Abraham and the followers of the Crescent, and the worshippers of Christ shall commingle in one happy family, knowing no diversity of faith or creed. Then a calm repose shall have come upon the elements of strife: 'no sigh nor murmur the wide world shall hear,' and the tears of sorrow shall be changed to those of joy." P. 168. (Also pp. 172, 245.) The last verse of the first funeral hymn in the same book reads as follows:

"God of all below, above,  
 Fill our hearts with Truth and Love:  
 When dissolves our heavenly tie,  
 Take us to Thy Lodge on high." P. 247.

A similar verse we find in Webb's Monitor, p. 115. Webb says: "We part upon the square below, to meet in heaven again." P. 8. (Craft Masonry, p. 30.) Donaldson also says: "Let us, then, persist in the glorious work we have commenced, with vigor and unflinching stability; let our bark, while sailing on the extensive ocean of Fellowship, be guided by the compass of justice, and, if we may continue the metaphor, let us perseveringly pursue the track its needle indicates; that, when arrived at our destined haven, we may, with a pure conscience of having supported to the utmost our purpose of benevolence and charity, securely recline our heads on the satisfactory pillow of contentment, and indulge in the inspiring hope, that when summoned from this sublunary sphere, we may meet with

an eternal welcome in that 'angel-land' where 'sorrow intrudes not' — where 'the wicked cease from troubling, and the weary are at rest'." Pp. 89. 90.

Now, do these societies seek to enter heaven through Jesus Christ, who says: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me"? (John 14, 6.) By no means. They seek salvation through virtue, love, and charity, but not through Jesus Christ. This is no secret, but plainly and distinctly taught in their writings. Mackey says in his *Masonic Jurisprudence*: "They" (operative masons) "employed their implements for merely mechanical purposes; we use them symbolically, with a more exalted design. Thus it is that in all our emblems, our language, and our rites, there is a beautiful exemplification and application of the rules of operative Masonry to a spiritual purpose." P. 97. (*Manual of the Lodge*, p. 66.) Again: "Under the shelter of this wise provision, the Christian and the Jew, the Mohammedan and the Brahmin, are permitted to unite around our common altar, and Masonry becomes in practice as well as in theory, universal. The truth is, that Masonry is undoubtedly a religious institution — its religion being of that universal kind in which all men agree, and which, handed down a long succession of ages, from that ancient priesthood who first taught it, embraces the great tenets of the existence of God and the immortality of the soul — tenets which, by its peculiar symbolic language, it has preserved from its foundation, and still continues, in the same beautiful way, to teach. Beyond this, for its religious faith, we must not and cannot go." Pp. 95. 96. (*Craft Masonry*, p. 39. *Anderson's Ancient Constitutions*, p. 54.)

The redemption of mankind is nowhere mentioned by these writers as the work of Jesus Christ, the Son of God. They teach a way to heaven which is not the one taught in the Holy Scriptures. Mackey says, in his *Manual of the*

Lodge: "As Masons, we are taught never to commence any great or important undertaking without first invoking the blessing and protection of Deity, and this is because Masonry is a religious institution, and we thereby show our dependence on and our trust in God." P. 40. Again: "And the conclusion we arrive at is, that youth, properly directed, leads us to honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss." P. 96. (Webb's Monitor, p. 48.) According to Mackey's Manual of the Lodge, Free Masons ask God for forgiveness, but not in the name of Christ nor for His sake. P. 196.

Donaldson says of virtue: "'Virtue alone is happiness below.' It gives joy which none but he who practices it can understand. Its influence is felt and acknowledged even by the bad. It will be the crown of age, the honor of manhood, the guardian of youth; it will be our guide in prosperity, and solace in affliction. It will give us here on earth the truest happiness, and prepare us for the future state of being to which we are hastening." P. 164. In another place he says: "But virtue, substantial and everlasting, will give us present enjoyment, as well as happiness eternal." P. 137. Again he says: "Let us, then, *Be True* to our professions. Let our walk and conversation in life be such that the world will be compelled to acknowledge the sublime theory we teach. Thus shall we live in the enjoyment of the blessed consciousness of having performed our duty to our Maker and our kind, and when the hour comes for us to leave this earth and join the vast Brotherhood beyond it, and prepared to meet Him who has taught us that love for our brethren here is a duty incumbent on the children of our heavenly Father." P. 162. In the same book we find the following prayer: "We bless thee, O Lord, that we have been permitted to enjoy this another Lodge meeting. Par-

don what thou hast seen amiss in us; and now, as we are about to depart, let thy blessing be with us, and with all our brethren throughout the globe. May brotherly love prevail, and every moral and social virtue adorn our lives, while members of this Lodge below, and at last may we be admitted to the joys of a better world; and thine be the power and the glory, forever and ever. Amen." Pp. 107, 108. (Pp. 187, 234.) Of Charity, Donaldson says: "He who practices this charity, and teaches it to others, shall be crowned with honor, and come down to the grave in peace, with the full assurance of a blessed future." P. 141. In the prayer used at the dedication of an Odd-Fellow Hall, we find the following language: "Forgive our sins, redeem us from iniquity, make us zealous and faithful in good works, and finally save us and the world with an everlasting salvation, that we may ascribe unto Thee all praise and blessing, honor and glory, in a day without night, and world without end. Amen." Pp. 223, 224. Of Honesty, Donaldson says, among other things: "Let us take Honesty as our guide; however rough or uncouth he may seem, or whatever abuse may be heaped upon him by those who love him not, if we cling to him and follow him, he will assuredly bring us at last to a peaceful and pleasant abode." Pp. 169, 170. That eternal life is meant here is evident from the preceding in the same prayer. (Vide also pp. 172, 173.)

The name "Jesus" is not used in a single one of these citations in which the attainment of salvation is treated of. These secret societies reject Jesus Christ, and with Him His redemption of mankind, and teach another way to heaven. From these citations it is evident that what we assert in our proposition is founded on truth, viz. that these secret societies reject the redemption of mankind through Jesus Christ. Let us hear a few passages from God's Word in which this matter is spoken of. Matt. 1, 21. "And she shall bring forth a son, and thou shalt call his name *JESUS*: for He



shall save His people from their sins." Gal. 3, 13: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree." John 1, 29: "Behold the Lamb of God, which taketh away the sin of the world!" Acts 4, 12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Isa. 53, 6. 1 Tim. 2, 6. Hebr. 2, 15. Gal. 4, 5. 1 Pet. 1, 18, 19. 1 Thess. 1, 10. Tit. 2, 14. 2 Cor. 5, 15, 21. Matth. 18, 11. 1 John 2, 12. 1 Tim. 2, 5. John 5, 23. 1 John 2, 23. 2 John 9. John 14, 6. Eph. 3, 12. Acts 10, 43.

## V.

*The secret societies, such as Free-Masons and Odd-Fellows, consider the Church, and the means of grace entrusted to her, as unnecessary unto salvation.*

We say in this proposition that these secret societies consider the Church, and the means of grace entrusted to her as *unnecessary* unto salvation. It is true, they allow their members to belong to the Christian Church, and to use the means of grace, but they do not demand this. A man can be an open enemy of the Christian Church and the means of grace, and still be a member of one or more of these societies of which we are speaking. If a member of these societies does as he is taught in the Lodge he is looked upon as doing all that is necessary to be saved, notwithstanding his opposition to the Church and the means of grace of which he may be guilty. This is the very point that so many Free-Masons and Odd-Fellows can not understand. They think the Order must be all right, because they are allowed to be members of any Christian denomination they desire. It seems they can not comprehend that they, by their membership in the Lodge, profess that man can be saved without Christ, without the Church, and with-

out the means of grace. These societies do not teach that it is injurious to belong to the Church, and to make use of the means of grace, but they teach that these things are not necessary unto salvation. This is the point to be proven now. To some extent this is evident from quite a number of the citations already made from the writings of Free-Masons and Odd-Fellows. But there are other passages in these writings which show us very clearly what position the above named societies occupy in regard to the Christian Church and the means of grace, showing us that they do not consider them as necessary unto salvation. Let us hear some of this kind.

Donaldson says in his *Odd-Fellow's Text-Book*: "Where the name of God is sanctified, where his ordinances are duly attended, where good laws are enacted against immorality, and those laws diligently executed—in short, where that celebrated rule is the standard of dealing, that every man do to others as he would they should do to him—these people may be truly said to execute judgment and seek after the truth." P. 160. The Christian church calls holy baptism and the sacrament of the altar ordinances of God. God ordained, instituted and commands them to be observed. That Odd-Fellows do not understand holy baptism and the sacrament of the altar by what they call the ordinances of God is evident from the fact that they do not administer them. But the Christian church does administer these ordinances of God, and demands of her members to make use of them. Notwithstanding the fact that the Order of Odd-Fellows do not administer these ordinances of God, which are his commands, Donaldson says in another place, as we have already quoted: "They" (the teachings of the Order) "lead him" (the member of the Lodge) "to obedience of the commands of his Divine Maker." P. 54. This is, as we see, presented in a very general way. It is manifest by "commands of his Divine Maker" the writer

means that which according to the doctrine of the Order is necessary unto salvation, and which they consider as God's commands, for he says in the same sentence: "in which" (commands) "he" (the member) "can not fail to be blessed in life, death, and eternity." P. 54. Here we must also consider what is said in the same book on pp. 44. 45: "It is sometimes urged that the institution comes in contact with the claims of the church, and creates conflicting duties. The Order of Odd-Fellows is composed of Christians of every denomination; they all acknowledge individually the authority of the church, and in the most perfect obedience they unite to do precisely what the teachings of the church command to be done. Singly they could not effect as much good as when united. Precisely the same objection may with equal propriety be made against all voluntary associations. The fact is, the church makes no specific provisions, in any of its branches, for the performance of the duties in which Odd-Fellowship engages; it does not in any one of the sects or denominations, make provision for their discharge. . . . All the conflict our Order can have with the church is to reprove its apathy. It may be an instrument to provoke the church to activity, by showing what a mere human society can do, with her usages of old—her bonds of love, her deeds of self-denial, her requirements of discipline—in those days when her children *showed their faith by their works of mercy and love*. Odd-Fellowship wields the old *means*, the church refuses to use them." That the Order of Odd-Fellows is called a "human society" in the above citation does not change the matter in the least. On the contrary the matter is only made worse. It is evident that these people teach that they are saved by *doing* what the order prescribes. They do not consider the means of grace entrusted to the church necessary to salvation.

The union of men effected in the church by faith in Jesus Christ, is effected in the lodges of which we are speaking by friendship and love. Hence Donaldson says, speak-

ing of friendship: "Men of all languages, of all religions, of the remotest nations, and of every habit and opinion, are, by its influence, united together in one indissoluble bond of brotherly affection. The wild Arab of the desert, the haughty Chinese, the rigid Mussulman, the pious Christian, the polished courtier, and even the untutored savage, who roams his primeval forests free as his own mountain eagle, will, through it, greet each other as brothers, and do justice to that title by every endearing expression of love and good will. In a word, it makes affectionate companions at home, and abroad introduces the stranger to a household of brothers." Pp. 154, 155. (P. 162.) Again he says: "Our Order is a living witness that the earth is not all a moral desolation. It has green spots scattered here and there over its surface. And in the wilderness of the world there is no brighter spot, there is no lovelier oasis amid the desert, than the Independent Order of Odd-Fellowship." P. 183. This is, indeed, a bold and presumptuous assertion.

Again, the same author writes: "And may brotherly love continue beyond the tomb! When He who sent us shall have called us home to render our final account, may we all meet as brothers in that house not made with hands, in that celestial Lodge whose members no tongue can number and the Master of which is the Father of the spirits of all flesh." P. 233. Again he says: "The depravity of man renders it expedient for means to be employed to lead him from the paths of vice to those of virtue; and this should be done by inculcating the divine precepts of the Bible. This is what we do. But, while we teach those precepts in a manner peculiar to ourselves, we do not war with the principles of any sect. Jew or Gentile, Catholic or Protestant, is, as such, welcome to come to our lodges and our hearts." P. 283. (See also Digest G. L. U. S. I. O. O. F., p. 484, Art. XX.) Indeed, Odd Fellows teach the precepts of the Bible in a manner peculiar to themselves, and not as the church does. But the fact is, they do not at all teach the precepts of the Bible

which are necessary to salvation. Baptism and the Lord's Supper are ignored by them. They virtually claim that a man can be saved without them. This is utterly false.

Free-Masons take the same position on this point. This is manifest from language like this: "May we so practice thy" (God's) "precepts, that we may finally obtain thy promises, and find an entrance through the gates into the temple and city of our God." Mackey's *Manual of the Lodge*, p. 16. The same author says in the address to the Grand Chaplain: "Though Masonry be not religion, it is emphatically religion's handmaid, and we are sure that in ministering at its altar, the services you perform will lose nothing of their vital influence because they are practiced in that spirit of universal tolerance which distinguishes our institution. The doctrines of morality and virtue, which you are accustomed to inculcate to the world, as a minister of God, will form the appropriate lessons you are expected to communicate to your brethren in the Lodge. . . .

. . . The Holy Bible, that great light of Masonry, we entrust to your care." P. 166. (Vide also the hymn: "Hail Masonry Divine," etc, p. 145; also Anderson's *Ancient Constitutions*, p. 83.) On page 25 we quoted a passage from Mackey's *Jurisprudence* which has also bearing on the subject now under consideration. We would also refer to page 96 of the same book. According to what is said there a man is not required to believe more than that there is a God and a resurrection, in order to become a Free-Mason. These are the only requirements in matters of faith, and Masonry holds them sufficient to be saved.

We could increase the number of our citations on this subject from the writings of the two named secret societies if it were necessary. But what we have quoted shows sufficiently that these societies are anti-scriptural in their teachings, also in regard to the redemption of mankind through Jesus Christ. Let us also hear a few passages from the Holy

Scriptures, treating on the subject of our last proposition. Ephes. 2, 19-22: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together, for an habitation of God through the Spirit." Ephes. 5, 25-27. "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." 1 Cor. 12, 12-13: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 John 5, 6: "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." Verse 8 in the same chapter reads: "And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." Many other passages could be quoted, such as Ephes. 1, 22-23, 4, 3-6; Rom. 12, 4-5; John 10, 6; Matt. 16, 18; John 8, 31-32, and many others.

It is certainly not difficult to see that the secret societies, such as we have named, are teaching gross rationalism, and that it is a sacred duty of every minister of the gospel to raise his voice against them, and to bear testimony against them. From their writings we learn what these societies are teaching. When we compare their teachings with the Word of God we find that they do not agree with it. Some of the

sects are beginning to see the anti-scripturalness of secret societies, such as Free-Masons and Odd-Fellows are. As an instance of this kind, we would refer to the Methodist Conference of Iowa, which a number of years ago passed a resolution making it the duty of every pastor of Conference to preach at least once every year against the evils of secret societies.

It is sometimes said that by decided opposition to such secret societies congregations are ruined. But this is not true. Of course, we must proceed prudently in our opposition against these societies. There are cases in which congregations did not prosper simply because of their indifference in this matter. We should not be afraid of the threats sometimes made by them, but in the name of God assail their corrupting doctrines and tendencies, which are not understood by many of their members. The love of Christ, and the love to all redeemed by Him, should urge us on in this work. Inasmuch as the teachings of the secret societies of which we are speaking, are based on rationalistic principles, there is no better way to counteract them than by a faithful proclaiming of the pure doctrine of God's Word concerning the justification of a poor sinner before God. All those who recognize the sinfulness of such secret societies as Free-Masons and Odd-Fellows, as we have shown it in the foregoing, and do not leave the lodge, are resisting the Holy Ghost, and stand in great danger of falling into hardness of heart. Christ says: "He that is not with me, is against me." This principle is also applicable in this case. This is also the reason for the unity against us when we oppose these secret societies. The secret orders like those of the Free-Masons and Odd-Fellows are the enemies of Christ. So it will be always. Let us earnestly heed the admonition of the Holy Spirit recorded in 2 Cor. 6, 14-18: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what

communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

G. MOCHEL.

### HOMILETIC RULES.

(From J. A. Quenstedt's "Ethica pastoralis." Translated by Rev. E. Schultz.)

8. *You should avoid the accumulation of divisions, and divide the text in as few parts as possible.*

The text to be treated in the sermon is to be divided into its obvious and, so to say natural parts that compose it; and this is to be done in a way that suggests the object and aim of the Holy Spirit in the passage under consideration. A piece-meal division of the theme is to be avoided. that is, one that rather separates it into fragments than members. For the accumulation of parts, and too many divisions and sub-divisions, render dark and obscure a subject clear in itself, and perplex the understanding and memory as well of the preacher as of the audience. If numerous partitions and a long array of parts are called off, the hearers will become frightened, and their desire to hear will be extinguished by dread of the great length. The subtle divisions of parts into ever new parts and sub-parts also cause the preacher himself to become confused.

Seneca says: "What is divided too much is dissolved into dust." The apostle demands the *ὀρθοτομία*, "that a



minister, "divide rightly the words of truth," as Luther translates it, but he must not cut it up and whittle it down too fine.

Those who love to make many parts, must avoid with all diligence confounding the inferior parts or subdivisions with the principal parts or divisions. It is safest, in elaborating the sermon, to define the text with a simple and characteristic division. They who think they must either confine everything within two parts, or spread it out into three, often do violence to the text. For there are neither fewer nor more parts to be looked for, than are made by the Holy Spirit, as Dr. Carpzov in Hodeget well remarks. Rebhan says: "The partition is to be made so that nothing is wanting in it, but it must be rounded off and complete, and in its parts comprise the whole text, and nothing, not even the smallest part of the text, must remain which does not find its place in some one of the divisions of the skeleton."

If you announce the parts of the sermon in very few, emphatic, well-sounding and plain words, it will contribute not a little towards awakening the attention of the hearers, and the memory of the uneducated is assisted by it. Some finish the different parts of the sermon with a final rhyme; but Dr. Olearius very properly says, that such memory-rhymes must not sound labored, but must flow freely and be worth remembering.

It will be asked here, whether the divisions of the sermon should be passed quietly, or whether the hearers attention would better be called to them. Some (and among them Dr. Mueller and Dr. Dreier) say, they are to be passed quietly, because the division is not as much for the sake of the hearers as that of the speaker, and that is a token of proficiency to know how to keep your skill from view and be silent about it. But that we are not to keep silent about it we prove by Caussin, who says in *De Eloquentia s. et hum.*: "I do not want you to keep me in uncertainty about it and so punish me, I want you to teach me."

9. *The solemn invocation usually inserted between the theme and sermon, must be short, and be taken either from the parts of*

*the text, or from some passage of scripture of a general nature, which either arouses the attention of the hearers or contains a prayer to God.*

After the theme and its parts follows an invocation to God, or a *votum* (prayer), in which the assistance of the Holy Ghost is implored. Erasmus says, this custom seems to be borrowed from the poets, who are in the habit, when they have proposed their theme, immediately to add an invocation to divinity, and he refers as proof to the example of Virgil, Ovid, Homer, Prudentius, and others; but he is mistaken. For this is a truly Christian and apostolic custom, as may be seen in the letters of the Apostles, who begin and close them with prayers.

This *votum* is either in a general or a special form. Some use the same form, and some the same *votum* in all sermons; others apply what seems proper from the text to formulate a *votum*; some take their *votum* from the substance of what is contained in the different parts of the sermon, which is not a bad way.

10. *You must accommodate yourself to the audience, also to the locality and the time.*

The servant of the church must observe closely what would be most suitable for the different audiences, what would be of most benefit for just this place, at just this time, in this matter, with these hearers. Some things are most necessary for country-people, others for city-folks; some more for people in maritime cities, others for inhabitants of inland towns. Dr. Baldwin writes in his *Kurze Anleitung*: "Not everything is proper for all, and many things are appropriate in the city that would be very much out of place to be said in the country, and the reverse." Here it would not be an exhibition of expertness to say many and learned things; but it would be expertness to accommodate yourself to the minds and understanding of those present, so that from the preached sermon the greatest benefit to their faith and their piety may be derived by the learned and the simple, the high and the low, men and women,

children and aged persons, by shoemakers and tailors, sailors and wagoners. Gregory remarks rightly in Moral. lib. XX: "A preacher must come down to the weakness of his hearers, making himself little and lowly, and must descend to lowly things, otherwise he will, speaking high and therefore useless things to the lowly, take more pains to show himself than to be of use to his hearers." The same is said in Hom. XI, in Ezech: "The speaker must carefully consider what he says, to whom he says it, how and how much he says." Erasmus says the same in Libell. De Ling.: "It is advisable, before you allow your tongue to have free course, to consider all circumstances, who you are that is to speak, of what nature your subject about which you intend to speak, what is the condition of those to whom you are going to speak, what is required by the time and the place; finally, what good or bad results for you or others may flow from your speech."

Christ the great Shepherd, and also the Apostle Paul accommodated themselves to the understanding of their hearers by a certain condescension. This is too well known of the Savior to be specially noticed here. St. Paul says to the Corinthians, 1 Cor. 3, 1: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." He wants to say: You make objections because I was a teacher of lowly things with you. But if there is any blame in this, lay it to your ignorance, which compelled me to talk with you as with little children, to prattle as a child, since I could not speak to you as I would like to have done, as with spiritual, but as with carnal: *ὡς νηπίοις ἐν Χριστῷ*. "Carnal," he calls those who do not sufficiently understand the fundamental doctrines of the faith, and follow the lusts of the flesh contrary to their conscience. "Children in Christ" are such as are beginners in the faith of Christ. But the "spiritual" are those who through the enlightenment of the Holy Ghost have progressed in the knowledge of the evangelical doctrines, and in whom the spirit has gained the victory over the flesh, so that they obey the doctrine, and do not depend upon human

authority. "Milk I have given you to drink" as the young children in Christ, "and not strong food." Milk is good for young children, because it tastes well for its sweetness, is nourishing for its richness, and is easily digested. Strong food is for the grown, who have strongest organs of digestion. The plainly propounded fundamental articles and "first letters" of the heavenly doctrine he calls "milk"; the more perfected doctrine he calls "strong food," which is suitable for such, as "by reason of use have their senses exercised to discern both good and evil." Hebr. 5, 12-14.

After the example of Christ and the Apostle Paul the preacher must wisely adapt his form of teaching to the condition of his audience, and like a wise householder he must distribute the treasures of doctrine according to the needs and necessities of those to be taught, not according to the measure of what he knows himself, but according to what is needed for the edification of the hearers. He must have milk, with which to nurse and feed the little children. He must have strong food, to give to the grown. So he must take out of the text before him those parts and doctrines which are needed for the people, for the place and time where and when the sermon is delivered. Dr. Baldwin says: "Let us view the spiritual condition of the people to whom we are to speak, and the circumstances of the time, like a living sermon book, and use the doctrines of the text to apply to the hearers." Before everything else, the servant of the church must accommodate himself to the understanding of the more ignorant, as Leo in Serm. III, De Nat. teaches: "It is better to repeat to the learned things they know, than to defraud the ignorant of what they should learn."

#### 11. *Christ must be preached continually.*

As Christ the God-man is

1) the foundation as well of the Church as also of the individual believers ordained to be saved, and therefore also of their faith and their salvation, 1 Cor. 3, 11; as He is also,

2) the general aim, the principal object, the main contents, the real purpose and as it were, the center, core and

star of Holy Scriptures as well of the Old as of the New Testament, and therefore also of all theological knowledge; so He also must be the foundation, the first, real and main contents of all sermons. There is no more important and fruitful subject to be treated by the evangelical preacher in his sermons before the people, than to impress deeply and repeatedly upon the ears and hearts of his hearers the knowledge of Christ Jesus, our Lord and Savior. Nothing is listened to more intently and with greater devotion than a discourse about His person, His unspeakable love, His offices and His benefits conferred upon us.

“The Lord’s saying, John 17, 3, is certainly true: “This is life eternal (a foretaste of heavenly blessedness, which is enjoyed already in this life by the believers through faith) that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.” The principal work of the Apostle Paul, whom we justly acknowledge as the prince and teacher of all preachers, was this, that he preached Christ, and Him crucified. For he writes Col. 1, 27, 28: “Christ in you, the hope of glory, whom we preach (that is, through whom we hope to attain heavenly and eternal glory, 1 Tim. 1, 1), warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.” 1 Cor. 1, 23, 24: “We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” 1 Cor. 2, 2. “I determined not to know anything among you, save Jesus Christ, and Him crucified.” 2 Cor. 4, 5: “We preach not ourselves, but Jesus Christ the Lord.” This was also the principal work of the rest of the apostles. Being taught and saved by Christ, they constantly spoke of nothing else, but of Christ, the teacher and Savior.

The same thing must be done with all earnestness by all them that are messengers in Christ’s stead, and want to be called successors of the apostles. They must most of all preach about the incarnation of the Son of God, or His appearance in the flesh, about His birth, His suffering and

death, about His word, His deeds, mysteries, wonders, and virtues, and represent, praise and magnify Him not only as the Author and Finisher of our faith, Hebr. 12, 2, the Savior from sin, death and hell, &c., the Mediator between God and men, 1 Tim. 2, 5, and the source and cause of our salvation, but also as the pattern of all virtue. For Christ is not only a Savior by His work, but also a teacher by His example. Every action of Christ is a lesson for us (we speak of His common acts that He exhibits as examples, not of His extraordinary acts that bear a special relation either to His person or His office), for there is not one from which numerous instructions may not be derived. The preacher must sometimes introduce Christ from St. Paul as the crucified one, sometimes from the Evangelists as the shepherd, the bridegroom, the king, the teacher, the leader, the judge of the quick (living) and the dead, &c.

Woe to them who preach themselves! Eternally lost are they, if they must hear it said: You have preached yourself instead of Me! Take for reward yourself in place of Me! Dr. Luther says truly in his preface to the Bible: "If you want to interpret well and truly, place Christ before you. He is the man to whom everything refers" (what is written in the Scriptures) Numb. 13, 24. Two men carried a cluster of grapes with the vine supported upon a staff as evidence of the goodness and excellence of the land, or that the people of Israel might have greater certainty concerning the fruitfulness of the Holy Land. The preachers of the Word are spiritual spies; their principal business is to *investigate, carry and prove*. They must "search the Scriptures," John 5, 39; "know the mysteries of the kingdom of heaven," Matth. 13, 11; "bring forth out of his treasury things new and old," v. 52; carry Christ, the "true vine," John 15, 1; "who washed His clothes in the blood of grapes," Gen. 49, 11; he must bring forth gospel fruit, useful doctrine and true examples of virtue. Whatever is said without Christ, is a shell without a kernel.

12. *In explaining articles of faith, the preacher must speak of the same thing always in the same words; he must not*

*use flowery and ornamental speech, but plain words, and his only aim must be to instil into the hearts of the hearers the meaning of the Holy Ghost in simple and plain language.*

Chrysologus Serm. XLII says well: "You must speak to the people in a popular manner, the congregation must be addressed in words generally understood, what is needful for all must be brought out in an everyday dress." Especially in explaining dogmas or articles of faith, you deserve more praise for using words with a direct and logical meaning, and for the effort of always speaking of the same thing in the same words, than for using flowery and ornamental language. For that ancient saying attributed to Epictetus the philosopher is very true: "A doctrine can not take root in the heart, if you do not hear and speak the same thing every day, and at the same time apply it in practice!" Socrates, who was pronounced the wisest of all men by the oracle, when asked a question by Hippias, who wished to hear something new from him, as Laertius tells us, answered: "τα αὐτὰ περὶ τῶν αὐτῶν," always the same about the same thing, just as he writes his name always with the same letters.

But let us rather go into the sanctuary! When Moses told the people what the Divine Majesty demanded of them, he did it in a popular and commonly understood manner (Deut. 1, 1, etc.), and so he admonishes by his example all teachers of the church, to teach always the same way on the same subjects; for that is fruitful and safe for the hearers, according to the words of the Apostle to the Philippians 3, 1, where he says: "To write the same thing to you (what I have so often spoken to you, and repeatedly taught you), to me indeed is not grievous, but for you it is safe; "that is, this repeating to you again and again the same thing contributes very much to your safety, for by it you are established more and more in the truth. It is safe (ὁμῶν δὲ ἀσφαλές), that is, it serves to establish your faith, and to equip you so as to be strengthened to withstand the siren songs, and the wily plans that are formed against you, and that you are not led astray by the deceitful words of the

wicked to depart from the truth. For "the slow and difficult understanding of human nature for divine things makes necessary the frequent repetition of what has been said," as Hilarius says in *De Trin.*, that is, continual repetition and enforcement of the heavenly doctrine is necessary on account of the innate blindness of the human understanding and the corruption of the will. Chrysostomus writes (*Serm. II super Epist. at Hebr.*): "It is useful to hear the same thing frequently, even for such as know it already; for if we often hear what we know already, we will be all the more struck by it (in our conscience)." Chemnitz says in *Harm. Evang.*: "The same doctrines and the same sermons about Christ were often repeated at other times and in other places, and such repetitions in the same words served to establish the doctrine and call to mind, that the teachers in the church must not seek after unnecessary novelty and change in treating the passages of scripture that contain the same doctrine. For in the church that rule of rhetoric is not in force: 'Τὰ κοινὰ καινῶς,' that is: What is already known must be said in a new way, and not in the same or similar way; but on the contrary, the saying of Irenaeus is applicable: 'Τὰ ἀπὸ περὶ τῶν αὐτῶν,' on the same subject you must speak in the same words." So far Chemnitz.

In preaching and teaching those articles of faith, which are necessary to know and to believe for everybody, even the most uneducated, in order to attain salvation, the preacher of religion must use the same words and expression, to avoid confusing the ones that "occupy the room of the unlearned" (ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου), 1 Cor. 14, 16. Otherwise they will think they are hearing new doctrines. But it will do to preach and enforce the same *moral* precepts in a diversity of words and to make them spicy.

Here the words of St. Peter are of importance (2 Pet. 1, 12): "I will not be negligent to put you alway in remembrance of these things, though ye know them, and be established in the present truth." There are many who abuse this apostolic saying, by preaching always the same thing (τὰυτα καὶ τὰυ τως), dishing up the same food not only twice but many times warmed over, that is, they repeat the same sermons, which they preached in former years, and do not even change a single part, no, not a single word or letter.



But they thereby betray their lazy disposition and idleness, awaken disgust in the more educated and cause stupidity in the uneducated. A sermon becomes bad if a subject is treated frequently in the same manner and method. "Nature has not fitted out Eloquence so poorly and scantily, that you can speak well on any subject but once," writes Quintilian lib. xc. 5. Carpzov says: "We call that variety of arrangement, by means of which a preacher can speak anew, and without becoming tedious and displeasing to his hearers, not only on his own subjects repeatedly, but also on the subjects of others; so that, although saying the same thing and speaking on the same subject, yet he seems to say something new and on a new subject." Dr Dannhauer in Theol. Conscient. says: "No text is so dry, that it can not continually drip new sap. It was always the same heavenly manna that the Israelites gathered, but they were allowed to prepare it in various ways and to make it palatable." Therefore the beginners in the art of preaching should at the start accumulate a variety of *formulas* (examples) and *termini* (expressions) of *partitions* and *skeletons* (written and logically arranged notes, based on texts, for sermons), so as not to be obliged always to play the same tune when saying the same thing on the same subject. The servant of the Word of God, in expounding the articles of faith, must not affect grandiloquence, showy with many tropes and figures of speech, or a manner of speech entirely different from the commonly used and familiar expressions, for then he will appear to envelop and complicate the mysteries of faith by new and mysterious words instead of explaining and unfolding them; but he must make use of a simple and popular style and mode of expression, equally plain to the learned and unlearned. For by such a popular, simple mode of speaking, understood by the people, you can make the mysteries of heaven accessible and impressive for the less educated. But they who propound the articles of faith in an obscure and confused manner, with newly coined and unfamiliar words, do not instruct the mixed multitude, but confuse them. The Apostle Paul admonishes earnestly (2 Tim. 2, 16): "Shun profane and vain babblings," („Des unæiftlichen neuen Geſchwäzes entſage dich.“ *καινοφωνίας πεζίστατο*, according to Chrysostomus, Ambrosius, Augustinus, Vincent. Lerinensis, Basilius, while the Greek codices have *κενοφωνίας* „Iotes Geſchwäz“), "for they will increase unto more ungodliness, and their word will eat as doth a canker." The preacher in the pulpit, therefore, must abstain entirely from newly coined expressions and dangerous speeches, "vain babblings," or loose and useless sentences.

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GOD'S LAW AND MAN'S SIN.

Sin has not withdrawn from the field since the Kingdom of God has been established on earth. It still abounds and prosecutes its deadly work. Even the Church is not entirely free from its influences. "If we say that we have no sin we deceive ourselves, and the truth is not in us." It continues to trouble our congregations, and pastors and people daily experience how it strews with thorns a path that otherwise promised only roses. Closing our eyes to it will not alter the fact of its ugly presence; we must face it and reckon with it.

Apparently an easy way to deal with it is to deny it any rights in the Christian Church, and to forbid its presence in this kingdom of righteousness and peace. It certainly has no just claim upon the saints and has no business among them. It is an element of disturbance and destruction that should be banished. This is unquestionably correct. But practically the plan leaves things unchanged. Sin enters where it has no rights and no business, and is not hindered by prohibitions and decrees of banishment. It manages to keep some hold upon every member of the Church and thus upon every congregation of saints, and the exclusion of all sin would simply result in the exclusion

of all people. In this world that lieth in wickedness there is and there can be no congregation of inherently sinless saints.

What then shall be done in the matter? Some, not heeding the express command of the Lord and misinterpreting several less perspicuous passages, have concluded that church discipline is impracticable, and results have shown how mischievous is the error. But that is a branch of the subject which it is not our present purpose to pursue. Others, even if they recognized the duty of preserving the purity of the Church by a proper exercise of discipline, have drawn conclusions as to duty in the matter that are equally hurtful to the cause of Christ. On this we have a few further words to say, which we hope may be helpful especially to pastors of Christ's flock.

The law of the Lord is perfect, and its requirement is perfect holiness. It forbids all unrighteousness. But the prohibition of wrong does not exhaust its import. It demands all righteousness. "Ye shall be holy; for I the Lord your God am holy." That is the divine requirement.

Of this the people of God are constantly coming short. There is indeed a vast difference between believers and unbelievers in their relation to sin. There is no condemnation to them which are in Christ Jesus. But they all have sin. In that respect there is no difference. "For all have sinned and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3, 23, 24. The congregation of saints is on earth a congregation of sinners, though of sinners who are justified by faith and to whom their sins are therefore not imputed.

A disharmony between divine requirement and human performance is thus apparent. The discrepancy is too plain for denial. And it troubles earnest-minded Christians. The thing is not as it ought to be. Especially pastors, whom God has set upon the walls of Zion to watch and warn, are

troubled by it. They feel that something ought to be done to remove the disparity. That in their efforts in this direction mistakes are sometimes made is, considering the complexity of the subject, not surprising, although it is to be deplored that the remedy proposed and applied but too often aggravates the disease.

In view of human infirmity the feeling arises, which soon takes the form of thought, confused though it be, that we must not ask too much of the people. This shapes itself into two forms of doctrine and consequent practice. One is that the holiness required by the divine law is not that of perfect internal conformity to the divine image and therefore of invariable action according to the divine will, but rather a course of conduct that accords with the moral demands of the age and country in which our lot is cast, variable as these may be, and therefore a civil righteousness that adapts itself to the environment and thus avoids human reproach. The other is that while the law does demand perfect purity of heart and life it is not designed to be enforced in the present sinful condition of our race, by reason of which obedience is impossible, but is meant merely as a guide to gradual amendment and to be preached with pastoral discretion as circumstances permit and require. In the former case the theory is that upright people are really fulfilling the law, and that to ask anything more is to be "righteous overmuch;" in the other case the theory is that more is indeed required by the terms of the law, but that in view of human impotency God does not insist on obedience.

The first of these forms is that which has obtained recognition among professed Christians in the dream about works of supererogation, as it is found in Romish churches, and in the kindred dream about sinless perfection, as it prevails largely in Methodistic circles. When the law is reduced to a mere series of regulations whose whole import is fulfilled in the performance of the prescribed external action, it is easy to imagine that perfect obedience has been attained, or

that even more has been done than it requires. But those who know and love the Gospel will see at a glance that the shallow theory not only blunts the edge of the law and renders it inefficacious in the performance of its proper work in producing a knowledge of sin, but also forms a barrier to the evangelical work of grace unto salvation, which can have place only when the soul has become aware of its sin and the damnation which it entails. The sinless perfection or complete sanctification theory does away with the discrepancy between the law and the Christian life, but it does this simply by denying the nature and "exceeding sinfulness of sin," and thus fostering that Pharisaism and spiritual pride which are so serious an obstacle in the way of the Gospel. Obviously nothing is gained by such an effort to degrade the law and deceive the soul, but much is lost for time and eternity.

The second form of the error is that which is most likely to mislead our pastors and people. It is that of assuming that God, like a goodish, easy-going man, will not hold poor sinners strictly to His law, but makes allowance for their weakness and is satisfied with their failure when they try to do well. There is an odor of irreverence in the very statement of the horrible fact, and we are far from charging honest Christians with the conscious acceptance of such a theory. But the fact is not changed by any charitable construction which we may put upon it. It is undeniable that many act upon the assumption, though they may never have attempted to give themselves any intelligent account of its implications and consequences. They hold that when men do the best they can, all is right, and that charity requires us to believe that every professed disciple of Christ is doing the best he can. The broad principle accepted for the solution of all such problems is, that whatever the law may demand in the literal construction of its words, it does not in any case demand impossibilities. The rule promulgated is practically that we should do what we

can, or think we can, and not trouble ourselves about the rest.

And is this not correct? Is the human race to be denied the comfort which is found in the belief that God is merciful and will not deal with men according to their iniquities? Shall we teach people that they have sinned, that the wages of sin is death, and that they are therefore hopelessly lost? Or shall we not rather comfort them by the assurance that in the mercy of God there is an abatement of the law's demands and that its rigorous requirements will not be enforced on the judgment day, and must not be enforced in the Church? The questions betray a confusion of law and gospel that is frequent in the theology of our times, and that is as pernicious as it is frequent. To give a scriptural answer we must distinguish.

It is not true that because man has become sinful God no longer requires holiness. "This is the will of God, even your sanctification." He made men righteous after His own image, and meant that they should always be so; and they fail of the divine purpose when they are not so. The change effected by sin made no change in God. He is still holy and still requires holiness.

It is not true that there is any abatement of His demands. They stand as the eternal law of the unchangeable Ruler of the universe. Heaven and earth shall pass away, but His word shall not pass away. Not one jot or tittle of it shall be abated. That the righteous law requires what the unrighteous creature does not render and in his unrighteous condition can not render, does not alter the case so far as the Lawgiver is concerned. Even reason pronounces it absurd to claim that a crooked rule must be applied when crooked objects are to be tested. God does not change His law to suit human crookedness.

It is not true that people are to be comforted with the assurance that God will not hold them strictly to account, and that if they only mean well and do the best they can

under the circumstances around them and the limitations within them, He will accept for righteousness what they offer. He will not under any circumstances let sin pass for righteousness. Even a single fault or shortcoming subjects to condemnation. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2, 10. He is not holy, as God requires him to be, and the wages of his sin is death. They are but wretched deceivers who comfort him with the expectation that after all it will be otherwise. Relief by law is hopeless.

But it is true that God is merciful and gracious, and has not left us without hope and without help. He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." John 3, 16. 17. The truth of the gospel comes with consoling power to the soul that has become conscious of its sin and helplessness; it seems a superfluous device to him who imagines that he has rendered all that the law requires, or that the demands which it makes were not meant to be enforced and will in the final judgment be set aside in pursuance of a lenient policy that lets the sinner escape notwithstanding his sin and its divinely threatened condemnation. It is true that there is a way of escape from the wrath to come, but it is not furnished by the law or by the sinner's obedience. A Savior has come; on that all the stress must be laid; and sinners, conscious of their sin, not proudly assuming that they have no sin, or that their sin is a trifle in God's sight which will not subject them to punishment, must flee to Him for refuge as the hope set before them, and as their only hope. "For there is none other name under heaven given among men whereby we must be saved." Acts 4, 12.

When the attempt is made to whittle down the law so as to adapt it to the condition and performances of men,

souls are endangered and many are destroyed. Its proper work in leading to a knowledge of sin is obstructed, and self-righteousness, that formidable barrier in the way of the gospel, is fostered and fortified. That gospel alone, which reveals the righteousness, acquired in our stead by the Savior of the world and which is the power of God enabling us to believe it unto our salvation, brings the comfort and relief which sinners need, and which they know themselves to need only when by the law they have a knowledge of sin and the condemnation to which it subjects them. "For all have sinned and come short of the glory of God, being justified freely by His grace through the redemption which is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness, that He might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith, without the deeds of the law." Rom. 3, 23-28. "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.

That law must be preached in all its import and power. Nothing must be added and nothing subtracted. It must stand as God gave it, and no man can with impunity change it or teach others to disregard it. The severity of God must be recognized as well as His goodness. Sin is an abomination in His sight, and His everlasting curse is on it. Christ came to deliver us from that curse, but not by teaching that God in pity abated His righteous demands and thus found nothing to condemn. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 5, 31. When the Lamb of God, in His infinite love, took upon Himself the sins of us all, God did not even spare Him. The law took its course, and the penalty was paid. "Christ



hath redeemed us from the curse of the law, being made a curse for us." Gal. 3, 13. The gospel is the proclamation of the grace of God in Christ, who did not set the law aside or relax its demands, but fulfilled all righteousness in our stead, that God "might be just and the justifier of him which believeth in Jesus." It preaches remission of sin through faith in the Savior, not the mollification of divine law and the consequent abolition of all transgression by leaving nothing to transgress.

But is it not true then, that sin is not imputed to the believer? And if it is not imputed, does that not mean that in the case of believers at least the law has relinquished its requirements? And are not then these pastors acting in the very sense and spirit of the gospel who comfort their people by telling them that God relaxes the law in their case and therefore they need not trouble themselves so much about their transgressions and shortcomings? Such questions may be honestly asked and challenge a patient answer.

It is true that sin is not imputed to those who believe in Christ. Their sin is pardoned, and "there is therefore now no condemnation to them which are in Christ Jesus." Rom. 8, 1.

It is true also that believers occupy an entirely different relation to the law from that of unbelievers. They are free from its curse, because Christ has fulfilled all righteousness for them, and they have embraced Him as their righteousness. They are free from its constraints, because they have received the spirit of adoption and need no goad to drive them to the doing of their Father's will, which is their choice and their pleasure. "Ye are not under the law, but under grace." Rom. 6, 14. They live in an entirely different element, under an entirely different dispensation. Not their obedience, but the obedience of their Substitute and Savior is their trust and consolation and glory. "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live, yet

not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me. I do not frustrate the grace of God; for if righteousness came by the law, then is Christ dead in vain." Gal. 2, 19-21. Christ is not dead in vain; through faith in His name we have salvation from sin and death, which under the law was hopeless, and now, through the power of His Spirit, walk freely and cheerfully in the paths of righteousness. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8, 2. 3.

But it is not true that on that account the law has relinquished its demands of righteousness with respect to any portion of the human race. As the expression of God's holy and unchangeable will it is always and for all men the same. Believers are not under it, so far as its condemnation is concerned, because they have found refuge in Christ, who has borne that condemnation in their stead. They are not under it, so far as its constraint is concerned, because in Christ they work righteousness freely and need no constraint. But it is only on this account. If they fall away from Christ and His righteousness, the law at once asserts its claims and pronounces its condemnation. Only when we have Christ's perfect righteousness by faith are we exempt from its demands of a righteousness of our own, and that because in Him we have rendered what it demands; and only because and so far as we now, by the Spirit and power of Christ, do cheerfully and by choice what the law declares as the will of God, are we free from the claims which it makes upon us and upon all men. It does not urge those who without urging do what it requires.

Therefore least of all is it true that pastors are right in teaching Christians to think lightly of the law's require-

ments and treating their shortcomings as sinless and harmless. Such a course undermines Christian character. It stands in the way of daily repentance and renewal, and leads to self-righteousness. There will be no sorrow for sin that is made to appear sinless, and no fleeing to the Savior for refuge from the consequences of a guilt that is not felt. The failures of believers to fulfill the law are real sins, just as the transgressions and shortcomings of all other people are real sins; and unless they repent they will all likewise perish. There is no condemnation to them which are in Christ Jesus. But that is not because they are exempted from the divine requirement of righteousness, and not because they have no sin and therefore do not merit condemnation. It is only because in Him they have the required righteousness, His perfect obedience being imputed to them through faith, and because for His sake their sins are all forgiven. If members of our churches are led to believe that the command to put away sin and walk in holiness pertains not to them, and that on that account they have no sin as there is no obligation laid upon them which they could violate, it is as vain to expect that they will have troubled consciences that will seek and find daily consolation in the ever present Savior by faith in His name, as that they will fight the daily battle with sin as their deadly enemy, and earnestly pursue the path of righteousness which the Savior walked before them and which He points out as the path of pleasantness and peace. "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1, 8. 9.

The law's demands are not relaxed in any case, and those who disregard its requirements cannot escape its punishment. The unbeliever must perish, because all men have sinned and come short of the glory of God, and he refuses the only help that is provided under heaven for sin-

ners. The believer shall not perish because the gospel "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. 16. 17. Believers are those who, confessing their sin and realizing its condemnation, have fled for refuge to the hope set before them in the gospel of Christ and who cling to Him as their precious Savior. These need no righteousness of their own, indeed, to meet the requirements of the law. No man has that, or can have it. "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. When by the grace of God we have been led to faith in Jesus we are not under the law, but under grace, and have put away all thoughts of salvation by our own fulfilment of the law's demands. Such thoughts are a disparagement of the Savior and the great salvation which He has secured and now offers freely by the gospel. But no misconception could be more ruinous than that of assuming that where the believer is declared to need no righteousness of his own for salvation, it is affirmed that he needs no righteousness at all. For salvation he does need righteousness. From that there is no dispensation. He does not need a righteousness of his own, which is filthy rags at best and never satisfies the demands of the law, because he has by faith the perfect righteousness of the Savior, which does satisfy every requirement. And he comes to this faith and righteousness not by ignoring the demands of the law and denying his sin, but through a consciousness of his iniquity and a recognition of the curse that is upon it. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Ps. 34, 18. Therefore sincere believers never can become indifferent to the claims of righteousness as set forth in the holy law of their God. They repent daily, because they recognize these claims and their failure to satisfy them;

they flee to Jesus by faith daily, because they know that they are lost if they lose their hold upon His righteousness. And recognizing these claims all the more because the Lord whom they love has fulfilled them and commended them to His disciples, and because by His grace their wills have been brought into loving harmony with His own good and gracious will, they strive after holiness of heart and life, not that they may have a righteousness of their own to take the place of their Savior's righteousness unto salvation, but that as the free people of God, who are saved by grace alone through the redemption which is in Christ Jesus, they may by doing His holy will glorify the Lord that saved them. In short, the law requires obedience in every particular, and only when by grace we have the will to obey it, and so far as we have the will, does it cease to say that we must. "We believe, teach, and confess, that although men rightly believing and truly converted to God have been freed and exempted from the curse and coercion of the law, they nevertheless are not on this account without law, but have been redeemed by the Son of God in order that they should exercise themselves in it day and night. Ps. 119." "Therefore we reject, as a dogma and error injurious and conflicting with Christian discipline and true piety, that the law in the above-mentioned way and degree should not be urged upon Christians and those truly believing, but only upon unbelievers and those not Christians, and upon the impenitent." Form. Conc. I. 6, 2-8. The law must ever stand as one and the same immutable will of God in regard to all men.

What is then, in view of human imperfection and the frequent shortcomings of Christians everywhere, the pastor to do in regard to the requirements of the divine law? Carnal prudence might dictate their concealment or abatement, but God commands His Word to be preached, and true wisdom dictates obedience. "Son of man, all my words that I shall speak unto thee receive in thy heart, and:

hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, thus saith the Lord, whether they will hear, or whether they will forbear." Ez. 3, 10, 11. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4, 1, 2. "Therefore I take you to record this day," says St. Paul, "that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts 20, 26, 27. The prudence that fears to show the people their transgressions and the house of Israel their sins, and that devises schemes to evade the law in order to conciliate members of churches who have no pleasure in righteousness, is an enemy of God and man and does what it can to hinder the Holy Spirit's work of glorifying God and saving souls.

Preaching the law as well as the Gospel in all its fullness, without addition or subtraction, that people may see their sins and ever take refuge anew in the merits of Christ, must not be confounded with the administration of church discipline. Not even can the pastoral treatment of all individuals be the same. The penitent man's relation to sin is different from that of the impenitent, and the pastor who would apply to both alike either law or gospel has certainly not learned rightly to divide the word of truth. Least of all would it be justifiable to prefer charges against every one that errs and summon him before a church court, or, what is still worse, pronounce him guilty without trial and renounce his fellowship without giving him a chance to establish his innocence or, if he is found guilty, to make amends for his error. It does not follow that, when the law is preached as God gave it and the people are shown their sins, all who come short of the requirement must be disfellowshipped. That would exclude all, the pastor not ex-

cepted. Some repent and believe, and the blood of Jesus cleanseth them from all sins. They are true saints in God's sight, and separation from them because of their sin would be separation from the communion of saints. Some, because of the obscuring and confusing influence of the flesh within them and the world around them, do not at once see the error of their way when it is set in the light of God's law, though they profess sincere submission to the Word of God. So far as appears they err in ignorance, without any desire or purpose to disregard divine requirements. Charitably presuming that these are still believers in Christ notwithstanding their continuance in conduct that has been pronounced inconsistent with the law of the Lord, and that they ask and obtain forgiveness for this among the secret faults from which no Christian is perfectly free, they may still retain their place in the fellowship of the congregation: provided that their sin is not of such a nature as would endanger its life and thus prove ruinous to others; for it is not Christian love and patience to imperil hundreds of souls for the sake of one who seems to mean well but does not do well. Some, finally, will not obey the word, but make it manifest that they are resolved to do as they please whether it accords with the divine law or not. They show that they have not a Christian spirit, and nothing is left, when all efforts to bring them under the obedience of Christ have failed, but to declare them excluded from the communion of Christians. But whatever may be the treatment which individuals according to the varying conditions and circumstances are to receive at the hands of the pastor or of the congregation, the requirements of God's law must always be set forth and insisted on without abating one jot or tittle, and coming short of these requirements must always be pronounced sin, which, though there are cases and circumstances in which sinners must be borne with, has no rights in the kingdom of God. M. Loy.

## CHARITY A DISTINCTIVELY CHRISTIAN VIRTUE.

That true charity is a fruit of faith and can dwell only in the regenerate heart all readers of the Bible are aware. But notwithstanding this the world has much to say of its charitable deeds, and many are its boasts that in this respect it often surpasses the Church. In this reference is had to deeds of civil righteousness, or externally good works, which are possible without faith, and which are easily confounded with the fruits of the Spirit. But even in this respect the proud claims put forth by men of the world are without foundation. Even in the help afforded the needy and suffering and the provision for the supply of pressing wants, which is usually called charity, comparatively little has been done without Christian influences, and what has been thus done is traceable rather to selfishness than to love. We propose to show that the heathens lacked and the Christians alone exercised charity.

## I. THE ANCIENTS LACKED IT.

As the Greeks and Romans were the highest exponents of ancient culture, we will confine our view to them. One looks over the pages of their history in vain for that virtue which the Sacred Scriptures call Charity. Individual acts of kindness are not lacking, but in their palmy days neither Rome nor Greece had any systematic provision made for its poor. The ancient world knew no such thing as a poor house, or an asylum, or an orphanage. True, Rome had hospitals, but it is very significant that they were only for soldiers and slaves; for the soldier, because he was of interest to the state, for the slave because he was the chattel of his landlord. Self-interest prompted these institutions; and where it ceased, benevolence ended.

The Roman would cast a coin or a crust to the beggar who huddled at the pedestal of a costly statue, or who



crowded the entrance of the theater and circus. But this relief was only momentary; for the nonce hunger was appeased. There was no thought however, bestowed upon preventing its return. There was no effort made to lift the destitute above the mire and to give them a new start in life. The ancient city of Rome was almost the Roman empire. No city of to-day wields the same influence upon any country as it did. Thither not only hundreds, but hundreds of thousands of poor flocked from all over the domain. Thither the captives of war were led. It embraced the highest wealth, as well as the most abject poverty. With all this thrust upon him the voluptuous Roman had no higher desire than the almost beastly indulgence of his appetites, no higher ambition than the applause of his fellow-citizens. No one was of any importance who was not a citizen; hence women, children, slaves, paupers and the destitute were treated like cast-off garments. Once having become helpless, it was considered a good riddance to the state if relieved by death. Plautus says that what is handed such persons is lost; and it was even argued that to prolong their life is rather cruel than kind, since they were only a burden to the state.

We cannot deny that among those ancients there were tendencies which had the appearance of charity; and yet while they had the form they lacked the substance. It may be said of them that they were liberal. The bestowing of gifts was more common than in our day and was carried on upon a larger basis. When a new emperor ascended the throne fabulous sums of money were distributed in the capital. When Julius Cæsar assumed the reign, every citizen in that metropolis with a population approaching one and a half millions, sat down to a royal feast. Twenty-two thousand tables groaned beneath the weight of foreign and domestic luxuries. Wine flowed in streams and delicacies lost their relish from very plenty. Marcus Aurelius provided free plays in the great amphitheater 135 days in the year,

and after the amusement was over, allowed the plebians to plunder the booths. Nero scattered lottery tickets among the people to see them scramble, and these tickets drew not only corn and money, foreign birds and horses, but ships and landed estates. The liberality of wealthy citizens seems unbounded. Here one on his birthday would present all his friends with costly garments; another would invite his companions to a royal spread at which money was lavishly distributed. Another would bequeath to every one attending his funeral a gift; still another set apart a sum the interest of which should provide his friends a game or a feast upon the anniversary of his death. Sometimes every citizen was remembered with a small coin.

But who were the recipients of all this liberality? Ah, there's the rub? The citizen, and only the citizen. The slave, the captive of war, the destitute were ignored and left to look on while the citizen rolled in plenty. Men gave to their friends. They gave with the expectation of receiving.

There was no regard paid to worthiness. The incalculably rich received his wine, his money, his garment as well as the poor citizen. The only thing regarded was citizenship. This liberality then was extended to those who were not subjects for charity.

The motive for all this was selfishness intensified. Applause, a name, this was the main spring of action and it is this which robs liberality of all its worth and makes it unworthy of the name of charity.

The state, too, undertook works which by some have been called charitable. The Greek seems to have had a more sympathetic disposition than the Roman, and Athens presents us a singular exception. That city had arrangements by which all paupers received a small sum daily. Especial attention was paid to widows and orphans and their property was exempted from taxation. That city, too, had the renown that none of its citizens lacked the neces-

saries of life. But this could again be said only of the citizen. Even there in the free distribution of grain, none could partake but citizens.

What Rome did to supply its citizens, seems simply fabulous. There was a whole fleet supported to supply the city with bread. Grain was daily distributed gratis, but only to citizens, the rest must suffer on. Julius Cæsar upon his accession to the throne found 320,000 persons who received free grain daily. He reduced the number to 150,000. Augustus again found it necessary to reduce the number to 200,000. The only conditions upon which free grain could be received, were citizenship in the Roman Empire and residence in Rome. The wealthy were not necessarily excluded from this public liberality, and if they announced themselves, were added to the list. In the course of time there were added to the gifts, oil, salt, meat and clothing. Even bread was distributed and free plays at the circus and theatre were provided. What enormous sums it cost that ancient city can scarcely be estimated. Be it noticed that this was the case only in Rome. The provinces knew nothing of all this, but were compelled to pay their tribute that this liberality could be continued.

The evil results of such prodigality can easily be foreseen. The citizen considered it the business of the state to provide him bread and plays. It was their daily cry upon the street. Work was considered worthy of none but the slave and as a result poverty and want, rebellion and overthrow followed.

The motives for this liberality were political, not charitable. It was an effort on the part of usurpers to win the favor of the masses, the voters. It was an evidence not of a humane feeling, but of corruption, and it brought its legitimate fruit—disintegration.

The government resorted to colonization; and this has been interpreted in the light of charity. But the reasons were again political. It was a means of ridding the city of

an undesirable, dangerous element. When from the provinces paupers had gathered until the safety of the city was imperiled, inducements were offered to all such as would enter a colony and the city was purged for a season. Colonization was a means of rewarding old soldiers. When a province was captured, it was anchored safely, by driving a certain amount of the population from their possessions and locating soldiers upon them. Where is the charity of driving one person from his rightful possessions and giving them to another?

Another approach to charity in the Roman empire was the organization of an endless number of societies. At certain periods one detects the same spirit that agitates our own times. If anything was to be accomplished a society must be formed. The various trades had their unions, and their object was the support of their members. In these treasuries were constituted. Weekly, monthly, and initiation fees were collected, and the needy were supplied and the dead buried. In the course of time we find these societies receiving bequests from their members. Generally they are made with a stipulation that on the anniversary of the donor's death the society shall celebrate a feast, or a certain number shall be paid for visiting his grave and shall there be provided with a free dinner.

Then as now these societies endangered the public safety and various emperors had decrees enacted against them. It will be noticed that they were not charitable, since only members could be benefited; all others were excluded. The bequests made to them were not for charitable purposes, but were the outgrowth of selfishness. Some man wished to perpetuate his memory; he had done nothing worthy of remembrance, so he must offer some inducement in the shape of a feast. This was the clearest egotism.

There was no charity among those ancients because their religion lacked the necessary elements to produce it. Charity is the child of religion; of that religion which is pure and undefiled. All others must lack it.

Among them there was no such thing as a congregation. The heathen temple was not the gathering place of a congregation of worshippers, but the house of a god to be entered by priests only. The altar stood before it and the populace around it. They never entered the temple and they had no part in the cultus. When the worship began the warning was sounded by the priest: "Look to your tongues!" and they stood mute. And for fear that some unguarded word might escape, a player stood near and the soft notes of the flute were heard to appease the god for such unwarranted behavior. The government prescribed the offerings, officials were compelled to attend; religion concerned only priests, and whether the people were present or absent, was indifferent.

The giving of alms was not a religious act. There was nothing in all the Roman system of religion to lead a man to bestow alms. There were collections held to rear costly statues, or to confer an honorable and gaudy burial upon some prominent citizen; but there was no disposition to feed the hungry and clothe the naked. Such acts were matters of honor, performed for the glory of the Roman state; they were the outgrowth of selfishness, not of religion.

The conception of labor had no religious basis; hence it was a matter to be avoided. Labor was not dignified by the consciousness that it is a service to the Most High. No Roman would soil his hands with common toil. For this he kept his slaves. It was his prerogative to be a citizen, a soldier, a statesman; beyond this he knew nothing of any benefit to himself and others. The necessary consequence was that those who labored were despised, looked upon as so many unfeeling machines, the loss of which was put upon the level of loss of property generally.

Man was considered merely in the light of time, not of eternity. He had no value in himself, but was valuable only in so far as he served the state. Those who were unable to do this, such as slaves, paupers, cripples, orphans,

were therefore an incumbrance, to be rid of which was gain.

Just as little as the religion of those ancients could produce charity, so little could it be the outgrowth of their philosophy. The central idea in all Roman and Greek philosophy is self. Men are urged to do good, but what motives are advanced? Seneca says: "If you ask me what benefit I have of benevolence, I answer, a good conscience." He further argues that one may expect the gratitude of the recipient. Plato's system does not rise above self. He proposes to found an ideal state from which beggars are to be expelled, and the helpless laborers abandoned to their fate, because they can be of no further aid to the state.

Look at it from every side and you will see that the heathen world had no charity.

That night upon which angelic hosts filled the vault of heaven with their undying chorus: "Glory to God in the highest, peace upon earth, good will toward men," that night, there arose upon earth a new Sun. Before it, darkness has vanished. In its light, men have walked. Under its benign rays the wilderness has been made to blossom as the rose; and earth became the outer court of heaven.

When Jesus began His public preaching His trumpet tone startled the world: "A new commandment I give unto you, that ye love one another." It was new. The Roman and Greek knew it not; theirs was a love of self. Jesus takes away every barrier to charity. It was He who repeated the parable of the Good Samaritan to the Jew in response to the question, "Who is my neighbor?" emphasizing the truth that all men are our neighbors and claim our love. He showed the Roman that there was a higher bond of fellowship than Roman citizenship, namely that fellowship in which there is neither Jew nor Greek, neither bond nor free, the fellowship of the Spirit in the Son of Man.

It was to the fulfillment of this new commandment that His followers consecrated themselves; it was this principle that battered down the pagan ramparts, that carried for-

ward the banner of the Cross and conquered every then-known land. It is to this principle that we have sworn allegiance and to which the church in all ages gave her best efforts and her prayers.

## II. CHRISTIANS HAVE EXERCISED CHARITY.

This field is practically boundless. We cannot in the space allotted us, give even a brief sketch of it; but it may subserve our purpose to limit our view to the early Christians.

We can probably find no better example of the spirit which actuated the apostolic church than the first congregation at Jerusalem. So strong was the feeling of unity and fellowship that they cast all their goods together and thus constituted themselves into one large family. There was a common treasury; there were common meals. No one said of his goods, "They are mine." And we have the written report that none among them lacked anything. This, of course, is a single example; and yet, if elsewhere this love for the brethren did not result in the same action, the spirit was the same, and they ministered to each other until all were above want. This was the case for centuries; for Julian, the Apostate, whose highest ambition was to eradicate Christianity said that the charity of Christians was the secret of their rapid increase, and he made an effort to borrow their customs and their spirit and to infuse them into the state. But it was a vain effort.

Passing over the first century, the Apostolic church proper, we find that at first Christians had not so much poverty to contend with. Then the Roman empire flourished as never before. Its fleets were upon all seas, highways crossed the domain, trade and agriculture flourished, and everything apparently dripped with fatness. But the seeds of decay were beginning to spring up. Luxury and riotous living was the order of the day. The citizen de-

spised labor; he must attend the mass-meeting and sit in the jury; so he was above work. To this were added the dire results of slavery; it crushed out the middle, the working class. Slowly decay laid its hand upon the republic until some centuries afterward there was such a downfall as the world had never seen. Ruin and riot, desolation and poverty followed in the wake, until the historian lays down his pen in despair, for he cannot portray the wreck.

It was then when confusion was confounded that Christianity proved to be the salt of the earth. Gradually order was brought out of chaos. This was also the period of the persecutions, when for their faith our brethren often gave their lives. Here were the inducements to exercise charity. Some were driven from home, others imprisoned, others tortured to death by infernal machines, some lay mangled in the arena, gored by the horns of an infuriated bull or torn by the teeth of the lion. Amid all this scene of butchery the faithful moved, offering assistance and comfort to the afflicted and performing the last solemn rites upon the just now made perfect.

At other times pestilence stalked through the land; a thousand fell to the right and ten thousand to the left. The affrighted Roman forsook his child, or his afflicted wife. Some Christian would come in and minister to body and soul, would bury the dead and probably in a few hours himself fall prey to the dread malady. But they were everywhere. They ministered to the slave as well as to the emperor; they had caught the spirit of their Master and were willing if necessary to lay down their lives for Him.

We can have but a faint conception of their deeds of love. Eusebius tells us that the congregation of Rome supported 1,500 widows and orphans. Be it remembered that in those early ages the congregations were composed almost entirely of poor; and yet these are able to do so much. On one occasion Cyprian of Carthage lifts a collection for Numidian captives. It amounted to \$5,000; this in addition



to the fact that they had all their poor to support daily, certainly not less than 2,000. John Chrysostom fed from the treasury of the church at one season 3,000 widows and maidens; in all there were 7,500 poor on the roll of the church. There were in Constantinople 1,200 deaconesses alone to assist in this work.

These figures seem incredible, and we must look how it became possible for the church to do so much. In the earliest congregations we find a treasury, and into this weekly and monthly sums were paid by every member not himself a subject for charity. Out of this the poor were supported.

More important than this was the oblation, or offering in connection with Holy Communion. The congregation met daily. There was a common meal provided and the service was closed with the celebration of the Lord's Supper. The gifts for this common meal, at which of course the poor partook also, were laid upon the altar and blessed. What remained was distributed among the needy and it is safe to say that the earliest Christians never assembled for public services without bringing their offering for the poor. It was the regular, not the occasional, giving that enabled the Church to spend so much in charity. It was the willing mind that enabled them to give freely. Earth was not their abiding place and consequently they did not prepare for permanent residence by hoarding up wealth.

Somewhat later the Church begins to create special offices, the incumbents of which are to look after the poor. These offices were the deacon and the deaconess. These were multiplied according to the needs of the particular church. Nothing ever gave the charitable work of the Church such an impulse as the drafting of woman into service. Among the ancients she was but little higher than the slave. It was the Church who lifted her up and gave her an opportunity to express her love for Jesus in good works. Nature has adapted her for this noble work; her

position in the family is such as to permit her to enter it and heaven alone will reveal how much of that work was due to the influence of woman.

After the fragments of the Roman empire began to assume shape again and new domains began to make their appearance, the Christian Church had fully established herself and was pretty well extended. Christianity had superseded paganism and was the recognized religion of the world. A new era begins to dawn for her. The congregation is allowed to hold property and to receive bequests. As a result her charitable work assumes the form of institutions. Formerly the sick must be cared for in their own homes, now the hospital makes its appearance. With it there comes a whole host of charitable institutions, such as homes for fallen women, homes for the poor, the blind, the lame, the demented. All such institutions are the fruit of the Christian religion, and while the world has now largely adopted them, it could not originate them.

We confess it that our courage fails us to draw a contrast between the charity of those ancient heroes of God and of our own time. What a shameful testimony our works are to our faith in Him who has given us, too, that new commandment to love each other! The Church no longer sends out her messengers to hunt up the poor, but she almost trembles when they rap at her door.

Oh, the Church of Jesus does not now appear in her beauty. Her work languishes. Of many it will be said: "Because thou art neither hot nor cold, I will spue thee out of my mouth." May God give us grace to grow in good works. "And now abideth faith, hope and charity, but the greatest of these is charity!"

L. H. SCHUH.

## THE PERSON OF THE MEDIATOR.

BY DR. THOMASIUŠ.

*Translated from the German.*

The communion in which we as Christians stand with God is a present, real and personal inter-communion with God. Furnished with His mercy and love we know ourselves to be His children, reconciled with Him, animated by His Spirit, and commune with Him in confidence, in mutual love, and in prayer. The Mediator of this communion, however, is Christ, the living, personal Christ. Through Him we are reconciled with God, in Him we have God as our Father, from His fullness the streams of divine grace and the powers of the Holy Spirit flow out to us; through Him we pray to the Father, in Him we commune with the Father. By the very fact that we stand in personal communion with Christ, we stand in personal, actual communion with God. He is the living bond of that communion.

This present communion, however, points backwards and forwards: backwards to the fact of the historical appearance and mediatorial work of Christ in the flesh, by the appropriation of which work by faith we enter into that relation with God in which we stand as Christians; forwards to a future consummation in conjunction with a corresponding transfiguration of the world.

If now we proceed from the middle, that is, the experimental and actual relation in which we stand to Christ and through Him to God, it is plain that this is only therefore and thereby possible and real, because He Himself the Mediator, on the one hand is personally one with God, on the other with us, as the persons reconciled; one with God, as a member of the Holy Trinity, one with us, as a member of our race: essentially belonging to both sides.—

The first point, the essential oneness of Christ with God, is clear to us from former sections, and is also universally acknowledged in the Christian Church. How could we even speak of a personal communion of God with us brought about through Christ, of a love of God in Christ toward us, of a communication of divine life to us through Christ; how could there be an experimental indwelling of Christ in us, which is at the same time an indwelling of the Father and of the Holy Spirit, if He were not Himself divine in essence, a divine personality, if He did not bear in Himself the essential love, the absolute divine fullness? The other point, the essential oneness of the Mediator with us, is indeed often then set forth when the objective establishment of the divine communion by the fact of the reconciliation made once for all, is under consideration; it is however of no less importance for the existence and continuance of that communion. For it is exactly upon the identity of Him who once died for us and now lives for us that the proof, the constant continuation and the renewal of our personal state of Grace rest: the good pleasure of God with us is invariably brought about through His absolute good pleasure with the man Jesus as the real, personal reconciliation; the love of the Father to us goes only through the heart of Him who became man; and just so it is only in Him that we have constant access to the Father. It is just because we know Christ to be at present still humanly related to us, humanly near us, that we have boldness to make use of His intercession with God for our daily sins, to address ourselves immediately to Him in all our affairs as to an interested and sympathetic Friend. In the fact that He unceasingly continues to be man lies the holiest and sweetest comfort for every troubled heart. Yet more, the still more essential and real communion with Christ which the Sacraments afford, the peculiar efficacy of these means of grace, which impart divine-human life to the members of His Church, that mystic union, as it is called in ecclesiastic language,

presupposes His humanity as well as His divinity, and stands and falls with it. In short, it is the presupposition or rather the basal condition of our Christian faith, *that Christ stands in essential communion on the one hand with God, on the other with us*; it is thereby precisely that He is the mediator.

The same result follows if we, in the second place, look backwards from the present communion relation with God in Christ to the historical establishment of it. This relation to the past forms an integral part of our faith. For that relation in the case of all who have really, that is personally, entered it is established through justification; but justification is essentially nothing else than the appropriation to our own person of that which was objectively secured through Christ's work of reconciliation made once for all. Upon that we stand with our faith; with reference to it the Church prays:

"Now I have found the firm foundation,  
Where evermore my anchor grounds."

But now the entire significance of the fact rests upon this, that it is just as well a divine as a human act; for only then could it establish a relation which is eternal and embraces the whole human race, only then could it overcome and blot out the capital guilt of the race, the sins of the world, if in it there was accomplished an act of Him who is the Creator, Lord, and Judge of the race; and it only then truly belongs to us if it is at the same time a truly human act, performed for us and in our stead. As a mere divine transaction, it would be without historical reality; as a mere human act, it would be without the power of reconciliation. Only as something both divine and human is it really mediatorial. But a divine-human act presupposes a being that is just as essentially one with God as with humanity, a being in whom divine personality and human nature mutually permeate each other unto a living unity.

Finally, so far as the last point is concerned, we bear in our present communion with God by faith the certainty of a future completion of the same, as well according to the ethical as according to the natural side of our life, more fully, the certainty of a complete liberation from all that as yet disturbs it—from the power of sin, of death, and of the devil. The import of our hope as Christians is the expectation of a future glorification into the image of God according to soul and body, and of a future kingdom of glory in communion with all the redeemed; and this hope again rests entirely upon the person of Christ; it is essentially hope in Him, in His future coming; yea, He is Himself the hope of our future existence. For only He who has established this communion can bring it to a victorious conclusion. The entire present condition of our Christian life and the entire present history of His kingdom on earth, with its struggles and suffering, would, without this conclusion, be an enigmatical fragment, a beginning without an end, a sowing in tears without a harvest. The Church is sure of His future coming. She has the promise that she shall at some future time see with her eyes Him in whom she believes, and shall be raised by Him from her state of suffering into glory. This is the goal of her longing. Hence her constant prayer: "Come, Lord Jesus." By this prayer she means the Son of man, Him who as Man has redeemed and loved us, who as Man continually brings about our communion with God, but is also mighty over all inimical powers: the Conqueror of death and all evil, the Judge of the living and the dead, their God and Lord. We thus also here come back to the above stated proposition: the hope of the Christian's faith is nothing if Christ is not just as well man as God—a divine-human person.

A divine-human person, we add, and thereby make prominent another point which is no less important for our faith. For if it is not one person, one Christ, in whom divine essence and human nature mutually permeate each

other unto personal unity and common activity, then again all the points thus far mentioned immediately lose their significance. They are then no more divine-human, but divide themselves into divine *and* into human; they only, as it were, run parallel to each other, belong only to the one or to the other side, but not to both at the same time; and thereby their innermost bond is severed. This is true as well of the past as of the present and future acts of the mediatorial work. With reference to the first we say with Luther: "If I believe that only the human nature suffered for me, Christ is to me a poor redeemer;" with reference to the last: "That Christ wishes to be every way with His Church on earth, and in grace to deal with us not only according to His divine, but also according to that nature according to which He is nearest to us, is devoted and related to us as our Friend and Brother; this beautiful and necessary comfort is taken from us, when it is taught that He can be present on earth only according to His divine nature." We add: If in Christ the divine being and the human being fall apart, there is at present no complete divine-human communion of believers with Him and no real spiritual indwelling of Him in them whatever. What we really, personally have in Him, is then always only the divine side of His being; what we receive from Him is then always only divine influences and communications; the human nature, which is surely of infinite importance to us, remains to us at a supermundane distance. It loses altogether its abiding significance. Only for the historically past act of redemption it appears to be of importance; for His present deportment toward us and for our present relation to Him it is without any value. On all sides then it is the deepest practical interests that compel us to conceive of the person of the Mediator as a living unity, as an individual Ego, as a divine-human person. Every dualism that holds apart the divine and human in Him, so that the unity of person is destroyed and the activity of the same is

divided, injures the most essential points of our faith; our Christian consciousness is contradicted by every conception that opposes the confession: "The man Jesus Christ is God."

For the treatment of Christology we can accordingly set up the canon, that every conception of the person of the Mediator is erroneous which *puts in jeopardy either the reality of His divinity, or the verity of His humanity, or the unity of His person.*

But at the same time with the above a second point has presented itself to us, which will also be of vital importance to the development now to follow: The difference between the two states of the Mediator. For it must be one state according to which He continually secures for us communion with God, and another state in which He objectively established it for us. Now He is near us in a divine-human manner wherever we seek Him; now He lives as in heaven, so also in His Church on earth and imparts to believers His divine-human being: this points to a supramundane condition, a condition of freedom, to a transfiguration of humanity into the divine way of being and acting. On earth He established while living and suffering, struggling and dying, the redemption for us; this points to a condition of suffering, to a mode of existence analogous to that in which we live at present. But through this difference of states the identity of the Being as the same must proceed, because it is precisely thereon that the importance of the activities proceeding from Him, in heaven as on earth, depends. And thus we shall have in this a further guiding star for our presentation as well of the person as of the work of the Mediator.

With reference to the person we are concerned, in the first place, about the origin of it, the act of the incarnation of the Son of God, as we shall for the present call Him, then about the result of the incarnation, the person of the God-man, finally about the development of the life of this person extending through both states, by which the transition to the doctrine of His work is already made.



The scriptural proof for these statements of the Christian faith is to be set forth in reverse order, that is, in such a way that we proceed from the testimonies of the Scriptures respecting the historical Christ, and less from the individual passages than from the whole of the Gospel history.

1. The life picture of the Redeemer, as it lies before us in the Gospels, is the picture of a truly human personality, a truly human life—human in the fullest and most beautiful sense of the word. It does not make the impression of a vision that put on, as it were, corporality only as an outward garment; we see on the contrary a spiritual-corporeal human being, a human consciousness, a human feeling and sensitive heart. This is the impression which we at first receive, and if we immediately on closer observation look into an infinitely deeper background, and see as it were rays of divine glory shining forth from it, it is still always the depth of a human soul and the character of human love that we perceive.

The Scriptures do not so much expressly teach this as everywhere presuppose it. In part incidently, in part for special reasons they speak of His body and blood, Matt. 26, 26. 28, of His soul, Matt. 20, 28. John 10, 15, of His human willing and doing, Mark 9, 30. Luke 5, 13. John 5, 30; they report that He suffered hunger, Matt. 4, 2, thirst, weariness, John 4, 6; 19, 28. Matt. 8, 24; that He experienced joy, Luke 10, 21, love, John 11, 5; 13, 1. 23; Mark 10, 21, compassion with the distress of the people, Matt. 9, 36; 11, 29, dissatisfaction with the desecration of the sanctuary, Matt. 21, 12 ff, pain and fear of death, Heb. 5, 7; that He wept, Luke, 19, 41; that He was inwardly aroused, angered, and saddened, John 11, 33. 38: He was troubled in spirit, 13, 21; 12, 27: Now is my soul troubled. Matt. 26, 37. 38. My soul is exceeding sorrowful. They accordingly claim for Him a complete human nature in the integrity of its parts, powers, activities and affections; this His human nature they call *σάρξ* (flesh, John 1, 14), an expression

which by no means signifies corporeality only, but the whole essential substance of man according to its appearance to our eyes and according to that definiteness in which it is in consequence of sin.

The gospel presentation shows us further how midway between the human beginning of Jesus' life through His conception and birth, Luke 1, 31; 2, 7, and His death there lies a pure human development, a natural unfolding of His spiritual-corporeal powers, and in connection with it a successive spiritual growth (Luke 2, 40: "And the child grew, and waxed strong in spirit, filled with wisdom." Luke 2, 52: "And Jesus increased in wisdom and stature, and in favor with God and man,"—this is to be especially noted), a life of obedience to His parents in all divinely appointed relations, Luke 2, 51, to the national law as well as to the heathen government, Matt. 17, 26. 27. Matt. 22, 20. 21; but also under all the sufferings and restrictions, which resulted in part from human sin itself, in part from its consequences: hatred of the world (John 15, 24), ignorance of the disciples, folly of the people (Matt. 11, 16; 17, 17), blasphemy of the enemies (Matt. 12, 24), temptation of the evil one (Matt. 4, 1 ff.), down to His shameful and painful suffering upon the cross on which He died after commending His spirit to God, Luke 23, 46. John 19, 30: He gave up the ghost; compare Heb. 2, 9: That He should taste death.

He knows and feels Himself to be man as well with reference to other men, parents, brothers, fellow citizens, Matt. 12, 46–50; John 8, 40, (with emphasis *ἄνθρωπος*) as with reference to God, His Father; for His entire relation to Him is that of a man serving God, living in holy obedience to God, praying to God; for example Matt. 11, 25. 26; 14, 23; Mark 1, 35; Luke 11, 1; John 11, 41 ff.; 17, 1 ff.; John 4, 34; (compare His prayer in Gethsemane and on the cross;) even as He emphatically designates Himself the Son of man, that is, as the second Adam, as the man, sprung

from the stock of humanity, at the same time as the goal which is aimed at in the whole history of salvation as guided by God. Thus there appears as the actual subject of this person the human ego.

The apostolic proclamation also presupposes the humanity of Jesus; for example Acts 2, 22-24; 10, 36-40; but the letter to the Hebrews especially emphasizes, chapter 2, His complete likeness with us, more accurately the identity of descent v. 11: of one (father), the identity of species v. 11-13 (brethren), the identity of essence, v. 14: Forasmuch then as the children are partakers of flesh and blood (designation of the complete human nature), He also Himself likewise took part of the same; He accordingly became a man of entirely the same nature as ourselves, in order to be able truly to suffer for us. In the same connection, Heb. 2, 17 and 4, 15, the sameness of His human nature with our own, especially His real partaking of our sufferings and temptations, is emphasized; and 1 Tim. 2, 5 the Apostle calls Him with the fullest intention "the man Christ Jesus," because the point to be established here was to characterize Him as the Mediator between God and man, who gave Himself for us: all at the same time a confirmation of the fact that, in the above, we placed His humanity under the correct practical point of view; for the passages cited do not wish to teach us that He was a true and complete man, but why He had to be man, and what a comfort we have therein.

In the same connection the Scriptures attest His absolute sinlessness, not only in the passages 1 Pet. 2, 22; Heb. 4, 15; 7, 26; 2 Cor. 5, 21, but in the entire presentation of the history of His life and His sufferings—a thing which we here mention in so far only as it belongs to the conception of humanity as it ought to be.

This His humanity so far from reaching its end with His death, has much rather by His subsequent resurrection been glorified into a higher form of existence. This is proved by the history of His resuscitation and ascension.

Acts 1, 3. 9-11; 2, 32; 1 Cor. 15, 1-8. Jesus Himself just in those very passages in which He speaks of His going to the Father (John 6, 62; 12, 34) and of His coming again at the end of the world (Matt. 24, 27; 39, 25. 31; Luke 21, 27. 36), calls Himself with special intention the Son of man; as such judgment has been committed to Him (John 5, 27; Acts 17, 31: By that Man); as such He will appear again in a visible form. The entire doctrine of the Scriptures concerning the intercession for the redeemed before God by Christ rests upon the presupposition of His abiding essential oneness with us, Heb. 4, 15. 16; 5, 1. 2; Rom. 8, 34. Not less that which they teach concerning His relation to His Church; for when they call Him the Head of the same, as in Col. 1, 18; Eph. 5, 23, they always mean the God-man; of Him they say that He dwells in His Church as His body, Eph. 1, 23; of Him that He is the object of the entire hope of the Christian (compare Col. 3, 1-3; 1 Pet. 1, 3-9; 1 John 3, 2. ff.); it is here throughout the same undivided person that has suffered and died for us.

2. The second statement of our section, the true divinity of the man Jesus, has indeed been proved already in the first part, but still, because we proceed from a different point of view, it needs another form of proof. If we consider the entire historical life of Jesus, there can be no doubt that, although it is human, it is still from beginning to end a revelation of divine life and light. This revelation at all events presupposes a peculiar relation of Jesus to God. This relation He Himself expresses in the clearest way at one time in the words: "I am in the Father, and the Father in me," John 10, 38; 14, 10. 11; 17, 12; and at another time in the words: "I and the Father are one," John 10, 30; 17, 22. Both expressions complete each other, as we see especially from 10, 30, compare with 38; 17, 21, compare with 22. "These two expressions," says Bengel, "mutually explain each other." Considered in themselves the first series could be so understood, as if the oneness attested in them

between the Son and the Father were nothing but an ethical communion of the Father with the man Jesus, or as a dynamic working of the former in the latter, according to which, then, the one speaking would be a mere human personality, the substantially divine, however, would lie outside of it in the Father who dwells in it. One could appeal for proof of this to such a passage as John 15, 9. 10, where this communion is designated as a communion of mutual love (compare 5, 20), or to passages like John 5, 19. 20; 12, 49; 14, 10, according to which the Father is active through the Son. Still this explanation, even apart from the faulty contrast between ethical and substantial, would be wholly unsatisfactory.

For in the first place, according to the passages cited (compare also 14, 7-9) that communion is so deep and real and that indwelling so essential, that it could not take place at all between God and mere created personality; in the second place, the entire fundamental doctrine of the Gospel testifies against this explanation. According to it the person of Christ is not only pervaded and permeated by the Father, but it is the absolute bearer of the divine life and light, which it has in communion with the Father and from Him. This is shown already by the context of the second of the above cited passages, John 10, 27-30. For here Jesus claims for Himself equal power with the Father; but this power He expressly distinguishes from that of the Father, as one belonging to Him independently; it works in communion with the Father to the same end, v. 28; and just on account of this equality in power He calls Himself one with the Father. Because the Son, like the Father, is the bearer of absolute power, therefore both are one. Like the person, so also the (in itself) equal power of both is distinguished; and again from the relation of the possession and exertion of power the oneness of the different persons is inferred. If this is the conclusion on which the connection between v. 27, 28 and 30 rests, then the relation appears in a quite

different light from what it did above. Then divinity does not belong exclusively to the Father and to the man Jesus only in so far as the Father dwells in Him, but it is, so to speak, equally divided between both; their communion is accordingly not a mere ethical, but an essential one. For equality of absolute power, as a matter of course presupposes equality of essence ("one not only by consent of the will, but also by unity of power, and so of nature," says Bengel), or much rather the form of the passage is such that it generalizes the special reference to omnipotence into joint essential relation. Also the passage cited, John 5, 19 ff., does not, in the first place, say that the Father works all things through the Son in such sense as if the latter were thereby only the passive organ, as it were the channel; but there goes forth from the Son as their nearest source a series of independent divine acts which have their causality in Him: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will," John 5, 21. 25. 28; although He is ordained thereto by the Father (19. 20); but how could this be said of Him, if His person were not itself the bearer and source of the divine life? We should have to conclude thus from these and similar passages, even if we had no fuller information about the matter. But this is the sum of the testimony of Christ: I am the life, John 11, 25; 14, 6, the absolute life, which according to its nature is eternal, true, perfect and blessed in itself, and working creatively *ad extra*: John 1, 4. 5; 26. 6, 33. 35. 48. 51. Compare 1 John 5, 11. 20 (eternal life) and all passages which say: "He that believeth in me hath eternal life," John 3, 16. 36. 4, 14. 5, 24. 6, 47; compare Romans 6, 23, 2 Cor. 4, 10. 11, Col. 3, 3. Of course He has this life through the Father and in communion with Him, but He still has it as the real content of Himself (He has life in Himself, John 5, 26), as His own communicable possession; He is life essentially. And just so essentially He is the light, the pure clear knowledge, excluding all intellectual

as well as ethical darkness, the true Light, John 1, 9. 8, 12. 9, 5. 12, 35. 36, or to express the same idea still more metaphysically, the absolute Truth, the source of all truth for the creature. "I am the truth," John 14, 6. 1, 14. 17. But to John life and light are two fundamental characteristics of the divine essence, the one substance of God, only set forth under a twofold point of view, 1 John 1, 5. 5, 20. John 5, 26. 6. 57 (the living). But still the apostle does not want God to be thought of merely as substance, but, like all the Scriptures, ethical through and through; he designates Him as love (1 John 4, 8. 16), and the divine essential love belongs to the Son as well as to the Father; it is the bond of both, common to both, John 5, 20. 14, 31. 15, 9-10. By this already it is fully proved that Christ is truly divine in essence. All that the Father has, is His, ("All that the Father hath, is mine," 16, 15), given to Him to be His own by the Father, as unto the other Ego of the Father; and by this the above mentioned doctrine is settled; for it has now been shown that the personal communion between the man Jesus and God His Father (John 10, 30) as an ethical communion of love is at the same time a communion of essence, communion of essence in the distinction between "I" and "Thou." Compare Matt. 11, 27; John 1, 18. 10, 15, where the perfect knowledge which both have of each other involves the identity of essence; the Son knows the Father, because He is one with Him; John 6, 46. Not that any man hath seen the Father, save He which is of God, He hath seen the Father. Just so John 7, 29. 8, 19. 29. 38. The consciousness of this oneness accompanies Him throughout His entire life in time; from the midst of His existence on earth it expresses itself and demands the recognition and the faith of all that see Him and hear Him.

If now we add what has been shown in a former chapter, that the Ego which speaks of itself in the passages cited, existed personally before His appearance in the world, as the Logos who was in the beginning, and was with God, and

was God, and that He came forth from His being with God into the world, in order to show Himself in it as light and life, and to return from it to the Father, then the relation is reversed, and the divine appears as the proper subject of this person. Even this lies also in the name, Son of God, with which He designates Himself, not in so far as He is man born of man, but in so far as He is God of God, the Father, and is essentially one with the Father.

As further proof passages from the writings of the apostles those belong here which were cited in a former chapter: Rom. 9, 5, Tit. 2, 13, 1 John 5, 20, where also the name *θεός* (God) which Christ Himself, however, while He lived in the flesh, never applied to Himself. Even in places where He had it in mind, I might say, already on His lips, as in John 10, 30 ff., He still did not utter it, because He had not yet been glorified. In fact all those passages refer in the first place to the exalted Christ; for as such He first becomes manifest to the world in His divinity (John 20, 28. Rom. 1, 4); this is also especially true of the classic passage, Col. 2, 9: In Him [in Christ] dwelleth all the fulness of the Godhead bodily. With reference to this Hofmann says in his *Schriftbeweis*: "That Christ is not in any limited, but in the full sense God, in that all that belongs essentially to God in order that He can be God, has in Him the place of its presence,—this is the meaning of those words." This fulness dwells in Him *bodily*, that is in such a way that this absolute fulness of the Godhead has in Christ its real self-exposition, "a bodily existence in Him." The object of the apostle, it is true, is to call attention to what we have in the present (that is the exalted) Christ; but since in the glorification of Christ His relation to the Father remained essentially the same, and His glorified body is the same in which He lived here on earth, there is nothing in our way, nor anything opposed to the meaning of the apostle, if we grant that even that which is here said of the exalted Christ is true of the Christ as He lived upon earth. Compare John



16, 15: "All things that the Father hath, are Mine." Thus here also the divine, more exactly, the Godhead in its absolute fulness, appears in its totality as the subject of the person. The same is said by the self-testimony of Jesus, Rev. 1, 8. 1, 17f.: "I am the first and the last; I am He that liveth;" 2, 8. 21, 5-7. 22, 13.

3. How now are both series of expressions related to each other? They refer to the same subject, the same Ego; and withal not so, as if the same were now thought of as a human, now as a divine, or as a divine and human Ego, but it is the self-same Ego that is conscious of a premundane existence with God and of an internal human existence as its condition; the same Ego that says of itself: "Before Abraham was, I am," and: "I proceeded forth and came from God," John 8, 42 and 58; "The Son of man came from heaven," and "Ye shall see the Son of man ascend up where He was before," John 3, 13. 6, 62; the same Ego of which it is said that it is the absolute truth, John 14, 6, that it spoke words of eternal life, and that it called to God with strong crying (John 6, 68. Heb. 5, 7.), that it died upon the cross and conquered death: the deepest opposites meet together in it, they appear as definite propositions, expressions or activities of the self-same personality. We do indeed see that Christ had a clear consciousness of His premundane existence with God and His historical beginning of life in time ("To this end was I born," He says, John 18, 37.), therefore also of the difference between the divine and the human mode of existence—the former as past the latter as present—, but never in His statements concerning Himself does He distinguish between the human and divine essence; nowhere do we find a passage that says anything about the relation of the divine and the human nature in Him, nowhere a vestige of a doubleness of consciousness, of a twofold Ego, of a difference between divine and human life, divine and human volition (even Matt. 26, 39. not), and just as little of a twofold series of acts running parallel with

each other, of which, as it were, some had their source in His divine, the others in His human nature,—but there is throughout one undivided consciousness, one divine-human life, one divine-human personality — the one incarnate Logos.

This is the expression in its totality which the Gospel presentation makes upon us, and which proves true in all the passages cited; herewith I also regard the scripturalness of the third proposition of our chapter to be proved.

But here we must not overlook the fact, as we have pointed out above, that the human side of Christ during His life on earth comes decidedly into the foreground; the divine still lies concealed behind it as a holy mystery. Not until after the resurrection does it break visibly forth, hence the confession of Thomas, John 20, 28; now for the first time the condition obtains which answers to the divine; what is written in Luke 24, 26: “through suffering to glory” pervades the entire Scriptures. Heb. 12, 2. But that which divides the two states is according to John 12, 23. 24 a limit lying in the bodily nature of Jesus and requiring to be first done away with - and this also is most intimately connected with His office.

A. PFLUEGER.

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### OUR MISSION WORK.

We were glad to read Bro. Schuh's article about our mission work in the last number of the *MAGAZINE*. Our synod being as yet rather fresh in this great undertaking, should hear the suggestions the different brethren have to make, that we may learn the best ways, the most effective methods. Having lived in the greatest missionary field of our synod for almost five years, we make bold to contribute our mite to the solution of this important question.

We fully agree with Bro. S. in what he says about the concentration of our work. To the advantages that he

claims for the pastor from this concentration, we would add the great advantages gained by a congregation from the simple fact of being surrounded by sister congregations. In union there is strength also in this respect. The mere feeling of not standing alone is worth a great deal as well to our members as to our pastors. And right here we would offer a hint also to our pastors in older congregations. Would it not be well to make our people better acquainted with each other? Personal intercourse, friendships springing up between the families of neighboring congregations are of great worth. Only when our congregations know each other, will they really love and cherish and help each other. Therefore we ought to encourage visits, joint festivals, etc. Five charges close together will, as a rule, work a great deal better than five others scattered abroad, if only the local advantage is properly taken hold of by pastors and people. We should not be afraid indeed to open new fields in entirely new sections, but rather make it a point to enter wherever a favorable opening is found: still, all things else being equal, we should prefer those places closest to our older stations. For this reason also we should not leave the work of opening new fields to the actual missionaries; every pastor should keep his eyes wide open for work in his neighborhood, and his heart and hand ready for some extra work, even though it does not pay in dollars and cents for some time. We believe that the most effective missionary work in city and country has been done in this way by our wide-awake pastors, and hope to God that all our ministers will catch this missionary enthusiasm. This we consider far more important than the appointment of a superintendent of missions, who draws his salary, spends a great deal of money traveling up and down this broad land of ours, and then, perhaps, sends in reports like that of the General Council missionary superintendent about the impressions he gained in Columbus during train stops. The presidents and visitators of the small districts are, in our opinion, bet-

ter qualified to judge about the importance of a field in their midst than any man that has all the 10 districts of synod for his field, not to mention the extra expense.

We further agree with Bro. S. that, as a rule, men coming directly from Germany, ignorant of our work and the English language, will not make the best missionaries. For this very reason most of the men coming from Hermannsburg now take a course at Afton before entering the holy ministry. But we could mention noble exceptions to the rule, and believe that among new settlements of German emigrants these German missionaries will often do better than some American boys who considered German a necessary evil during their college and seminary course, and consequently speak the German language with such a strong smack of Benewenzel that even their common German farmers will shake their heads.

We feel reluctant to say anything about Bro. S.'s suggestions with regard to the relative importance of city missions. In the main we agree with him. As St. Paul struck for the centers of population, so should we. And yet the idea is gaining on us that even this method may become one-sided. We believe four-fifths of all our members to be farmers; here in the Northwest we should guess nine-tenths. For years to come our strongest hold will be on the country people. The lodge question alone cripples more than half of our city work, to say nothing of the greater expense. Our advice to our Mission Board is to keep their eyes on the country as well as on the large cities; especially on those new settlements with healthy location and rich soil that promise a large farming element. If we are the first in such places, the self-sustaining congregation is, by the help of God, sure to come, and generally we will keep the whole field to ourselves, while the larger cities naturally attract every missionary society. When we look at the small English missions of the General Council in our large cities here in the Northwest, each one of which has probably cost

the missionary treasury more than our entire Minnesota District of forty parishes has cost us, we have no reason to feel discontented with our primitive ways and means, but plenty of reason to thank the Lord for His blessing. Even St. Paul's example is not conclusive in the matter. He simply could go nowhere else but to the cities. The Romans and Greeks were essentially city people, even most of their farmers living in walled towns. This was the case to such a degree that for 400 years and more, as long as the Roman empire existed, country congregations were never heard of. Every city had its bishop surrounded by his presbyters or priests, all living in town. Every child born in the country had to be brought to town to be baptized. Only when the strong armed German broke forth from his native forests that could support him no longer and conquered Rome, did matters change in this respect. The Germans loved the country, as they do to this day, and did not feel at home in the Roman cities. And very soon the German nobleman, living in his country castle, clamored for a pastor and church in his neighborhood. For several hundred years the Romish church fought this desire of the Christian Franks, but finally it had to yield and to establish parishes all over the country. That St. Paul went to the centers of population should indeed teach us to do the same. But often a Lutheran farming settlement will be a more promising center of population for us than the neighboring city. One thing we consider very important in connection with the above: our farmer congregations ought to build their churches in town, if at all possible, even though the town be not the exact center of the congregation. Leaving aside the convenience of the minister and his family, people will rather go to town than out of town. If there is but a store and a post-office in town, it is preferable to the open country.

What Bro. S. says about synodical rivalry we heartily subscribe. Where there is no essential difference in doc-

trine or practice, we also consider it a sin to start an opposition congregation that must cripple both. But we know of not a single case where our Ohio Synod supports such a mission, and have always been very indignant when we heard of others doing the nasty thing against us. And for this reason we fear that the Bro's strong words about this matter will leave a wrong impression. If Bro. S. means that the same polity of no opposition should be observed towards essentially Calvinistic bodies like Missouri and Minnesota, we disagree with him. He admits that there are synodical differences which are vital and which are schismatic. But he continues in this wise: "We believe also that much synodical difference is the outgrowth of rivalry and a false synodical pride. We are not among those who believe that it is our duty to support a pastor and build a church for every handful of dissenters who may appeal to us. We know full well that we have maintained pastors at such places which were all but hopeless, when the same money and strength expended elsewhere would have been like a dew from heaven instead of a thorn in the flesh. As the view widens by seeing what work there is to do, how many sections are without a shepherd, this sin of setting up rival altars and supporting pastors who oppose and hinder each other's work and who infuse an enmity and a hatred into their congregations for their opponents which is nothing short of satanic, this sin stands forth in all its hideousness." If our synod carries on such sinful work with such satanic consequences in but a single place, we for one want to know that place that we may be able to clear our conscience by a loud protest. But we are convinced that Bro. S. can not point to a single example. We believe that he is unconsciously mixing the question of Lutheran principle with that of expediency. When members of Missouri congregations learn to know the dreadful doctrine of Dr. Walther's predestination, sometimes after years of bitter struggle and

sorrow, and come to us for help, we would consider it a sin to give them the cold shoulder and say to them: You are a handful of dissenters, we will not help you to the pure Lutheran doctrine, go back to your Calvinistic pastor. That has always been our principle; when members of sectarian churches see the error of their ways, we bid them welcome. Now Missouri is nothing but a reformed sect with a few Lutheran reminiscences; and consistent Lutherans must treat them as such. Our hearts may bleed about the great fall of the once Lutheran body, but not about men that leave friend and relatives and church homes, to keep their conscience clear of Calvinism. Would to God, that all Missouri would dissent from its Calvinistic heresy; that would indeed do away with scores of opposition congregations and thousands of heart-bleedings. This is a question of principle in which we hope that all our synodical brethren are clear and united. Quite a different question is that of burdening the missionary treasury by the sending of a pastor to every small band of dissenters, and perhaps Rev. S. has only this in mind, though his words would seem to imply more. That belongs to the domain of expediency and missionary prudence. Here mistakes may have been made, though we are of opinion that Rev. S. remembering the many troubles he had as secretary of the mission board, is taking too gloomy a view of the matter even in this line. One poor congregation is generally uppermost in our minds in this regard, and even in this case the Wisconsin District after a long discussion at its last meeting could not see its way clear to give up the place. In Minnesota not a dollar of missionary money has been spent for a lost or hopeless congregation though most of our work was originally in opposition to Missouri Calvinism. In a few other cases that we remember, and we are pretty well acquainted with all our missionary enterprises, not so much the fact of opposition, but the unfitness of the missionary caused the weakness of the work. We have said at synod and say so here, that

in our opinion we should indeed take warning from former failures and mistakes of the mission board, but not always keep them uppermost in our minds. They are, God be praised, few and far between. We have heard a very earnest brother saying that he would have to quit sending mission money to the board unless that body would adopt his method in certain places. Nay, let us rather rejoice and be glad that so much has been done in so short a time and with such small sums.

It sometimes seems to us as though some of our brethren have the opinion that we here in the North, who have to bear the brunt of the battle against Calvinistic innovations, are just a little loose in our missionary methods. Some time ago a good Brother wrote to us: „*Daß muß man auch lassen, daß Ihr mit der Gnadenwahl zu wuchern versteht;*“ a rather ungracious remark. If he had known how scrupulously careful we are in all cases where members come to us from other congregations he would not have made it. We defy Missouri to name a single congregation which we have taken in a dishonest, Methodistic way. Only when we are called and where good, solid reason appears, do we go and stay. Our students are ever admonished to stay in their own field which God will give them and never even to speak to members of other denominations about doctrine or about joining their church, except when they are called. Our Missouri opponents are not so conscientious in this matter but that remains with them. Some time ago the writer was called to the city of A. in Wis. Three fourths of the congregation had deposed their Missouri pastor and wanted to get one from us. It was a very tempting chance. But after thorough investigation we came to the conviction that the young pastor, though he had seriously wronged a member, had done nothing that gave the congregation a right to depose him. It would have cost us but one word, to gain a flourishing congregation in a growing city. Instead of that we labored faithfully till half past one at night, to settle the



difficulties between pastor and people and succeeded fairly well, so that even the pastor who had been very rough at first, came up and shook our hand.

Certainly it is more pleasant to labor in a field that has no opposition at all, especially none that bears the Lutheran name, however far it may have departed from Lutheran landmarks. In so far we fully agree with Bro. S. Other things being equal, we should always choose the field where no opposition is expected. But we must never forget that in the good providence of God our Synod has been an instrument to check the blood-poisoning of the Lutheran Church by Missouri's "shall and must salvation," and that we must wage the war against the Calvinistic innovations to the very knife,—wage it theoretically in our papers and practically in the congregations, if we want to be found faithful to our trust. Theodore Harms told us seven years ago that God would bless our Synod for upholding the Lutheran standard in this fight. God has done so visibly in the past, and will do so in the future, if we do not grow weary in the strife. How we also long for peace and unity and Christian feeling among the churches, especially those bearing the Lutheran name, was proved again a few weeks ago at a meeting of representatives of Ohio and Iowa that had to examine certain charges brought against pastors of the latter Synod. The charges were that these pastors had broken into fields belonging to us. Both sides agreed to the principle of non-interference. In no case are pastors of one Synod to enter fields of the other, even though the congregations call them, before the matter has been reported in a friendly manner to that other Synod. In one case where this had been done even against the protest of our pastor, the Iowa missionary was at once withdrawn by the Mission Board.

And now a word for the young man. After reading all that Bro. S. has to say against him as the best missionary, we still believe that, as a rule, he is the best one to be sent.

If there is one man in a district or conference that may be looked to as a leader and advisor, we think the best and most natural thing is to surround him with young men direct from our seminaries. All that can be said against the young man is his inexperience. Now it is not a settled matter with us, whether the founding of a congregation always requires more wisdom than the work in an old charge. We have heard old and experienced ministers say that the real rub with their congregations came later, when Christian principles had to be applied, Christian discipline enforced. Of course where a young man gets a model congregation, firm in doctrine and unwavering in practice, he has easy sailing. But how often do problems confront the new pastor that baffled the experience and energy of his predecessor and were actually laid on the table till the young man came to settle them. Take for example, the worst question of them all, the lodge. Is it easier to enter an old congregation that is unfortunate enough to have a few lodge members remaining, than to start a mission? All the wisdom the missionary needs in this regard, is to faithfully carry out the position of Joint Synod *that no lodge member can become a member of our church.* (Allegheny meeting, 1888.) We hope that not a single missionary is so weak-kneed as to start out with lodge-men. If there is such an one that causes us to prolong the awful struggle against this new heathenism in our own midst with our missionary money, he is unfaithful and ought to be stricken from the list of missionaries at once. For God's sake, do not let us start a single congregation any more with a single lodge-man in it. If we cannot build up a congregation in a new field without taking in secretists, let us shake the dust from our feet and move on. We believe that a young man can do about as much as an older one in this regard, for we can never expect to get men out of their lodge during a missionary call; that will require longer and harder work. In locating and building

churches, lay members often have better judgment than pastors, and in such cases it would not be difficult for a young man to get the advice of his president or some other experienced person. But granting that experience goes a great ways in the missionary field, let us look at the other side of the question. The older minister has to be torn from his congregation, a thing which is done only too often in our Synod, while it ought to be avoided if at all possible. A man that is rolling about on the synodical wheelbarrow is seldom the one picked out by our Missionary Board, and for good reasons. The expenses increase, family ties hinder the older man more than the young man, the bodily vigor is partly gone, the fire and enthusiasm of youth are cooled off to some extent. That would certainly be an extraordinary man that would go into the trials and hardships of missionary travels at 40 or 50 years of age with the same strength and zeal and cheerfulness as he could have done at 25. Do not let us forget that this is an age for young men. People like the young minister, they admire his zeal and pluck, if he has any, far more than they would do in an older man. We do not want to foster this spirit, which often does injustice to the older men, but we cannot overlook its existence. And then the young man has a certain naive boldness, born of his faith and trust in human nature, which will carry him a great ways, and cause him to attack men and places with his gospel message that an older, more experienced and more deceived man would hardly touch. In this wise even his inexperience may serve him well, while the many sad experiences tend to make the older man over-cautious. We actually believe that Bro. S.'s opinion has had a little too much weight now and then, causing our Board to rack the Almanac for good experienced pastors and calling them in vain time and again, while young men might have been more easily gotten. We are just a little in doubt about the theory often brought forth that for certain places only certain men will do, that a younger, a weaker man would do

more harm than good, etc. We well remember a brother in the East who had been called four times by a certain congregation that claimed he was the very man they needed, hardly anybody else would do. But a few years later he said in his energetic way, „Und dieselben Leute sagen es schon lange nicht mehr.“ We certainly want to be as cautious as possible in calling men, but fixed ideas and over-cautiousness make us lose promising fields altogether. Most of our ministers here in the Northwest are young men, all of them really missionaries, though only a few receive help from the Board. They work and are generally doing well in places where older men with large families could not exist. That young men often sigh under the hardships and discouragements of their missionary labor, is but natural, but it is by no means certain that older men would have done so much more in their place as to warrant the greater trouble and expense. We believe that the tact, the wisdom, the Christian piety and zeal for the welfare of immortal souls have a great deal more to do with the success of a missionary than his age. May God fill them all, old and young, with His Spirit, to guide their feet, to strengthen their hands and fire their heart with love of their Savior and their work.

WM. SCHMIDT.

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### EDITORIAL NOTES.

ALL the pastor's work must be done in an evangelical spirit. Not even the preaching of the law and its application to the individual in discipline may form an exception. He must speak the truth in love, even when it is bitter truth that must be spoken. But let us not confound law and gospel on that account, or suppose that evangelical practice consists in abstaining from sharp rebuke of sin or solemn warning against its destructive operation. It may be painful to offenders when the law is declared denouncing death

as its dues. It may even, especially in view of the possibility that the person concerned may not take the declaration kindly, seem unevangelical to administer rebuke. But this is confusion that is of the flesh. The knowledge of sin precedes the application of its remedy, and the work of the law is as necessary as the work of the gospel to bring men to Christ and to save their souls. It is therefore an error of grave import to assume that the evangelical way to treat a sinner is not to give him pain by opposing his sin and not to insist on his repentance before admitting to the privileges of believers. Souls are endangered, and we fear are in many cases destroyed, by making light of their sin and withholding from the sinner a knowledge of God's indignation and wrath against every soul of man that doeth evil. The human wisdom that would be wiser than God is mere folly that deludes us. The thing that is to be done must not be confounded with the spirit in which it is to be done. Pastors are to do their duty as God teaches it in His Word. Let that be done, whatever in the circumstances it may be, in an evangelical spirit, without giving ear to the suggestion of carnal wisdom that an evangelical spirit, because it seeks the soul's salvation in every case, will lay no stress on the damnableness of sin and the necessity of putting it away.

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THE desire to attain high places is of the flesh. There are positions of eminence in church and state, and there are men of eminent gifts fitted for such positions. God always provides for the needs of his institutions and of His work. And it is right that those who are called to high places and eminent services should be honored accordingly. Our Lord has taught us to give honor to whom honor is due and tribute to whom tribute is due. But it does not follow that the ambition which strives for these places and this honor must therefore also be right. Some one must occupy the

exalted places, to be sure, and no individual has reason to suppose that he must of necessity be excluded from them. Indeed it is manifestly against faith and love to refuse a position because high honors as well as grave responsibilities attach to it. That is not Christian modesty and humility; it is rather love of ease or lack of confidence in the promised divine assistance. And yet the desire for high places and honors is carnal, and the ambition that struggles for their attainment is unholy. Nor is this at all a contradiction. Every Christian should be heartily willing to serve the Lord in any place assigned him, and deem it honor enough that he is permitted to serve such a Master in any position, however lowly it may be. "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Rom. 12, 16. Take the place which it pleases God to give you, be content with that, and do your duty there. Seeking high things comes from a bad source and leads to a bad end. "Whosoever exalteth himself shall be abased." If one has eminent gifts that qualify him for eminent services, the Lord knows this and will find him when He needs him. God calls His servants, they are not to go uncalled and scramble for places according to their own pleasure. When He says, "Go up higher," one must not hesitate to go. Then one has not pushed himself forward, but merely followed whither the Lord led. Let Him lead you, and you need not have any fears that you will be neglected or that your talents will not be utilized. A Christian must not seek honors, but the honor of God in doing His will wherever he may be placed.

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THE plan for free conferences recently put forth by the zealous editor of the *Lutheran Standard* has met with so favorable a reception that there is ground for the hope that such conferences will be held before long and that good will result from them. We trust that our ministers generally

look with favor on the movement. For the present, at least, the effort should, in our estimation, be confined to the nominally Lutheran Church, although in other denominations too the signs of the times are such as to encourage the hope that earnest minds would be ready to look more seriously at the biblical grounds of church fellowship. But among those who bear the Lutheran name especially there is a spirit of inquiry about first principles of union that bodes well. We would not be doing what seems to us a plain duty if we refused to meet with those who are willing to come together and talk over these matters in such a way as to compromise no principle on any side. We do not suppose that such conferences would immediately result in a union of all the forces in this land that are called Lutheran. Our history is not such as to render this at all probable. The work would require time. It might even be long before with some of those who bear our name a satisfactory *modus vivendi* could be established. But if this could be attained even by years of discussion and consultation, so that different synods would not interfere with each other's work, it would be a joyful consummation. Under any circumstances it would be well worth trying, and the results could not be harmful, whatever the outcome might be. The work performed would be a labor of love that would not be done in vain, even if nothing came of it but a better mutual knowledge of the parties engaged in it. No doubt some prejudices and misunderstandings would be removed, and this itself would be a gain for the cause of Christ and the Church. We therefore hope that a way will be found in the near future to realize the suggestion of a free Lutheran Conference, although the language question, as well as other considerations, makes the realization difficult in the American Lutheran Church.

## MISSIONARY DEPARTMENT.

IN CHARGE OF REV. E. PFEIFFER, A. M. OF FREMONT, O.

## LITERATURE.

THE ENCYCLOPAEDIA OF MISSIONS. Descriptive, historical, biographical, statistical. With a full assortment of maps, a complete bibliography, and lists of Bible Versions, missionary societies, mission stations, and a general index. Edited by Rev. Edwin Munsell Bliss. Complete in two octavo vols. Cloth. Over 1,300 pp. Price, \$12.00, carriage free. Funk & Wagnalls. New York.

Here is a work which any pastor who wishes to make a study of missions, and have within reach a comprehensive and reliable book of reference, and a thesaurus of missionary knowledge, cannot well do without. It marks an epoch in missionary literature, and is a grand exhibition of the advancement and progress of Christian missions from the days of the apostles until the present. These two volumes constitute a missionary library in themselves, and yet not in the sense that they will suffice all the practical purposes of the minister. They afford rather a general survey of the field and give a summary of the work. We shall still need missionary magazines and books on particular themes and fields to acquaint us with details, and furnish vivid descriptions, and keep us abreast of the onward march of events. For the work in pagan lands is only begun, and

“The banners of heaven’s King advance,  
The mystery of the cross shines forth,”

and that more rapidly and more resplendently now than ever before.

This work, it seems to us, admirably combines the virtues of American enterprise and German industry and thoroughness. The student will doubtless find omissions



which will cause him to feel disappointed, and it were surprising if he did not discover some errors; but on the whole, it is safe to say, the work—involving a world-wide correspondence with every missionary society and every mission station that could be learned of—is as accurate and reliable as such an undertaking can be made at the present day. Its aim and scope are summarily conveyed in the opening sentence of the preface: “The standpoint of this Encyclopaedia is, primarily, that of one who, interested in foreign mission work, seeks to enlarge his vision and increase his knowledge; secondarily, that of one who, looking forward to a personal share in it, seeks to inform himself as to its various phases, that he may the more readily decide where he can probably labor to the best advantage. Hence the book centres in the organized mission.” \* \* \* “The plan thus includes two general departments: 1. The organized work—the societies, their origin and growth at home, and their work abroad; 2. The countries in which, the races for which, that work is carried on, and the religious beliefs that are encountered. Accessory to these are: 1. A gazetteer of mission stations; 2. Biographical sketches of missionaries; 3. Statements of Bible versions; 4. Articles on special topics closely related to the work of foreign missions; 5. Maps, appendices of bibliography and statistics, and indices.”

The biographical sketches are as a rule, brief and compact, “indicating rather than describing the work each did.” Some of them, as, for example, that of Hans Egede, are in connection with the report of the mission with which they were identified. Aside from the statistical information, which is invaluable, the able discussion of special topics claims our attention and undivided interest. Thus, for example, there are, in alphabetical order, articles—some of them lengthy and exhaustive—on Bible Distribution, City Missions, Commerce and Missions, Historical Geography of Missions, Liquor Traffic and Missions, Medical Missions, Music and Missions, Organization of Missionary Work, Re-

lation of Missionaries to Governments, Slave Trade and Missions, Sunday Schools, Translation and Revision of the Bible, Woman's Work for Woman. Home Missions are treated under the head, United States of America. Twenty-six clean and distinct maps, covering the entire mission field, add greatly to the value of the work. Another feature which the student and all who are interested in gathering a select missionary library will appreciate, is the Bibliography of Foreign Missions, covering eighty-six pages, as appendix to Vol. I. and giving a list of books and pamphlets (with price) upon missionary work and workers, and upon the religions, ethnology, topography, and geography of missionary lands down to the close of 1890. A general index of the entire work supplies a key to the mass of intelligence contained in the volumes. Those are indeed fortunate who have secured this grand work by advance subscription at from \$5.00 to \$7.00. If it could not be replaced, we would not sell our copy at many times its present price.

CHRISTIAN MISSIONS IN THE NINETEENTH CENTURY. By Rev. Elbert S. Todd, D.D. Hunt & Eaton. New York. 1890. 174 pp. 8°. Price 75 cents.

When we first received this book and glanced at its table of contents, having ordered it on the strength of its title, we were disappointed, for it was not what we expected. The title, it seems to us, is misleading and hardly appropriate. It is a discussion of some phases of the missionary problem rather than a treatise on Christian missions in the nineteenth century. With the exception of this discrepancy we are pleased with the work and have no occasion to regret our purchase. The preface arrested our attention and indicated that the author had something to say worth hearing. His purpose was not to review the mission work of the present century, but "to call attention to some of the phases of this many-sided theme which seems to have been neglected." A chord of sympathy and agreement was touched when we read further: "The work of missions has too often been regarded as a movement entirely modern, and so one that has no precedents by which it may be

guided or lessons of warning which should be heeded. Gross injustice has thus often been done to the Church of the Middle Ages and of apostolic times. The experience of the past has been gained at too great a sacrifice and is altogether too valuable to be thus thrown away. \* \* \* An effort is made in these pages to suggest some of the most obvious of these lessons, and especially to call attention to the valuable hints which they furnish concerning the question of methods." Our interest was awakened from the first chapter and sustained to the end of the book.

The following are the subjects treated in eleven chapters: The Conversion of our Anglo-Saxon Ancestors; The Missionary Triumphs of Paganism; Christianity an Oriental Religion; Characteristics of Ethnic Religions; The Solidarity of Humanity; War and the Progress of Christianity; Commerce and Christianity; The Humanitarian View; Statesmanship and Missions; Methods; Success. The mode of the author's argument is to show, from the conversion of the idolatrous Angles, Jutes and Saxons, and from the missionary triumphs of paganism, Mohammedanism and Buddhism, that the present attempt to evangelize the pagan and semi-pagan nations of the earth is not an attempt at the impossible, but that the scheme of modern missions is entirely practicable.

The most striking characteristics of ethnic religions, Mohammedanism, Brahmanism, Buddhism, Taoism, Shintoism, and Confucianism, are ably presented in the fourth chapter, and summed up as follows: They offer to their followers salvation by works alone; they are all alike religions of fear; they are only to a slight degree ethical; they are destitute of all missionary spirit; they do not furnish a sufficient basis of general integrity and public confidence for the carrying out of extended schemes, benevolent or financial, or for the administration of justice; they make on their followers large demands of time and money, and give them back practically nothing; they have fallen far below the standard which they themselves set up in the beginning. The author concludes this interesting and instructive chapter with these words: "We are therefore driven to the con-

clusion that for all purposes for which religion is supposed to exist—for rest of soul, for comfort in adversity, for help to regulate the unruly passions of our nature, for confidence in the hour of death—the best forms of heathen religion as they now stand are lifeless and impotent.” In contrasting “the Old Testament economy” with “the wiser and better policy of the new dispensation,” p. 78, the author, it seems to us, in order to give point and emphasis to his illustration of the solidarity of humanity, ignores and overlooks the chief purpose of God in separating His people from the surrounding nations. The remaining topics are of pressing interest and importance, and are handled in a scholarly manner. The author throughout displays a wide knowledge of missions and an extensive acquaintance with history. The little volume is packed with condensed information and suggestive thoughts.

THE GREATEST FIGHT IN THE WORLD. Conference Address by C. H. Spurgeon. Funk & Wagnalls. New York. 1891. In book form, 12mo, leatherette; 64 pp., gilt top; author's edition sent, post free, for 35 cents.

This address of one of the greatest and certainly the most remarkable among living preachers was not delivered at a *missionary* conference, nor is it of a specifically missionary character; and yet we believe it deserves more than a passing notice among the literature reviewed in the missionary department. For its outspoken and uncompromising advocacy of the Christian faith is destined to render most valuable missionary service in combating the prevailing currents of rationalism and infidelity, in confirming the faith of many, and strengthening their hold on the Word of truth. We are living in those “perilous times” of which St. Paul writes to his son Timothy, when “evil men and seducers shall wax worse and worse, deceiving, and being deceived.” When leading pulpit orators like Talmage, whose trumpet gives forth such an uncertain sound and who mix a few grains of truth with masses of chaff and error, have the popular ear and wield a potent influence over the minds of tens of thousands, when men of note and influence in the

churches err concerning the truth on the most fundamental and vital points and overthrow the faith of some, when in various quarters the foundations are being shaken and removed, it is refreshing and cheering to see a man who commands a world-wide hearing stand forth boldly and unequivocally as an advocate and herald of revealed truth and a defender of the Bible in its integrity and entirety.

We regard this, on the whole, as the best, the most comprehensive, and the most soul-stirring pastoral sermon that we have ever heard or read. While it presents nothing essentially new, it brings to our attention as preachers salient points that we sometimes lose sight of, and powerfully exhorts us to make full proof of our ministry. It was delivered before a conference of preachers, and the great preacher was fully conscious of his great responsibility on that important occasion. In his introductory remarks he says: "I am greatly concerned about this address for many months before it comes on; assuredly it is to me the child of many prayers." In these days of strong delusion he has something important to say to his brethren in the ministry, and no minister of the Gospel, we take it, though he may dissent from some of Spurgeon's peculiar views, can read the address without profit. "*My topics,*" he says, "*have to do with our life-work, with the crusade against error and sin in which we are engaged.*" And as he may fairly be supposed to stand as the representative and exponent of evangelical truth over against the fundamental errors and popular conceits of modern thought, every minister, who "wears the red cross on his heart, and is pledged to do and dare for Christ and for His cross, and never to be satisfied till Christ's foes are routed and Christ Himself is satisfied," will do well to give him a hearing.

His text is 1 Tim. 6, 12: "Fight the good fight of faith," and he treats of this good fight under three heads: "The first is *our armoury*, which is the inspired Word; the second is *our army*, the Church of the living God, called out by Himself, which we must lead under our Lord's command; and the third is *our strength*, by which we wear the armour and wield the sword." Under the first head he presses home

to our hearts the importance and sacred duty of "believing in the inspiration of Scripture, and believing it in the most intense sense," and of making corresponding use of the divine Word. He manifests no inclination to give up any part of "our old-fashioned theology." He gives no quarter to the enemies of the cross of Christ, neither to the sticklers about inspiration theories, which he regards as "a mere pretext," nor to "science falsely so called," nor to the class of preachers, so popular in our day, "who preach Christ and even preach the Gospel, but then preach a great deal else which is not true, and thus destroy the good of all that they deliver, and lure men to error." "Look well to these gentlemen," he exhorts. "I have heard that a fox, when close hunted by the dogs, will pretend to be one of them and run with the pack. That is what certain are aiming at just now: *the foxes would seem to be dogs.*"

Spurgeon is a conscientious Baptist, and so he strikes at the doctrine of infant baptism and baptismal regeneration as frankly as he does at anything else which he considers error. He does not, however, enter into an extended argument on these points, and what he does present is singularly weak. "All good men will not agree with me when I say that the addition of infant baptism to the Word of God—for it certainly is not there—is fraught with mischief. Baptismal regeneration rides in upon the shoulders of Pedobaptism." And then he cites as an illustration the experience of certain foreign missionaries, Wesleyans and Congregationalists, who thus testified: "We find a class of persons who are the children of former converts, and who have been baptized, and are therefore called Christians; but they are not one whit better than the heathen around them. They seem to think that they are Christians because of their baptism, and, at the same time, being thought Christians by the heathen, their evil eyes are a perpetual scandal and a dreadful stumbling-block." Two things may properly be said in reply and effectually break the point of the illustration. On the one hand, it is to be considered that some missionaries in heathen lands and not a few pastors in home churches make themselves to a certain extent responsible

for such deplorable experiences by their own imprudence, by carelessness sometimes, and again by being over-zealous and sanguine, in that they are too free and ready in administering baptism in cases and under conditions which do not sufficiently warrant the administration of the sacred rite. This may be due either to a want of appreciation of the sacred and spiritual character of the institution of Christ, or to thoughtlessness with regard to the responsibilities and dangers involved. Thus Rev. Egerton R. Young, missionary of the Canadian Methodist Church to the American Indians of the Northwest, himself tells you of a baptismal service which he conducted among the Nelson River Indians. It was "the first public religious service which most of them had ever attended." \* \* "They had never heard a sermon before; they were ignorant of the simplest truths of our blessed Christianity." At the morning service the missionary's sermon was four hours in length. After prayer the natives were invited to bear testimony and tell "what were their wishes and determination about becoming Christians." This was done, and some of their addresses were full of pathos, revealing a deep longing for the true Light. Then, after a hurried dinner, followed the afternoon service, which lasted for five hours. At this service the missionary stated that he "was willing to baptize all who would renounce their paganism, with its polygamy, conjuring, gambling, and other vices, and from that time begin to worship the true God." About forty men and women immediately responded to this call and came forward. "Then I read the beautiful Scripture lessons in connection with the baptismal service for children, and dwelt upon the love of Jesus for children, and His willingness to receive them. I invited the parents to consecrate their children to God, *even if they themselves were as yet undecided.*"\* On the other hand, for people to imagine that they are Christians simply because of their baptism in infancy, irrespective of their up-bringing and present manner of life, is clearly an abuse

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\* "By Canoe and Dog-Train among the Cree and Salteaux Indians." By E. R. Young, Missionary. 1891.

of this precious means of grace and a misinterpretation of its character and requirements, for which the true Scriptural doctrine of baptism is not responsible.

Under the second head, *our army*, the speaker makes a powerful plea for a living, prayerful, working, missionary church. "Because of Christian idleness we hear of the necessity for amusements and all sorts of nonsense." \* \* "We want also churches that know the truth, and are well taught in the things of God. \* \* What is to become of our churches in this day of skepticism, when every fixed truth is pointed at with the finger of doubt, unless our people have the truths of the Gospel written in their hearts? Oh, for a church of out-and-out believers, impervious to the soul-destroying doubt which pours upon us in showers!" \* \* "We want a church of a missionary character. \* \* A church is a soul-saving company, or it is nothing. \* \* We must not be content with holding our own: we must invade the territories of the prince of darkness" \* \* "We must also be examples to the flock. We cannot expect to see holy churches if we who are bound to be their examples are unsanctified. If there be, in any of our brethren, consecration and sanctification, evident to all men, God has blessed them, and God will bless them more and more. If these be lacking in us, we need not search far to find the cause of our non-success."

Under the last head, *our strength*, the preacher is led to consider his absolute dependence upon the Holy Ghost. In our preparations, in the pulpit, and as to our results, we are besought to seek His guidance and lean upon Him wholly. Spurgeon is no lover of manuscripts in the pulpit, nor does he believe in "*getting up* a revival." In conclusion he calls attention to some things which the Holy Ghost will not do. "He makes no promise to bless compromises. \* \* The man of God will have nothing to do with Sodom, or with false doctrine. If you see anything that is evil, give it the cut direct. Have done with those who have done with truth." The Holy Ghost "makes no promise to cowardice. If you allow the fear of man to rule you, and wish to save self from suffering or ridicule, you will find small comfort in



the promise of God." \* \* "He will never encourage idleness. The Holy Ghost will not come in to rescue us from the consequences of wilful neglect of the Word of God and study. If we allow ourselves to go up and down all the week doing nothing, we may not climb the pulpit stairs and dream that the Lord will there and then tell us what to speak." \* \* "The Holy Ghost will not bless us in order to sustain our pride. Is it not possible that we may be wishing for a great blessing that we may be thought great men? This will hinder our success: the string of the bow is out of order, and the arrow will turn aside. \* \* Keep humble if you would have the Spirit of God with you. The Holy Ghost takes no pleasure in the inflated oratory of the proud; how can he? Would you have Him sanction bombast?"

We have quoted so much in hopes of awakening in those of our brethren who have not yet secured a copy of this remarkable address a taste and desire for more. We doubt whether they would invest a small amount of money more wisely. As a model preacher Spurgeon is certainly worthy of study. And this address will stand before the world as one of the grand efforts of his laborious and successful life.